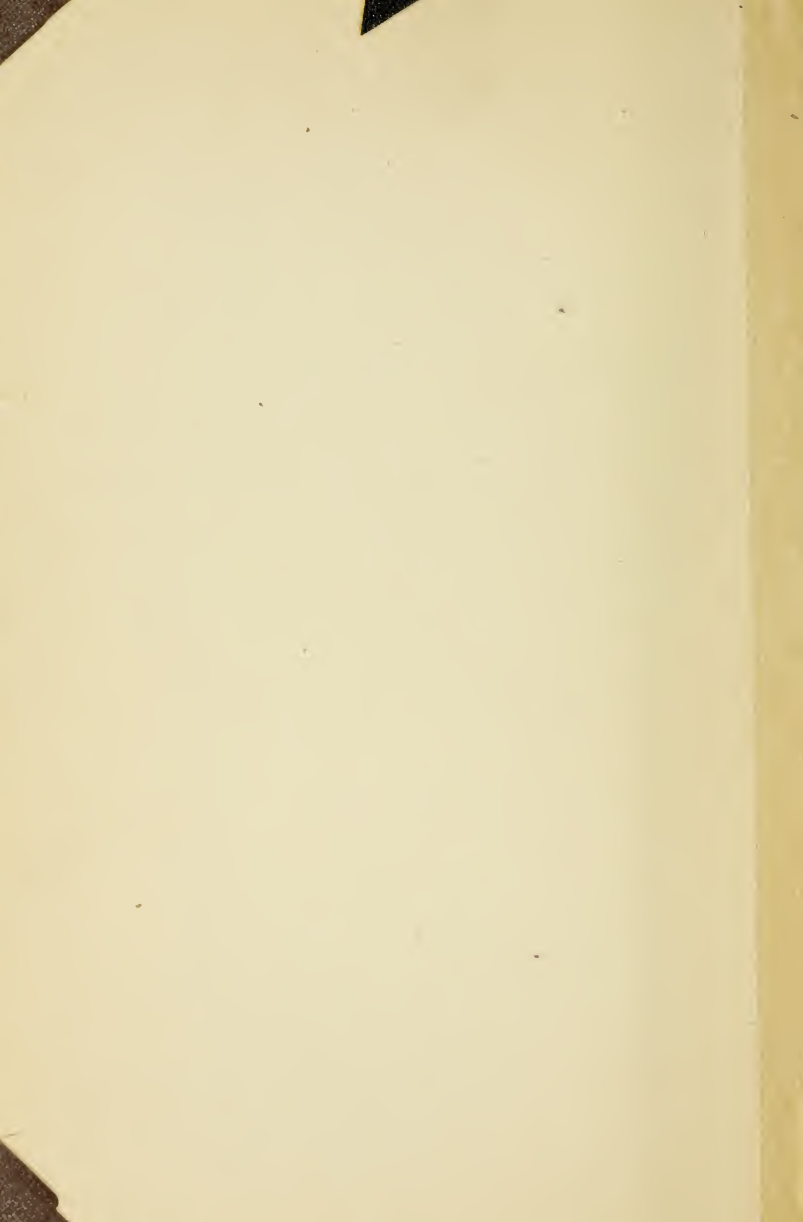


THE
BIBLE CHRISTIAN
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SHORT



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The Bible Christian

or,

Faith and Its Development

By Rev. John N. Short

PUBLISHING HOUSE *of the*
PENTECOSTAL CHURCH OF THE NAZARENE
KANSAS CITY, MISSOURI

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DEDICATION

NOT TO THE CRITICS, BUT TO THE COMMON PEOPLE, WHO HEARD
HIM GLADLY, AND TO ALL WHO ARE DISPOSED TO RECEIVE IT,

“AS THE TRUTH IS IN JESUS,” I WRITE.

Preface

Why do you write a book? Because, being repeatedly urged, I either had to do it or say, No. Left to myself, I would never think of it. There are so many books upon this one great theme that have been and are a blessing, there would not seem to be demand for more. I have read some of these; I think, the best. They have been blest to me and to many. But, looking at truth from different angles, we sometimes get a different perspective. If I should present a view that would be helpful to any, I would be repaid. To those who urged me to write, in a moment of weakness, I consented. That is my apology. I pray they may not be sorry. However, what I write I have proved in my own experience.

If there seems to be repetition of the same general thought, it is intentional. That is what we find in the Word of God. It is helpful to the faith of the common people, who are not accustomed to carry long-drawn arguments in their mind. I write to help the faith of such.

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Introduction

NO MIDWAY IN THE TRUTH

The difference is wide between *misbelief* and *unbelief*. Misbelief is born of ignorance, but unbelief is a crime. It rejects the truth, because it does not desire it. Man may do this, persuading himself to believe a lie, and justify himself. The air is full of skepticism, a form of unbelief which is destructive of the Bible, of Christ, and the work He has done for the salvation of the race. It has found too much support in the indifference and worldliness in the general church. But all this is proof of a lack of grace in the heart.

Because we are moral beings, the spirit of the truth appeals to us. The gospel of Jesus Christ touching our heart and life, character and destiny, appeals to our better judgment, and to our conscience, which is the voice of God. With the light we have, we are always admonished, "And thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left."

The Word of God declares man is naturally depraved. Men in all ages have proved that there is something in man that wants to go contrary to truth and righteousness. Men about us have convictions of truth, and know enough to begin to do right. "Light obeyed increases light." With the Word of God, then, there is no place to stop short of conforming to all the will of God. This is the principle and logic for which we contend.

Man is depraved. We say this: there is that spirit, that

trend of evil in the natural heart that would prefer to believe a lie rather than the truth, "as the truth is in Jesus." The little child does not have to be very old before it begins to be secretive, and to do things on the sly.

Whatever the effect of the fall upon man, we are still moral beings. Because Jesus came, because He is "the true light which lighteth every man that cometh into the world," man feels a sense of obligation to receive and to walk in it. When he obeys he feels stronger, and a corresponding inspiration and encouragement to be and to do right. If he yields, he is weaker, and feels he has degraded himself, and that he is less a man. He feels less courage and power to give himself wholly to the truth, and to walk in it. Then, if he continues, he will soon cease to care.

TRUTH IS THE REVEALED WILL OF GOD FOR MAN

We all know there is such a thing as sin, as well as we know we exist. We know as well, that there is truth. But it would be absolutely absurd to admit this, and then refuse to recognize that there is an Infinite Being back of all, the Author of truth, and the Book we call the Bible. Hence, only the fool could say in his heart, "There is no God." Because there is thought, there is a Mind; because there is law, there is a Lawmaker.

MAN HAS TO DO WITH GOD

Man is, then, a responsible being: he has to do with God. He is responsible to receive God's will, and to walk in it. This will is adapted to his highest nature; for it he was created. Then, being joined to God in oneness of thought, will, and mind, he is to walk in the truth of God until he walks through the gates into the city to be for ever with the Lord.

With the light, he must do this or do the opposite. He must obey or disobey God from his heart. The man who will not come to God, and go with God, must go with the Devil, and to perdition. These are the two certain poles of experience, one or the other coming to all men under light.

THERE IS NO MIDWAY

God created man for Himself; for His own glory. It is His will that man should receive the truth revealed in the Gospel of Christ, and the Holy Spirit, as links in the grand chain of man's salvation and development. And every man, because of what he is, goes one way or the other under light. He is true in his heart to the will of God, or he is not. But being true is not to say he is pure.

He may yield to temptation to evil rather than deny himself to receive the truth and to go with God. I emphasize the thought when I say, "Deny himself." The man in his natural state who would go with God, must deny himself. This is a proof of man's depravity. Naturally, he goes to evil as the way of the least resistance. Only as he sets self to one side can he go with God. He will do one or the other under clear light. And it will not be very long before one or the other will become the settled thought and purpose of his heart and life. Joseph Cook says, "Under irreversible natural law character tends to final permanence, good or bad."

If a man accepts the Gospel of Jesus Christ, and walks in it, there can be but one outcome for him, and that is, holiness unto the Lord. He comes to this as a moral being, or he rejects or neglects the truth. So Jesus said, "He that is not for me, is against me." And that is true of the attitude of his heart.

THE PRINCIPLE AND LOGIC OF TRUTH APPLIED TO
CHRISTIAN EXPERIENCE

People in the church, professing to believe in Jesus, often ask, Do you believe a man who is justified will be saved? They ask this when the experience of entire sanctification is under discussion. In reply, Yes, because he is accepted by God. He is then a true man before God.

Through repentance and faith in the Lord Jesus, he has been forgiven his sins. He is acquitted, and God has nothing against him. He is now prepared to make a new start and live a new life. He is in the way, and on the way, of truth and righteousness. Now he has the Father, the Son, and the Holy Spirit, with the revealed Word of God, at his disposal to help him to maintain his spiritual state.

Then one says, "All I have to do is to be justified before the Lord." You mean, of course, to be justified and remain in that state. You are interested how, being in this state, you may continue in it. The apostle gives us good advice: "Nevertheless, whereto we have attained, let us walk by the same rule, let us mind the same thing." That is, have the same spirit and submission to the will of God. He will have to walk by the same rule to *keep* justified that he did to *get* justified.

Then it is written, "Let every one that nameth the name of Christ depart from iniquity." Of this there is no doubt for justified believers. So it is written, "He that is born of God doth not commit sin." He does not go on sinning. But one might yield to temptation and sin. So the apostle says: "My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: and he is the

propitiation for our sins: and not for ours only, but also for the sins of the whole world."

Then the man who is justified has quit sinning: he has gone out of the business. But, because this is a "great salvation," there is a wholeness, a completeness, a unity about it. Having received Jesus, we must then walk in Him in the spirit of truth; for, "If any man have not the spirit of Christ, he is none of His." To refuse to do this, we would be rebellious.

Then, a justified man is not conniving with sin in his heart or life; but he is an intelligent, thinking, acting moral agent. And he is only in the alphabet of salvation at best. If he does not belong to the school for the feeble-minded, he cannot remain there without becoming stunted in his spirit and thought. He must think and act, or die mentally and spiritually. Progress or death is a law that is written respecting mental and spiritual functions. If a man lives he thinks: and "As he thinketh in his heart, so is he," right or wrong.

He must retain the spirit he did have to come into the favor of God. The Spirit and the truth never stand still. Then, "As many as are led by the Spirit of God, they are the sons of God." Only the justified, the sons of God, are led by the Spirit: all others are in rebellion. But Jesus said, "Howbeit when he, the Spirit of truth, is come, he will guide you into all truth." Then it is written, "Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him." Then all who are in vital touch with God are thinking, believing, obeying, and of necessity advancing under the leadings of the Spirit and the Word of God in its commands and promises. Peter says, "As newborn babes, desire the sincere milk of the word, that ye may

grow thereby." It is this or spiritual death, of course. If he loves the truth, as every justified believer does, under the operations of the Holy Spirit, he hungers and thirsts for God. He cries:

*"O would He more of heaven bestow!
And when the vessels break,
Let our triumphant spirits go
To grasp the God we seek;
In rapturous awe on Him to gaze,
Who bought the sight for me;
And shout and wonder at His grace
To all eternity."*

He has to advance to remain justified: he has to be true to the leadings of the Holy Spirit and the unfolding Word of God; "For to him that knoweth to do good, and doeth it not, to him it is sin." In this way, "The path of the just is as a shining light, that shineth more and more unto the perfect day." So it is written, "The righteous shall hold on his way, and he that hath clean hands shall be stronger and stronger."

This would be the experience of every justified believer, who maintained his faith through obedience to the Holy Spirit and the Word of God. He would come very naturally to the point of entire consecration, and the fulness of the Holy Spirit. Peter said, "And we are witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey him."

A man must obey God to become justified. He has only to continue to obey God to be filled with the Holy Spirit. He must advance or draw back. Then, as Joseph Cook says, "Under irreversible natural law character tends to final permanence, good or bad."

The Bible Christian

CHAPTER I

Faith and Its Development

IF YOU ask me if I believe in being pure in heart, and holy in life, I answer, Yes. I believe in it definitely, positively, and I trust intelligently. I believe in it because I cannot, believe anything to the contrary. I believe this, because that is what the truth "as the truth is in Jesus" means to me. I cannot conceive that a man can intelligently receive the truth of God in Jesus Christ, and not be holy in heart and life.

I wish to consider this question somewhat differently from what it generally is treated. I do not care to go into certain theological discussions of this very great, but to me very simple, truth. I desire to consider the whole question from the standpoint of simple faith. If I were to do otherwise, I might darken counsel with words without knowledge.

A Bible Christian. I have thought that, in the last few years, changes have been sounded so much on "Justification and Sanctification," and "The Second Blessing," and "Perfection," and "The Baptism with the Holy Spirit and Fire," and "Holiness," that the question looms up in some simple minds as something very formidable, quite beyond the ken of ordinary mortals; something not to be expected of "the common people." But the common people heard Jesus gladly, and hung upon His words. Jesus has not changed.

Why should not "the common people" hear Him gladly to-day? That is, Why should they not hear and understand Him? It is to them I especially write.

I should be sorry if, in thus writing, I should say anything but what Jesus himself said; what is clearly embraced in His simple utterances, when He spoke as one having authority and not as the scribes.

All who listened to Jesus understood Him. Being a Bible Christian is enough. Anything beyond this has no interest for me. I should fear to assume to be wise above what is written. But, with an open Bible, everyone should be a Bible Christian. If one professing to believe is not this, pray what kind of a Christian is he?

In these days, about everyone and everything is called "Christian." Even Mrs. Eddy could not float her scheme without joining the word "Christian" to it, though she practically annihilates the Anointed One. Then I must narrow myself down to think and speak of the *Bible* Christian.

Let no one suppose I do not heartily endorse the terms which have been and are employed by different writers on this "great salvation." I am sure they are Bible terms. To question them would be to cut the foundation from under my thought, and try to show myself wise above what is written.

A Simple Way of Approach. May there not be a simple way of approach for simple people like myself, since we have all the backing and wisdom of the stalwart minds who have treated this subject so wisely and with such discrimination? I will not need to do this then, even if I were able.

I say then to you who have to toil from morning till night to meet the necessary expenses of life, with little time to study these great questions, it is enough that you be a Bible Christian. Why enough? Because all is embraced in this.

You will not be frightened. Thinking of being a Bible Christian, I trust will not seem so formidable. This may put you at ease; and, without any prejudice, you will say, "Of course I can be a Bible Christian. Any man who believes the Bible can be a Bible Christian. But when they talk about so many other things I get mixed up."

Mental Difficulties. You precious heart! Much of your difficulty and confusion comes of not being familiar with this whole question, which has been so ably discussed by many able minds. Then the tempter says that it is not for you; and you say, "I do not understand it." But that state of mind puts you in a position which makes it difficult for you to grasp it. It all tends to throw dust in your own eyes. However, laying aside many questions, terms, and phrases, you can be a Bible Christian. You can take this in without much mental effort.

Is it enough to be a Bible Christian? In answer, we ask, Who is a Bible Christian? A man who has faith in God as revealed in Jesus Christ; and who, because of his faith in Christ, receives the Holy Spirit. But all he does is to believe on the Lord Jesus Christ. The thing to which he must especially give his attention is his faith. The one thing that concerns me is, Do I believe on the Lord Jesus Christ? Do I now, and constantly, believe under the unfolding light of the Gospel to me? This is my one concern.

All turns upon faith. Does everything, then, turn upon faith respecting this "great salvation"? Is it my great and sole responsibility to believe as He is revealed to me? Yes, just that. Why do I say this? Because it is just what the Word of God says. Surely there should be no confusion about this. And is it not a little wonderful that, in all the ages of God's dealing with men, and in all the pages of His

revealed will, the one and only theme, purpose, and effort upon the part of God is to get all men to believe, to "have faith in God"?

To make this plain. The apostle said to the Galatians, "Am I therefore become your enemy, because I tell you the truth?" No reasonable man would think this of the apostle, or of any, if the truth was spoken in love. When the jailer cried to Paul and Silas, "Sirs, what must I do to be saved?" they replied, "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." Some might be astonished when I say, that is all he would have to do to be saved in the present, and to continue to be saved on through the days and years, until he passed through the gates into the city, to be forever with the Lord.

"That is not much?" You think that is very simple! It surely is. But God prepared this "great salvation" for a poor, lost world, a simple-minded people who could hardly know their right hand from their left. It is so simple it is given to all mankind. But you say, "O but there is more to it than that!" When Jesus declared the measure of God's love to a lost world in the gift of His only Son, He said it was, "That whosoever believeth on him might not perish, but have everlasting life." Does not that cover the whole ground as to the condition of salvation? Is there any other condition revealed, especially in the Gospel of Christ, for men to be saved? Is there a declaration in the Gospel indicating that salvation from start to finish, from pardon to the fullness of the Holy Spirit, and on through all the progress of growth, until we pass through the gates into the city, is contrary to the statement, "Believe on the Lord Jesus Christ, and thou shalt be saved"?

But does not about everyone believe? Do they? A sister,

who had been in the church for years, was in great spiritual trouble. Talking with her, I said, "You must believe." She replied, "I have been believing the Bible all my life, and now I want to know something and get somewhere. I am tired of believing." I said to her, "Sister, the one thing you have not done is to believe your Bible; and you are not believing it now." Of course, being as orthodox as a Pharisee, she was indignant, and disputed my statement. "But," I said, "if you believe God's Word, why do you not invest your all in Christ and rest, and not be continually talking back?" She soon saw her mistake, and came to believe God in Christ.

Have patience with me. "Am I become your enemy because I tell you the truth?" It is generally said, there is a great falling away in the church. Be that as it may, all the difficulty with the church, composed of professed individual believers, is that its membership generally have lost faith in Jesus Christ — if they ever had it. When the church, as to its individual membership, comes to believe intelligently, according to the Gospel, it will be filled with all the fulness of God, and be as terrible as an army with banners.

It is enough to lead spiritual men to cover their faces with shame when we read some things from the secular press. It would, then, seem as if it were time for the many professing to believe to wake up from their drunken stupor — drunk with the spirit of the world — and "Be filled with the Spirit."

Hear this from *Collier's Weekly*, with the caption, "Back to the Bible":

"Certain of our wise men of today have shaded away sin till it becomes an expression of temperament. They tell us we sin because our grandfathers sinned, and because our

home is situated in the wrong block. These are clever words of clever comforters, and surely they ought to wipe away for ever the tears from our eyes. But they do not speak of human need. Then, the life blighted and the heart ashamed, they leave the sinning one to continue in despair. He does not ask that his sin shall be explained away. He wishes forgiveness and a fresh start. In the Book, that is not read as it once was, there are no soft words about sin. But the way out is shown. And not only is forgiveness offered in this Book, the man's need of comfort is met. There is comfort in plenty. These writers knew the human heart. They saw man broken by his toil and his grief. And for these, too, they had the answer. They told of a Being of love, hidden just back of this rude and temporary universe. This love, they said, is conscious of how the little child and the old man are sick at heart for one to come close to their loneliness. When again will any company of writers say the things they know in such telling words, such pictures of humble life—the boy far away from the faces of his home and far gone in shame—such true stories of loyal devotion breaking through into beauty? Much is swept away between us and them, but not one accent of Naomi's voice is lost to us, and still the 'turn again my daughters,' is as wistful as when it breathed through the alien corn. What richer consolation are we hungering for that we turn from Judea? Has the human heart changed under the wear of centuries so that sin no longer seeks forgiveness, and grief has no need of a comforter? Have our ships sailed so far away that they have revealed to us a braver continent than the fields where pain once reigned? Is our science so acute that it has banished fear from man's life? Is man's heart at last, self-sufficient and self-sufficing?"

"The heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner: but my salvation shall be for ever, and my righteousness shall not be abolished" (Isaiah 51:6).

Does not this appeal stir the blood of every man who believes in the old Bible which has been the bulwark of right-

eousness of the individual man, and the strength of the nation of His people since He gave it to man? But this is somewhat aside from our general thought. We will take up the thread where we dropped it for this quotation.

"Back to the Bible." What profit is it that we go back to the Bible if we do not believe it? I insist, all any man has to do is to believe the Word of God, the Gospel of Jesus Christ, for salvation from start to finish. The man who believes the Word of God believes God. And everything is promised to the man who believes. "All things are possible to him that believeth." But no man believes God who does not believe the Bible as the Word of God. I do not say, a man may not believe in a god. But no man believes in the Almighty God, Maker of heaven and earth, the God of truth and holiness, love and mercy, justice, wisdom, and glory, having all power in heaven and earth, who does not believe in the Bible.

Our God is the God of the Bible, and our God and the Bible go together; they are one. Mrs. Eddy had a god of her own, as do many other people. But our God is the God revealed in Jesus Christ and by the Holy Spirit. Then "Our God is the God of salvation."

What is salvation? It is coming into a state of intelligent, holy agreement and oneness with God. Oneness with God in Jesus Christ, by the Holy Spirit, through belief of the truth, "As the truth is in Jesus," is salvation. That is according to the Word of God, reason, and the nature of the case. When a man is fully saved this is his state; a state of intelligent oneness with God.

CHAPTER II

Believing Unto Salvation

What is it to believe unto salvation? Mere human opinions have no place here. All positions must be tried by the Word of God. Respecting faith, by means of which we are saved, once for all we read and ever hold true, "With the heart man believeth unto righteousness." When it comes to the question of salvation — coming into a state of holy reconciliation with God — it is with the heart man must believe. No point in man's history and experience is more important to be intelligently settled. To pass this off flippantly is to miss our way.

Is it a light thing to believe God? Liberalists, who are destitute of saving faith in Jesus Christ, sneer at simply believing the Gospel for salvation. They hold to the theory of doing good works in a humanitarian spirit. In all this Christ as Savior and Lord is counted out. But the majority in the general orthodox church have become tainted with this poison. They would not hold it as a doctrine, or in theory, but it is ingrained in their nature because of their lack of faith. A very bright, intelligent business man of an orthodox church voiced this sentiment respecting faith by saying, "Oh, it is not so important what you believe concerning Christ: the life is the important thing."

While many would not say just this, they try to get some comfort by the good things they do. When their friends die without Christ, they comfort themselves thinking they lived a moral life. With all this class, faith seems to be a matter of no consequence.

What is faith? Some sneer at faith; but faith is the mightiest self-reducing process of anything we can conceive. We speak of believing with the heart. And it is an utter self-reducing process, because it is "With the heart man believeth unto righteousness." At once we see it is not a cold, intellectual assent to certain propositions. Faith is truth applied.

When a man believes with the heart unto righteousness, the whole man believes. Every part of his nature says Yes to the truth "as the truth is in Jesus," according to his appreciation of it. No doubt the majority in the general church have not this faith. If they ever had it they have lost it, because they were untrue in their heart to the principle embraced in believing God's Word. They did not believe; and then go on to believe under the unfolding light as it came, or would have come, to them if they had been true in their heart.

It is not the question of the life we live, or what we do as so much doing. We might work a thousand years, doing the best we know, but we would never get anywhere spiritually until we recognize God in our heart, and first come into a state of agreement with His will, having a sense of the divine favor through the witness of the Spirit that we please God. If we ignore this we miss our way. Every man, who does not allow himself to be blinded and dominated by the depravity of his heart, can see this is wholly reasonable. It is not certain work done, or the amount of it, that a true, loving father requires of his son. He desires an established, loving relation of the son with himself. If that son were then rendered helpless for any cause, that father would toil, sacrifice, spend the last dollar for him, counting it the sweetest pleasure to help and bless his son.

Not living a good life. We must ever insist that, in relation to salvation, character, and destiny, it is not simply living a good life as men generally speak of it today. It is better for the man, and for the community in which he lives, that a man should live a moral life. But that is not salvation. And thus doing would not help a man to be saved in a million years. Why? In his spirit he ignores God in the revelation of Himself in Jesus Christ, and is working on a plan of his own. It is the most cold, heartless thing possible. Moral men, so-called, are the hardest men to reach with the Gospel of Christ.

There never was a more reasonable and profound philosophy expressed than the words of the apostle, "But after the kindness and love of God our Savior toward man appeared, not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; which he shed on us abundantly through Jesus Christ our Savior."

By this declaration we may see how wide of the mark, and far away, a multitude in the church may be as to salvation. The many have not received the washing of regeneration and renewing of the Holy Ghost shed on them abundantly. What is this but to say, though professing to believe in Christ, they are not in loving, holy touch with God in His plan and purpose of salvation from sin, through faith in Jesus Christ by the power of the Holy Spirit.

Is it a light thing to believe? One might ask, "But what have you to say about regeneration, the new birth, heart purity, the Holy Spirit, and holy living?" What I am saying at this point is more vital to those who care for truth, as I talk about believing with the heart unto righteous-

ness. It is so, because all under the atonement of Christ is secured by believing.

What is the attitude toward God of a man who has faith?

No man living today has faith, is believing with his heart unto righteousness—who is not true in his heart to God. Faith is a right, intelligent, agreeing attitude of the heart with God, according to the light a man has, as tried by the Word of God. Then no man has faith in God, or believes with his heart unto righteousness, who is not true in his heart to God. This must be ever kept in mind.

This would strike with consternation many today professing the truth. It would: for it puts them out of commission in this great business of intelligent co-operation with God for salvation, and leaves them without a present hope. Believing with the heart unto righteousness is co-operating with God. But a heart that is not true is not co-operating with God, and cannot. This is a truth that is not very generally stated from the pulpit today. If it were, many would not be so careless and indifferent in their profession.

We may fail to do this by ringing the changes on justification and sanctification, as if all who are not sanctified are of course justified. But it would not be stating the truth to say to a multitude in the church today, "Your difficulty is that you are not sanctified." The truth is, they are not justified, accepted before God. Their difficulty is, they do not believe God in their heart, and do not receive the truth into their heart as revealed in Jesus Christ. The church today would be in a healthy state if all within her pale believed with the heart unto righteousness. Then no question would compare in interest with them, as to their heart relation to the truth "as the truth is in Jesus."

CHAPTER III

Another Step

Let us take another step, and see if our position thus far is secure. How does a man get faith? Multitudes of people in their experience have tried to believe, wanted to believe, but did not know how. I doubt not, much of the blame for this lies at the door of the ministry. It is written, "For the priest's lips should keep knowledge, and they should seek the law at his mouth: for he is the messenger of the Lord of hosts." Jesus says, "If the blind lead the blind, both shall fall into the ditch."

The tenth chapter of Paul's Epistle to the Romans is very illuminating. It reveals the source of faith, and its possibility to all under the light of the Gospel. He says, "So then faith cometh by hearing, and hearing by the word of God." This reveals not only the possibility of faith for all under the Gospel, but the crime of unbelief.

Why? Because man is a moral being. When the truth of God's Word comes to man it makes an appeal to his nature for his highest interest for time and eternity, touching character and destiny. Then, because of what man is, and because of what the truth is as the correlate of moral being, every man is compelled to take his position. The truth appeals to his heart, and thus the man. Then he has to say Yes or No to God with his heart. But it is the most natural thing in the world to accept credible testimony, especially when it is for man's highest interest, when he has everything to gain, and nothing to lose by it.

So it is written, "If we receive the witness of men, the

witness of God is greater: for this is the witness of God which he hath testified of his Son. He that believeth on the Son of God hath the witness in himself: but he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son. And this is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life."

Unbelief is malignant. We may notice here as in some other places, salvation is put in its wholeness, as a "great salvation," without specifying the different stages which will naturally and necessarily take place because conditioned upon faith; and then, through having that faith perfected, being instructed from the Word of God. We see from this, unbelief is not a mistake; it is a rejection of light. There is a vast difference between *unbelief* and *misbelief*. Properly *misbelief* is a mistake born of a lack of truth. But *unbelief* is a refusal of the truth of God, choosing the lie. Truth comes to us always accompanied by the Holy Spirit, appealing to us to receive it. The obligation then is always created in us to receive it.

Faith in its essence. Faith always exists under light, more or less, and is a spirit of obedience to, and acquiescence with, the truth, and a reliance upon it for all that is at stake. When God makes known His will to us, faith is the agreeing attitude of our heart with God in His Word: it is our reception of His word, taking sides and going with God.

Faith is, then, a spirit of obedience to God's revealed will: made possible and intelligent by His Word. The holy life men live, doing the will of God, is simply faith in action: it is faith expressing itself.

Faith then is our own spirit and the attitude we assume

toward God in the light of His Word. Desiring to be right with God, when we know His will from His Word, we fall into line with God. If this is at the starting point of our experience, we have then begun the divine life and our walk with God, which is to be a life of faith in the Son of God. That would be true of the jailer under the preaching of Paul. Of course repentance for sins committed, and the forsaking all sin, naturally follow a believing spirit.

CHAPTER IV

The Unity of a Life of Faith

We may take another step logically growing out of what has been said. This life in the soul and this walk with God, is a simple life of faith from beginning to the end, culminating in the eternal kingdom of God.

If we are not clear in the matter of faith, "believing with the heart unto righteousness" — always believing with the heart, always agreeing in our heart with God, and maintaining our spiritual life by maintaining this spirit, for "we stand by faith" — we will be in danger of losing sight of the unity of this "great salvation" in its real spirit.

We hear more or less talk of justification, and following after this, sanctification. This is clearly revealed. But it is to be feared that many lose sight of the importance of faith, and of maintaining their faith by having their faith intelligently instructed, and thus perfected. It is possible to do this by ringing the changes on justification and sanctification as the two poles of experience in the divine life. Too generally it is assumed that all who profess to believe are in one or the other of these states. It is too generally so assumed by professed believers.

I have no doubt the ministry is most generally responsible for this, in conveying the idea that all in the Church at least are justified, and thus in a state of grace. If I were to try myself by the Word of God to determine my state before God, I should not simply ask, Am I justified? but, Am I believing God with my heart? That is, have I a spirit of true obedience to His revealed will to me?

If I do not ask this question, I am in danger of being lost in the crowd, of deceiving myself, or being deceived by the preacher. Being one of many in the Church, I may measure myself by my own ideas, or those of other people. Then, having a false standard of measurement, I may find at last I have been deceived. When Paul says, "We stand by faith," he means we stand by a spirit of obedience. This is true, "For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not."

But if I keep my thought clear as to faith — what it is, and that my state and relation is determined by my faith — I shall not likely be deceived. Then it is not simply, Am I justified before God? but, Am I believing with the heart unto righteousness? If I am, I have a spirit of obedience to all God's revealed will as I apprehend it. I am committed then to all God's revealed will in His Word.

Standing still; or, indifference. Faith, a spirit of obedience to God, does not admit of standing still, or indifference, upon a question of such infinite and vital importance to me. The only way I can then continue my vital relation to God will be by keeping up my interest and connection with God. But how? Jesus said, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." There is no "once for all" respecting this life. The Jews lost their vital connection with God because they did not obey His word. The apostle says, "Well; because of unbelief they were broken off, and thou standest by faith. Be not high-minded, but fear; for if God spared not the natural branches, take heed lest he also spare not thee. Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in his goodness:

otherwise thou also shalt be cut off. And they also, if they abide not still in unbelief, shall be grafted in: for God is able to graff them in again."

This is reasonable, because "Faith cometh by hearing, and hearing by the word of God." Then as I get faith by the Word of God, I can only maintain my faith by my heart agreement with the Word of God. As I received my first impulse and life through believing the Word of God, accompanied by the Spirit, I must ever keep in touch with the Word, and thus God himself to maintain that life. This requires a true heart.

Where is the stopping place? The late Dr. Borden P. Bowne says, "While a better is in sight, we can rest in no good; and the refusal to move onward is to be a traitor to the highest, and so, finally, to the good itself." It would seem that no sane spiritual man could question this. This is the pivotal point around which all my thought plays, and upon which I base this great salvation as a necessity to all believers.

If I have come to agree with God, and He has taken my sins away, quickening me by His Spirit, where can I stop? how make any change? Can I lose my interest in the truth of this "great salvation," turn aside, become absorbed in the things of this world, and have the favor of God? "How shall we escape, if we neglect so great salvation?" It is a state of disobedience, "An evil heart of unbelief in departing from the living God." The apostle implies there is no escape. Because of who He is, and because of what this "great salvation" is to the believer, indifference is an appalling state of heart in a professed believer. What does it mean to be losing our grip on God and eternal things? It is not then

a question of being justified simply, but of believing God; having a heart of agreement with Him.

This is vital. An intelligent believer can not endure this thought a moment. He must believe with the heart unto righteousness; and he must keep on believing with the heart the truth of God as it comes to him. Paul said, "We are not of them who draw back unto perdition; but of them that believe to the saving of the soul." Then the believer must continue to believe with the heart unto righteousness. He must ever keep an obedient spirit, an agreeing attitude of heart with the revelation God gives through His word. It is written, "Keep thine heart with all diligence for out of it are the issues of life." By such a spirit only can he do this. "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

CHAPTER V

The Bible Christian a Man of Faith

I am not dodging the question of Justification and Regeneration, and Sanctification through entire consecration and the fulness of the Holy Spirit. I am not dodging the question of the carnal mind. But quite a few people have come into these states who knew little or nothing of the terms as descriptive of the state of the heart. I have known some very beautiful cases who did not understand the theology of it; but came into it all by simply believing God's word.

I desire, then, to especially emphasize the great requirement of God for salvation from start to finish, "Believe on the Lord Jesus Christ, and thou shalt be saved." Then "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." I wish to dwell upon this because a multitude of people in the Church are deceived as to faith.

We should bear in mind, that we are not to interpret the truth by what we see illustrated in an unholy, doubting Church. The Bible Christian is a man of faith in God from the point of beginning the divine life, on through everything that meets him in his own heart and the world about him. The man who believes God, and continues to believe by the aid of the Word of God, does not need to make and break with God from the point of repentance, pardon, and the quickening of the Holy Spirit with spiritual life. The solution of all his troubles with his own heart and the world about him comes through believing God in His word to

him, and believing continually with his heart unto righteousness.

When we refer to the different terms descriptive of the state of the human heart before it is intelligently conformed to all the will of God, it is not necessary that one should get his thought fixed on certain conditions, on "the carnal mind," on "the old man," and "the double-minded man." He may by so doing lose sight of the one requirement of God, "Fear not, only believe." It is not best that he should be studying his peculiar moods and feelings. If he does not understand all the peculiar symptoms of his disease, the Great Physician does. To receive Him intelligently is to receive a full cure.

Consecration. Some think that consecration is one thing, and believing on Jesus Christ, or having faith in God, is another. One says, "Consecrate yourself wholly, and then believe." But the Word of God makes no such confusion. It simply says, "Believe on the Lord Jesus Christ, and thou shalt be saved."

Entire consecration is wrapped up in believing intelligently on the Lord Jesus Christ. This is because of who He is. Mr. Wesley says, "Precisely as we are justified by faith, so are we sanctified by faith." To believe intelligently on the Lord Jesus Christ, *because of who He is*, would swing the whole man into entire agreement and oneness with Him, and not leave enough to use the pronoun "I," or to talk back. Then nothing would prevent the Holy Spirit coming in, and filling the moral being with all the fulness of God.

How is this? What man lost in the fall as to purity, he is to have restored in Christ through faith. It was unbelief that separated man from God who had been his life: not existence simply, but his spiritual life. This unbelief left man separated from God, without spiritual life, alienated

and selfish, to look out for himself, because he has no God to look out for him, to supply all his need, and counsel him respecting his life.

The real manifestation of this state, as we see it today in man, is a self-centered condition, and a selfish spirit. This is all in man because he is away from God, and thus "without God, and without hope in the world." Whatever man does that is not of the truth comes of this state.

CHAPTER VI

God's Purpose in Christ

The purpose of God in Jesus Christ is to restore man to the state he lost through unbelief. This could only be by doing that which would enable man to come back to God, to his state of loving confidence, holy agreement, and thus oneness, with God. What God would then do in man must follow this return. How could this be? Man himself could do nothing. He was ruled out, bankrupt, and a rebel before God — “dead in trespasses and in sins.”

The move must be wholly upon the part of God; and it must be all of God's love and mercy. To meet the case, the gift of the eternal Son of God was the solution of the problem. Salvation through Him was simply the gift of God to man. This salvation is simply man's restored state of oneness with God. The mercy of God in Jesus Christ made it possible that man might believe in Jesus as Savior and Lord, and thus be joined again in loving, confidential agreement and holy fellowship with God. Christ alone could bridge the chasm.

The mistake. As to sin and its cure, the mistake of the Church is to magnify the offence, man's state of alienation from God, making it so far-reaching that Christ intelligently received is not a complete cure.

This is a sad mistake. It is contrary to the Word of God and the soundest philosophy. It reflects upon God in Christ himself. When we understand who Christ is — as the absolute, eternal Son of God, creating all things, and upholding all things by the word of His power, “God with us”

— we know to intelligently believe in Him, and thus receive Him, is to come into true, intelligent, loving, holy agreement with God. When we do this, we know this state of oneness with Him is salvation complete and full as to purity. Of course we do not say it is a fully developed state and life. It is not, for “The righteous also shall hold on his way, and he that hath clean hands shall be stronger and stronger.” But it is a state in which we are to abide, and by abiding, “Grow up into him in all things, which is the head, even Christ.”

The folly of the general Church. The folly of the general Church is to deny this completeness in Christ in the present. But the apostle says, “In him dwelleth all the fulness of the Godhead bodily. And ye are complete in him, which is the head of all principality and power.” He is the one then to us with whom we have to do. Paul records the prayer of Epaphras for the Colossians, “That ye may stand perfect and complete in all the will of God.”

Christ is the gift of God to us; and salvation complete is the gift of God through Him. When intelligently received He is the cure of our state of alienation from God, actual and “original sin.” And full, intelligent oneness with Christ is the cure.

Now for doctors of the law and quibblers to discuss and argue against this, I confess I have scant patience; for, in the face of plain scripture, it is an exhibition of unbelief. It is a reflection upon God Almighty in His plan and purpose. If the believer can not receive it, it might as well not be given. If it can be intelligently received, the Remedy is responsible for the cure. “But my God shall supply all your need, according to his riches in glory by Christ Jesus.”

What is the difficulty? There is no difficulty. Jesus

Christ has met it all. All was lost in Adam through unbelief. But all is to be restored to all through faith in Christ, the second Adam. Since it is all a gift I can receive it when I properly understand my need, the conditions of the case, and the truth "as the truth is in Jesus." I come to understand this by "the sword of the Spirit, which is the word of God." "For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart."

Faith is not by growth. While the word of God declares, "Faith cometh by hearing, and hearing by the word of God," some think it comes by growth. That is, after a time we can by growing believe. If that were plausible to our blinded mind, it is not true; because without faith no man grows in his heart relation with God.

The longer he trifles with Christ, because of who He is, with the light at his disposal, the more chronic his state becomes in hardness of heart. Familiarity with truth, if it be not received, produces a spirit of contempt, and hardness of heart respecting it. To be indifferent in so great a matter is to do one's self damage.

We need to ever keep in mind that no man is for Christ whose heart is not true under the Gospel. Position in the church does not change the fact any more than it did in the case of the Pharisees. "The heart is deceitful above all things, and desperately wicked; who can know it? I the Lord search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings." The man who is questioning and doubting does

not rise to the magnitude of this question; and he lightly estimates Jesus Christ as Savior and Lord.

Until men in the church, professing to believe in Christ, are thoroughly aroused, in earnest to be right with God, they are dominated and blinded by the depravity of their heart. It is a mistake to suppose such men have faith. A man who believes with his heart unto righteousness is a true man, though he may not fully grasp the question of salvation, as to intelligent faith and the fulness of the Spirit. But what he believes is more to him than all beside. Though it seems like a repetition of the thought, we need to ever keep in mind that it would be a grievous mistake upon the part of the ministry and laity to suppose people in the general Church, professing to believe, can have any saving faith, can believe with the heart unto righteousness, and at the same time be untrue, indifferent, or disposed to trifle.

It matters not how far-reaching or sweeping this statement may be, it is of infinite moment that the pulpit and the pew should wake up to the fact that no man has saving faith, or holds a vital relation to God, who is not true in his heart. Without this, little will ever be accomplished for the salvation of the general Church or individual men. In that case, much of the revival work is a farce. Many often seek "a deeper work of grace," who need to repent as a sinner before God, and do their first work again.

CHAPTER VII

Christ Came to Save Fully

Since every man, especially all in the general Church who has tasted the grace of God, are the subjects of the operations of the Holy Spirit and have the full Word of God, they must soon come to have intelligent faith, and thus intelligently receive Christ. Then Christ intelligently received is the full cure of sin, the full cure of all the ills of the human heart.

It is because of who He is. "In him dwelleth all the fullness of the Godhead bodily. And ye are complete in him who is the head of all principality and power" when you come into intelligent, loving agreement with Him. That is not because of what we are, but because of who He is, and what He is to us. Intelligent agreement with Him is salvation as a state. From that point salvation is then to be developed by abiding in Christ, and by His abiding in us. It is absurd to include perfect intelligence and development in a state of complete purity of heart. Adam before the fall did not have this. Salvation is being all right in your heart with "the King, eternal, immortal, invisible, the only wise God."

Our trouble. Where is the hitch in these days for the advancement of the Gospel? Simply that the faith which it teaches and of which it is the basis and absolute necessity, and which it makes plain to all seeking for the truth in the word of God, is one thing; and the faith which a multitude in the general Church profess, is wholly another thing. It bears no resemblance to a spirit of true obedience to God, as tried by His Word. This is a simple and an appalling fact.

What is the difficulty in getting back into holy, confidential relations and fellowship with God through faith in Christ, which, as a state, was lost in the beginning through unbelief? There is no difficulty on the Godward side of this question. And there would be no difficulty whatever, if the Church, all professing to believe in Christ, definitely wanted to get back.

But we have fallen upon times when, if the plain, searching truth is preached, that touches the heart and general life of the Church, too generally the leaders lift up their hands in holy horror and will none of it. The study is to increase the Church in quantity, and not in quality.

If Jesus were here. There has been some speculation as to what Jesus would do if He were here. But Jesus is here. His Gospel is Himself — and better, with the presence of the Holy Spirit. If Jesus were here as He once was, and found no fault with the Church, it is nevertheless true, that the Christ of the Gospel found fault with the Church of His day, that paid tithes of mint, and anise, and cummin, and omitted the weightier matters of the law, judgment, mercy, and faith. And the Church did not then have a crucified and risen Savior, a completed Gospel, and the Holy Spirit fully given as now.

But the Christ of the Gospel, now received by an intelligent faith, imparts the Holy Spirit, and often sets the whole being on fire, because of the general condition of things in the Church. It is so, because all other things then lose their charm, and the soul is stirred because of the worldly trend of the Church. This is because of the Gospel and Spirit received. What He will be may well surpass all our thought, or the skill of any pen to portray. But He will be the very same Jesus. The command is, "And

now, little children, abide in him; that, when he shall appear, we may have confidence, and not be ashamed before him at his coming." That is a state of complete salvation; not needing any change when He comes.

Who has saving faith? The man who is in true agreement with Jesus Christ in his heart has saving faith. He is the man to whom Jesus is unspeakably precious. Of such Peter says, "Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory: receiving the end of your faith, even the salvation of your souls."

Not all professing to believe will face this declaration of Peter. But this is the natural effect of believing in Christ, because of who He is. He is before all things, and by Him all things consist; and because He has all power in heaven and in earth, because He has made a complete offering for sin, when He is intelligently received, by the Holy Spirit He comes into and abides in our heart. Then He stirs the soul to its deepest depths, and is not limited to place. Then it is something more than "Jesus is here." But I judge, when He comes, He may ask the ministry what they did with His Gospel; and how they treated the Holy Spirit.

A low standard. The standard of faith is what we are spiritually. The general standard of faith today is quite low. It is not that the doctrine of holiness, as taught by John Wesley, is at a low ebb, and unpopular; but that simple faith in Jesus Christ, that which would produce a state of vital godliness, is at a low ebb and is unpopular in the general Church.

It is especially so, if you attempt to draw the line upon its membership. Any movement that will bring people into the church is popular. But little definite endeavor is being

made to improve the quality, the spirituality, of those who compose the rank and file of the Church.

Any move along this line—to especially reveal the necessity of holiness of heart and life—is utterly tabooed in the large, well organized churches. This is especially so if the term “holiness” is used: though there is not so much objection to seeking the Spirit simply for power. This, because it is a compromise, means nothing. But the elimination of all sin from the heart is generally very unpopular.

Why say this? I say this, to declare that the faith in Christ that brings forgiveness for sins, and the quickening with new spiritual life, is a tremendous change for man. If that, as an experience, were descriptive of the state of the Church generally today, and insisted upon, it would be a grand experience. A multitude in the church would love the truth, “as the truth is in Jesus.” They would then say, “We want that life in all its fulness.”

But what would that mean? Simply to be instructed in our faith in Jesus more perfectly, and thus to come to have an intelligent faith in Him. That would be to receive Him intelligently, and thus fully. That would mean to search the Scriptures, and to receive in an obedient spirit their teachings concerning Christ. It would mean, to receive the truth of God’s Word; as the apostle said, “Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord.”

Would not obedience to this principle mean wonderful things for the general Church today? that is, for each believer? Tried then by this standard, the general state of the Church is low.

It is a mistaken notion, that any man is believing with the

heart unto righteousness whose heart is maintaining a controversy with God, or who lives in a state of indifference to the teachings of the Word of God as applied to his own heart and life.

The standard of the great mass of the general Church today is not the teachings of the Word of God personally applied to the heart and life. If this statement is true, it indicates a great decay of faith in the individual membership of the Church. It is then a mistake to assume the mass in the Church are justified, but not sanctified.

Pessimism. For fear of being called a pessimist, a true man will not be deterred from looking at the facts as they are, and judging correctly, whatever may be the cost to himself; especially in a matter of such infinite import. Jesus makes the inquiry, "When the Son of man cometh, will he find faith on the earth?" There is no doubt that at least, the implied answer is, Hardly.

But if He were to come today (and many say the end is near), what would He find? Would He find widespread faith in Himself according to the Gospel? We might take much time discussing justification and sanctification, and "Without holiness no man shall see the Lord." But are we not in danger of losing sight of the spirit by which we alone can make any vital connection with God? If "Faith cometh by hearing, and hearing, by the word of God," and if faith in the Word of God and the Word of God go together, and if faith means heart obedience to His Word, is it not a matter of vital importance how we regard the Word of God in our hearts? and what use we are making of it? If the Son of man were to come, the question would be, "Will he find faith on the earth?"

CHAPTER VIII

A Generally Corrupted Faith

Too generally men who profess to believe in God in Jesus Christ have a faith which does not accord with the spiritual teachings of the Gospel of Christ. A candid man must admit, when his heart and the spirit of the truth, "as the truth is in Jesus," do not agree, he has not saving faith in Jesus Christ. And with that spirit persisted in he can never make vital connection with God. It is on the principle that two hearts can only be united by a mutual faith. This union of the heart of the believer with Christ is absolutely necessary to salvation, and that union is salvation.

Then there is a general, widespread corrupted faith. It is a faith that does not bring salvation to the heart: that is union with Christ. Aside from liberalism, take the Romish Church with the entire general Protestant Church, called Christian, that is, the members who profess to believe in Christ for salvation, combined they are numbered by more than a hundred million. Where did they get their faith for believing in Jesus? It must have come from the Word of God. If not, it had a false basis, and is corrupt, whether Roman Catholic or Protestant.

But it is based upon the Word of God, as it is written "Faith cometh by hearing, and hearing by the word of God." If it is not a spirit of agreement with that Word, and thus coming into a state of agreement with God, as the apostle says, "With the heart man believeth unto righteousness," it is a corrupt faith. Scriptural faith brings salvation when exercised.

Not outward form. If men were not depraved, and blinded by that spirit, it would be an insult to their intelligence to think that going through outward forms of worship, which do not express the inward spirit, the intelligent purpose and attitude of the heart, could be acceptable to God. It is as true in the Protestant as in the Roman Catholic.

Salvation an individual thing. Every man to whom the light of the Gospel comes is individually responsible before God to receive it. But no man receives it who does not take it into his heart, to have his thought, will, and mind come into agreement with it. Salvation, in its very nature, must be an individual experience.

There is much said in the press about the "Christian Church," and the wide spread of the Gospel. But while the Church may be nominally Christian, the individuals composing the Church may be comparatively few who receive the truth into their heart to be changed into oneness of thought, will, and mind with God in Jesus Christ. Only this is salvation.

A nominal belief in Christ, as revealed in the Gospel, upon the part of the individual, is beneficial as a starting point for an onward movement to come into harmony with God through the reception of the truth into his heart. But if he contents himself with such a belief, he is and will be as destitute of union with Christ by the Spirit through belief of the truth as the veriest heathen worshiping idols.

We might criticise the faith of the Romish Church, because it is not based upon the Word of God only. It is not Christ only. They have a gross mixture, worshiping Mary, the apostles and saints, and works of righteousness which they can do. On this ground, pure and simple, they never

as individuals obtain salvation as a present experience. They do not expect it.

Depending upon so many agencies outside of the Word of God, and the purging fires of purgatory, they can have no present experience of salvation. The Word of God is not their sole rule of faith and practice, and of course they can not come into a state of oneness with God through Christ. It is only through Christ this alliance with God can come.

What of Protestantism? Protestantism (evangelical) stands upon the ground that the Word of God is the only rule of faith and practice. For standing here, and refusing to recede, many have been consigned to death by the Church of Rome.

But do all so-called evangelical Protestants have more than a nominal faith in the Word of God? Is it not true that a multitude who would criticise the Roman Catholic for the absurdity of his faith, are nevertheless inconsistent in the position they occupy, when tried by the Word of God? The Romanist does not get purity of heart, and the incoming and abiding of the Holy Spirit. His crude and corrupt faith can not bring this. But a multitude of so-called evangelical Protestants do not come to this as an experience.

Why this? Because they do not believe and continue to believe with the heart unto righteousness. Paul says, "Though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not love, it profiteth me nothing." But he tells us, "Faith works by love." Then he enumerates what love does in the heart and life of the man who has it. If we read what the apostle says upon this point, we discover the character of a Bible Christian.

This is not the state of a man in purgatory, or simply

of a Protestant believer at the point of death, when he has no opportunity to obey his Lord, and let his light so shine before men that they may see his good works and glorify God on his behalf. It is his present state in everyday life, practically demonstrated by his spirit and bearing toward men.

CHAPTER IX

The Profit of the Word of God

It is absolutely reasonable to inquire, What is the profit of the Word of God to men and to the Church? But we especially ask respecting men who profess to believe in Jesus Christ and His gospel for salvation. There is but one answer from reasonable men. In the gospel sense of faith, the man who believes it receives it into his heart as the thought, will, and mind of God to men personally.

But when a man does not receive it as God's thought, so that his thought comes into agreement with it; and does not receive it as God's will, so that his will comes into harmony with the will of God; and does not come to have the mind of God, what profit is the Word of God to him? It certainly does not bring present salvation from sin.

With an open Bible, if he does not come into this state of heart agreement with God, he is holding the truth in unrighteousness: he is guilty of refusing to intelligently and fully receive the Word of God. He does not then believe the Word of God: "For with the heart man believeth unto righteousness." That can not be disobedience, or indifference.

But faith is made possible to him by the Word of God; for "Faith cometh by hearing, and hearing by the word of God." Upon faith being made possible by the Word of God, and thus being received, turns every man's salvation, character, and destiny for time and eternity.

Trouble about our state. As I have been in the past, because of my ignorance, so now many are troubled about

their state. It is a marvel how blind many are in the Church who hear, or are supposed to hear, the Word of God preached. They have an open Bible, and they profess to believe it. But primarily their trouble is not with justification or sanctification; it is that they do not believe the Gospel. Though they may not understand it, they are living in plain disobedience to the truth.

Jesus said, "This is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds may be made manifest, that they are wrought in God."

Then He says, "He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God."

Jesus might then say to the multitude in the Church today, as He said to the Jews, "Why do ye not understand my speech? even because ye can not hear my word. . . . And because I tell you the truth, ye believe me not. . . . If I say the truth, why do ye not believe me? He that is of God heareth [*obeyeth*] God's words: ye therefore hear them not, because ye are not of God." Unbelief is the spirit of rebellion in the heart: manifest in the life it is disobedience.

These words of Jesus leave no possible middle ground for men to occupy under the gospel. And when it is a matter of such infinite import to every living man, and especially to all who profess to believe in Jesus, indifference to the revealed thought of God, bearing upon the heart and life, is a crime.

The words of Jesus, "He that is not for me is against

me," have a meaning and force that might well strike many in the general Church with consternation, if they gave them any intelligent thought. What this means, as to the position of all professed believers, is very apparent when we consider who He is we treat thus, and that it is with the heart we do it.

CHAPTER X

The Unity of the Truth and the Spiritual Life

We make an infinite mistake when we lose sight of the truth, and unity of the truth and the spiritual life coming through faith. We speak of the truth as God's thought and will for us. Many seem to divide it up, as if the truth were divisible. That is, as if one could be true, and take some truth and consciously refuse some truth. That is, take as much as you please, and be correspondingly profited. But the man who approaches the truth as the will of God in that spirit is not a true man, and does not really take the truth.

Truth in this respect is nothing if it is not the will of God for every moral being to whom it comes. Then the man who is having to do with the truth is dealing with God Himself. If he trifles with the truth, he trifles with God. If he thinks to take some truth and to leave some truth, he is not true to the will of God, and he is tempting the Almighty to compromise.

If there are any of that class in the Church today, they belong to the class of whom Jesus speaks, and He says there are many. With reference to them He said, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven."

And it is evident that this is not being made holy in the hour of death. He says, "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in

thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity."

Then by the most striking figure He describes the difference between the man who hears His sayings and obeys them, and the man who hears, and does not obey. The first is like the man who builds his house upon the rock, and it withstands the storm and flood. The second is like the man who builds upon the sand: when the storm comes it is overthrown.

We can see by this, there is in the thought of Christ no middle ground to occupy for men who profess to believe in the Gospel. They are obedient from the heart, or they are not. This is because the truth is a unit, and they must take it with a true heart as they are able to apprehend it, and thus be true, or they are disobedient. The apostle expresses the principle when he says, "Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord's table, and of the table of devils." The way they treat the truth embraced in the words of Jesus is the spirit they have toward Christ, and that is the way they treat Him. He says, "If a man love me, he will keep my words." The condition, here clearly stated, of entering into the kingdom of heaven is obeying the sayings of the Lord Jesus, and thus doing the will of God.

CHAPTER XI

A True Man and a Pure Man

A pure man under the gospel is a true man. But a true man may not be a pure man as to the state of his heart. It is quite possible that some heathen may be true, but they are not pure. If a man is true in his heart, his state will be conditioned by his light, his apprehension of the truth "as the truth is in Jesus." A man of any intelligence can be a true man under the gospel. But he can not continue in that spirit with an open Bible, and not become pure in heart. There is no middle resting ground between sin and purity of heart.

A Bible Christian is one whose faith led him to repent, and submit his heart for pardon and regenerating grace. That was all that was in his thought then. He then keeps himself in this state by obeying the command, "Keep and seek for all the commandments of the Lord your God." No man can have a true spirit, and thus be a Bible Christian, who does not do this. Having this spirit of obedience, he must advance.

By their interpretations of the law, the Pharisees emasculated the truth and destroyed its import. Because of the teachings of the leaders in the Jewish Church, the spirit and import of the law, which was "holy, just, and good," had been so changed, that only the few felt the power of the truth, and walked in it. And when you consider how clear and plain are the teachings of Jesus today; and how, according to the declaration of Christ, men who hear and obey His words will build on the rock, and all others will build upon

the sand, is there not something in the general Church today like that in the Jewish Church? Some of the leaders today seem to be imitating the leaders of that day.

Justification, but not sanctification. What do we find? The overwhelming majority say, "We believe in Justification, but not in Sanctification." But is the truth divided? Is Christ divided against Himself? Did John Wesley, or do any today who profess to believe and advocate the truth as to holiness of heart and life, insist or teach that believers should do more than hear the sayings of Christ and do them?

Jesus said, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." Is there any sane teacher of John Wesley's type, who says anything, more or less, than this? I have never seen or heard of one. But John Wesley was a most staunch advocate of holiness, as a definite state of grace, intelligently reached by faith after being regenerated.

My contention. The thing for which I contend, and which I am sure is the plain word of God, is, that when a man repents and submits to Christ, receiving pardon and regenerating grace, he is as true in his heart at that point as at any time afterward.

If he then studies the word of God, as he would if he continued to be true and properly instructed, he would never dream of saying: "I have gone as far in the truth and the will of God as I wish to go. I have been forgiven and quickened with spiritual life, but I do not care to increase in spiritual intelligence, and have my faith perfected, and thus become intelligently conformed to all the will of God, and be filled with the Spirit of all truth." Would any man professing to believe say a thing like that?

A Bible Christian could not, even in his earliest experience. But is not that the anomalous condition of things we find in the Church very generally? Yet there is not a thought in the utterances of Jesus or His apostles, that a believer is to make any break in his experience, or come to a point where he can stand still, be indifferent, or refuse to advance in the truth, and still be justified before God. The apostle Peter says, "He hath forgotten that he was purged from his old sins."

CHAPTER XII.

The Holy Spirit

We come to where my thought anticipates the Holy Spirit. The Spirit and His working is closely related to the thought of faith in the believer. Jesus said, "Howbeit when he, the Spirit of truth, is come, he will guide you into all truth; for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come. He shall glorify me: for he shall receive of mine, and shall shew it unto you." Consistent with this, the apostle says, "For as many as are led by the Spirit of God, they are the sons of God." It is true that the believer, from the first to the last of his experience, is the subject of the operations of the Holy Spirit.

The leading of the Spirit. Is it possible, then, that any man can believe, and continue to believe, on the Lord Jesus Christ and not advance under the leading of the Holy Spirit into the truth, to the perfecting of his faith, to intelligent conformity with the will of God, and at that point be filled with the Holy Spirit? We must assent to this, and then agree that from that point he would be led by the Spirit and the word into the truth appropriate for his enlargement in spiritual knowledge and growth in the divine life.

When we come to the point of an intelligently perfected faith, we are so one in all our thought, spirit, and purpose with God in Christ, that the Holy Spirit can flow into all our being, and reveal Christ in us the hope of glory, and abide in us for ever. Then the conditions are perfect for our intelligent advancement and development.

In proof of this oneness of obedience in the believer, the apostle Peter said to the Jewish council, "And we are his witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey him." This clearly indicates that every man who believes in Jesus, and thus obeys and continues to obey Him, receives the Holy Spirit in His fulness. Then all any believer has to do is to receive, and thus obey the truth as it comes to him through the gospel and the leadings of the Holy Spirit in order to come to the fulness of the Holy Spirit. But this he must do; for it is written of Jesus, "And being made perfect, he became the author of eternal salvation unto all them that obey him." All holiness of heart and life is embraced in obeying Christ. This is not works of righteousness which he can do; but it is obeying from the heart that form of doctrine which is delivered unto him.

Can a man, then, as a consistent believer in Jesus, refuse to receive any truth that comes to him through the teachings of Christ, and thus refuse to obey Christ and be a Bible Christian? But is it not true, that a man who has that intelligent, normal spirit of obedience, growing out of a perfected faith, never has any controversy with the truth of God in his heart? Could he have the spirit of true obedience and not have a glad Yes to all the will of God? or be seeking earnestly to come to all the will of God?

Obedience or disobedience. I say these things to emphasize the revealed truth of God, that, to all men to whom the truth comes from the word of God, it is a question of faith or unbelief. And that is, of obedience or disobedience to the revealed word of God. This is concrete truth. There is no mysticism about it as God makes known his will to all men in His word. Faith is the spirit of obedience,—

a spirit of acquiescence in all the divine will. It is so because it is "with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation."

But to this end the Gospel of Christ must be preached; for "How shall they believe in him of whom they have not heard? . . . So then faith cometh by hearing, and hearing by the word of God." Then as a proof that obedience or disobedience must always follow the proclamation of the Gospel, the Apostle Paul, applying these words of prophecy addressed to the children of Israel, says, "But they have not all obeyed the gospel. For as Esaias saith, Lord, who hath believed our report? So then faith cometh by hearing, and hearing, by the word of God."

This shows conclusively that faith and obedience always go hand in hand, as cause and effect. "As it is written, I believed, and therefore have I spoken; we also believe, and therefore speak." In the word of God, believing and obeying are used interchangeably, as are unbelief and disobedience.

In the Revised Version it is said of the children of Israel, "And we see they were not able to enter in because of unbelief." In the same connection it is written, "Let us therefore give diligence to enter into that rest, that no man fall after the same example of disobedience."

What is the point? One might ask, "What is the point of all this upon the great question of salvation from sin through faith in Jesus Christ?" This question is all important. We have fallen on times when the many in the general Church have drifted far from the truth "as the truth is in Jesus." The general teaching of the leaders concerning being holy in heart and life before God, as taught by John Wesley as a necessary condition of salvation in the present, if not sneered at and ruled out altogether, is regarded as a

kind of spiritual luxury that one might be interested in if he had nothing to do but to be put under a glass case and placed on the shelf. But it is wholly impracticable, and of no particular consequence. That is, you can be a Christian, and have the favor of God, and succeed without any particular interest in being holy now in heart and life.

That is a very general view today, a very general teaching in the general church. But the point I make in all this, is, that it is utterly contrary to the Word of God, as to the principle of faith in God, and belief in the Lord Jesus Christ for salvation. It is a question of faith or unbelief, and thus of being true and obedient to God's revealed will, or not.

The Heathen. In this connection, what God may do with the heathen in his blindness, who has never heard the name of Jesus, is one thing (though we know "the Judge of all the earth will do right"); but what He will do with the people who live under the light, full, completed, open gospel, and who are not careful to heed its teaching, and conform their heart and life to its truth, is another thing. But of this we are not left in doubt. Jesus says, "And that servant, which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes. But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes." And He says, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my father which is in heaven."

Not a refinement, or a transcendental state. Full deliverance from a sin of the heart — being purified by the Holy Spirit through belief of the truth, and thus a holy state — is not a refinement or a transcendental state. It is the most definite, intelligent, practical requirement under the gospel of Jesus Christ for everyday living.

CHAPTER XIII

The Baptism With the Holy Spirit

It is logical to my thought to consider the question of the baptism with the Holy Spirit at this point, because it always takes place at the point of the intelligent perfecting of the faith of a believer. The gift of the Holy Spirit to all believers is as much a part of the plan of salvation as the gift of the Son of God and the giving of the truth of the Gospel to men. God the Father and God the Son and God the Holy Spirit are one; absolutely one in all the attributes of their nature, and thus absolutely perfect. Because of this they can have but one thought, spirit, and purpose in the work of redemption, in the carrying out of the purpose of God in Jesus Christ respecting man. The Trinity operate and co-operate mutually in the salvation of the world and individual men. It is frequently said men do not amount to anything. But it is written in the original, and properly rendered in the new version, "What is man, that thou are mindful of him? And the son of man that thou visiteth him? For thou hast made him but little lower than God, and crownest him with glory and honor."

Christ died for man. It is a mistake to suppose that Christ died for an animal. He died for a moral being, made "but little lower than God." And in the redemption wrought out by Jesus Christ, God's purpose was that man should come back to God, and thus to union with God through the door he went out. That is, he went out, away from God, and separated himself from God by not believing God. But God in Jesus Christ made the infinite provision so that, with no cost to himself, man could come back to

God through abandoning his unbelief, and thus believing God with his heart, having faith in Him. Doing this, everything in the purpose and plan of God would follow. God would do all as man returned to Him, and, believing the thought of God in his heart, walk in the truth with God.

Man's first estate. It is not of consequence to discuss just what man's first estate was when he came from the hand of God. It is enough that he was created holy. How much of the negative and positive of holiness entered into his state and life is a matter of no particular consequence. No doubt if he had continued to walk with God, everything pertaining to the positive element of holiness would have naturally entered into his character. But he walked with God, and had companionship with God, and thus holy fellowship. What the outcome would have been if this had continued through the eternal years is beyond our thought. But we know it is written, "He that walketh with wise men shall be wise." How much more would this be true in the case of man, if he had kept his first estate, and walked with God through the ages!

Man restored is not to be less. It is not conceivable, from an intelligent study of the Word of God, that man restored to union with God in Jesus Christ through belief of the truth is to be less than before he became separated from God, losing his spiritual life. So God planned and purposed in man's return that his union with God should be complete and perfect. When God gave His only Son, the eternal Word made flesh, to bridge the chasm between God and man, it was that man through believing God in Jesus Christ might become one with Jesus, as Jesus is one with the Father. God pity us if we limit the Holy One of Israel in His plan and purpose for man, and through our unbelief defeat it in our own case!

Oneness with Jesus as Jesus is one with the Father. As He was about to pay the price that should reconcile God to all men, that all men might be reconciled to God, Jesus prayed, "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me." And, closing His prayer, He said, "And I have declared unto them thy name, and will declare it: that the love wherewith thou hast loved me may be in them, and I in them."

It is an utterly false conception and interpretation of this prayer to suppose and teach that it refers to the union of all the different churches in the worship of God; and that the time will come when there will be but one denomination. It is an utterly false conception of this prayer to suppose that the modern "Church Federation" has anything in common with the answer of this prayer. That thought is wholly a subversion of this great truth in the prayer of Christ.

Its answer. This prayer was to find its answer in the return of all believers to God in Jesus Christ, through an intelligently instructed faith, to a state and relation where each one individually and personally, on his own account, should receive the revealed truth of God, as God's revealed will, so intelligently and perfectly that they, that he, should come on to a plane of full intelligent agreement and harmony with all the will of God. That is, all who would be-

lieve on Christ through the teachings of His apostles could return to God—to such a relation of oneness with God, that they could be one with Jesus as He is one with the Father.

This was to be through the preaching of the Gospel. Jesus said, “Neither pray I for these alone, but for them also which shall believe on me through their word.” This must be an individual and personal reception of the Gospel, for “Faith cometh by hearing, and hearing by the word of God.” And the purpose for all who should believe through the preaching of the apostles was, that they might be one in Jesus, as Jesus was one with the Father: “I in them, and thou in me, that they may be made perfect in one.”

And this oneness was not to take place in the last gasp in death, much less in that heathenish belief in a future purgatory; but here in this present, practical, everyday life, where men could see and be convinced of the truth of the Gospel and the power of God. “And that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.” How foreign is the corrupt, general faith of the mass of professed believers in the nominal church today compared with this!

How is this to be? God’s purpose from the first was that man should be indwelt by God himself, and thus by this union man might have life, and that more abundantly. This is not mere existence, but the life of God—eternal life. So it is written, “The Father loveth the Son, and hath given all things into his hand. 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.”

This can not be mistaken: all this life comes through believing with the heart on the Son of God. Out of this intelligent faith, or through it, everything is to come to man

appropriate to his present need and full knowledge of God in Jesus Christ, which is eternal life.

So, upon this point the Scriptures are one from first to last as to faith, and of coming to God through faith. Says the apostle, "He that believeth on the Son of God hath the witness in himself, he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son. And this is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life."

The Holy Spirit comes in. When man should return to God in his intelligently perfected faith—all this made possible through Jesus Christ; what He did, suffered, and taught—God was to come into man, dwell in him, and make His home in man. So Jesus said, "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." Who is to have this infinite honor and blessing? "A man," any man who hears and receives the words of Jesus and keeps them.

This is the purpose of God in Jesus Christ. The purpose then in coming into the world, through His death, resurrection, and gospel, was to consummate this oneness of man with God, that God should dwell in man and man dwell in God; all through man's intelligent faith in Jesus Christ, all made possible through the preaching of the Gospel.

The baptism with the Holy Spirit. So John the Baptist said, "I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire: whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the

garner; but he will burn up the chaff with unquenchable fire."

After this, John bare record, saying, "I saw the Spirit descending from heaven like a dove, and it abode upon him. And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost."

This statement of John shows that, while he was a baptizer with water, the mission of Jesus was to baptize with the Holy Ghost. And when Jesus does not baptize a professed believer with the Holy Spirit, He has not performed the mission for that man for which He came into the world. But when He has not done this, it is proof that that man, though professing to believe, has not come through believing with the heart unto righteousness to such a plane of agreement and oneness with God, that God in Jesus Christ by the Holy Spirit can come into him. Hence he has not reached the point in his faith where Jesus can baptize him with the Holy Ghost.

The Holy Spirit for all believers. This is proof that the Holy Spirit is for all believers, and is a part of God's plan and purpose of redemption through Christ. Of this there can be no doubt; for Jesus said, "If any man thirst, let him come unto me, and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. (But this he spake of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified.)"

Who is to receive the Holy Spirit? "Any man" who thirsts and comes to Jesus to supply his need. No man will or can doubt this but the man who has unbelief in his heart, and does not want to believe. Then when this takes place

with the "any man," and thus with all men who will intelligently believe in Jesus, they will come to the place where the prayer of Jesus will be answered in their experience; where they will be one with Jesus, as Jesus is one with the Father. Then the world will see that they are indwelt by God himself, and will know that the Father hath sent His Son into the world, and that He loves them as he loves His own Son, Jesus Christ.

This is the one thought and purpose of God in Jesus Christ for all believers; for all believers when they come to intelligently believe in Jesus Christ as the eternal Son of God. This is what Jesus meant when he said, "Blessed are they which do hunger and thirst after righteousness: for they shall be filled."

Paul's thought. This was Paul's thought for those just converted from paganism, when he said, "For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God." I can not believe that Paul offered a prayer that could not be answered.

All confirmed by the Scriptures. We might go through the epistles of the apostles and find this wonderful truth confirmed as to being the experience of all believers, and as the experience of all intelligent believers under the Gospel in the days of the apostles. And this will confirm all I have said respecting simply believing on the Lord Jesus

Christ, and believing with the heart unto righteousness; and that "faith cometh by hearing, and hearing by the word of God." All this will prove that it is not something transcendental, and something especially for those beyond the ordinary walks of life as believers. It is for all believers, without which they can not be Bible Christians.

John says, "And he that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us." He says again, "Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit." Again, "God is love; and he that dwelleth in love dwelleth in God, and God in him. Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world." This indicates that this is the believer's preparation for judgment and eternity.

The church generally, and the professed believers as individuals, have largely missed their way, and are not in harmony with the plan of God when they do not recognize that the Holy Spirit, in His full in coming to reveal Christ in the heart and to make all believers one with Christ as Christ is one with the Father, is a part of the plan and purpose of God in Jesus Christ for all believes. The fulness of the Holy Spirit is as much a part of God's plan and purpose in Jesus Christ as is forgiveness of sins.

A second grace. Of course this experience comes after conversion, because it comes through an intelligently perfected faith. This faith a repenting sinner does not have at the point of his conversion. Jesus makes this very clear when He says, "If a man love me, he will keep my words." But something follows after this, and conditioned upon this He says, "And my Father will love him, and we will come unto him, and make our abode with him."

CHAPTER XIV

It Is According to Your Faith

Jesus laid this down as a principle, "According to your faith be it done unto you." No man has faith who has not any light. Having the light, no man has saving faith who is not a true man; for "with the heart man believeth unto righteousness." But having faith coming to him by hearing, and hearing from the Word of God, every man has to take his position in his heart with God in His Word, or be indifferent, hesitate, or openly refuse to accept the truth, and thus God's thought, will, and mind. No doubt the church has drunk in the paralyzing heresy, that a man can have a little faith, or much faith, as he may elect, and have a corresponding spiritual life, and thus be in a state of corresponding vital relation with God.

The absurdity of this position should be most apparent to thinking men, as oneness of heart with God, and thus the revealed life of God through the Holy Spirit, is by faith. But in this connection unbelief upon the part of many professed believers is a crime. They do not think seriously and intelligently upon this one question of interest to all moral beings, and that because it is not the one question with them. The one fact that needs to be clearly stated in the ears of the professed believers is; no man can have vital faith who is not a true man in his heart. And that is, because it has to do with the heart.

Then, if it is a starting point in his spiritual life, his faith under the Gospel must be instructed, and thus perfected to become normal in the face of an open Bible. Then our spiritual experience depends upon our faith. And our

continued faith depends upon our instruction in the truth of the Word of God upon which we must feed in order to have continued life. "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

Illustrated. "A certain Jew named Apollos, born at Alexandria, an eloquent man, and mighty in the scriptures, came to Ephesus. This man was instructed in the way of the Lord . . . knowing only the baptism of John. And he began to speak boldly in the synagogue: whom when Aquila and Priscilla had heard, they took him unto them, and expounded unto him the way of God more perfectly."

After this it is appropriately written of him, "He mightily convinced the Jews, and that publickly, shewing by the scriptures that Jesus was Christ." By the plainest implication, after his faith was perfected, he received the Holy Spirit, and could then say that Jesus was the Lord.

This case of Apollos, and his instruction to perfect his faith on the part of Aquila and Priscilla, is as plain as light. This one illustration is as good as a thousand to illustrate the thought carried on in all this discussion respecting faith, that "faith cometh by hearing, and hearing by the word of God." A true man and a believer like Apollos always gets faith by the Word of God. And if his faith, and thus experience, is imperfect, when the instruction comes to him through appropriate teachers his faith is perfected, and his experience corresponds through the reception of the Holy Spirit. And this because it is by faith, and thus an intelligently instructed faith, that we come on to the plane of intelligent agreement and holy oneness with God. Then, in that position, the Holy Spirit can come in, and at that point always comes to the believer to dwell in him, and reveal Christ his hope of glory. He is a part of the plan.

CHAPTER XV

Christ Revealed by the Spirit

It is a very great error that the Holy Spirit in all His fulness is not in the plan and purpose of God in man's redemption for all believers, as an especial part of everyday salvation. This is somewhat a repetition of what has been said, for there is a widespread teaching, and a very general idea, that a man can be a Bible Christian and not receive the baptism with the Holy Spirit. In the teaching of the general church in large gatherings, the Holy Spirit is referred to in a general way, as if He were to come as a general influence upon the general church; and as if He were to be received in answer to special consecration for special service and thus for power. It is as if in the ordinary believer's life He was not a necessity.

But there is not the least vestige of this idea taught in the Word of God. Yet it is very popular, because it does not mean anything in particular. It generalizes the whole doctrine respecting the Spirit, and destroys all particular responsibility upon the part of professed believers to receive the Holy Spirit as the apostles and other intelligent, ordinary believers did receive Him in apostolic times. But the idea is abroad that the Holy Spirit is for special service. Then you might be a Bible Christian, and not have the Holy Spirit in that sense.

Doubtless no greater error exists than this today in the general church. It has come, without question, through a toning down of the truth taught by Christ and His apostles in order to palliate the unregenerate, worldly minded, or backslidden multitude in the church, who are so far removed

in experience from real spiritual justification before God. But this may be in the pulpit as well as in the pew.

When a man repents of his sins under the conviction of the Holy Spirit and the Word of God believing in Jesus, he receives the witness of the Spirit that his sins are forgiven. He is then quickened with spiritual life, and knows this with a joy and satisfaction often that he can not express. But it would be like threshing out old straw at this day to say, that that man was then filled with the Holy Spirit, "all the fulness of God."

If that were true in his case, it would be true in every case. The carnal mind would then be destroyed, the "old man" would be slain and cast out, Christ then would be revealed in him, and the heart would be wholly sanctified: he would then know Christ formed in him. In that case there would be no special after work through a perfecting of faith.

That this is not true it is not worth while to discuss, since neither the entire orthodox church nor any intelligent believer today claims this for the man who begins the divine life, being born of God. And the Word of God does not teach it.

Then for the believer to know his sins are forgiven, and to be quickened with spiritual life, is not the same experience as receiving the Holy Spirit as the apostles did, and as did the Gentile, Cornelius, and his household, to whom Peter preached. Peter said of these, "And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us; and put no difference between us and them, purifying their hearts by faith."

No one can read the seventeenth chapter of John, the high priestly prayer of Christ, and doubt that the apostles were then converted men. But on the day of Pentecost, in

receiving the Holy Spirit, Peter affirms that their hearts were purified by faith. And this same experience took place in the case of Cornelius and his devout household. They were all devout people of prayer.

There is not a case recorded in the Acts of the Apostles or anywhere else, that when, repenting of his sins, receiving pardon and the witness of the Spirit to that fact, that he then and there received the full baptism with the Holy Spirit. This fact is illustrated by the experience of those who were converted under the preaching of Philip at Samaria: afterwards they received the Holy Spirit through the ministry of Peter and John. Then the case of Cornelius and his household and of Apollos following is proof.

But this is to say that the baptism with the Holy Spirit was a part of the plan and purpose of God in the salvation of all men as much as the forgiveness of sins. Then a man can not be a Bible Christian without receiving the Holy Spirit. Until this takes place, no man knows Jesus Christ to be able to call Him Lord. Paul says, "No man can say that Jesus is the Lord, but by the Holy Ghost." The special office of the Holy Spirit is to reveal Christ in the heart. He does not speak of Himself, but takes of the things of Christ. In this, He makes the heart pure.

Much of the talk about the Spirit, and special gifts, is not worth while to notice. For when the Holy Spirit comes in all His fulness, He reveals Christ, and Christ to the believer is a thousand times more than all gifts. When thus received, no one could ever come down to the running after gifts, because of the far more excellent glory of the Giver.

"Thy gifts, alas! can not suffice,
Unless Thyself be given;
Thy presence makes my paradise,
And where Thou art is heaven."

Doubt produces weakness. The weakness of the church and of the professed believer is, that they are generally at sea — in a mist and fog — as to the certainty of the truth of the Gospel. Of Jesus it is said, "The people were astonished at his doctrine: for he taught them as one having authority, and not as the scribes." Jesus said, "We speak that we do know, and testify that we have seen; and ye receive not our witness."

This was the equipment Jesus intended for all of His followers, that they might face a gainsaying world. It was this that enabled them to face death in a thousand forms, and to die without flinching. Paul said, "For the which cause I also suffer these things: nevertheless I am not ashamed: for I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto him against that day."

Paul did not have, and did not teach that he had, an assurance and a knowledge of Christ that every believer in Jesus was not to have. He said, "Brethren, be followers together of me, and mark them which walk so as ye have us for an example."

This was to be through the incoming of the Holy Spirit. But because the many have not received Him thus, they are not confident and boldly pronounced upon the great fundamental truths of the Gospel. This is the case generally with the leaders. Those who look to them for light, look in vain, and are led to doubt.

The sad condition of things in the general church today, and which so many godly people bemoan, is, that the leaders and the mass of professed believers have not advanced in faith to receive the Holy Spirit who is to consummate the truth of Christ in the heart, making it vital, and reveal Christ to their consciousness. Then today they are too gen-

erally influenced by the spirit of liberalism; Christ is not a living, burning reality in their heart and life. With the many who have not received the Holy Spirit, Christ has come to be only a theory. And without the reception of the Holy Spirit the church generally is becoming Unitarianized. This doctrine of the Spirit received through intelligent faith is a vital truth from which the church today is too generally drifting. Not having the Holy Spirit, they have no consciousness of Christ, and thus no certain knowledge of God.

Jesus said, "No man knoweth the Son, but the Father; neither knoweth any man the Father save the Son, and he to whomsoever the Son will reveal him. Come unto me all ye that labour and are heavy laden, and I will give you rest." No man knows the Father because he does not receive the Son with an intelligent and true heart; and no man knows the Son, because he does not receive the Holy Spirit with an intelligently instructed faith. And the world and the church and professed believers are full of doubt and uncertainty because they do not come to the Son, who says, "All things are delivered unto me of my Father." Then without a knowledge of Christ, all must drift: and what shall be the end? Dr. William F. Warren sings the true faith of the church:

"I worship Thee, O Holy Ghost,
I love to worship Thee;
My risen Lord for aye were lost
But for thy company.

"I worship Thee, O Holy Ghost,
I love to worship Thee;
With Thee each day is Pentecost,
Each night Nativity."

Without the Holy Spirit the church and the individual believer come to have no Christ, no vital experience, and to

know not God. Justification and sanctification by the Spirit through belief of the truth are simply a part of the one plan and purpose of God in redemption, and thus of this great salvation. Paul says, "As many as are led by the Spirit of God, they are the sons of God." If this be true—and as Christ declares, "When the Spirit of truth is come he will guide you into all truth"—surely there is no place where the believer can stand still, or refuse to advance with the open Word of God at his disposal. To refuse to receive the truth, and thus advance, would be disobedience. At least all spiritual operations would be suspended until the difficulty was settled, and the believer could advance in the will of God. But entertaining that spirit a man would break with God. This would be equal to drawing back.

What must this mean? It is written, "Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him. But we are not of them who draw back unto perdition, but of them that believe to the saving of the soul." This is simply to say, we must be of those who believe, and continue to believe; and that is to the saving of the soul.

Then, as we have discovered, no man can believe without the Word of God as a basis of saving faith, and upon which he feeds his soul. For he "can not live by bread alone, but by every word that proceedeth out of the mouth of God."

This couples on to the thought which is ever apparent in the Word of God, that when it speaks of believing God in Christ as a condition of salvation, it always means believe and continue to believe. Then no man can believe and continue to believe, feeding upon the Word of God, and not advance to a state where he must make full, intelligent connection with God. If he is true, continuing to believe he must come to intelligent, full union with God in

Jesus Christ, and be filled with the Holy Spirit, who is a part of the plan in his salvation. If he takes the word fully, he takes Christ; if he takes Christ fully, he receives the Holy Spirit. He can not have the one fully and not have the other; for they are one.

Not discouraging to weaker souls. This is not to discourage souls who may be weak. God is dealing with every professed believer by the Holy Spirit to draw him out, and lead him on into a state of oneness and completeness with Himself. It is not thinkable that the Spirit could do anything less. Then, "As many as are led by the Spirit of God, they are the sons of God." The man who refuses to be led by the Spirit is a rebel against God, even though in the church.

Slow of apprehension. Some for various reasons may be somewhat slow in apprehending the truth. But God is long-suffering: "For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ." But even here there is no middle ground for believers; for it is written, "If any man hath not the Spirit of Christ, he is none of his." This is proof that no man is a believer who is not true in his spirit and purpose to comply with God's plan.

Then those believers who have not much light upon the truth, or who may be slow in apprehending the truth in its full application to their own hearts, are still in the process and under the tutelage and leadership of the Holy Spirit and the Word of God. This, then, does not provide for indifference: they are rather to heed the exhortation, "Cast not away therefore your present confidence, which hath great recompense of reward." They are then by no means to become discouraged, but to be true to follow on to know the Lord. Every true believer must then come to this sooner or later. This is God's purpose for all.

CHAPTER XVI

Crucifixion

Though many may not apprehend it, there is little doubt that the real difficulty in their case is, that their heart dodges and evades the point of crucifixion. Perhaps they do not recognize that it is through the deceitfulness of the heart; and they may persuade themselves that they are true. But if they would take Christ, they must recognize they are avoiding coming directly to the issue, and definitely facing the truth and settling it by a definite yes or no.

Any believer, being thoughtful, must see that while dealing in generalities, and being general in his faith, he has not met, and is not meeting, the issue. In that case his faith has no definite grip upon the truth, "as the truth is in Jesus," for salvation. Doubtless many of this class are making up the roll of the membership of the general church, who are not definitely and positively believing for salvation in Jesus Christ; and they are not led by the Holy Spirit, and they are not the children of God, for they have not the Spirit of Christ, which is the Spirit of all truth.

It is quite true that the many of this class may have been converted. But after a time the troubles of their own heart, and the temptations that have come to them, have led them to generalize, and not to be as definite and positive in their faith as when they first began. In this case they have missed their moorings, and are surely drifting. But we must not forget that, though faith may not be intelligently instructed and of a high order at the first as to God's great purpose in all believers, it is nevertheless, under the Gospel, a definite attitude of the soul toward God. That

definite attitude can not be maintained under the leading of the Holy Spirit and the counsel of the Word of God without becoming instructed and advancing, and becoming stronger, or drawing back. This is a point of peril with the many coming into the church today through conversion.

Crucified with Christ. We must not forget the believer must become crucified with Christ before he can have the true life of Christ, and must be able to intelligently advance and to grow up into Christ, his living Head in all things.

This is the crucial point in the believer's life. It always follows conversion in a greater or less degree of intensity, depending somewhat on a man's intelligence when he repents and believes in Christ for pardon. It can not come at the point of conversion, because the repenting sinner has no true spiritual apprehension of what it will mean to him. When he is forgiven and quickened by the Holy Spirit, and begins to try himself out in measuring up to the Divine Will in obedience, he discovers his own heart as he never understood it. He comes then to see himself. Then he takes in the cost in its entirety as it was not possible in the outset of entering into this life. The sword of the Spirit goes to the depths of his being as it did not at all before.

When repenting of his sins, the giving himself up to be a Christian was in a more general and indefinite sense, though he was indeed as true in his purpose as he ever could be. But he lacked the intelligence, the knowing his own heart until it has been searched by the Spirit and the Word of God, the sword of the Spirit. He did not know before what it really meant in its cost to himself.

To intelligently give up his sins, and in faith receive pardon, committing himself to a new life through faith in Christ, is one thing; but to give up his heart intelligently, entire and for ever — committing himself to be possessed

and led captive by the Holy Spirit and the Word of God henceforth and for ever — is a point of decision in the truth, and a crucifixion that he has never intelligently met before.

It is simply crucifying, because it is yielding one's self up intelligently and entire to be possessed, led, and controlled by another, even the Prince of Life, through the agency of the Holy Spirit and the Word of God. In a general way he was committed to this when he repented and believed in Jesus for pardon. But he had not then really come to the cross. He was not alive then spiritually: but now it has a meaning it could not have had before.

When he undertakes now to say yes to all the will of God — say it with an understanding that he is not to be henceforth his own, that he is not to think his own thoughts, have his own will, choose his own way, but ever be where his heart says intelligently in face of all the consequences, "Not my will but thine be done" — something in him protests. Paul says it is the "carnal mind," "our old man." But when the truth, "as the truth is in Jesus," is presented to the unbeliever, and he has an intelligent conviction of its import, he can not be satisfied not to be one with the truth, and thus one with Christ, who is the Truth.

But the carnal mind protests, and if he has false teachers, even called preachers of the Gospel, who tell him, "It can not be, it is simply a temptation. This struggle within is simply the warfare we have to have with our own heart in this life to the end," he may want to believe it. His carnality will seek now to blind his eyes, and lead him to think he must not be wiser than his teachers: "They are all good men, and they do n't believe in this, and we can not give up the world and everything; it is laudable to be ambitious." Yet if he thinks intelligently and reads the Word of God,

he discovers that what these false teachers say and what the Word of God declares are wholly different things.

Then he discovers that it is not reasonable that he should say to the truth of the Gospel, "So far shalt thou go in my heart and in my life, and only so far will I commit myself, and only so far will I obey." He cannot then be at peace under the probing of the Word of God which is the sword of the Spirit. It goes down into the depths of his nature, revealing an innate rebellion against the invasion of all his thoughts, secret purposes, and hidden motives by the truth.

With him then it comes to a definite issue. And because he thinks and faces this truth, he sees it has come to a point where he must intelligently forsake all for Christ, or he can not be His disciple. He must yield himself up to be a "living sacrifice, holy, acceptable unto God," which now he sees is his reasonable service. He met this in a general way before; but now the truth of the Gospel has a present definite application to his heart and life and as he never saw it before.

Now to close his eyes to this, and refuse to recognize that he is not his own, but that he is bought with a price, and that henceforth he must definitely and intelligently glorify God in his body—for him not to do this now is to evade the truth, refuse to be candid and straight with his dealings with Christ and the truth He reveals, He has come to a point where he sees, if he refuses to yield himself up fully, that the truth may have its way with him, and the Holy Spirit come in to abide for ever, his profession and experience must come to be "an empty name, a barren speculation, without a vital principle." He sees this now just as clearly as his existence. He feels he can not be a true man, or have any true respect for himself, if he refuses to

accept the truth, and let Christ have entire possession of his heart.

You need not tell him now that he is all right, as false teachers will do. He has too much intelligence; he is too candid. He now comes to think for himself, instead of being influenced by ill advisers. He knows that his heart ought to respond joyfully to all the will of God, which is the best thing in the universe for him. He knows that when his heart does not say Yes to all the will of God, whatever it may be, that the will of God is right and he is wrong; that he is in a state of disagreement with God. He now knows that it is a state of rebellion in his heart, and that he can make no progress in the Divine life while he gives place to this spirit by refusing to face the issue, and die to himself, to men and things, and be for ever intelligently alive to God.

The why of crucifixion. Why is this a crucifixion? Because self is not dead; because that something in him, called "the carnal mind," protests against all the will of God being done. The old nature, "our old man," refuses to die. That is, refuses to be turned out with all his goods, and to have no more place and power to control, or any say in us for ever. And it is a real death. It is a definite putting off of the old man with his deeds, and a putting on of the new man, "which is renewed in knowledge after the image of him that created him: where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free; but Christ is all, and in all."

Because many come up to this truth, and it means so much, and listen to their own hearts and false teachers, they evade the real issue, and do not receive the truth which would identify them wholly with Christ, to be one with Him in the Spirit of the truth and the fellowship of His suf-

ferings; and they miss the certain knowledge of Christ through the Spirit.

Refusing this, they can not advance, and do not have the witness of the Spirit that they please God. If they do not utterly draw back, they sink down on to the low plane of legalism, where they seek to justify themselves by their general profession and moral life they live. This leaves them no spiritual experience: virtually they are Unitarianized.

That this is an infinite mistake the entire New Testament, in the words of Jesus and the letters of the Apostles, is an indubitable witness. It is so: for what God in Jesus Christ is to any one man in this respect, He is to be to all men through belief of the truth. For this reason Paul could say, in the language of the New Version, "I have been crucified with Christ; yet I live; and yet no longer I, but Christ liveth in me: and that life which I now live in the flesh I live in faith, the faith which is in the Son of God, who loved me, and gave himself up for me."

Here he has found his true, abounding life. Before he was bound by the devil: now he is a free man in Christ Jesus. It is the language of unbelief, and an arraignment of the truth of Christ and Christ himself, to say that the experience of Paul in this particular respect should not be the experience of every intelligent believer in Jesus. It is, indeed, the experience of all such believers; because it is simply the experience which comes to every man who receives the truth, "as the truth is in Jesus," in the very nature of the case.

CHAPTER XVII

The Bearing of Faith Upon This Experience

One might think that what we have just been saying is a departure from the position taken in the opening of what we said about faith: that salvation was simply by faith; that all one would have to do to be saved now and for ever is to believe on the Lord Jesus Christ. If what we have said seems not in agreement with this, it is because so few understand, because believing in their case does not seem to make any particular difference with their thoughts and life.

We then must ever keep in mind, that believing with the heart unto righteousness is not a mere general intellectual assent to the truth of the Word of God. Because it is believing with the heart, it is a spirit of obedience and a reliance upon the truth of the Gospel of Christ, because of who He is. Then, as I said before, Faith is the mightiest self-reducing process of which we have any conception.

When you take the Word of God into your heart, that is, God's thought, will, and mind, it displaces your own contrary thought, will, and mind, and leaves you absolutely without a contrary thought, will, and mind. When you do this, all controversy is at an end, and there is nothing in your heart but what says amen to all the will of God. All struggles and controversies with God come to an end, and your entire consecration is embraced in intelligently believing in your heart on the Lord Jesus Christ, because of who He is. You take in His thought, and thus Himself, and He becomes all in all to you.

Then the difference between the salvation of a repentant sinner, pardon and quickening by the Holy Spirit, and his

salvation later on, when he is fully consecrated to God and filled with the Holy Spirit, and thus fully sanctified, is the difference between his faith when he was converted, and his later intelligent faith.

It is as Jesus says, "According to your faith be it unto you." He became what his faith received when he first came to Jesus. His faith was limited by his light and his understanding of the truth and himself, as "faith cometh by hearing, and hearing by the word of God." He knows then, as a young believer, that the truth is the thing to be received into his heart, and carried out in his life.

By his present spirit of obedience and the study of the Word of God and the leadings of the Holy Spirit, he comes to see himself, and that the commands of God are exceeding broad, and how great and precious are the promises of God, and now it is all to have a present practical application to his own heart and life.

As in the case of the churches to which the apostles addressed their epistles, made up of young converts out of Paganism, who needed to have their faith instructed, that their state and life might be intelligently adjusted to the truth of Christ, and thus they become one in thought, spirit, and purpose with Him, so the young believer of today must have his faith intelligently instructed in order to have it perfected and thus come to oneness of spirit with Jesus.

Then the difference between the young believer when he is thoroughly converted and quickened with new life by the Holy Spirit, and his full sanctification by the Spirit through belief of the truth, is his intelligently instructed faith, and thus his perfected faith. And this is because of who Jesus is in Himself, and what He becomes to him as he believes in Him with his heart. But what He is to him depends upon his faith in Him. If he is not true in his heart, he has not

faith in Him and Christ is nothing to him. If he is true and has faith in Him, his faith is limited by his apprehension of the truth at that point. But when he comes to understand his own heart and apprehends what Jesus is to be to him, and who He is in Himself, his faith becomes so intelligently instructed and perfected that he receives Him fully.

In a word, then, he invests the whole of himself in Christ, and He becomes all in all to him. When he comes to thus fully apprehend the truth, and who Christ is — though it may seem much to take the step — and divest himself of all his own will and way, and let the truth of Christ be the thought of his heart and the rule of his life, he now has confidence in Him and makes the investment.

We know that not a few American heiresses have courted an alliance with a foreign prince or nobleman. The alliance gave them a name, position, honor, and influence for this world; for the society of the world. And we know that though some of these foreign noblemen have lacked much that would go to make up nobility in character, and have lacked much of wealth, yet some of these heiresses have crossed the ocean, and have thrown themselves with their wealth at their feet for the sake of the honor of being called by their name.

A true believer in Jesus has simple contempt for all these alliances, and the motives underlying it all. But when his heart is courted by the Crown Prince of Heaven, the Prince of Peace, having faith in Him, he abandons himself, his wealth, his all and allies himself with the King Eternal, immortal, invisible, and becomes the bride of the Lamb. This is because he has become dead to the law by the body of Christ, that he should be married to another; even to Him that is raised from the dead, that he should bring forth fruit unto God.

CHAPTER XVIII

The Meaning of Faith

What is the meaning of faith in connection with our salvation? We speak, of course, always of the faith of which the Gospel speaks, "believing with the heart." Why is it important and absolutely essential? Many always talk about doing, and seem to have little conception of the bearing of faith upon the question of their salvation. It is written, "Without faith it is impossible to please God: for he that cometh to God must believe that he is, and he is a rewarder of them that diligently seek him."

The Revised Version says, "Faith is the assurance of things hoped for, the proving of things not seen." The American Standard Version says, "Now faith is the assurance of things hoped for, a conviction of things not seen." This comes to us through the reading of the Word of God, or hearing it declared. Hearing it declared, faith is the feeling of assurance, a conviction of its truth. This leaves us to take such a position in our reliance upon the Word of God as to stake our all upon it for time and eternity. And, doing this, it is the proving of things not seen. We come then to know the truth.

But because it is the Word of God, the position we take is with respect to God. As "faith without works is dead, being alone," what the Word of God reveals to us as God's thought and will, is of such infinite consequence to us, that, believing it, we are compelled to take a corresponding position in our heart and life respecting God and His truth.

When our faith is intelligent, our position is one in which our heart, our entire being, responds in agreement,

and we fall in with the truth, and, basing our all upon it, we repose in it with complete rest, questioning no more. Because this is so, it is evident there can be no vital connection with God, and no co-operation with Him only through receiving His Word into our heart to rely upon it whatever the hazard.

The Word of God. Faith being so closely associated with the Word of God, it is important to consider the Word of God. What the Word of God is to our heart is the true criterion of our faith. Apart from the Word of God there is no possibility of faith. The heathen have no possibility of true faith, if destitute of the Word of God. They have everything needful to salvation but the Gospel of Jesus Christ. Hence the great burden of the missionary spirit today throughout the church is to carry the Gospel to the benighted of the earth.

The work of God in salvation is blocked everywhere where the Word of God is not received. The fact that all men have the operations of the Spirit, and that it is true, Jesus tasted death for every man, only does His death become available as men hear the Word of God and take it into their hearts. This implies the absolute importance of faith. The atonement of Jesus Christ has made the salvation of all men possible through belief of the truth, and made their belief of the truth possible by giving this truth to men. But only as they receive the truth, taking it into their heart, can they be changed in thought, spirit and purpose to come into agreement with God, and receive His life through the Holy Spirit.

Men who have the Word of God at their disposal are absolutely deceived who think that there is salvation apart from the reception of the Word of God. And according as men estimate the Word of God, so will their faith be.

Many today are treating the Word of God lightly.

Mystery of Faith. The apostle speaks of holding the mystery of faith in a pure conscience. As to the real philosophy of faith, perhaps there is no subject so little understood by the rank and file of the ordinary church members. The apostle also speaks of his knowledge of the mystery of Christ. The mystery of faith and the mystery of Christ are closely connected: the one is not without the other. By careful thought we discover the importance then of the Word of God, the relation of faith to the Word of God, the mysterious working of faith as to its philosophy, and its intimate bearing on the mystery of the Gospel which was hid from ages and generations, but now is made manifest in Christ who is to be revealed in us the hope of glory.

Jesus in His words puts salvation in its wholeness, without speaking of degrees of grace. This was to be through receiving Himself. In this He reveals the mystery of faith, and its philosophy in the plan of salvation.

Jesus said to the Jews, "The bread of God is he which cometh down from heaven and giveth life unto the world. . . . I am the bread of life: he that cometh unto me shall never hunger, he that believeth on me shall never thirst."

Only God manifest in the flesh could say this to and for the men of all ages and of all climes. This implied a mysterious oneness with Himself. This oneness was salvation.

When His words were questioned as to what He could mean, "Jesus said unto them, Verily, verily, I say unto you, except ye eat the flesh of the Son of Man, and drink His blood ye have no life in you. . . . He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him." This is salvation complete through union with Christ.

They did not, and many do not now, understand this.

Jesus explained, "It is the Spirit that quickeneth, the flesh profiteth nothing; the words that I speak unto you, they are Spirit and they are life." This revealed what He meant by eating His flesh and drinking His blood. His words represents His life: "the life of the flesh is in the blood."

Put this with the declaration, "Verily, verily, I say unto you, if a man keep my sayings, he shall never see death," and you may understand the reason. By the reception of the words of Jesus and obedience from the heart, the believer enters into oneness of spirit and purpose with Christ. He then possesses and reveals Christ in his life.

By the reception of the words of Jesus, His thought, will and mind, entering into the believer's heart, by this means the believer partakes of the Spirit and the real life of Christ. This illustrates what He meant by eating His flesh and drinking His blood. It was receiving His words. "The words that I speak unto you, they are spirit and they are life." "The flesh profiteth nothing." By this means Christ would enter into them, and dwell in them, and they in Him.

Such an act of faith sets self wholly one side, and puts the words of Christ, His thought, will, and mind in its place. So Paul could say, "I have been crucified with Christ; and it is no longer I that live, but Christ liveth in me. and that life which I now live in the flesh I live in faith, the faith which is in the Son of God, who loved me and gave Himself for me."

What of the Holy Spirit in this connection? This is complete oneness with Christ, and reveals the mysterious operation of faith in making vital connection with Christ. Nothing here is said of the Holy Spirit, whom Jesus reveals to be essential to the salvation of the believer, and without whom Paul declares, no man can say that Jesus is the Lord. But when we so receive the words of Christ, we receive

Christ, His thought, will, and mind, to become our thought, will, and mind; we are then fully yielded up to Him, possessed by the thought of God, His will in Jesus Christ. Then the Holy Spirit, who is one with the Father and the Son and the words of Christ, always goes where the words of Christ go, and He makes the words of Christ spirit and life in us, and thus reveals Jesus as a reality to our inner being.

This is what Jesus means when he says, "He that believeth on me, out of himself shall flow rivers of living water. (This He spake of the Spirit which they that believe on Him should receive: for the Holy Ghost was not yet given; because Jesus was not yet glorified.)" Then Christ, and the words of Christ, and the Holy Spirit, are one. They go together.

Its Relation to the Church. This reveals why so few in the church receive the Holy Spirit in the fulness to abide. They have not so believed, so received Christ; His words, that is His thought, will, and mind to displace their own, and be their own, and thus come, in this respect, like Paul, to be crucified with Christ, and thus so one with Christ that the Holy Spirit may go where the words of Christ go to make them spirit and life. In this respect, because of their unbelief, they are not one in thought, spirit, and purpose with Christ, and thus Christ can not be formed in them the hope of glory.

A sad condition. This reveals a sadder condition of things than the many are wont to consider in the general church. This reception of Jesus is very simple, and yet a very, divine philosophy as to salvation. Jesus said, "I am the way, and the truth, and the life: no man cometh unto the Father, but by me."

Jesus is the only approach to God. To receive Jesus is

salvation. To receive Him is to receive His words, and that is His thought, will, and mind, to the entire exclusion of our own and a real self-crucifixion, and thus come to be of one thought, will, and mind with God in Christ. At that very point of agreement with God, the Holy Spirit comes into our being, and we are filled with the fulness of God. The Holy Spirit is an essential part of the plan of our individual salvation; for according to Paul, and experience as well, "No man can say that Jesus is the Lord, but by the Holy Ghost." And this reveals the folly of the general thought abroad in the church, that the Holy Spirit may be a kind of luxury, if we can have Him at all, but not especially necessary to salvation. But we can not intelligently receive one and not receive all.

This mystery. Is it a mystery? Paul says, "Wherefore I am made a minister according to the dispensation of God which is given me for you, to fulfill the Word of God [fully preach the Word of God]; even the mystery which hath been hid from ages and from generations, but is now made manifest to His saints: to whom God would make known what is the riches of the glory of this mystery, among the Gentiles, which is Christ in you the hope of glory: whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus."

The words of Christ. Are the words of Christ, the gospel of the Son of God, and thus the Word of God through the apostle, of light import? We have seen in this discussion how "Faith cometh by hearing and hearing by the word of God." The apostle says, "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth." We see clearly how we make vital connection with Jesus through the preaching of the gospel,

enabling us to receive the words of Christ, which are indeed Himself; and thus come to the plane of perfect, intelligent, heart agreement with Him. The Holy Ghost then comes in and makes His Word spirit and life in us, and Christ is revealed in us the hope of glory. The Holy Spirit comes in then, because He is one with the thought and words of Christ.

We understand then how important are the words of Christ, and how the Holy Spirit is an essential part of the plan, without whom all would be a failure. When we come to full, intelligent agreement with Christ through the reception of His words, Christ always imparts the Holy Spirit. The church too generally is losing sight of all this. This explains why the many do not know Christ, and why there is such a widespread semi-skeptical spirit respecting Christ, and thus salvation through faith in Him. They have not the Spirit, and an abiding Christ.

But it is because it means self-crucifixion to receive Him at the expense of ourselves. Without this faith we have not Christ, and we have a vague empty experience; for "the gospel of Christ, which is the power of God unto salvation to every one that believeth," is not received into the heart. Then the Holy Spirit is not received, and Christ is not known, and thus He is not the hope of glory, because He is not revealed in us.

Our only hope. But except we eat the flesh of the Son of Man and drink His blood we have no life in us. That is, "The flesh profiteth nothing; the words that I speak unto you, they are spirit, and they are life." But to receive them is to count self out to make place for His thought, will, and mind to become our own. There is no other way to be united to Him, and thus have life. Because of the influence of the spirit of liberalism, the church largely is not

receiving Jesus through His words. They are not then receiving the Holy Spirit and thus do not know the Christ, and "can not say, Jesus is the Lord." But "God was manifest in the flesh, justified in the spirit, seen of angels, preached unto the Gentiles, believed on in the world, and received up into glory." Then He hath not left Himself without a witness in His words to be received, which are spirit and life; and the Holy Spirit who makes Christ, when received through His words, a fact in us, and our hope of glory.

The Trinity in salvation. The Father, and the Son, and the Holy Spirit, are three in one. They are equally interested, and have a part in the plan of redemption, and mutually co-operate in our individual salvation. And there is no salvation without their co-operation. In the work of salvation, the one is not without the other. To intelligently believe is to agree with God in Jesus Christ. To thus receive God's gift of His Son is to come onto a plane of oneness of thought, spirit and purpose with God. Through this instructed faith, the Holy Spirit comes at that point, and makes Christ and His words a fact in us.

God the Father, and God the Son, and God the Holy Spirit, are one. Then the words of God in Christ are one with God, for Jesus said to the Father, "I have given unto them the words which thou gavest me," and the Holy Spirit takes the things of Christ, and reveals them unto us.

On this principle of faith, Peter said, "According as His divine power has given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue: whereby are given unto us exceeding great and precious promises; that by these we might be partakers of the divine nature, having escaped the

corruption that is in the world through lust." So the Father, and the Son, and the Holy Spirit, are one with the Word. Intelligently receiving the Word, then, to be our thought, will, mind, and way, we receive all. And at that point every believer has a new Bible, standing out in bold relief.

CHAPTER XIX

Obedience in Relation to the Word of God

Is the mercy of God in Jesus Christ a compromise with evil? Nothing is more important for us to consider than the Word of God and our relation to it. It is germane to our thought to say at this point, that the Word of God is God himself. What we do with the Word of God we do with God. The psalmist said he would praise the Lord for His truth: "for thou hast magnified thy word above all thy name." Jesus said: "Thy word is truth." Until we recognize that the Word of God represents God's own honor, truth, and faithfulness, we will have no intelligent, vital dealings with God. God's Word is Himself. And we shall never have true faith until the Word of God is the end of all controversy with us, until it silences all questioning in the heart, and we rest, relying on the Word of God which is "for ever settled in heaven."

Then, when we repeat what the apostle says, "So then faith cometh by hearing, and hearing by the word of God," we repeat a statment which is fraught with the greatest interest to all mankind. And it is, because of who He is, whose Word it is. We may treat it lightly, but it is then because "Those who know nothing, fear nothing"; it is because of our utter ignorance. Said the prophet, "Hear the word of the Lord, ye that tremble at His word."

The man who does not tremble at the word of the Lord, and worship, and adore, is lacking faith. For by the Word of God every man can prove God, as He can prove men by their words. And the interests that are at stake with every moral being are so infinite in their nature, that the man

who has any proper estimate of the Word of God, will "prove the things that are excellent," and come to a certain knowledge of God in Jesus Christ in connection with the Holy Spirit, who is a part of the plan of our salvation. So it is written according to the R. V., "Now faith is the assurance of things hoped for, the proving of things not seen." Of course, faith does this on the basis of God's Word, where such tremendous interests are at stake.

I can not take sides with the unbelief in the church today against God and apologize for the sad conditions that we see all about us. We may discuss the various states of grace, but it is faith in God, in God's Word, that men in the church need today. And the lack of it is criminal. When we have real faith, with an open Bible, we will soon have an intelligent faith, and all the fulness of God. "He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son. And this is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son, hath life; and he that hath not the Son of God, hath not life." Where does the Word of God, "the record that God gave of his Son," place everyone of us? I tremble at His Word.

Honoring the Word. There is danger that we may not honor the Word of God. But the Word of God is our only basis of intelligence in the truth of God. All fanaticism grows out of ignoring the Word of God, and trusting to the Holy Spirit, expecting the Holy Spirit will lead us without our intelligent faith in the Word of God. In this respect many pray for the Holy Spirit to lead and bless them, when, if they were familiar with the Word of God, they would have plain direction there, and would not need to beat the air, and spend their strength, and get into a certain

hysteria, and call that a vision, or a peculiar state that is only granted to a favored few. "Thou shalt guide me with thy council, and afterward receive me to glory." We understand the leadings of the Holy Spirit only by the plain Word of God, which God has magnified above all His name. The Spirit takes of the words of Christ, and reveals them to us.

The believer, then, who discounts the Word of God in any degree, does a most serious thing. He discounts God, and opens the door to any and every kind of fanaticism. Then he likely saddles the responsibility of his foolishness upon the Holy Spirit, when it is only his own heated imagination.

Remember, God's Word is the basis of our faith, it is as true as God himself. It is God speaking to us, and is to be the basis of our spiritual intelligence. Man shall not live by the leadings of the Holy Spirit, but "by every word that proceedeth out of the mouth of God." Jesus glorified the Word of God, because it represented God himself, God's thought, will, and mind for all believers. Not one of the fanaticisms of the day is born of the plain, clear statements of the Word of God bearing upon the heart, as a basis for its faith, and upon character and destiny. It certainly is not when the Word is given a common sense interpretation.

The mercy of God. Jesus based our salvation upon hearing and obeying His words. But many today are ignoring this plainly revealed truth which appeals to the candor and reason of every believer. There can be no doubt that many are expecting to be saved by the mercy of God independent of receiving the truth, God's Word, into their hearts, and obeying it in their lives. God Almighty can not save a man who does not receive the truth, God's Word, appropriate to his case, at every stage of his experience, when seeking God

at any point. As faith is a spirit of obedience, it is a spirit of obedience to God's Word. As we think of God, so we think of His Word; and as we think of His Word, so we think of God.

There is danger that some mistake this when they undertake to pray men through. Men can not be prayed through, they must believe through, strictly speaking, by receiving God's Word. And we are to be helpers of their faith. This is according to the great commission of Christ to His disciples. The moment any man receives the truth he is saved, according to the measure of grace he is seeking at that point. And that means that he is saved and blessed by reason of his faith. Faith is not ghost smoke; it is receiving the plain statement of God in His Word, placing ourselves upon it in a spirit of perfect reliance. That is the way we receive the promises of God. That is what they are given for. I never was especially blessed by the Spirit only in connection with the Word of God. He takes of the things of Christ and reveals them unto us.

Then the heart must receive God through and in His Word. It is at that very point that the heart often has its great struggle, to receive with a full, intelligent will the Word of God to take possession of the heart to be the will and way of the believer. And thus we consent intelligently to receive God in His Word, to obey Him in all things. To believe on the Lord Jesus Christ, who as "the Word was made flesh," is to receive the truth of God, and thus God's Word into our heart, our own spirit and life.

Mercy can not let us off. Mercy can not save us independent of receiving the truth. Many seem to think that the mercy of God in Jesus Christ is a compromise: that it lets down the truth. It is not thus; but the mercy of God in Jesus Christ gives us the truth, and places all it means

at our disposal, and for our reception, and then, because of who He is, gives us grace sufficient to invest our whole being in the truth, to receive and obey it, even if it takes us to the stake for Jesus' sake. That is allying ourselves with God to be one with Him.

God could not save us if we did not and would not receive His truth. Who would expect that the mercy of a wise, loving father would excuse his son from learning the multiplication table because it was difficult, and then expect he would become intelligent and all right intellectually just the same. For ever no! The law is, he must learn it, or be for ever ignorant of it.

So if we become one with God, the mercy of God in Jesus Christ gives us the opportunity. Then we have to take the Word of God, the Gospel of our salvation, the sayings of Jesus, into our hearts to carry them out in our lives at the cost of all things. And because of who Jesus is, believing in Him, we can do it: we must do it, or never be saved. "Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Mercy does not let them off, but gives faith, inspiration, and strength for all the will of God. "Will he plead against me with his great power? No; but he would put *strength* in me."

Some in the church, as well as the many out, are making the mercy of God in Jesus Christ a minister to sin. In consequence they are neglecting this great salvation, instead of having grace through Christ to measure up to it. Backsliders and indifferent professed believers live the life they do because of their low, gross views of God and His Word.

Holiness repudiated. This is the reason that holiness in the general church is repudiated as a present experience,

and professed believers are living indifferent to the great requirement of God, "Like as he who called you is holy, be ye yourselves also holy in all manner of living; because it is written, Ye shall be holy; for I am holy." They count out the Word of God, ignore the idea of obedience to it, and presume upon the mercy of God to live lives that are careless and indifferent, as tried by the Gospel of the Son of God. They ignore the Word of God, and count on the mercy of God for salvation independent of their reception of His Word, and thus independent of obedience.

Not any of this class have intelligent Gospel faith. True faith welcomes the mercy of God in Jesus Christ that places the Word of God, all truth, at man's disposal as a gift to be received, as the thought and will of God to become our thought and will, thus enabling us to become one with God in our spirit. Then true faith counts on God giving infinite grace, because of who He is, to forsake all for Him, even friends, wealth, and life itself, to go forth unto Him without the camp, bearing His reproach; even to be "made as the filth of the world and the offscouring of all things."

Then the mercy of God does not compromise the Word of God, or excuse any man from true, intelligent, heart obedience "to keep and seek for all the commandments of the Lord our God," but in Jesus Christ gives all grace, enabling every true believer in Jesus Christ to say, "I can do all things through Christ which strengtheneth me."

Our final judgment is to be by the Word of God. "The word that I have spoken, the same shall judge him in the last day." Obedience to the Word of God would have meant holiness unto the Lord. Disobedience, indifference, or neglect to obey from the heart the Word of God, and thus failure to measure up to this great salvation, would mean sin. Many may then be deceived at last who profess to be relying

upon the mercy of God, who have not, as the apostle says, "obeyed from the heart that form of doctrine which was delivered you." This explains the opposition to holiness, and the reason that many in the church do not obey the Gospel, forsaking all things for Christ's sake; and do not receive the baptism with the Holy Spirit.

People professing, and not obeying the truth, are not of God. Jesus says, "Every one that is of the truth heareth my voice." And that word "heareth" implies "obeyeth my voice." So Jesus says, "He that is of God heareth God's words: ye therefore hear them not because ye are not of God." The mercy of God in Jesus Christ does not condone sin, or excuse us: it is not a compromise with evil.

We contend then for holiness unto the Lord, because the Word of God declares, "without holiness no man shall see the Lord." And also, because every man under the Gospel who obeys God's Word will be holy and thus will see the Lord. Why? Because "blessed are they that do His commandments that they have a right to the tree of life, and may enter in through the gates into the city." We must be holy to have fellowship with God, because God is holy.

Then every true believer is obeying God from his heart, and he is wholly pure in heart, or he is honestly seeking to be. All professed believers, then, who are indifferent about being holy in heart, are living in disobedience to God's Word, and thus are living in sin because of their spirit. There is no middle ground under the Gospel between sin and holiness, because there is no middle ground between obedience and disobedience. Every true believer is obeying God's Word from his heart, and he is in the purpose and plan of God in redemption. If he is not pure in heart and filled with the Holy Spirit, he soon will be.

CHAPTER XIX

To Know God

To know God embraces the deepest and most vital question respecting the purest and most intelligent spiritual experience of the heart. To know God has been the longing of the human heart in all ages. It is this which has led men, who have drifted away from the truth in the past, to create gods and demigods. God has answered this cry in Jesus Christ in a deeper and fuller sense than men naturally take in today. "God was manifest in the flesh." We might suppose that, if the Christ manifest in the flesh had been acknowledged, men would have been satisfied. But this would be a great mistake. Man never can be satisfied until he can know God. And no man can ever know God by looking on any outward form, even though acknowledged to be very God. But this question has a deeper and more spiritual significance. It implies and embraces the deepest possible spiritual experience of the human heart. Searching the Scriptures we find that the deepest and truest spiritual life is embraced in knowing God.

Jesus said, "No man knoweth the Son, but the Father: neither knoweth any man the Father, save the Son, and he to whom the Son will reveal him." Then no man can know God apart from Jesus Christ. But Jesus said, "This is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou has sent." This state constitutes the essence of eternal life. However, this great truth is too generally lost sight of in considering the religious life. Many professed believers have stopped short of this knowledge in their experience. The deepest spiritual life is not

generally considered from this standpoint. But to know God in the New Testament sense is to be possessed of the deepest and most intelligent spiritual life.

The apostle gives us a dark picture of the dark past, when men did not like to retain God in their knowledge, and God gave them over to a reprobate mind. He gives a dark catalogue of what they became and their sins, because they did not like to retain God in their knowledge. For this reason, God went out of their lives. All their benighted state and life grew out of the fact that they did not like to retain God in their knowledge. They were then without a knowledge of God.

This, in a great measure, is true of the many today, some who have much light. There is something in the depraved heart that does not want to know God. Of the wicked it is said, "God is not in all his thoughts": that is, not in any of his thoughts. Then it is not a question simply of the extremes to which men go: it is enough they are cut off and adrift from God, and do not know or desire to know Him.

But when a man wants to know God in his deepest inner being, he can. This means more than being converted and justified, as many after pardon have found by the longing and hunger created in their hearts for God. And they have proved the Word of God true in this higher sense. It is written, "My son, if thou wilt receive my words, and hide my commandments with thee, so that thou incline thine ear unto wisdom, and apply thy heart to understanding; if thou seekest her as silver, and searchest for her as for hid treasures, then shalt thou understand the fear of the Lord, and find the knowledge of God."

This is especially true as a condition of finding and knowing God in this dispensation upon the part of all professed believers. We should ever keep in mind, that, because of

who God is, and what it means to a soul to find and know God in the scriptural sense, it would be an insult to God and man's highest intelligence to expect to find and know God on any less condition. But because this is the condition of knowing God explains why so few today, even in the church, know God. They are occupied with other things that minister to a depraved life.

To know God is the most desirable thing in any world. The man who has a true conception of the truth, as a believer in Jesus, would seek, and never rest, until he knew God. It is difficult for a spiritual man to understand how any man with light can rest satisfied until he knows God in Jesus Christ by the Holy Spirit; much less any professed believer in Jesus. I say this, for I ever felt this in all my soul from my earliest experience. From a child I wanted to know God, though not apprehending it in the deepest spiritual sense. But there are a multitude of people today professing Christ who do not know God and Jesus Christ whom He has sent, which is eternal life. If they are in the process, they have not yet reached this point of eternal life.

We assume from the Word of God, and what many have proved by experience, that this knowledge of God is the full revelation of Christ to man's inner being, far beyond forgiveness of sins and the quickening of spiritual life in the new birth. It is a knowledge and state which alone can satisfy the human heart. It is this knowledge which anchors the soul with eternal certainty.

It is to this knowledge of God that the Spirit and the Word of God lead every believing heart. It is difficult for the intelligent believer, having come to this safe anchorage, to understand how it is possible for one to be a believer in Jesus, and rest short of this knowledge of God. But when one searches for diamonds as he would search for gravel

stones it indicates the estimate he puts upon diamonds. It is in this listless, indifferent way many people I have met seek to know God. It is only one of many equal interests.

Speaking for myself, when, as a young preacher, I was hungering for God, it seemed I would have gone forward for prayers a million years, if by so doing I could have come to know God. I remember well when I felt I could have cut my heart out with a knife, and laid it before God as an offering, and a worthless thing, in the light of His ineffable purity, so intense was my desire to know God. And yet my heart seemed to refuse to yield. But this was not what God required; He desired my whole being laid upon the altar of truth, to be a living sacrifice for the truth and the glory of God for ever. This was to be all for my infinite good; to come to my true life. But having this burning desire for God and all His will I soon came to the point where, with full consent, I died to myself and all beside, to be alive only to all His will. Resting there I soon beheld the King of Glory in all His ineffable holiness and beauty revealed in my heart: and I knew God in the person of His Son by the Holy Spirit, beyond a possibility of ever doubting that fact. And though more than forty years have passed, it is the one absolute fact of my heart and life.

Not Culture. This is not by education, culture, or development. But this is the Unitarian drift today. Without any light or intellectual and moral development, man is little more than an intelligent brute. But this sprang from the first pair. "God hath made of one blood all nations of men, for to dwell on the face of the earth; and hath determined the times before appointed, and the bounds of their habitation; that they should seek the Lord, if haply they might feel after Him, and find Him, though He be not far from every one of us." The purpose is, then, that they

should seek the Lord, and find Him. Without this all would be a failure.

But some of these wild savages have heard the Gospel, have received it fully, and have become transformed and beautiful in spirit, to sparkle in the diadem of their Lord for ever. Ask John Paton of his work among the man-eating savages of the New Hebrides. And this same Gospel has and is demonstrating its power in the dark souls of Africa, India, China, Japan, and Korea, and other benighted races and tribes of men. And many of these will go into the kingdom of God, while many about us, even in the church, who have heard this Gospel will be shut out, because of their indifference and neglect of "so great salvation." And yet some of these have come as far perhaps as respectable morality without spirituality. Today they are relying upon their civilization, culture, and refinement, without the revelation of God by the Holy Spirit and belief of the truth to their heart.

Apart from the knowledge of God, which emanates from the divine mind through Jesus Christ, and by the Holy Spirit, for man's purification and moral development, all culture and intellectual development amounts to nothing. If there is no God, there is no truth, no moral being, no future for man. Then, what boots it all? Having the highest intellectual development, men, without God, are often more wicked, and as vicious as savages. The crimes of some of the most intelligent men of our civilization are unmentionable.

I remember, when I was a small boy, Professor Webster, of Harvard University, murdered Doctor Parkman, cut up and burned his body in a furnace. A fiend could not do more than Richesen, the Baptist minister, my near neighbor, did a few years ago. But why cite individual cases?

The papers are constantly teeming with the crimes of some of the most intelligent men in our land. And it is not confined to any section of our own, or any country, race or color.

Then what does this knowledge of God, to know God, imply? To know about God, about His truth, about Jesus Christ, is infinitely different from knowing God. It means that we take into our heart the truth of God, God's thought and will, to the utter exclusion of every other thought and will to the contrary. And then, because the truth of God and the Holy Spirit are one, the Holy Spirit goes where God's Word, His thought and will, go. You then have an inward revelation of God through Jesus Christ by the Spirit to your inner being. It is in your spirit then, and only in your spirit, that God can be known. No vision or outward manifestation could ever give this knowledge.

God is spirit. God and the truth can not be seen and handled as one would pass judgment upon an object of correct outline and beauty. "God is a spirit." The truth and the Holy Spirit are not material. This revelation then can only be by an inward manifestation to man's spirit. It can not be objective. The same is true of character; it is not material. All pertaining to God, truth and character, can not be seen with natural eyes, handled, weighed, or measured. It is neither smoke or vapor, air or ether, but wholly spirit. And yet nothing is so real in this present, practical, material world, as the truth, the Holy Spirit and character.

This revelation of God no man has ever received who did not so receive the truth that all reasoning came to a standstill, all questioning of the heart ended, no discordant note in all the soul heard, and the noise and tumult of battle ceased, while all other voices are hushed, and in all man's being there seemed to be an eternal solitude. Then the Lord him-

self, the King of Glory, by the Holy Spirit, comes in, and is revealed to man's consciousness, to his inner spirit, and in his spirit, his inner being, he knows God in Jesus Christ.

So Jesus said, "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." Surely, then, when the believer has reached this point of faith and obedience, and the Father and Son have come in to make their abode with him, he will, through this divine incoming, know God. And this is promised to the man who obeys and continues to obey.

It is granted, that many have started well; but they have not come to where they have cast down reasonings, and every high thing that exalteth itself against the knowledge of God, to bring into captivity every thought to the obedience of Christ. They have become occupied with other things by the way, and have lost their supreme interest in the one thing for which they were created and redeemed. Many of these have a secret, subtle rebellion in their heart that, with all their culture, refinement, and morality, can be easily stirred up to resist the Word of God which is "quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing assunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." A second thought would enable them to know they were not at all consistent when they refused to face the truth, and bring every thought of the heart, and power of their moral being to the test, to receive the truth of God's Word. But they will not "think soberly according as God hath dealt to every man the measure of faith."

Many deceived. Jesus said, "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name, and

in thy name cast out devils, and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me ye that work iniquity."

He did not know them: yet He knows the secret depths, thoughts, and motives of men. It is said, "He did not commit himself unto them, for he knew all men, and what was in man." And yet to some He will say, "I never knew you." This is a different knowledge: it is a mutual understanding and fellowship between the believer and his Lord.

Who can be saved? "Who, then, can be saved?" All who intelligently in their heart want to be saved will be. That is, all who are not pleading for Baal; who are not committing fornication with the world, those who are not occupied with the things of this world, those who are not neglecting this great salvation. In the anguish of my soul I ask, Why is it so many in the general church are drunk with the spirit of this world? Today it is to be feared it is a criminal reason why many do not know God in Jesus Christ by the Holy Spirit.

It was not so with the eleven disciples. And yet they walked, talked, ate, and slept with Jesus for three years, and did not know Him; for He was the way, and the truth, and the life, and could not be known by their intellect, by the sight of their eyes, or by association. It was not until after He rose from the dead, and they had waited upon God in faith for days, having taken the promise of Jesus into their heart, and they were all with one accord, that their spiritual vision became clarified, the Holy Spirit revealed the Son of God in them: and they knew Him revealed in the consciousness. They were anchored then for ever. It is to be the same with all believers. There is and can be no different principle. It is written, "Then shall ye know, if ye follow on to know the Lord: his going forth is

prepared as the morning; and he shall come unto us as the rain, as the latter and former rain unto the earth."

But is it not true that the many in the church have not followed on to know the Lord? The thought makes my brain reel. In the anguish of my soul I cry, "My God, what can I do?" Is it possible that I might be of the number who at last will be shut out because I do not know Him: because He does not know me? And yet He says, of these there will be many. Remember, this awful truth is declared by the eternal Son of God himself. I believe it, and it influences all my life.

God inquires, "How can two walk together except they be agreed?" Today this can only be of a heart relation. And the walk must be in the sweetest fellowship and the holiest communion, and "in the light as God is in the light." The way then we can know Him will be through the heart: not cold intellect, but coming heart to heart, and throwing open the inner being as He throws Himself open to us. It is something as you know the dearest earthly friend. Being thus transparent, the Spirit will come into your heart, and you will know God in the citadel of your being, and the name from that time on will be, "The Lord is there."

The Holy Spirit solicits this, and woos our confidence. After a time, under light, it comes to be a criminal state of the heart to be in darkness. Then God, His will, is not the one thought or desire. They have other schemes and a secret love of self, of the world and the things of the world, all of which proves, when cherished, that they are not of God, because they do not receive the truth, God's will at the expense of all other things.

This truth is not to discourage any believer, but to encourage and inspire all who are in the process to lay

aside every weight and hindrance in order to measure up to all God's purpose in Christ for us. Do you not desire to know this truth? Not to be true to the truth, to be indifferent, to "neglect so great salvation," is a standing sin.

God is not to be revealed to you, but in you. And this is life, incorruptible life. It is born of a faith that invests the whole man in God, and identifies all our interests with God in Christ for ever, as the true bride and bridegroom unite their interests to become one. This is very easy because of who He is. Any professed orthodox believer who refuses, or draws back under light, is absolutely inconsistent. He proves that he does not believe God, and does not trust himself and all his interests with God in Christ. It is sad to say, that the individual members of the general church have generally stopped short of knowing God in their faith, and thus through the Holy Spirit. And yet this knowledge of God is life eternal, born of the union of the heart with Christ through intelligent faith.

Charles Wesley had proved this true:

*"Author of faith, eternal Word,
Whose Spirit breathes the active flame,
Faith, like its finisher and Lord,
Today as yesterday the same;*

*To Thee our humble hearts aspire,
And ask the gift unspeakable;
Increase in us the kindled fire,
In us the work of faith fulfill.*

*By faith we know Thee strong to save;
Save us, a present Saviour thou:*

*Whate'er we hope, by faith we have;
Future and past subsisting now.*

*To him that in Thy name believes,
Eternal life with Thee is given;
Into Himself He all receives,
Pardon, and holiness, and heaven.*

*The things unknown to feeble sense,
Unseen by reason's glimmering ray,
With strong, commanding evidence,
Their heavenly origin display.*

*Faith lends its realizing light;
The clouds disperse, the shadows fly;
The Invisible appears in sight,
And God is seen by mortal eye."*

CHAPTER XX

What Does Faith Under the New Covenant Imply?

The old covenant of the law has passed away, and the New Covenant through Christ has come in to take its place. And as the Testator is dead, the New Testament, or covenant, is in full force. I am sure there is a general misapprehension as to what all believers are to be in their relation to God through Jesus Christ under the New Covenant. It is written, "Behold the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah. . . . After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and I will be their God, and they shall be my people. And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more."

The apostle clearly states the import of the new covenant in the Epistle to the Hebrews. He clearly shows, that Christ is the fulfillment of the law by the offering of Himself. He puts this salvation through faith in Jesus Christ in its completeness and wholeness as the purpose of God now for all believers.

He says, "But this man, after He had offered one sacrifice for sin for ever, sat down on the right hand of God; from henceforth expecting till his enemies be made his

footstool. For by one offering he hath perfected for ever them that are sanctified. Whereof the Holy Ghost also is a witness to us: for after that he had said before, This is the covenant that I will make with them after those days, saith the Lord; I will put my laws into their hearts, and in their minds will I write them; and their sins and their iniquities will I remember no more. Now where remission of these is, there is no more offering for sin. Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which He hath consecrated for us, through the veil, that is to say, His flesh; and having a high priest over the house of God; let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water."

Plainly then, the only thought embraced in this revelation of the new covenant for all God's people, all believers in Jesus, is salvation from sin, and thus being holy unto the Lord. This and this only is the design of the new covenant; "for the law made nothing perfect, but the bringing in of a better hope did; by which we draw nigh unto God." And why was this? "The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing; which was a figure for the time then present, in which were offered both gifts and sacrifices that could not make him that did the service perfect, as pertaining to the conscience.

But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; neither by the blood of goats and calves, but by his own blood, he entered in once into the holy place, having obtained eternal redemption for us. For if the blood of bulls and goats, and

the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh; how much more shall the blood of Christ, who through the eternal spirit offered himself without spot to God, purge your conscience from dead works to serve the living God."

Here the only thought embraced in the idea of the new covenant is salvation from sin, and that just now, because the way into the holiest of all is now made manifest; and now we have liberty, boldness, to enter into the holiest by the blood of Christ, and we are at once to draw near with a true heart in full assurance of faith.

When John the Baptist proclaimed Christ, he said, "Behold the Lamb of God which taketh away the sin of the world." In all this there is no thought of anything but entire purity of heart, holiness unto the Lord, under the new covenant. Much of the teaching in the general church does not seem to be in harmony with the purpose of God in the new covenant, where holiness unto the Lord is the central idea as to the experience of all believers.

This idea was prominent in all the teachings of the apostles. Paul is very clear in his teaching. It would seem that the general teaching and life of the church at large in no true sense embraces the manifest teachings of the Word of God under the new covenant, as to salvation from sin as a present experience for all believers.

The Bible, especially the teachings of the New Testament, is a Bible of full salvation, and leaves no middle ground. The apostle says, "For I through the law died unto the law, that I might live unto God. I have been crucified with Christ; and it is no longer I that live, but Christ that liveth in me; and that life which I now live in the flesh I live in faith, the faith which is in the Son of God, who loved me and gave Himself for me."

And then he says, "I do not make void the grace of God: for if righteousness is through the law, then Christ died for naught." In his epistle to the Romans, writing on this very theme, he says, "Christ is the end of the law for righteousness to every one that believeth."

The thought of the apostle here is a full and complete salvation through receiving Christ by faith in opposition to the righteousness which is by the law, and his idea is that all who receive Christ have done with the law, and with the deeds of the law, for justification and salvation before God; and have a full and complete salvation through faith in Christ. And when he says, "I have been crucified with Christ; and it is no longer I that live, but Christ that liveth in me: and the life which I now live in the flesh I live in faith, the faith which is in the Son of God, who loved me and gave Himself for me," he is describing a full Christian experience in the sublimest language that has ever fallen from human lips. No experience of salvation through Christ can surpass this as to salvation from sin, and abiding in Christ.

But it is worth while to notice, that while this was Paul's experience, he is not speaking of this simply to describe his own special experience, but the experience of every believer under the new covenant in contra-distinction from the righteousness of the law. And then no man has the New Testament experience who cannot say, "I have been crucified with Christ, and it is no longer I that live, but Christ that liveth in me: and that life which I now live in the flesh, I live in faith, the faith which is in the Son of God." That is, this is the experience every believer is to have through faith in Jesus Christ: that is a complete, full salvation through Christ being received and abiding in us, and thus self crucified.

The apostle in his epistle to the Galatians, makes this very clear. If we notice this carefully, we shall discover that much of the teachings today in the general church, and the experience growing out of it, is a mongrel faith and a mongrel experience of the law and the Gospel. It is not pure faith in Christ alone for salvation from sin in the present through Christ intelligently received by faith.

A multitude of people today, who profess to believe in Christ for salvation, are living under the law, trusting in the deeds of the law for salvation, instead of trusting in Christ alone. But suppose we apply the principle, which Paul lays down, to the mass of the church members today, where would they stand? He says, "Christ is become of none effect unto you, whosoever of you are justified by the deeds of the law; ye are fallen from grace."

But was there ever a time when many in the church were justifying themselves by the deeds of the law, by works of righteousness which they can do, more than they are today? Then this long drawn out experience, which many call justification in distinction from sanctification, really does not exist. If it ever existed in the hour of conversion, if indeed they were ever born again, it soon ceased to exist. They soon began to justify themselves by the deeds of the law, by their own works of righteousness, and then at once were fallen from grace.

What does faith under the new covenant necessitate? It implies a full, intelligent and complete salvation through self crucified, and Christ enthroned in our moral being. That is why the apostle describes in such sublime language the Christian experience, and that as his own, "I have been crucified with Christ, and it is no longer I that live, but Christ liveth in me: and that life which I now live in the flesh I live in faith, the faith which is in the Son of God,

who loved me and gave Himself for me. I do not make void the grace of God: for if righteousness is through the law, Christ died for nought."

Whose experience is Paul here describing? Is it his own? Yes, in a way: it was his experience. But he is describing as well the experience of every man under the new covenant, who abandons the law and the deeds of the law, and self, and all that upon which self may rely for salvation from sin, and who trusts lone in Christ. That is to say, This is the experience which every intelligent New Testament believer has today.

I am not saying that, of all the vast membership of the general orthodox church today one in ten has this experience which the apostle describes as his experience, but I am saying, he gives it as the experience of intelligent believers under the new covenant who trust alone in Christ for salvation. Such trust means self crucifixion. Then Christ becomes all in all.

Holiness. Many people seem afraid of full salvation under the name of "holiness." But if we have Gospel faith in Jesus Christ we can have no other. That is the way which God Himself has called, "The Way of Holiness." The marvelous experience which the apostle described as his own, being crucified with Christ, and not living himself, but Christ living in him, is the true, normal experience of holiness through Christ, and is the experience of every intelligent believer in Christ under the New Covenant.

He is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh: but he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God." This can never be of little interest to lost men seeking pardon and purity in Jesus Christ through

the gift of the Spirit. "For they are not all Israel, which are of Israel; neither, because they are the seed of Abraham, are they all children: but, in Isaac shall thy seed be called." Why? He was the child of promise. "That is, They which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed." Hence under the Gospel, the true Jew is the spiritual child of Abraham.

"For as many of you as have been baptized into Christ, have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And, if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."

A mixed Gospel. Many are preaching a mixed Gospel, which never can bring the Gospel, Christian experience. They are not preaching a "so great salvation," which is a unit in the purpose of God in Jesus Christ. For this reason many oppose holiness: and that is, being crucified with Christ, and not living themselves their own life, but Christ living in them. But this experience of crucifixion, and life through Christ is simply a life of faith in Christ alone. It is relying upon Christ alone: not upon self in any sense, what we have or can do. That is faith; that is being crucified with Christ: that is holiness.

There is not a hint, that, under the New Covenant, there was anything but this in the plan and purpose of God in Jesus Christ. That is, all this salvation, life, and fulness of life and blessing, is through being identified with Christ through intelligent faith; dependent on Him alone, and living alone by faith which is in Him. Only this is faith in Christ. We cannot then thus trust Christ, and not be holy. We can not, for this is exactly what faith in Him means.

Any lower idea, as to the believer's experience under the New Testament, is wide of the truth, "as the truth is in Jesus." It is a sad thing when the Scriptures are being toned down to harmonize the truth with the corrupt faith and condition manifest in the church.

The worst state Israel was ever in was when "Every man did that which was right in his own eyes." No professed believer is in a spiritual state who is leaning upon his own understanding, instead of trusting in the Lord with all his heart. But when we thus trust, self and all is counted out, and Christ only is counted in. Then, "Christ is all, and in all." Intelligent faith then is not possible, when we are not dead to self as an object of trust, and all other things upon which we might rely are counted out. Until our heart consents to this, we can not, and do not, trust Christ only.

There is no question, that many professed believers have Christ only in theory. They do not receive Christ and all through faith in Him alone, not to do and suffer more. With all their theories of faith, the many do not receive Christ to rest in Him alone, and thus identified with Him, let Him live His own life in and through them. But to do this is faith: doing it is to be crucified with Christ.

Taking Christ for what? When many say they take Christ as their Savior, what do they mean? If it does not mean to live a holy, humble, dependent life upon the Son of God, even Christ living in them, they are mistaken as to Gospel faith. No man receives Christ who does not receive Him at the expense of self and all upon which he has or may rely. No man can have faith in Christ until, according to his conception, he sets all else one side. This "great salvation" is absolutely foreign to the idea, "I do, and have done this and that, and I hope to be saved." Salvation is a present experience, or it does not exist.

The pulpit does not always make this plain, and the idea is, "We must go trying, struggling, and doing, the best we can, and we will get deliverance sometime, somewhere." But Christ is not in that at all. Because He is the eternal Son of God, if we receive Him at the expense of self and all upon which we might rely, trusting Him alone, He can save us fully now, and He does. If He could not now, there is not the slightest revelation that He ever can.

Some, of course, object we make so little of doing, of works. But we make nothing of doing: but count it all out, with self included, to trust Christ alone. We do not tell a sick man to go to work: we tell him to get his health, and then go to work.

Good works. Some very intelligent people do not know what good works are in the sight of God. They are the fruit of righteousness. "A corrupt tree can not bring forth good fruit." And for a corresponding reason, "Neither can a good tree bring forth evil fruit." It is not good works simply that God requires, but a man all given up to God, and trusting in Christ alone for salvation. That is entire consecration, as the expression of intelligent faith. It is right here then the Holy Spirit comes in, and Christ is formed in us the hope of glory.

Such a trust receives Christ fully, and rests in Him alone without sweat, struggle, or worry. Then, because Christ is the Prince of Life, we have all in Him; we are crucified with Christ; crucified to self, to the world, and the world unto us. Then "we had the sentence of death in ourselves, that we should not trust in ourselves, but in God which raiseth the dead."

One might say to me, "What you say is very discouraging." I reply, "Am I become your enemy because I tell you the truth?" As I have said before, "Faith is the mightiest"

self-reducing process of anything of which we have any conception." In that case, everything else has to go, and Christ alone becomes the object of our trust and life. Because of who He is, no man trusts Christ who does not do this. But a full, intelligent faith in Christ is the last thing a man does or will do. This will lend force to the question, "Nevertheless, when the Son of man cometh, shall He find faith on the earth?"

Salvation can only be through faith in Christ." Faith cometh by hearing, and hearing by the word of God." This statement of the apostle is the revealed and reasonable source of our faith. In the New Testament, Christ is absolutely the revealed object of our faith. This is because of who He is as the Eternal Son of God. All power is given to Him in heaven and in earth.

Then no man trusts Jesus for salvation, to make vital connection with Him for justification, or sanctification, who relies on anything outside of Him. Hence the man and all outside of him must be cast away as an object of reliance. The apostle makes this clear in all his epistles. It is especially clear in his epistle to the Galatians.

If we apply his teachings to the church today it will explain the unspiritual condition of the church and of the individual wherever it exists. The Galatians began well. But they soon turned aside by false teaching, to trust in the deeds of the law, their own works, for their justification, and the perfecting of their experience. The apostle shows that Christ, crucified and risen, received, is alone their complete salvation. He inquires, "Are ye so foolish? Having begun in the Spirit, are ye now made perfect by the flesh?" I would like to quote all his words in this connection. But he says, "Christ is become of none effect unto you, whosoever of you are justified by the law; ye are fallen from grace."

Apply this teaching to the individuals who compose the church today, and, as it is an individual salvation, how many, if they really began in the Spirit, have not fallen from grace by ceasing to trust in Christ alone, but are seeking to maintain a justified relation before God by works?

Salvation first, last, and always, in the different stages, and in all its fulness, is obtained by simple faith in Jesus Christ, who purchased all to be received as a gift: by believing with the heart unto righteousness, without doing or suffering more. (I can not tell you how hard it has been for me to learn this simple lesson. But I have proved the Word of God true in experience.)

Does this make void the law? It does in the sense that, "By the deeds of the law shall no flesh be justified in His sight." But this does not make void the grace of God: "For if righteousness is through the law, then Christ died for nought." But "Christ is the end of the law for righteousness to every one that believeth."

He is "the way, and the truth, and the life." Receive Him, and you receive all: all in Him. But you do not receive Him at any point, when you have self, your own opinions, your circumstances, your friends, or any possible thing upon which you rely, or to which you look for support. And it is ever to be kept in mind, salvation in all its fulness in the present, is Christ received, and being one with Him. This is because He is the Eternal One.

This might lend much significance to the words of the apostle, "There is, therefore, now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. For what the law could not do, in that it was weak through the flesh, God, sending His own Son in the likeness of sinful

flesh, and for sin, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit."

Dean Alford says, "That the righteous demand of the law might be fulfilled in us." Then, we inquire, What was the righteous demand of the law? All turns upon this. "Hear, O Israel: The Lord thy God is one Lord: and thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might." Put with this the words of the apostle, "Christ is the end of the law for righteousness to every one that believeth," and we can understand his struggle under the law, recorded in the seventh chapter of Romans, in his vain endeavor to measure up to the righteousness of the law by anything he was, or could do. "The law of the Spirit of life in Christ Jesus" made him free, "without doing or suffering more."

Then Paul could say, you may say, the millionaire and the beggar may say, through Gospel faith, "I have been crucified with Christ; and it is no longer I that live, but Christ liveth in me: and that life which I now live in the flesh I live in faith, the faith which is in the Son of God, who loved me, and gave Himself for me. I do not make void the grace of God: for if righteousness is through the law, then Christ died for naught."

We might then cry out to the multitude in the church, as Paul did to the Galatians, "O foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth crucified among you? This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith? Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh?"

Job inquires, "Who can bring a clean thing out of an

unclean?" The answer is, "Not one." Then self, the world and all will have to go out; stocks, bonds, and all accumulated wealth, and we by faith receive Christ to be all, and in all. Then He comes in through the Spirit to live His own life in this mortal body.

Under the Gospel, there was never such a strange putting of the cart before the horse, as trying to do good works for salvation; trying to be holy when we are not holy, and relying on our own efforts in any degree for salvation: as if that would make us one with God. Then Christ is nothing but a theory, a mere sentiment, because they have not received Him.

If a man could save himself by anything he could do, there would have been no demand for the New Covenant; and the Old would have had no meaning. "Then Christ died for naught." The many in their endeavor to receive salvation are like the spider, spinning all out of themselves. But what they spin out is like what is in them: it is all dead works.

Man's natural alienation from God. Because man is naturally alienated from God, he is a corrupt tree, and can not bring forth good fruit. The tree must be made good: that is, man must get back to God. Justice and mercy do not hold man responsible for his state as he comes into the world. The child is not responsible for being born into the world under adverse circumstances, born in ignorance, without a knowledge of "The Multiplication Table." But it becomes responsible when all provision, as a gift, is presented to it to rise and improve, and it refuses to co-operate. So it is for man in his helplessness to receive Jesus intelligently, and thus put himself right with God for development, for endless growth and knowledge in all the purpose of God in Christ. But we must never confound growing "in

grace, and in the knowledge of our Lord and Savior Jesus Christ," with the full indwelling of the Holy Spirit through intelligent faith.

All a gift. Because of who Jesus Christ is, "The way, and the truth, and the life," receive Him fully, that is, by an intelligent faith, and you are then dead to all else: that is, "crucified with Christ." You look then to Him alone, and He becomes all, and in all to you. Then, according to the apostle, "Christ . . . is our life." We then cry out, "Thanks be unto God for his unspeakable gift!"

Jesus said to the woman, "If thou knewest the gift of God, and who it is that saith unto thee, Give me to drink; thou wouldest have asked him, and he would have given thee living water. . . . Whosoever drinketh of this water shall thirst again: but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." And let us notice. This is for all for the asking: that is, for the thirsty who come to Him in faith. Those who do not thirst never come, never ask: they are satisfying their thirst from other sources.

Conditions. Of course, there are conditions naturally associated with faith, with the reception of this gift. If a philanthropist were to give a poor boy a complete education, paying all expenses whatsoever, the boy would have to give himself to it. He would have to give his time, attention; do some earnest study and thinking.

So God in Christ gives the truth and all the fulness of the Holy Spirit to all who will receive it: and all through Christ. This intelligently received is a present and a full salvation. But from that point on, it is to be developed by giving ourselves to the truth, to walk in it, being exercised unto godliness. It is absurd to say this life lives itself.

Every one who would know the power and glory of this great salvation must, from his standpoint, study to show himself approved unto God, a workman that needeth not to be ashamed. He must continue to co-operate with God with a true heart.

The idea that Christ leaves any trusting soul to struggle with the mortgage of the Devil on his moral nature is not the Gospel, nor enlightened reason. It is a contradiction to say the man struggles who trusts. But as we first trust, we have to learn to trust under all conditions. Because of the habits of our lives, we have to learn to keep out contrary thoughts, to keep our eyes on Christ, and our tongue and hands off other people. That is faith.

Good works. Salvation under the New Covenant is not by the deeds of the law. We have it all through Christ by faith; being joined to Christ. Jesus said, "Abide in me, and I in you. As the branch can not bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me."

The life and fruit bearing are natural, the spontaneous outcome of an indwelling Christ. Not having this union, the many do and struggle on in their own strength. But on that principle their case is hopeless. They never make connection with God through Christ by the Holy Spirit.

Jesus said, "Apart from me ye can do nothing." The apostle tells us in his wonderful thirteenth chapter of First Corinthians, all we may do, sacrifice, suffer, and struggle is nothing without the indwelling life of Christ and love in the Holy Spirit. Though we may try, and be sincere a thousand years, that of itself can not give us union with Christ. It must come through believing and trusting Christ fully. That is present fulness of life and love.

The ministry do not always make this clear. They gen-

erally indicate it is to be effort and struggle, and that this is the warfare. This must be because they have not proved it themselves. But silks and rags alike must bow before God, and receive Jesus: both equally poor and dependent. The debauchee and the man of respectable morality must each, without respect to their life and works, turn away from all, and through simple faith receive Jesus and the new and abundant life. There is no easy way for one that is not open to all. But it is easy to the last degree; for it is all a gift, and it is to all who trust Christ alone. The royal purple will only get through by crying,

*"In my hand no price I bring;
Simply to Thy cross I cling."*

Is it easy? Of course, we believe as easy as we breathe. But there is nothing of which we make so hard work. The hard work, however, is not in believing. The hard work is when we are trying to believe when we have not abandoned all sin and self. It is a struggle to let self and all go. But doing this, we do receive, and trust alone. But only then can any man receive and trust Christ.

When this renunciation is complete, relying on Christ alone, we say, "Not by works of righteousness which we have done, but according to His mercy He saved us by the washing of regeneration, and the renewing of the Holy Ghost; which he shed upon us abundantly through Jesus Christ our Savior."

This is all in the gift of God now for all. The poor, "down and out," often more easily receives it all, like Colonel Hadley, for, unlike many, he has nothing to quibble over, but simply throw up his hands. But the high toned moral man, so called, often has a hard time, unwilling to pay the

price of letting all go as an object of trust, though he needs it just as much as the other.

This does not make void the law, but secures the righteous demand of the law. Under the New Covenant this is free to all. But many so-called believers will not forsake all in order to be able to trust only. And they do not though it is written, "By grace are ye saved, through faith; and that not of yourselves; it is the gift of God: not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." Then we never trust when we are questioning or talking back. You never trust when self and all are not abandoned for Christ.

We understand then when the apostle says, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me," he is not speaking of an experience for a select few, but of the common salvation which Jesus purchased for all, and which becomes the clear, definite experience Jesus has for all, and which becomes the clear, definite experience under the New Covenant of all intelligent believers in Jesus Christ. This is a complete salvation as the gift of God. When sin, self, and all earthly plans and purposes were laid aside, I believed as easy as I breathed. That is the condition of believing. This reveals the secret of all the struggle: many try to believe when the heart holds on to self and other things.

Many then today are like the Galatians. If they began in the Spirit, they are expecting to be made perfect by the flesh, by the deeds of the law, by trying to live right, and not by the hearing of faith and the Holy Spirit. In that case, so far as they are concerned, "Christ died for naught." If they began right in pardon, they became bewitched, en-

tangled in the yoke of bondage. They did not walk by the same rule, and mind the same thing.

The Holy Spirit was not given under the first covenant, as He is now given. But He is the crowning gift to all believers in Jesus; those who take Christ for their salvation. So it is written, "When the fulness of time was come, God sent forth His Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the love of His Son into your hearts, crying, Abba, Father."

I am sure the apostle puts this here as salvation in its fulness, just as Jesus did when He said, "He that believeth on me, as the Scripture hath said, from within him shall flow rivers of living water. But this He spake of the Spirit, which they that believed on Him were to receive: for the Spirit was not yet given; because Jesus was not yet glorified." This is a full and complete salvation in the present through believing.

The mistake. The mistake that too many of the ministry and the many in the church are making, is that they assume, that all who profess to believe in Jesus, and are members of the church, are believers and have grace. But no man under the New Covenant believes and continues to believe who does not receive Christ, and thus at the loss and cost of all things, he is crucified with Christ, and Christ comes, and lives His life in him, while the life he lives is that of faith on the Son of God. That is not a life of works; "For in Christ Jesus neither circumcision availeth anything, nor uncircumcision; but faith which worketh by love."

Many professed believers are quite moral and upright according to human standards, but they are not spiritual.

They have not the life of the Spirit through union with Christ. Many of these are deceived, because they think the life they live is salvation; that it is all there is for them in the present life. Virtually they are under the law, and are legalists at best. By their good works and deeds of the law they are respectable citizens: but they are not the children of God, because God has not sent forth the Spirit of His Son into their hearts, crying, Abba Father. But the apostle says, "And because ye are sons, God hath sent forth the Spirit of His Son into your hearts, crying, Abba Father."

What of the experience? What does this mean as an experience upon the part of those who rely on their good works? They have not the joy of the Lord which is the strength of the believer in Jesus. They have not the witness to their sonship, because they are not sons. They have not then fellowship with Christ, who should be their life. At best, they are only servants, serving under the law. Their need is Christ intelligently received. But they can never take Him, to rely on Him for present salvation, until all else to which they look or upon which they rely is wholly counted out: then it is Jesus only. Some might think we are splitting hairs; but then they are wide of faith. The principle applies in their case, as in the case of the Galatians. To them the apostle said, "Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace."

They may be honest and every way reliable, may give their goods to feed the poor, and their body to be burned, but if they do not abandon self and all upon which they have and can do to trust in Christ alone, they can not make vital connection with Christ in God to have life and present salvation. Because they have not made this connection, God has not and can not send forth the Spirit of His Son into

their hearts, crying, Abba, Father. They do not understand that salvation is not living a good life: it is union, oneness with Christ, who is our life.

This is why there are so few in the church generally who will say, or can say, "I have the Holy Spirit as a witness to my sonship; I have the joy of the Lord, and it is my strength." They are ignorant of the Holy Spirit, who is given to all believers under the New Covenant. They may be trying to be good, and trying to do good without actually receiving Christ as the supreme and only object of trust. This explains why they have no joyous testimony. The good life a man lives, apart from trusting in Christ with all his heart, never gives it.

Explained and illustrated by Paul. The apostle Paul's teaching is clear as to his own experience. Under the law, he had much to boast of, more than many; what he was, what he did, and his manner of life. But he said, "What things were gain to me, those I counted loss for Christ. Yea, doubtless, and I count all things but loss, for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but refuse, that I may win Christ, and be found of Him, not having mine own righteousness which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith."

That is what simple faith in Christ meant to the apostle Paul: all he was and all related to him counted out for Christ. And that is what faith means to every man, and that because of who Christ is. Christ is absolutely the same to all who trust Him. Then the apostle could say, as every man can say, "I have been crucified with Christ: and it is no longer I that live, but Christ liveth in me: and that life which I now live in the flesh, I live in faith, the faith which

is in the Son of God, who loved me, and gave Himself for me" (Am. St. Ver.).

Ever keep in mind, then, that this is not the experience of the apostle Paul, simply, but the experience of every intelligent believer in Jesus Christ under the Gospel of the New Covenant, contrasted with that of Saul of Tarsus under the Old Covenant, or any man who seeks to be justified by his life, or good works. It is in this sense the apostle speaks of it as his experience: and as the common experience of men of faith in Christ Jesus, in contrast with what the law could do. And language can describe no more sublime spiritual experience for men under the Gospel.

Is this boasting? This is the true, intelligent experience of all under the Gospel. No believer can testify beyond it: and no believer under the Gospel ought to think it would be possible for him to be a constant believer, and say anything less. Of course, I am not speaking of the development in this experience of years.

Then a man utterly deceives himself who says, respecting this experience, "I do not believe in boasting." Nay: boasting is excluded by the law of faith. The man who really boasts is the man who, independent of Jesus Christ, is seeking to save himself by his own works. And if it were possible he could save himself thus, "Christ died for naught." So the apostle said, "Christ is become of none effect unto you, whosoever of you are justified by the law; ye are fallen from grace." It is to be feared that this is the condition of many in the general church today: so few comparatively have the witness of the Spirit to their sonship. If they ever had it, like the foolish Galatians, they have come under the law. Then they are fallen from grace.

We understand then what the apostle John means, when, presenting this "great salvation" in its wholeness, he says,

“He that hath the Son, hath life; and he that hath not the Son of God, hath not life.” Because this is the true state and life of the believer under the Gospel, Paul says for the regulation of his life, “Set your affections on things above, and not on things on the earth; for ye are dead [crucified with Christ], and your life is hid with Christ in God. When Christ who is our life shall appear, then shall ye also appear with Him in glory.” That is all the fitness they would need to stand before Him at His appearing. Being in this state, they are to walk by the same rule, and mind the same thing in order to pass through the gates into the city, and be for ever with the Lord.

Laboring under a delusion. It is to be feared that the church and ministry too largely are laboring under a delusion. All who are members of the church generally are christianized. That is, they are regarded as in a state of grace. While the many would spurn the idea of being sanctified, yet they take it for granted that the members of the church as we find them generally are in a justified relation, and thus the children of God. I doubt not that they are often regarded as such by those who believe in the deep things of God, and they sometimes seek to get them wholly sanctified. And they are judged to be justified because they live a moral life. That accounts for much of the backsliding from holiness.

But the multitude today in the church are full of questioning and doubt, having an experience which no believer can have under the New Covenant. They have not the experience which the plain Word of God declares believers do have. Jesus says, “He that believeth on me, out of his heart shall flow rivers of living water.” Speaking of Christ, Peter said, “Whom not having seen, ye love; in whom, though now ye see him not, yet believing ye rejoice with

joy unspeakable and full of glory: receiving the end of your faith, even the salvation of your souls." That is the characteristic experience of faith in Christ under the New Covenant. But this I believe to be the intelligent faith of the believer under the Gospel.

A simple question. A simple question for us to consider is, Shall we lower the standard of the Gospel of Christ to the experience of the people in the general church today, which is not much higher than the law, if as high, or shall we seek to set forth the truth, of the New Covenant, which makes "the comers thereunto perfect as pertaining to the conscience," and seek to elevate the people to the standard of the Gospel, and thus to an intelligent faith in Jesus Christ, and to holy living? If they began in the Spirit, through instruction, their faith should have been perfected, and they should have become perfect in the sense Jesus commands us to be perfect, "even as your Father which is in heaven is perfect." But if they are seeking now to be justified by the deeds of the law, or by works of righteousness, they are fallen from grace.

Men who believe in Jesus Christ, and are fully justified, will have no difficulty under proper instruction through the Word in believing to receive the fulness of the Holy Spirit, that Christ may be intelligently revealed in them. Was not this the case with many after Pentecost? And the apostles did not seem to rest until their young converts received the Holy Spirit. As one illustration see Acts 8:14-17.

We may well question, It is not that the multitude in the church today are not sanctified, but rather is it not true that the many know very little about true faith in Jesus in the sense of being born of the Spirit from above, and have not the witness of the Spirit to their sonship.

We may ring the changes on "The second blessing prop-

erly so-called," but is it not true, as tried by the Gospel, the many today in the church are far from the first blessing? And that is, Are they not far from real faith in Jesus Christ? If they were there, the margin would not be very great between that and a perfected faith through instruction, and thus being filled with the Holy Spirit, and thus with all the fulness of God.

Sister Amanda Smith, the noted colored evangelist, used to sing, "All I want, All I want, is a little more faith in Jesus." May that not be true in these days when education and culture are glorified, and the increase in the church seems to be determined by the numbers gathered in, while only the very few have the witness of the Spirit to their sonship.

The man who believes in Jesus Christ under the New Covenant, under which we live, having a Gospel faith, will have the Son of God, the fulness of the Holy Spirit; and Christ to him will be all, and in all. Then we will not need to inquire of our neighbors, "Know ye the Lord?" for all will know Him from the least of them unto the greatest in whom God has written His law, and having put it into their inward parts.

CHAPTER XXII

Observations Respecting the Holy Spirit and the Believers' Responsibility

Now that Christ has come, and finished the work of redemption, He has sent the Holy Spirit to carry on and perfect the work of salvation in the hearts of all believers. The Holy Spirit, as the Third Person in the Godhead, is definitely promised to all believers. He comes to reveal Christ, and make good the promises of Christ and the work He came to do in the salvation of men. The work of redemption is a failure with individual men if they do not advance to receive the Holy Spirit as Christ promised. Not to receive the Holy Spirit fully under the Gospel is to be untrue and disobedient. Speaking of Christ, the apostle Peter says, "And we are His witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey Him."

This declaration harmonizes with the words respecting Christ, "Though he were a Son, yet learned he obedience by the things which he suffered; and being made perfect, he became the author of eternal salvation to all them that obey him." We have sufficiently stated, that believing with the heart and obeying from the heart are one and the same; faith being the spirit of obedience, and obedience faith expressing itself, there is no such thing then as salvation without faith, believing with the heart unto righteousness. But as well, there is no salvation without obedience from the heart, Christ is "the author of eternal salvation to all them who obey him."

From what has been said, it follows that no man can be a believer under the Gospel, and continue to believe, and not receive "the promise of the Father." Then no man can be in the plan and purpose of God for his eternal salvation who does not obey the Gospel. But every man who obeys, according to the apostle Peter, God gives him the Holy Spirit.

But He is not spoken of here as coming to convince of sin, and quickening with spiritual life, but for the purification of the heart and the revelation of the Son of God in believers.

Being equal with the Father and the Son, there can be no greater blessing in life or death than being "filled with the Spirit," and thus "all the fulness of God." Discussing this under a separate head, I wish to notice some things apart from what has been said respecting the Spirit. We say this, because salvation in Jesus Christ, according to the Gospel, is not a possible fact in the believer's life who does not receive the Holy Spirit. And it is true that in nothing is the unbelief and disobedience of the church more manifest than in the neglect to receive the Holy Spirit. If all professed believers were in a state of intelligent faith, and thus obedience to the Gospel, they would be filled with the Holy Spirit, and thus come to their true, spiritual life.

The believer's blessing under the New Covenant. The promised Comforter, the gift of the Holy Spirit, the baptism with the Holy Spirit, which John the Baptist declared Jesus was to administer, is the incoming of God in Christ in response to an intelligently instructed faith. This puts the believer into his true relation and holy state before God for all future development and advancement in the plan and purpose of God. When the believer so receives the Holy Spirit, he has come to a state of vital union with

Christ, and thus purity, and the full knowledge of God. This is the especial blessing which belongs to the New Covenant, and which every true, intelligent believer in Jesus is to receive. This is to be the believer's experience, which he is under as much obligation to seek and receive as he is to repent, seek and receive the witness of the Spirit to sins forgiven.

The Holy Spirit to be sought by believers. Respecting the Holy Spirit, Jesus said, "Ask, and it shall be given you; seek, and ye shall find, knock, and it shall be opened unto you. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened."

That there may be no doubt the Holy Spirit is for all persistent believers, Jesus says, "If a son shall ask bread of any of you that is a father, will he give him a stone? Or if he shall ask a fish, will he give him a serpent? Or if he shall ask an egg, will he offer him a scorpion? If ye then, being evil, know how to give good gifts to your children; how much more shall your heavenly Father give the Holy Spirit unto them that ask him?"

The gift of the Holy Spirit is the greatest possible gift and blessing that God can bestow upon man in this dispensation. This puts the believer into his true, holy state of purity and knowledge of Christ for development in the truth, "as the truth is in Jesus," and for all the will of God in any world. He is the earnest of our inheritance until the redemption of the purchased possession. This statement of the apostle is sufficient to show, not only the importance, but the necessity of receiving the Spirit.

No believer could be alive to the teachings of Christ, and be content to live without the Holy Spirit. All the

believer's life, purity, knowledge, and advancement depend upon his reception of the Holy Spirit.

This would indicate what must be the believer's spirit in asking and seeking Him. Any man then professing to believe is an unbeliever who is indifferent, and who does not seek and receive the Spirit. I have no doubt that much of the responsibility for this indifference lies at the door of the ministry: not preaching the Gospel in this particular.

But we need to understand, that in the sense we here speak of the Spirit, only as we possess the Holy Spirit through faith can we make vital connection with Christ. He comes to reveal Christ, that we may know Him, and then abide for ever. In this incoming the believer is wholly purified by being joined in holy union with Christ.

The Spirit first convinces of sin. Then, through repentance, He quickens us with spiritual life, and witnesses to our pardon and sonship. Then, in harmony with the Word of God, He leads us on into the truth for the perfecting of our faith, that He may come in Himself in all His fulness and reveal Christ in us, and abide for ever. And from this point He leads the believer, who continues to abide in Christ, into all truth. So it is an eternal advancement.

To illustrate what this means to the believer, the apostle, writing to the Ephesians, said, "For this cause I bow my knees unto the Father of our Lord Jesus Christ of whom the whole family in heaven and earth is named, that He would grant you, according to the riches of His glory, to be strengthened with might by His Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints, what is the breadth, and length, and depth, and height; and to know the love of Christ, which

passeth knowledge, that ye might be filled with all the fulness of God."

This prayer of the apostle indicated the spiritual blessing which was for these Ephesian young converts, and for all believers as well, on the basis of the infinite provision made in Jesus Christ. These are possibilities in experience for the believer through the incoming of the Holy Spirit, filling him "with all the fulness of God." But being filled with all the fulness of God can only mean being filled with the Spirit, the Third Person in the Godhead. Nothing can be beyond being filled with the Holy Spirit, and what results from His constant indwelling. This is the normal experience of the believer under the New Covenant.

To receive the Holy Spirit, then, implies an intelligent faith, being instructed in the Word; for Jesus said, "He that believeth on me from within him shall flow rivers of living water." Of whom is this to be true? "He that believeth on me," Jesus says. But we assume from this that it implies an intelligently instructed faith.

The Holy Spirit the believers' equipment. This is the believers' equipment for life, purity, knowledge, and power for all the will of God. Hence, since the work of Christ in the provision of grace is all finished, and Christ has ascended far above all heavens, that He might fill all things, He is waiting for His enemies to become His footstool. This is why the apostle prayed this wonderful prayer, that these Ephesian young converts "might be filled with all the fulness of God."

If the atonement of Christ did not make this prayer of the apostle possible and its answer, it would be proof of the insincerity of the apostle, or of his ignorance. But knowing that "the mighty God" had wrought out "so great

a salvation," the apostle offered this prayer, the answer to which would be "unspeakable and full of glory."

But this was not an isolated case. He prayed for the young converts at Colosse, who were just out of paganism. And it surely must be a "second blessing." He says, "For this cause, we also since the day we heard of it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of His will, in all wisdom and spiritual understanding, that ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God, strengthened with all might, according to His glorious power, unto all patience and long suffering with joyfulness."

Such a marshalling of words and phrases, having an infinite scope respecting the Holy Spirit in the believer, almost staggers the human mind. And yet this was why the apostle prayed thus for the equipment of these young converts. If it was not mockery, it means an infinite atonement, reaching as far as the curse of sin is found, in its provision for the sin of the world and that of the human heart. Then it means the incoming of the Holy Spirit, the eternal God, in the fulness of His glorious power. It means the advancement of the believer from spiritual babyhood to intelligent, spiritual manhood.

But this is what is in the atonement for all believers, men who have a proper estimate of God Almighty in Jesus Christ by the Holy Spirit for man's present salvation from sin. It means nothing for doubters who, in the general church, are reading the Scriptures, if they read them at all, with the veil over their heart, as Israel did of old. Manifestly then, this is not by growth, but by the incoming and fulness of the Holy Spirit.

But manifestly it is believing with the heart that puts

us so in intelligent harmony with the divine will that the Spirit can come in. Then all believers who have such faith, a faith which all may have, have this experience. In this light, much of that which is called faith today respecting the truth, "as the truth is in Jesus," is little more than doubt. The proof is, they do not intelligently and for ever commit themselves to God in Christ to simply trust. Faith would do this. But the many, because it is not the one thing with them, do not do this, and their spiritual life is a failure.

No spiritual man can put into words that which can surpass being filled with the Holy Spirit; for He is the infinite God, one with the Father and the Son. If you are a believer, you desire this experience; and the Spirit is leading you to it. It has been purchased for you: it is in the last will and testament of our Lord as a bequest for you and me. And Jesus says, "Every one that seeketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened."

Unbelief respecting the Holy Spirit. The being filled with the Holy Spirit is to be the common experience of all believers under the New Covenant. But the many do not believe this. They will ask, "Do you mean to say this is for all believers?" Hear it for the thousandth time, "If a son shall ask bread of any of you that is a father, will he give him a stone? If he shall ask a fish, will he give him a serpent? If he shall ask an egg, will he give him a scorpion? If ye then, being evil, know how to give good gifts unto your children; how much more shall your heavenly Father give the Holy Spirit to them that ask him?"

To me these words of Jesus are a fearful arraignment of the unbelief of the church today, of the professed individual believers within her pale. What excuses has any pro-

fessed believer for not having the Holy Spirit? It is only a refusal to die to sin and self in order to be one with Christ.

No one who is interested can misunderstand these words of Jesus as applied to all believers respecting the gift of the Holy Spirit, which is the greatest gift in connection with Christ that God can confer upon man. But some persist in saying, "It does not seem possible it is for all; for many are asking and praying, and they do not receive Him."

But the one who says this is doubting the words of Christ. The Gospel of Christ, the New Testament, flames with unmistakable light upon this point.

And then, if only the few have the Spirit in His fulness, it reveals how few have come to have Gospel faith in Jesus Christ. They often seek Him indefinitely, in a general way, as one of many things, and not as the absolutely essential part of the plan and purpose of God in their spiritual life and knowledge. It reveals, then, how few have gone on to have their faith instructed, and their heart relations with God intelligently perfected. But under clear conviction of the truth of Christ's words, I had to do this, or lose my salvation. I had to advance, or draw back. It meant obedience to me, or disobedience. On the basis of the Gospel, who can say to the contrary?

An adequate cause. In view of the words of Jesus respecting the gift of the Holy Spirit, there must be an adequate cause today for believers not being filled with the Spirit. The apostle plainly commands us to "be filled with the Spirit." And of the Spirit Jesus said, "Every one that asketh receiveth." Who can say, "I have fully and intelligently believed in Christ as my Savior and Lord, and I have committed myself and my all entire and for ever to Christ,

to be one with Him in all my heart and life; and yet I have not received the Holy Spirit"?

Can any one say this, and speak the truth for judgment and eternity? Surely not. And yet, if any man had true, intelligent faith in Christ, because of who He is, would he not thus commit and invest himself in Christ? I repeat, because of who Christ is, intelligent faith would do this. This is why Jesus said, "Whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple." In this light, many professed believers are simply trifling with God and their own souls: they are not believers. Because of who Christ is, faith lays self and all at His feet.

What is the difficulty? When we do not desire the Holy Spirit we are not believers. Many professed believers are occupied with other things; and in their heart they do not want Him. Being depraved and selfish, there are so many things and contrary influences operating which feed the flesh, draw the mind away, occupying the thought and the attention, that the many, even in the church, do not desire the Holy Spirit: in their present state they would not pay the price. They do not want to be one in spirit and purpose with Christ for God's glory only. They do not desire to reach the true end of their being. They are not interested sufficiently to think out what it is to mean.

If this is true, it proves that a multitude of professed believers are occupied with the things of this world, to the extent that they are not much interested in eternal things, and have no desire for the Holy Spirit to possess and work in them. They are not willing to be emptied, swept and garnished; to strip themselves of all but the will of God. This means, of course, if they ever have had faith, they have lost it. And they have lost it by not ad-

vancing. Under the Gospel, an intelligent believer could not live without the Spirit.

Fervent effectual prayer. That "fervent effectual prayer," which availeth much respecting the Holy Spirit, the many have not offered. The deep hunger and thirst for the Spirit they do not experience. They do not pray and wrestle for Him until they can say, as Wesley makes Jacob say while wrestling with the angel:

*"'Tis all in vain to hold Thy tongue,
Or touch the hollow of my thigh!
Though every sinew were unstrung,
Out of my hands Thou shalt not fly:
Wrestling, I will not let Thee go,
Till I Thy name, Thy nature know.*

*My strength is gone, my nature dies;
I sink beneath Thy weighty hand!
Faint to revive, and fall to rise;
I fall, and yet by faith I stand;
I stand, and will not let Thee go,
Till I Thy name, Thy nature know.*

*Yield to me now, for I am weak;
But confident in self despair;
Speak to my heart, in blessing speak,
Be conquered by my instant prayer:
Speak, or Thou never hence shall move,
And tell me if Thy name be Love.*

*'Tis Love! 'tis Love! Thou diedst for me.
I hear Thy whisper in my heart;
The morning breaks, the shadows flee;
Pure, universal love Thou art.
To me, to all Thy bowels move;
Thy nature and Thy name is Love.*

*My prayer hath power with God; the grace
Unspeakable I now receive;
Through faith I see Thee face to face,
I see Thee face to face and live.
In vain I have not wept and strove;
Thy nature and Thy name is Love."*

At this point of faith and prayer the believer will be filled with the Holy Spirit. "Blessed are they which do hunger and thirst after righteousness: for they shall be filled." A proper estimate of our need, and of Him, would lead us to thus seek Him with all our heart. With an open Bible, what can a believer be who has not received the Holy Spirit, who is occupied with interests pertaining to this world, and does not thus desire the Spirit? And yet, in Jesus Christ the Holy Spirit is the greatest gift of God for all believers under the New Covenant, making Jesus Christ an intelligent fact in the hearts of men.

Generally it means a struggle of the heart to consent to die to all that which is earthy, which only feeds the flesh, the selfish life, in order to be wooed by the Spirit to become the bride of the Lamb. But without this we can not have fellowship with Christ. We can not, then, have an abiding Savior without the Holy Spirit: for He is a part of the plan. To not be filled with the Holy Spirit is proof of a lack of intelligent faith in Jesus Christ. The Holy Spirit is not a spiritual luxury simply, but the absolutely essential Agent in our spiritual life, and the heritage of all intelligent believers in Jesus Christ under the New Covenant.

An illustration. Some years ago, a lady rang my door bell, a perfect stranger to me. She said she had heard me preach, and was much troubled as to her experience. She said she wanted help. On talking with her, I found she

was much like the young man in the Gospel, who inquired of Christ, "What must I do to inherit eternal life?" When Jesus told him he went away sorrowful. That is the case with many today. When they see what it is to cost, they draw back. What they have is more to their heart than eternal life. That means they have not much faith or desire.

This woman told her story. She was quite intelligent, and yet spiritually ignorant; a lack of faith, and thus obedience. But she thought she was a Christian, and that she did believe. I showed her her difficulty so clearly she could not mistake it. Then there was a great mental struggle. After a time she said, "You will please excuse me, I am taking too much of your valuable time; I will have to go. I thank you very much for your instruction." I replied, "Have you received what you came for?" She said, "No." Then I said, "Do you want it?" She said, "Yes." I asked her if she was willing to receive it. She replied, "I want to." Then, I said, "Will you here and now take Christ definitely as your present, personal Savior and Lord at the expense of all things to the contrary?"

I could weary you by reciting the dodges and evasions to which her heart resorted to get rid of meeting the issue, and to get rid of me. Of course, she was being deceived by her heart, and in that case needed vigorous treatment.

I said to her, "You have come face to face with the truth, where two ways meet. You will now go from here very different from what you were when you came. You were then an inquirer: you now know what God requires of you. You will now intelligently refuse to receive Christ, or you will meet the issue, saying yes from your heart, and receive Him definitely and fully as your present, personal Savior from sin. This is the most decisive hour in all your

life. Your eternal destiny may turn upon your present action."

She said, "I never saw it so before." She thought she could still be a Christian, and go away refusing light, and rejecting Christ. But now she did not dare take the risk. The struggle went on for some time. It was a fearful conflict going on within. I patiently waited as the battle progressed, occasionally saying a word of encouragement. At last she seemed to gather herself up, and, with the mightiest effort, she cried, calling me by name, "I will." There was no mistaking her meaning.

She had conquered. She gave all, and received Christ fully. She had fought her Waterloo, and died: by dying to all else, she had won. She gave all, and received all. She proved the words of Christ true after more than eighteen hundred years, "He that seeketh findeth." Also in the highest spiritual sense she proved, "For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the Gospel's, the same shall save it."

But that is what seeking means. And it means this, *because of who He is*, and because of what is at stake. Because of the littleness of their faith, many will not do this: they will not deal with themselves thus heroically. But a soul having the faith and occupying the relation of a justified believer, would not necessarily have so great a struggle, for such an one would have a clearer conception of the truth, and should not have so great a conflict over entire consecration, to make way for the fulness of the Holy Spirit.

Easier to the more spiritual. I have noticed for many years, when I went to a new appointment, those who sought and found the pearl of great price were the most spiritual people in the church. They were those who had some real faith. They could see that intelligent, entire consecration

to Christ was the only reasonable position for a believer in Jesus to occupy. They saw that they could not reasonably say they had faith in God in Jesus Christ, *because of who He is*, and refuse to invest their whole being in God, to be identified with Christ in the truth for ever.

This is the clear teaching of the Word of God. That is to say, a believer in Jesus is not a man who plays fast and loose in his heart or life. He is true to his apprehension of the truth. He is then, after his conversion, seeking to be true to the will of God, and thus always a candidate to receive the Holy Spirit, through the perfecting of his faith. Such a man always takes the truth when it comes to him. The different cases in the New Testament prove this.

What is true of many. It is not pleasant to make the statement; but the many in the general church have a very low estimate of Christ; who He is, and what the truth as it is in Him is. Because of who He is, faith in Him means everything to the believer. No man can have intelligent faith in Him, and not be holy unto Him, and be filled with His Spirit. But many, even in the church, seem glad of a pretext to sneer at holiness, or being holy unto the Lord. And yet, because of who He is, no man could have intelligent faith in Him, and not be holy unto Him. But they close their eyes, and in their unbelief refuse to think intelligently, though professing to be orthodox. They do not object to being married to Christ if they can retain their other lovers. They want to live in a state of spiritual adultery.

It is to that class the apostle writes, "Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? Whosoever, therefore, will be the friend of the world, is the enemy of God."

The heart arraigned by the truth. If what has been

said seems to be an arraignment of many professed believers in the church today, it is only the arraignment by the truth. When I say, the truth, I mean the truth, "as the truth is in Jesus." Then the acceptance of the truth as it is in Christ, means oneness with Him: that is holiness. No man can thus receive the truth, and not receive the fulness of the Holy Spirit. The truth and the Spirit are one. The believer then is one with Christ, as Christ is one with the Father. In him the prayer of Christ is answered.

Many in the past have said of me, "O he preaches holiness!" Poor souls! They are wholly deluded. I only preach the truth, the Gospel of Christ. I would despise myself, if I were to say, "My pastor does not preach holiness, and if he is all right I guess I am." Was ever a poor, deluded, priest-ridden Romanist, who receives all his teaching from his priest, without reading the Word of God for himself, more beguiled than many who listen to certain preachers, and accept their words without trying them by the Word of God?

When Paul and Silas came to Berea, they preached to the people in the synagogue of the Jews. Of those who heard the Gospel it is written, "And these were more noble than those of Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily, whether those things were so. Therefore, many of them believed; also of honorable women which were Greeks, and of men, not a few."

This illustrates what all professed believers in the entire church would do under the preaching of the deep things of God, and especially respecting the Holy Spirit, if they had a true, candid spirit, and were indeed believers. They would especially try the statement of the preachers of holiness by

the Scriptures. Then, if they found them to be in agreement with the Word, they would believe, and thus receive the fulness of the blessing of the Gospel of Christ.

The muck rake. Is it not true that the many professed believers are like the man Bunyan describes with the muck rake? Their face is bowed to the earth, gathering the sticks, straws, and the rubbish of this world together, utterly unmindful of the glittering crown of eternal life which the angel of the covenant is holding just above them. They might look, reach up and grasp it. But no; they are of the earth earthy.

Receiving and walking in the truth. Through an intelligently instructed faith, receiving and walking in the truth is all that is embraced in practical holiness, which the many hold up as a bugbear. But a thoughtful man must see that it is this, or sin. Why? "For the grace of God that bringeth salvation hath appeared to all men, teaching us, that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present evil world; looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ; who loved us, and gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works."

Paul addressed these words to Titus, and said to him, "These things speak, exhort, and rebuke with all authority. Let no man despise thee." This is the teaching that every man has to accept to be a believer, and walk in the truth of the Gospel. And this is all that any man living will ever have to do to be holy in heart and life.

The preacher's responsibility. This is what every Gospel minister must preach if he is true to the Word of God. The preacher who does not preach according to this Gospel,

and have a corresponding experience, is living in disobedience to the truth, and cannot be justified. Under the clear light of the Gospel, for the preacher and the people, it is then holiness or sin.

Who desires this state and life? Every man who is sick of sin and self, and who feels that he hates nothing but sin, and desires nothing but God, will seek with all his heart to be one with Christ and filled with the Holy Spirit, "all the fulness of God." The gentle, heavenly Dove can not be wooed and won by a heart in league with the spirit of this world in any degree. When the professed believer does not want Him, because of who He is, at whatever cost, he does not want Him.

He is too infinitely important to be trifled with. True faith never does it. A man can not be a true believer and not desire to be intelligently adjusted to all the will of God, and filled with all the fulness of God. Professing to believe, no man can be indifferent to this, and not be in a state of condemnation. Since it is written of Christ, "He became the author of eternal salvation unto all them that obey him," obedience from the heart to the Gospel is all that can be required. Anything short of this, in indifference, or neglect of so great salvation, is sin.

A lack of faith becomes sin. Under a certain amount of light, after a time, a lack of faith becomes sin, "an evil heart of unbelief in departing from the living God." Many doubtless are like the Galatians, who started right, beginning in the Spirit, afterwards they sought to be made perfect by the flesh, the deeds of the law. They are like the man who began to build without counting the cost, and was not able to finish. They are then "fallen from grace."

The unbelief respecting the Holy Spirit is very general in the church. It is especially so in the sense that He is to

be received by believers in His fulness, to reveal Christ in the heart in giving a full knowledge of the Son of God, through an intelligently instructed faith. The consequent barrenness of spiritual life in the general church is great.

Evidently, this failure and dearth is because the many have not advanced in faith to receive the Holy Spirit. But the Holy Spirit, in the sense we here speak of Him, is a vital part of the plan of salvation for the believer's life, as Christ is. Without the Holy Spirit the professed believer becomes destitute of spiritual life and knowledge of the Son of God. Christ becomes nothing then but a theory.

When we consider that the Holy Spirit in all His fulness is a vital part of the plan in the believer's complete salvation from sin, and that through union with and a conscious knowledge of Christ, and how great a gift He is to all believers, and that He is promised to all, it proves how little faith there is in the church generally, and thus how little interest. It is so when they can treat a matter of such vital moment with such indifference. It may then be said of many, as God said of Israel of old, "The whole head is sick, and the whole heart is faint."

The mistaken idea of justification. The mistake generally made is to assume that the great mass in the church, all professing to believe, are justified, and thus in a certain state of grace. But the plain facts prove a great lack of this first state of grace in the many.

If they had the first experience, and retained it by obeying the apostle's injunction, "Nevertheless whereto we have already attained, let us walk by the same rule, let us mind the same thing," they would doubtless come to their true life in Jesus Christ.

Failure in the first experience. As a second definite experience, the work of holiness does not progress because

there are so few who get the first experience of justification, and retain it. Often the effort is made to get such people in the church sanctified, when they are not justified. If they ever were they have lost it. But many of them never were. Then it is difficult to get many so sanctified that they come to realize the fulness of the Holy Spirit and Christ enthroned within. It is because they are too far from Christ and spiritual life.

The general sin and condemnation of the many in the church is unbelief, of course. But that means it is disobedience. Paul said to the Romans, "But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you. Being then made free from sin, ye become the servants of righteousness."

In his epistle to the Ephesians, writing to the servants, he said, "Be obedient to them that are your masters according to the flesh with fear and trembling, in singleness of your heart, as unto Christ; not with eye service, as men pleasers; but as the servants of Christ, doing the will of God from the heart."

The import of this is, we must obey God from the heart. If Jesus has become "the author of eternal salvation unto all them that obey him," a faith that is not coupled with obedience from the heart is not the faith of the Gospel. Then all who are not obeying from the heart that form of doctrine delivered unto them in the Gospel of Christ are living in a state of unbelief and disobedience. We must infer then, that many who have not received the gift of the Holy Ghost are living in a state of disobedience.

This reveals a criminal condition respecting many who are called preachers of the Gospel of Christ. They should instruct the people in the church in the truth. Certainly,

they should have the experience themselves, and then as the apostle said to Timothy, "Be thou an example of the believers in word, in conversation, in love, in spirit, in faith, in purity." If in some cases men are losing their respect for the ministry and the church, is there not a cause? God knows how large a share of the responsibility for this state of things lies at the door of the ministry.

Final Judgment. What is written respecting final judgment reveals our responsibility to be in harmony with and to obey from the heart the Gospel of the Lord Jesus. Jesus said, "I am come a light unto the world, that whosoever believeth on me should not abide in darkness. If any man hear my words, and believe not, I judge him not: for I come not to judge the world, but to save the world. He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day."

If this statement of Jesus is the truth, we will have to meet His words in the last day, and stand or fall on the relation of our present heart and life to the Gospel: that is of obedience, or disobedience. And that is, holiness, or sin.

The apostle Paul speaks of "the day of wrath and revelation of the righteous judgment of God, who will render to every man according to his deeds: to them who by patient continuance in well doing, seek for glory and honor and immortality, eternal life: but unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish upon every soul of man that doeth evil, of the Jew first, and also of the Gentile; but glory, honor, and peace, to every man that worketh good, to the Jew first, and also to the Gentile: for there is no respect of persons with God. . . . In

the day when God shall judge the secrets of men, by Jesus Christ, according to my Gospel."

Writing to the Corinthians, the apostle says, in keeping with the above thought, "Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord: (for we walk by faith, not by sight), we are confident, I say, and willing rather to be absent from the body, and to be present with the Lord. Wherefore we labor, that whether present or absent, we may be accepted of Him. For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad."

You ask, Why say these things from the Gospel? Simply because these words of the apostle, in connection with the words of Jesus, respecting the judgment, show that our state as believers here in this life is to be that of faith, true obedience from the heart to the truth of the Gospel," that we may have boldness in the day of judgment: because as He is so are we in this world." Holiness then, is a life of heart obedience to the Gospel of Christ; and it is this which is to give us fitness for the kingdom of God.

This state of faith and obedience from the heart will enable us to meet Christ in peace. So it is written, "And now, little children, abide in him; that, when he shall appear, we may have confidence, and not be ashamed before him at his coming." We can not misunderstand what abiding in Christ means when the apostle John says, "He that abideth in him sinneth not."

Then we can understand the apostle when he says, in connection with our appearing before the judgment seat of Christ, "For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead: and

that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again."

The force of this teaching. All this teaching, pertaining to meeting our state and life at the judgment, reveals that there is not one thought in the Gospel of Christ or of the apostles that believers are to be in any state but that of true, intelligent faith. Then the words of the apostle would apply to them, "But now being made free from sin, and become servants to God, ye have your fruit unto holiness and the end everlasting life." That is then "That they which live should not henceforth live unto themselves, but unto him which died for them, and rose again."

The Bible Christian. The Bible Christian, then, is a man who intelligently believes in Christ, is filled with the Holy Spirit in consequence of his faith in Christ, and is conformed to all the will of God, walking in a spirit of obedience to the Gospel, and thus is holy in heart and life. This is then to be the common experience of all believers under the New Covenant. The too common view and the common church life is clearly unscriptural. It is generally little in advance of the old covenant.

"So great salvation." Salvation is the gift of God in Jesus Christ by the Holy Spirit. It is a gift to those who received it; that is, to all believers. The gift is worthy of God. All who come to believe in Christ, and have their faith intelligently instructed, as true believers will under the Gospel, become conformed to all the will of God: they are filled with the Holy Spirit, and sanctified wholly. Then they grow in grace, and in the knowledge of our Lord and Savior Jesus Christ. In this state they "speaking the truth in love, may grow up into him in all things which is the head, even Christ."

Experience of the New Birth endangered. In the light of this general truth, we do well to keep in mind the unity of the truth, "as the truth is in Jesus." If we are not true to the principle of the truth we can not hold to any truth in our heart to have vital connection with God in Christ by the Holy Spirit.

Hence, today it is not only that the doctrine and experience of holiness is in danger, and likely to be lost sight of by the church, as it certainly is, but the doctrine of the new birth, being born of the Spirit from above, without which, Christ declares, no man can see the kingdom of God, is being lost sight of, and generally ignored except in theory.

All the truths of Scripture are joined together as links of a chain. We can not be untrue to any truth bearing upon the heart and life, character and destiny, without suffering loss, and the whole system of the Gospel being impaired in our thought and experience. Hence, today, because the church, and that is the individual professed believers, have been so untrue to the central doctrine and experience of holiness unto the Lord, they are drifting away from the doctrine and experience of the new birth by the Holy Spirit, and substituting a good, moral life as the basis of final acceptance with God. This follows logically.

Real, intelligent faith in Jesus Christ, according to the Gospel, cannot be held logically apart from being joined to God in Christ by the Spirit in holy oneness. It can not, because intelligent faith must be in agreement with the Gospel of Jesus Christ. Such a faith would imply and necessitate holiness of heart and life. Then because this faith is not held logically, there is a drifting away from the doctrine and experience of the new birth. Faith in Jesus Christ as Savior and Lord is being lost sight of, except in theory, and the church too generally is becoming

Unitarianized in experience, though holding to the orthodox theory of salvation through faith in Christ, His atonement for sin.

But true, intelligent faith in Christ necessitates a pure heart and a corresponding life. Being students of the Word, sooner or later, such a faith must bring the fulness of the Holy Spirit.

The new birth not generally preached and insisted upon as an experience. If this doctrine and experience is very generally preached and insisted upon as it once was I am deceived. But I have the opportunity to know. Of course, I am not talking about reformation, holding up your hand, or signing a card and joining the church.

But I am sure that, with respect to the truth, "as the truth is in Jesus," it is a great salvation in all its stages. Having real faith in Jesus Christ as Savior and Lord, one can not maintain that faith under the Gospel, and that is true heart obedience, and say two and two make four, and not consistently advance to say four and four make eight.

We shall have to meet Christ and His Gospel at last, and stand or fall upon the fact of our heart agreement or disagreement with Him in the truth. Let us not be deceived. "God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to the Spirit, shall of the Spirit reap life everlasting. And let us not be weary in well doing: for in due season we shall reap if we faint not."

What I have written indicates what I mean by being a Bible Christian, and by faith and its development.

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