

The PENTECOST

Go Ye into all the World and Preach the Gospel to Every Creature. Mark 16:15

VOLUME II.

KANSAS CITY, Mo., May 1, 1910.

Number 6.

While the Years Roll On.

Arr. by JAS. M. KIRK.

Slow.

I have read of a won-der-ful cit-y on high, There the saints gather home with the

Lord in the sky; Twelve gates made of pearl ev-er o-pen we're told, To that

Rit..... CHORUS.

won-der-ful cit-y that nev-er grows old. While the years roll While the years

on, While the years roll on; In that land be-yond the tomb, roll on, While the years roll on;

Ritard.

Where the saints are gathered home, While the years..... roll on, roll on.

(Words on last page.)

LESSONS FROM GENESIS.

BY DEBORAH.

LESSON V.

We have, in our present lesson, the record of the two seeds, or in other words, the two creations in the world;—one made, the other begotten; one obedient, the other disobedient; one accepting the righteousness of God, the other seeking a righteousness of his own.

After the fall, God purposed no new trial to man. He revealed the coming of a Deliverer. He instituted sacrifice as the way of approach to God. He gave no law. Urged man to no effort of his own to work out his own salvation. Conscience was to be the teacher of their need, of which their being outside of Eden was a perpetual witness. All that God required of man was a truthful acknowledgement of his need, and faith in that which God had provided to meet all his requirements. These two lives,

Cain and Abel,

the first men born into the world, are contrasted. And the first prophecy in the word of God begins here to have its fulfillment. The world has from the beginning been the scene of strife between evil and good. The apparent prevalence of the former over the latter is a source of perplexity, until we see in it the law of the conflict between these two seeds; that it is recorded in the Book: "The seed of the woman" shall indeed "bruise the serpent's head." But in the mean time, the "heel of the woman's seed" is bruised. This, in its first application, refers to Christ as the Victor over man's mortal foe. In Abel's death, we thus see Christ. And "His death" assuredly "speaks better things than that of Abel." His blood also "crieth unto God from the ground." This world has yet to answer to God for the death of His Son.

Cain, in this respect, is a picture of Christ's brethren after the flesh by whose hand He suffered. But Cain also stands for every self-willed worshipper of God. Jude says, "Woe unto them; they have gone in

The Way of Cain."

Not irreligious, as we would say, for he does not deny the existence of a Creator, a power higher than himself; but he ignores sin, denies his need of a sacrifice, and dares to approach God with something in his hand which he himself has brought forth. He did it all and it is the fruit of a sin-cursed earth. God refuses Cain's offering because He Him-

self has provided a sacrifice which He will accept. Cain becomes angry and God attempts to reason with him. He tells him that if he does well, that is does not sin, He will accept him without a sacrifice; but if he sins, the sin-offering lies at the door. The lambs and goats were running about and Cain had dominion over them. He did not heed the words which God spoke. And the world today is full of Cain-worshippers, "going about to establish their own righteousness have not submitted themselves to the righteousness of God" (Rom. 10:3). In fact all the different religions of the day may be classed under these two heads—Cain and Abel worshipers.

Cain's name means acquisition. Abel's means vapor. These names are prophetic of their lives. Cain acquires a portion of the earth, upon which the curse of God rests, and commences to build up something here. His descendants are the great men of the world who leave names after them. They build cities; have much cattle and are the inventors and musicians. They are the dwellers on the earth of which "Revelation" speaks who find their portion in the things that are seen.

Abel's life, on the contrary, exhales to God like vapor drawn up by the sun. He brings of the "firstling of his flock and the fat thereof," and the Lord was well pleased. He accepted Abel's sacrifice. It was a sweet savor because it was not will-worship, but faith. "By faith Abel offered unto God a more excellent sacrifice than Cain." (Heb. 11:5.) Thus far in our lesson, the application of these two lives has been to the world around us, but there is

A World Within

to which these types also apply. In this inner domain, the same conflict is found and the same law. It is through death that we find life; through apparent defeat, victory. In the individual experience of a Christian, there are the two natures. First, that which is natural; second, that which is born of God. Cain represents that in us which we call "the old man." We, as born of God, are conscious of these two natures especially in our first experience. The difficulty in applying the type to the individual experience, is that Abel should die. But even here, we can interpret it. After we are born of God, we find in practical experience a law of sin in our members. We commence to see what God's law really exacts from man, because we now have some spiritual vision. Having a renewed will, we desire to obey

God's law, but find as Paul did that "I was alive without the law once; but when the commandment came, sin revived and I died" (Rom. 7:9.) "For sin, taking occasion by the commandment, deceived me and by it, slew me." (Rom. 7:11.) "The flesh lusteth against the Spirit," and even after we are saved we have to learn the lesson of our helplessness and defeat at the hands of the "old man," so that we will turn away forever from expecting anything, even of the "new man" without the power of the Holy Spirit, the "power from on high."

Thus, while it is true that the life of which we partake at the new birth can not be slain, it is nevertheless true, as to experience, that it is after we begin to live the eternal life that we have to learn what death is, and our deliverance in a practical way from "the body of this death." And we too even as our Blessed Head, (though in a different way) find victory in apparent defeat. "We must have the sentence of death in ourselves, that we may not trust in ourselves, but in God who raised the dead." "Jacob, though an heir of blessing, must halt upon his thigh before he can be Israel, a prince with God." The possession of life, of the new nature even, is not sufficient to overcome the sin in the flesh. Trust in this new nature is still trust in ourselves as being in possession of it; and self-confidence, in whatever form, must be broken down. We must come to self-despair before we learn, as we surely will when we arrive at this place, "That I can do

All Things Thru Christ

who strengtheneth me" (Phil. 4:13.)

Thus Abel dies and Cain lives away from God, it is true, but not allowed to be slain. Just so the flesh abides in us though we are "born again." We can not destroy it, though we would gladly do so. When the children of Israel came out of Egypt, God would not let them fight against Edom, but commanded them to turn away from him. Edom, a type of the flesh, which we are not to fight, but to flee. "Flee youthful lusts" (2 Tim. 2:22). "Put off the old man" (Eph. 4:22.) "Reckon ye also yourselves to be dead indeed unto sin" (Rom. 6:11.) We have nothing to fight but "the good fight of faith," and "the weapons of our warfare are not carnal." For we will find in our own experience that; "That which is born of the flesh is flesh," (John 3:6.) Even to the seventh generation, Tubal-Cain is simply "Cain's issue." So when we have proved the inefficiency of even the

good desires which are born of the new nature; when we have indeed failed to work deliverance for ourselves and have had to cry, "O wretched man that I am, who shall deliver me from the body of this death" (Rom. 7:25), we turn away from ourselves and find the answer in a fruitful seed bestowed in place of Abel, the new man. "I thank God through Jesus Christ our Lord" (Rom. 7:25.) "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death" (Rom. 8:2.) Not the life which we receive at the new birth, but the law of the Spirit set over against the law of sin and death which belongs to the "old man." Not the effort of the new man sets us free, but according to the working of God's mighty power which is to us-ward who believe. Not self-occupation, but occupation with Jesus in whom we are accepted. "I live, yet not I, but Christ liveth in me" (Gal. 2:20.) This is, as it were, a second substitution—the substitution of the power of the Holy Spirit for the power of a right will and a renewed mind, for delighting in Christ instead of our growth in holiness, for thus only is holiness attainable. So then, we find that from Seth,

"God's Appointed One"

in place of Abel, Enos is born. His name means frail man, and this indeed is what we learn when the Holy Spirit comes in to abide, our frailty and need. We then rejoice in our weakness that the power of Christ may cover us like a mantle. We delight in the fact that we are earthen vessels, receptacles of the treasure, "that the excellency of the power may be of God and not of us." For "when we are weak then are we strong."

Then men do indeed from the birth of Enos begin "to call upon the name of the Lord" (Gen. 4:26.) Thus with Seth,

Jesus in Resurrection,

God commences again, just as if sin had never found an entrance into the world. And He records the generations of Adam, with no account of the fall to mar the blessed fact that "In the day that God created man, in the likeness of God made He him" (Gen. 5:1.) This fifth chapter of Genesis is a history, in a nutshell, of the children of God, the "woman's seed," the "new creation" in the midst of a "wicked and adulterous generation." They are not renowned nor famous. God just states the fact of their birth, length of days, and that they brought forth fruit. Their lives are quiet and uneventful. "Hid with Christ in God" (Col. 3:3.) According to the world's

A RANK HERESY.

We are in receipt of a tract published in Indiana, which is exceedingly dangerous. In describing the nature of Jesus Christ, it declares that "his manhood was fallen manhood;" "his whole manhood, every faculty of his being was just like other men's;" "he did possess a fallen human nature."

This is most blasphemous. It strikes at the very root of Christ's deity. It makes Him as necessary of salvation as any other man. It charges God with the most illogical folly, viz; sending a second corrupt man to save the first. It charges the Holy Spirit with begetting sin in Mary, for it is written: "That which is conceived in her is of the Holy Ghost" (Matt. 1:20.) It makes God sinful, for Jesus was called "Emmanuel, which being interpreted is God with us" (Isa. 7:14 and Matt. 1:23.)

Furthermore, it flatly contradicts the plainest Scripture. In Luke 1:35, the promised One is called "that holy thing," and "Son of God." In Heb. 4:15, it is written that Jesus "was in all points tempted like as without sin." In Heb. 7:25, He is said to be "holy, harmless, undefiled, separate from sinners." He Himself boldly declared: "The prince of this world cometh and hath nothing in Me" (Jno. 14:30). He was not only free from sin, like Adam before his fall, but He was intrinsically holy. He was really the first holy man that ever lived. The holiness of men under the old covenant was in virtue of the holiness of the Son of God who was afterwards to be revealed.

To strengthen this doctrine of demons, the writer affirms that Adam had no will till after his fall. This charges God with his fall. It really makes man guiltless and God guilty. It exalts humanity and degrades divinity.

All the types teach the absolute sinlessness of Jesus Christ. Every offering and sacrifice had to be "without blemish," (Ex. 12:5, etc.) Every prophecy concerning Him declares the same thing. e. g.; "The law of truth was in His mouth and iniquity was not found in His lips: He walked with Me in peace and equity and did turn many away from iniquity" (Mal. 2:6.)

Then, to save men from their sins, He took the sinner's place. He died

verdict, they did not leave their "footprints on the sands of time." But God knows even the day of their death and "precious in the sight of the Lord is the death of His saints" (Psa. 116:15.)

in his stead. As the "holy, harmless" One, He also became identified with man in his sinful condition. "For Him who knew not sin, (God) made sin in behalf of us" (2 Cor. 5:21.) But mark you, it was He who was "holy" and "who knew not sin." He became by His Father's order and by His own choice that very corrupt thing that wrecked the human race that He might put it away forever. That is, God treated Him as if He were vile like other men, though in reality He never was. Thus the spotless Son of God identified Himself with us in our fallen estate that we might be identified with Him in the new creation. "The Just suffered for the unjust."

A REMARKABLE HEALING.

Wishing to give God all the glory for the wonderful works He has wrought in me, I write the following:

During the latter part of June, 1909, I was taken with some kind of fits or spells. While talking in a sister's house all at once my eyes began to jerk. I had nine of these, one after another. Our physician was called, and he injected some medicine, which stopped the spells for that night. The doctor did not know what caused those spells. After that they came on me nearly every week till February, 1910. On this account I quit going to all meetings. During these eight months I was under the physician's care, but got no relief. In one week I had sixty-five and in one night thirty-five, and it took three or four people to hold me.

The last fit I had was on the fifteenth of February. It was a hard one. I had gone to church for the first time for nine months. While there this hard spell came on me. The two brethren and the sister who were conducting the services rebuked the trouble in the name of the Lord. And on the twenty-first of the same month I was instantly healed by the wonderful power of God, through the prayers of the workers. Praise His holy name! That same day I was sanctified, and on March 30 I was baptized with the Holy Spirit and fire, with the Bible evidence speaking in a new tongue. By the grace of God I am going through for Jesus. Praise His holy name!

Mrs. Maggie A. Woods,
Greensburg, Ind.

Brother E. C. Millen of Chicago has come into possession of a Gospel tent. He expects to start out about the middle of May with a band of workers to hold meetings. He wishes to correspond with such as desire tent meetings along pentecostal lines. He also requests the prayers of the saints that God may guide him in this work. Address him at 1456 West 63rd street, Chicago, Ill.

"And with great power gave the apostles witness of the resurrection of the Lord Jesus; and great grace was upon them all."

THE PENTECOST

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Notice.

All free-will offerings for the publishing of this paper or for foreign mission work can be sent to The Pentecost by post-office or express money orders or in stamps of one cent denomination.

All mail for publication must reach us by the fifteenth of each month. Write only on one side of paper. Kindly give us your prayers and support as God leads you, and keep us in touch with the work at your place. This paper is consecrated to the spread of the gospel. If you feel led to write a testimony or an article for publication we will be glad to receive it. Send us a list of names of persons who would be interested and we will send them copies.

"Yea, they turned back and tempted God, and limited the Holy One of Israel. Yea, they spake against God; they said, 'Can God furnish a table in the wilderness?'"—Psa. 78:19,41.

Can God do what we have not seen Him do before? That is always the question of unbelief. He can save, for He saved me. But can He deliver from indwelling sin? Can He heal the body? Can He repeat the things that are recorded of Him in the Bible? Faith shouts aloud in answer: "Nothing is too hard for the Lord," and "All things are possible to him that believeth." Hallelujah!

We are proving the possibility of possessing our possessions in the power of pentecost without fads and fanaticism on the one hand, and without formality on the other. We may have freedom without foolishness, conservatism without crankiness, obedience without legality, liberty without license, quietness without quellings, gladness without lightness, power and prestige without pomposity. We may have all that belongs to us in Christ Jesus without the annoying disturbances of the flesh life. Glory to His eternal name! Wait on God. Give Him a chance and see if it is not so.

Beloved Saints, begin to roll up your believing prayers in behalf of the spring and summer conventions and campmeetings. If we take hold on the throne and make it tremble, God will take hold on men and make them quake. Hallelujah! Read Isa. 45:11. May the "Lord of Hosts" make battle blood boil in His people these ensuing months.

Pauline Sanctification is the title of a tract which appears in this issue. We believe that it will do great good. Send a freewill offering and state how many of this new tract you can use. Scatter them far and near for Jesus' sake.

Let God. Some men are splendid leaders. They can man a meeting dexterously and successfully. The audience will move at the beck of their little finger. This may be purely human. It may be partly by the Holy Spirit. But few leaders learn to let God lead. They are slow to learn the movements and motions of the Holy Spirit in a service. Jesus is the Head of the assembly. If we let Him superintend, no two meetings will be exactly alike. We will not try to make people do as we do, or as they do in other places. If we get the mind of the Spirit, we will find no two assemblies alike. God is preparing His people for the glory. He has a place for each individual as also for each assembly. Hence, in going into new places, we need to watch the motions of the Holy Spirit and get the mind of the Spirit as to what to do and what not to do. God is a God of endless variety and of infinite resources. Let us stand aside and watch Him work. He says that He will do a new thing, but we unconsciously hinder Him. Now this is not a theory of the writer's, but a demonstrated fact. We have seen it proved many times. We are proving it here continually. People who do not understand this can not appreciate it at first. But they love it after they learn their lesson and see that God can actually do things without human intervention. Oh! Hallelujah! What an eternal rest and joy there is in such an attitude toward God and His work.

"Enlarge the place of thy tent." There is no price affixed to The Pentecost, nor to the tracts we publish. Nevertheless, it costs money to publish them. Some one must foot the bills. It is surprising how many people order literature and never send in a penny to defray expenses. If each one that writes would send a little it would help greatly. Most any one can afford a dime at least. Furthermore, we have a conviction that it will please the Lord to make the paper twice as large as it now is. He is giving us so many good things from His word that the people ought to know for His glory. Dear Pentecost Family, please pray about this matter. Perhaps He wants you to have a share, or a larger share in this work. He may want you to have the greater joy of helping by your prayers and purse.

The little sharp vexations and the briars that catch and fret,
Why not take all to the Helper who has never failed us yet?
Tell Him about the heartache, and tell Him the longings, too;
Tell Him the baffled purpose when we scarcely know what to do.
Then leaving all our weakness with the One divinely strong,
Forget that we bore the burden, and carry away the song.—Sel.

A Tent Meeting in Topeka, Kans., Cor. Fifth and Quincy streets, is to begin May 12th. Brother L. P. Adams of Memphis, Tenn., is to be present for a series of special meetings at that time. D. V. If the weather is not fit the meetings will be held in the Hall at 118 East Fourth street.

Build a little fence of trust around today;
Fill the space with loving work, and therein stay.
Look not through the sheltering bars upon tomorrow;
God will help thee bear what comes of joy or sorrow.—Sel.

"Jesus Christ is essentially, pre-eminently and immeasurably the embodiment of life. Throwing off the fetters of the tomb He cries, 'I am He that liveth and was dead and behold, I am alive forevermore.' Oh! to have that mighty life in us, is the solution of every problem, the remedy and victory over every foe.—S.

Reader, if you have one or more copies of the January number of The Pentecost on hand, you will confer a favor on us and a blessing on others if you send them to us for Jesus's sake.

The Gospel is not a cold creed, or a heap of good works, but it is good news about a finished work. The needy have but to receive the news and enjoy them. The source and center of the Gospel is a person—Jesus Christ. Its essence is love. Its power is the eternal Spirit. Its motive is that "He may be glorified."

The song on the front page together with the words on the last page of this issue we hope to publish in sheet form. If you wish copies of the same, send a free-will offering and state how many you want. This is certainly one of the sweetest selections ever written.

The Pauline Gospel is God's message distinctly for this age. "If indeed ye heard of the administration of the grace of God which was given to me towards you, that by revelation, He made known to me the mystery which in other generations was not made known to the sons of men" (Eph. 3:5). He who stands for it and enjoys its liberty and aims at its goal of glory (Phil. 3:12) may expect to share in Pauline suffering also (Acts 9:16 and Phil. 3:10). My own heart is increasingly persuaded that we pentecostal people are not getting God's best thought for ourselves and for the world, because we do not grasp the relation of Paul's writings to the Latter Rain. We need to study Pentecost in the light of Pauline Christianity. "O the depths of the riches of the wisdom of God; how unsearchable are His judgments and His ways past finding out." "But God hath revealed them unto us by His Spirit."

Pauline Sanctification.

A. S. COPLEY.

CARNALITY IS FLESH.

The word flesh has many uses in the Scriptures. Sometimes it stands for all animals and mankind; sometimes for mankind alone; sometimes it means meat, etc. Its most frequent use in Paul's writings is in reference to our human nature.

Wherever the word "carnal" occurs in the Bible, it always means fleshly. The carnal mind always means the fleshly mind. They both come from the same Greek word, "sarks." The phrases "carnal mind" and "carnally minded" in Rom. 8:6, 7, are wrong translations. See margin of your reference Bible, also the Revised Version. The literal rendering of those phrases is "the mind (or purpose) of the flesh." Hence, it follows that the carnal mind never means sin, or inbred sin. Paul distinguishes clearly between sin and flesh. He says that the sin dwells in the flesh. Rom. 7:17, 18. And by sending His Son, God "condemned the sin in the flesh." Hence, it further follows that the carnal mind is not "eradicated."

It is of the utmost importance that we see the difference clearly between flesh and indwelling sin. There has been endless confusion in teaching, and embarrassment and discouragement in practical living, because flesh (or carnality) and sin have been treated as the identical same thing. They are not the same. They are emphatically different. Sin dwells in flesh, or carnality. Sin weakened and corrupted the flesh. Now, when we by faith appropriate our redemption rights, we are made free from sin (Rom. 6: 7, 14, 18) and the flesh is kept in the death state by faith in the indwelling Holy Spirit (Rom. 6:10, 12, 13.) "Walk in the Spirit and ye shall not fulfill the lusts of the flesh" (Gal. 5:16.)

THE OLD MAN.

This is a very important subject. We need to understand it thoroughly. Our happiness and usefulness depend largely upon it. Reader, do you really want to know the truth about the "Old Man?" Then let us study what God says about him.

Who is the Old Man?

We have been always taught that the Adamic nature, the carnal mind, inbred sin, the impurity of the heart and the old man are exactly the same. The second, third and last have been

used interchangeably with great emphasis by the holiness people. We will see whether this be the truth or not.

1. Observe that the apostle says the same thing (viz; crucifixion, death) of "I," of "me," and of "the body" that he says of the old man. Note this carefully. He says, "I have been crucified" (Gal. 6:20, R. V.) "The world hath been crucified unto Me and I unto the world" (Gal. 6:14, R. V.). "The body is dead because of sin" (Rom. 8:10). And "Our old man was crucified with Him" (Christ) (Rom. 6:6.) He also declares that "me" and my flesh" are the same—"In me, that is in my flesh dwelleth no good thing" (Rom. 7:18.) Shall we not therefore, conclude that the flesh is the old man? Are not "I" and "ego" (Gal. 2:20) and "flesh" (Rom. 7:18 and 8:3) and "old man" (Rom. 6:6) identically the same thing?

2. Identify the old man by his nature.

1.—He "waxeth corrupt"—Eph. 4:22, R. V.

2.—He is "carnal," or fleshly.—Rom. 7:14.

3.—He is bad—Rom. 7:18. "None is good save One, God."—Lu. 18:19.

4.—He is weak.—Rom. 6:19.

5.—He is a slave, "sold under sin," under 'captivity to the law of sin.'—Rom. 7:14 and 23.

These are the striking characteristics of the old Adam. But the same things are said also of the flesh, or the carnal. What made him, so? There is but one answer, viz: "SIN"—Rom. 7:20. "Now then it is no more I that do it, but sin that dwelleth in me." The third chapter of Genesis records the sad tale. "By one man sin entered into the world"—Rom. 5:12. Sin, therefore, is not the same as the flesh, or carnal mind, or the old man, or the old Adam. But sin ruined the flesh, the old Adam. Hence, "God condemned sin in the flesh" by sending His Son and making Him a sin-offering.

3. Identify the old man by his deeds: viz; "anger, wrath, malice, etc." (Col. 3:8, 9); "bitterness, clamor, railing," (Eph. 4:31); by "the works of the flesh—adultery, fornication, uncleanness, etc. (Gal. 5:19-21); "envying and strife and divisions" (1 Cor. 3:3). People may be cleansed from all sin, "sanctified wholly," "the carnal mind eradicated and the old man dead" as some teach and yet they may be guilty of any of the above. It is easily possible though baptized in the Spirit, for any one to drop back into any of these things except as he is kept by the power of

God. We would not dare to say it if it were not true to fact, be it said to our shame. This proves beyond successful contradiction that the old man, or carnal mind is never eradicated. He is judicially crucified with Christ on Calvary and is held in the death state as we count on this fact, and walk in the Spirit, or as we are occupied with Christ. This also explains why some people, after receiving the baptism with the Spirit, are troubled, and question whether they are sanctified. They discover movings of the self-life, or flesh, or old man. And supposing that all this was exterminated, eradicated root and branch, they become alarmed. Be it ever remembered that in sanctification, we are made free from sin (Rom. 6:18, 22). This is its negative side. But our human nature still retains its weak downward tendencies and is liable to fail the next minute. But Christ comes in and becomes our positive, constant, sanctification, our victory over sin, over the world, over the flesh and over the devil, because "Christ liveth in us." Gal. 2:20. In the endowment with power, the Holy Spirit takes control of our whole being to subdue and reduce the old self-life and develop the Christ-life in us. "If ye through the Spirit do mortify the deeds of the body, ye shall live" Rom. 8:13. "Walk in the Spirit and ye shall not fulfill the lust of the flesh" Gal. 5:16.

4. Observe God's disposition of the old man, and of sin that they are not at all the same. "Our old man was crucified with Christ" (Rom. 6:6). That was judicial and provisional. We have put him off (Eph. 4:22 and Col. 3:9). This is experimental. We nowhere read of sin being crucified, or put off. But sin was condemned in the flesh (Rom. 8:3). "We have been justified from sin" (Rom. 6:7, Int.); we died unto sin in Christ (Rom. 6:10). That was judicial and provisional. By reckoning on that settled fact, we are made actually, experimentally free from sin. But it is not said that we died to the old man. Instead it is written that the old man died. In Rom. 6:6, our old man is distinguished from the body or bulk of sin. In chapter 7:17 and 8:3, flesh and sin are distinguished. And in chapter 8:10, the body is distinguished from sin.

With outstretched hands inverted, a little India girl cried over and over, "Come in Jesus, my heart is deep, my heart is deep." Then, appealing to others, she exclaimed: "Jesus will make your hearts deep." And she truly displayed a deep heart.

SANCTIFICATION, JEWISH AND PAULINE.

There are two methods of sanctification taught. They may be distinguished as Jewish and Pauline, or Christian. The first is taught by the holiness people generally. Of course they both aim at the same results, viz; deliverance from sin and victory in the life. But the processes for reaching those ends differ widely. The cause of this difference is due to a mistaken, or an incomplete view of the work of Calvary. The importance of a full and clear understanding of what Christ accomplished on the cross can scarcely be overestimated. What we are in Christ; what we have in Him; what He is and has in us; our acceptance of the Father in Christ; the nature and greatness of our hope for the coming ages, are all secured for us and vouchsafed unto us through the cross. We can only come intelligently into the enjoyment of these wonders of grace by understanding Calvary. Let us

Contrast These Two Sanctifications.

1. Jewish sanctification is by cleansing; Christian sanctification is by crucifixion.

2. The first is by the supposed present operation of the blood; the second is by faith in the Holy Spirit on the ground of the blood of Jesus once shed (Rom. 8:2).

3. Jewish sanctification seeks for and expects a blessing; Christian sanctification believes a fact, viz; our death with Christ—Rom. 6:2, 3, 6 and Gal. 2:20—and amens that fact—Rom. 6:11.

4. The first is partly by works, i. e., being once freed from sin, the soul must itself, by God's help, live a holy life. Its aim now is human perfection, or a restoration to the innocent Adamic state. The second is wholly by grace. There is no chance for self-righteousness. Jesus lives His life in us—Gal. 2:20 and 2 Cor. 6:16.

5. The first, or Jewish sanctification strives at an imitation of Christ; but the second, or Christian sanctification is a reproduction of the Christ—a new heavenly treasure in the old earthen vessel—2 Cor. 4:7.

6. The first aims to repair the old creation; the second counts the old dead (Rom. 6:11) since it died with Christ ("our old man was crucified with Him," Rom. 6:6), and recognizes only "a new creation," "a new man." "Old things have passed away, behold, all things become new" 2 Cor. 5:17.

7. Jewish sanctification sees only that Christ died for us, in our stead; but Pauline, or Christian sanctifica-

tion sees our identification with Christ. That is, it sees that we died with Christ and were buried with Him and that we also arose with Him and were seated with Him in the heavens—Gal. 2:20 and Eph. 2:6. We actually recognize ourselves to be dead, useless and put out of the way. We no longer expect any good from ourselves and are not disappointed, or surprised at our own failures, or badness. It is most important that we understand this point thoroughly. As a substitute, Christ died for the ungodly, for the sinner. But much more. And mark this well. Christ died also as our representative, as our Head. Just as the first Adam was the head of the old creation, so Christ, the second Adam, is the Head of the new creation. And as all Adam's descendants died to God and righteousness in Adam, and hence, are "dead in trespasses and sins;" just so all the descendants of Christ, all who are in Him, all the new creation, died to sin in Him and are alive unto God in Him forever.

Hence, faith in the fact of Christ's death for me a sinner, brings me deliverance from guilt, or the "conscience of sin." So I have peace. But faith in the fact of my death and resurrection with Christ brings me freedom from sin itself and fruit unto holiness (Rom. 6:22).

8. Jewish sanctification does good works asking God to help; Pauline sanctification trusts the Holy Spirit to work through us—John 5:19, 2 Pet. 1:21. The first uses the Spirit; the second is used by the Spirit.

9. The first feels undue responsibility and lives under much of a strain and takes more or less glory to itself, because of its own efforts. The second recognizes the government on God's shoulders, rests the responsibility with Him and gives all the glory to Him, because "of Him and to Him and through Him are all things." The battle is the Lord's and we go only at His bidding. O the depth and glory of such a place in Christ. There is a constant sense of dependence upon the Holy Spirit for every thing. We speak, but He moves us to speak. We love souls, but He puts the love into us. We believe God, but He furnishes the faith. We intercede for others, but he infuses the prayer. We do right, but His indwelling causes us to do it. God will not leave room for a whit of self glory, and yet our activity is unceasing and untiring and our delight inexpressible and unbounded.

"God raised us up with Him, and made us to sit with Him in the heavens in Christ Jesus."

CHRISTIAN SANCTIFICATION.

What is the Scriptural ground for freedom from sin? The answer is found in Romans, chapters 6, 7 and 8. Having had much tossing about on account of not seeing this, we do wish to help others to know their privileges in Christ Jesus and how to obtain them.

Substitution.

As a propitiation, or mercy seat, "Christ died for (because of) our sins"—1 Cor. 15:3; "died for (in behalf of) the ungodly," "died for us"—Rom. 5:6, 8. This is substitution. Jesus Christ took the place of the ungodly, died the death that he should have died, i. e.; of a guilty sinner; a condemned criminal. He bore the shame that was on the sinner. By tasting death for every man, He appeased the wrath of God and made it possible for God to be just and still justify the ungodly who would believe. This is substitution. With this truth we are well acquainted. But there is another truth closely associated with this and equally as distinct and important, viz;

Identification.

As a person, as our Representative, as the living Head of the new creation, Christ "died unto the sin"—Rom. 6:10, and "we died with Christ" "to the sin"—Rom. 6:8 and 2. As Adam was the head of the race in its fallen condition, so Christ, the second Adam (1 Cor. 15:45) is the Head of the new creation. As in Adam the first, all men died to God and righteousness and became "dead in trespasses and sins," because they inherited His sinful nature; so in Christ, all who believe on Him died to the sin in His death and were made alive forevermore through His resurrection. This is identification. For deliverance from indwelling sin, herein lies the

Ground for Faith.

Therefore let us study it more in detail and learn what God says about it. We must use the revised version New Testament as all these verbs concerning our identification with Christ are in the past, or past perfect tense in the Greek. They speak of what has already taken place. They all tell us of the finished work of Christ. It is of the utmost importance that we see this fact. So there remains nothing for us to do but to believe what God says and by faith "possess our possessions."

Observe also that in almost every verse in Rom. 6 and 7 the definite article "the" is expressed in the Greek when speaking of sin. Hence, we also

express it in this treatise.

1. Christ "died unto the sin once"—Rom. 6:10. Then He must be forever dead to it. Mark this foundation fact.

2. He also died to law—Rom. 7:4. Hence, it can have no more power over Him. Living in another sphere, He is outside and above its jurisdiction entirely. Mark this well also.

3. "We died with Christ"—Rom. 6:8, i. e.; we died to the sin (Rom. 6:2 as truly as He did. Compare also Col. 2:20 and 2 Tim. 2:11. It will pay the reader to study all these references. Note this carefully, then. If Christ died unto the sin and we died in Him and with Him, then we too must be forever dead to sin. Our relation to the sin is the same as that of Jesus Christ. Reader, do you see it? Furthermore, if Christ died to law and we died with Him, then we too must be forever dead to law as well as He. And this is just what the word declares. We "were made dead to the law by the body of Christ; * * * we were cleared from the law wherein we were held, having died" in Christ when He expired—Rom. 7:4, 6. Therefore, we are liberated from the reign of law as well as that of sin. God be praised. Our relation to law is the same as that of Christ. We are not opposed to law; we are not without law to Christ, the law of love.—1 Cor. 9:21, Rom. 13:10. It is our limitless privilege, then, to "serve in newness of spirit and not in the oldness of the letter"—Rom. 7:4. "Stand fast therefore, in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage"—Gal. 5:1.

4. In Christ's death, we were crucified unto the world and the world unto us—Gal. 6:14. A double crucifixion; a complete separation. We are forever done with the world and the world is forever done with us. This is why there is no longer fellowship between us and the world. The world is dead while it lives; but we are alive forevermore in the new creation because we died and arose again with Christ, "for as He is, so are we in this world."

5. "Our old man was crucified with Him"—Rom. 6:6 (See the chapter on the "Old Man" and note that inbred sin is not this old man.) This is only another way of expressing what was said under paragraph three. For "We" there and "I" in Gal. 2:20 are the same as "our old man" here. Bear in mind that this is a fact already. He was crucified. "I have been crucified," says Paul. Therefore the old man, the former "ego," the old Adamic "I" is dead. We are simply to be-

lieve it. We must not try to put to death the fellow that was executed nineteen hundred years ago. We have simply to believe what God says and treat the old man as dead. Hence, the apostle says: "Reckon yourselves to be dead indeed unto sin, but alive unto God in Christ Jesus." This reckoning becomes actually real in us by the power of the Holy Spirit as we continue to believe God. Glory to His name!

6. "We were buried with Him"—Rom. 6:4. Then we should treat the old man as forever in the grave. For the essential old Adam with all his belongings of sin and sickness died and was buried with the Christ.

7. But also "we were raised together with Christ"—Rom. 6:5, Col. 3:1 and Eph. 2:6. Hence, we are as truly alive as He. The "new man," the essential man, is alive unto God forevermore. "Because, as He (Christ) is, so are we in this world"—1 John 4:17. "He that eateth Me, even he shall live by Me." "Because I live, ye shall live also" Jno. 6:57 and 14:19. Oh! how glorious is this! Jesus took all this journey for us and we also took it with Him. By the triumphant act of simple faith in these facts, we exclaim: "Where He is, we are and as He is, we are."

8. We were also justified from the sin. The same forensic word is used here as in Rom. 3:24 and 5:1. The divine judicial act toward the sin here is the same as toward transgressions there. "For He that died hath been justified from the sin"—Rom. 6:7, Int. When Christ died, "to the sin He died once"—Rom. 6:10. In that death, He was justified from the sin as our Head. For He had no sin in Himself to die to, nor to be justified from. He was always and only holy. "Him who knew not sin, (God) made sin in our stead." 2 Cor. 5:21, Int. That is, God counted His innocent, holy Son to be the very, vile, wretched object that we really are by nature and he was crucified under that reckoning. Thus we died to it and was justified from it in Him. His death was our death. His justification was our justification. Therefore, sin has no more claim to Him and because of our relation to Him, it has no more claim to us. Henceforth, sin is a usurper, an intruder, an outlaw, a condemned criminal. Assert your rights in Christ and take your liberty in Him. "Sin shall not have dominion over you."

Our Attitude of Faith.

All possible provision for our deliverance from the sin has been made. Not one thing can be added to help God. Our freedom is assured.

But how shall we come into the conscious enjoyment and power of such deliverance? This is the vital question. And perhaps the Spirit has already shown you the answer. But for those who have not yet seen it, we wish to speak plainly. We are eager to help souls here. Two words constitute the answer, viz: "Reckon" and "Yield."

1. "Reckon yourselves to be dead unto the sin"—Rom. 6:11. God says that you died to sin in Christ. You can do neither less nor more than to believe what He says and count yourself dead. We soon forget a dead man especially if it is one that we do not love. If the "old man" seems to be alive, you simply deny him and believe God. Reckon yourself dead indeed. It is God's business to make the reckoning real to you. And He will certainly do it.

2. Reckon yourself to be "alive unto God"—Rom. 6:11. You see it is a double reckoning—dead and alive. This is equally as important as the other. Some people talk a great deal about their being dead to this and that and to the other thing, but they have little or no life, because they are always occupied with their death. Notice. God declares that I was raised up and seated in the heavenlies with Christ—Eph. 2:6. I just believe what He says about me and act and talk as one alive in Christ Jesus. I may not seem lively at times, but my heart rejoices over the fact of my death, burial and resurrection with Christ. My mind is not now occupied primarily with my death and life, but rather with Christ Himself, the One who died and arose for me. I am occupied, not with death, but with the Dying One; not with life, but with the Living One, in whom I am alive forevermore. For mark you, both our death and life are "through Jesus Christ,"—6:11.

This actual death and resurrection with Christ seems to be the most difficult fact for saints to grasp. Again and again they say, "It is our privilege to die with Christ;" "We ought to die with Christ;" "I die daily;" "I wish that I could die with Christ," and other similar statements. All this shows that they have not gotten God's thought about our relation to sin and to Christ. Once more let it be said that our death, burial and resurrection with Christ is an accomplished fact. These do not take place when we make a consecration to God. They took place nearly nineteen hundred years ago. We died with Christ then. Now when we accept those as facts and appropriate them by faith, we come into conscious deliverance from the sin and into the joy and power of

such deliverance.

The sinner sees that Christ died for his sins. He believes that fact and thus loses the conscience of sins. He stands guilty before God no longer, because he simply believes what God has declared, viz.: that another, even Christ, has taken his place and has borne his sins. This faith brings him peace and a sense of the favor of God and a consciousness of his acceptance in Christ. Just so the believer sees that he died with Christ and arose with Him. He accepts them as facts. He reckons on God's faithfulness and the Holy Spirit makes real to his consciousness what he believes for. In Christ, he is just as dead to sin and just as alive to God as Christ, "because as He is, so are we in this world"—1 John 4:17.

People do not come into victory for one of two reasons. Either they do not understand that they are already delivered, or they do not take their deliverance by faith in Jesus.

3. "Yield yourselves unto God as those that are alive from the dead"—Rom. 6:13. Literally, "Be yielding unto God." That is the yielding is not one only act, but a continuous attitude of the will to God. This is a wholesale abandonment to God. Yield as alive from the dead. That is, keep up the reckoning. Your yielding now is wholly on resurrection ground.

4. "Yield your members unto God." This is a retail abandonment. Constantly keep yielding every member of your body to the Lord. He has a perfect right to manipulate every part of your being as He wills. "Hath not the Potter power over the clay?" And we enjoy full victory and liberty only as we let the Lord fully control our whole being.

Do you see also that the instruction to yield follows that of reckoning? We are not delivered by consecration. But we consecrate because we are delivered. Consecration is not unto salvation, but unto service. Salvation is by faith alone. Certainly, there is a surrender of the will else we could not believe. But that is not what is meant here. As believers on the Lord Jesus Christ, we are conscious of a bondage to sin. Our freedom was purchased centuries ago. We see it and grasp it by counting God true. Instantly, we shout our liberty. Most cheerfully, then, do we yield to the God who has brought us such wondrous salvation. This continuous abandonment does not sanctify us, but it keeps us in an attitude toward God in which He can keep us in victory and develop the graces of the Spirit in us and use us to His glory.

Results of Faith.

We have seen the place to plant the feet of our faith. We have seen how to "possess our possessions." Now, let us look at our possessions. What do we get in this transaction?

1. We are enabled to live above sin. "Shall we continue in sin, that grace may abound? May it not be. We who died to sin, how shall we any longer live therein?" Rom. 6:1, 2.

2. Henceforth, we "walk in newness of life" and "serve in newness of spirit and not in oldness of the letter"—Rom. 6: and 7:6. Our Christian life becomes spontaneous. We live right, not because we must, but because of the power within that enables us so to live. "I will put my Spirit within you and cause you to keep my judgments and do them" Ezek. 36:27. We no longer try to keep the law (an utter impossibility), but instead, the Law-maker keeps us by His own indwelling. "Christ liveth in me. And the life which I now live in flesh, I live by the faith of the Son of God who loved me and gave Himself for me"—Gal. 2:20.

3. The body of the sin is done away, annulled, destroyed—Rom. 6:6. Body here must mean bulk. The sin principle in toto is done away. Hence, it follows that

4. We are no longer in bondage to the sin—Rom. 6:6. How can we be in bondage to that master who has been annulled? Furthermore, we are lifted out of sin's realm altogether. For it is written that "sin shall not have dominion over you, for ye are not

under law (sin's realm), but under grace"—Rom. 6:14. Faith brings us and keeps us in this new realm of the Spirit where sin can not touch us. We are free, eternally free.

5. We now live unto God—Rom. 6:10, 11, 13. We have become willing bondslaves of righteousness—v. 18 with 17.

6. "Ye have your fruit unto sanctification"—Rom. 6:22. There is no longer barrenness in the life now. Rooted in the love of God and walking in the Spirit, there must be fruitfulness. "Love, joy, peace," etc., will increasingly abound.

7. The glorious end—"eternal life"—vs. 22, 23. "If we died with Christ, we believe that we shall live with Him; knowing that Christ being raised from the dead dieth no more; death no more hath dominion over Him. For the death that He died, He died unto the sin once, but the life that He liveth, He liveth unto God"—Rom. 6:8-10.

Identification with Christ! What a relationship! Identified with Him in His death, in His burial, in His resurrection, in His justification, in His anointing with the Holy Spirit, in His service and sufferings, in His health and strength, in His joy and victories, in His present priestly reign, in His future kingly reign and in His eternal estate. Identified with Christ forever!

"And' behold, I send the promise of my Father upon you; but tarry ye in the city of Jerusalem until ye be endowed with power from on high."

WHILE THE YEARS ROLL ON.

Our Savior we soon in that city shall meet,
And all of our loved ones again we shall greet.
There we'll all sing and play on harps of pure gold,
The only song written that never grows old,

Saying blessing and glory and wisdom and power,
Thanksgiving and honor and might evermore;
Unto God and the Lamb and the Spirit three-fold,
Who forever unfolding can never grow old.

In that city, our feet shall be sandaled with light,
Our robes washed with blood shall be dazzling and white;
There the fashions never change like the Hebrews we're told,
Our sandals and garments shall never grow old.

In that city of light where live the redeemed,
There's a strange tree that grows on both sides of the stream,
Twelve manner of fruit twelve times a year we're told,
And ever fresh manna that never grows old.

Life is reckoned down here by youth, man and age,
We order a shroud for the child or the sage;
And they never die there in that city we're told,
But they live on forever and never grow old.