

WORKS OF A. B. SIMPSON

by A.B. Simpson

Collected works of Albert Benjamin Simpson, founder of the Christian and Missionary Alliance. Includes his solemn covenant of personal dedication to God and other writings reflecting his passion for deeper spiritual life and world missions.

12 Chapters

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A Solemn Covenant

A Solemn Covenant*

The Dedication Of Myself To God

A.B. Simpson

O Thou everlasting and almighty God, Ruler of the universe, Thou who madest this world and me, Thy creature upon it, Thou who art in every place beholding the evil and the good, Thou seest me at this time and knowest my thoughts. I know and feel that my innermost thoughts are all familiar to Thee, and Thou knowest what motives have induced me to come to Thee at this time. I appeal to Thee, O Thou Searcher of hearts, so far as I know my heart, it is not a worldly motive that has brought me before Thee now. But my "heart is deceitful above all things and desperately wicked," and I do not pretend to trust it; but Thou knowest that I have a desire to dedicate myself to Thee for time and eternity. I would come before Thee as a sinner, lost and ruined by the fall, and by my actual transgressions, yea, as the vilest of all Thy creatures. When I look back on my past life, I am filled with shame and confusion. I am rude and ignorant, and in Thy sight a beast. Thou, O Lord, didst make Adam holy and happy, and gavest him ability to maintain his state. The penalty of his disobedience was death, but he disobeyed Thy holy law and incurred that penalty and I, as a descendant from him, incurred that penalty. I acknowledge the justness of Thy sentence, O Lord, and would bow in submission before Thee.

How canst Thou, O Lord, condescend to look on me, a vile creature? For it is infinite condescension to notice me. But truly, Thy loving kindness is infinite and from everlasting. Thou, O Lord, didst send Thy Son in our image, with a body such as mine and a reasonable soul. In Him were united all the perfections of the Godhead with the humility of our sinful nature. He is the Mediator of the New Covenant, and through Him we all have access unto Thee, by the same Spirit. Through Jesus, the only Mediator I would come to Thee, O Lord, and trusting in His merits and mediation, I would boldly approach Thy throne of grace. I feel my own insignificance, O Lord, but do Thou strengthen me by Thy Spirit. I would now approach Thee in order to covenant with thee for life everlasting. Thou in Thy Word hast told us that it is Thy Will that all who believe in Thy Son might have everlasting life and Thou wilt raise him up at the last day. Thou hast given us a New Covenant and hast sealed that covenant in Thy blood, O Jesus, on the cross.

I now declare before Thee and before my conscience, and bear witness, O ye heavens, and all the inhabitants thereof, and thou earth, which God has made, that I accept the conditions of this covenant and close with its terms. These are that I believe on Jesus and accept of salvation through Him, my Prophet, Priest, and King, as made unto me of God wisdom and righteousness and sanctification and redemption and complete salvation. Thou, O Lord, hast made me willing to come to Thee. Thou hast subdued my rebellious heart by Thy love. So now take it and use it for Thy glory. Whatever rebellious thoughts may arise therein, do Thou overcome them and bring into subjection everything that opposeth itself to Thy authority. I yield myself unto Thee as one alive

from the dead, for time and eternity. Take me and use me entirely for Thy glory.

Ratify now in Heaven, O my Father, this Covenant. Remember it, O Lord, when Thou bringest me to the Jordan. Remember it, O Lord, in that day when Thou comest with all the angels and saints to judge the world, and may I be at Thy right hand then and in heaven with Thee forever. Write down in heaven that I have become Thine, Thine only, and Thine forever. Remember me, O Lord, in the hour of temptation, and let me never depart from this covenant. I feel, O Lord, my own weakness and do not make this in my own strength, else I must fail. But in Thy strength, O Captain of my salvation, I shall be strong and more than conqueror through Him who loved me.

I have now, O Lord, as Thou hast said in Thy Word, covenanted with Thee, not for worldly honors or fame but for everlasting life, and I know that Thou art true and shalt never break Thy holy Word. Give to me now all the blessings of the New Covenant and especially the Holy Spirit in great abundance, which is the earnest of my inheritance until the redemption of the purchased possession. May a double portion of Thy Spirit rest upon me, and then I shall go and proclaim to transgressors Thy ways and Thy laws to the people. Sanctify me wholly and make me fit for heaven. Give me all spiritual blessing in heavenly places in Christ Jesus.

Place me in what circumstances Thou mayest desire; but if it be Thy holy will, I desire that Thou "give me neither poverty or riches; feed me with food convenient, lest I be poor and steal, or lest I be rich and say, "Who is the Lord?" But Thy will be done. Now give me Thy Spirit and Thy protection in my heart at all times, and then I shall drink of the rivers of salvation, lie down by still waters, infinitely happy in the favour of my God.

-Saturday, January 19, 1861.

September 1, 1863. Backslidden. Restored. Yet too cold, Lord. I still wish to continue this. Pardon the past and strengthen me for the future for Jesus' sake. Amen.

Louisville, KY., April 18, 1878. Renew this covenant and dedication amid much temptation and believe that my Father accepts me anew and gives me more than I have dared to ask or think, for Jesus' sake. He has kept His part. My one desire now is power, light, love, souls, Christ's indwelling, and my church's salvation.

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Baptism

Baptism and the Baptism of the Holy Spirit*

A.B. Simpson

One's opinions are often strangely contradicted by his convictions. We inherit our opinions and we are very apt to contend sturdily for the doctrines we have received by this inheritance; but we receive our convictions from the Holy Ghost, and they often revolutionize our long-cherished opinions. It sounds like the irony of fate to confess that the first prize the writer of this paper ever received as a theological student was the sum of \$Matthew00, won by him in a contest during his first year at the seminary, on the subject of baptism, in which he wrote a prize paper proving to his own satisfaction and that of his examiners that the Baptists were all wrong.

Later in life it pleased the Holy Ghost to show him in his own deepest spirit that he might have waited to get the Master's voice before so boldly exploiting his theological ideas. It was in the autumn of 1881, while cherishing no thought of any change in his theological views, but very earnestly looking out upon the fields, and asking, "Lord, what wilt Thou have me to do?" He was giving a course of lectures to his congregation in the City of New York, and he had come to that passage describing the crossing of the Red Sea by the Israelites under Moses. Earnestly inquiring of the Spirit of God what the deeper meaning of the Red Sea was in our spiritual life, he saw with great plainness that it represented our death to the old life of Egypt and the world. Along with this there was suddenly flashed into his mind that striking passage in 1 Corinthians 10:2 : "And they were all baptized unto Moses in the cloud and in the sea," and like a vision there rose before him the picture of Israel's host passing through the flood, while at the same time the cloud, representing the Holy Spirit, fell upon them and covered them with its heavenly baptism. Thus there was a double baptism. They were baptized in the flood; they were baptized in the cloud. The water and the Spirit were both present. Somehow there came with it such a vision of Christian baptism in its deeper and spiritual import, leading us down into the flood of death and burial, and at the same moment bringing to us the open heavens and the descending Holy Ghost, that it fairly startled him.

Then simultaneously arose another vision that seemed to unfold as a panorama. It was that of Christ entering the valley of Jordan in baptism, and as He passed through that sacred rite and came forth like Israel crossing the Sea, in like manner the Spirit descended also upon Him and abode, and He received the double baptism of the water and the Spirit at the same moment, and from that hour went forth, no longer the Man of Nazareth, but the Son of God, clothed with the power of the Holy Ghost. Then a third vision seemed to arise. It was the multitude of Pentecost, heart-stricken and convicted by the power of God, and crying out under Peter's sermon, "Men and brethren, what must we do?" And then came the answer of our text: "Repent and be baptized, every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." There again the water and the Spirit were inseparably linked. The outward baptism was but a stepping stone to the higher baptism of the Holy Ghost, and they were all

expected to enter into both, as though neither was complete without the other. As these visions flashed across his mind there came to him such a restful and unalterable conviction that baptism was much more than he had dreamed, much more than the rite of initiation into the Christian Church, much more than the sign and seal of a hereditary conviction on the part of parents to their children; that it was the symbol of personal, intelligent, voluntary and profoundly earnest surrender of our life to God in self-crucifixion, and the act of dying with Christ, that we really pass out of our old life as truly as Israel crossed the Sea, and have such entering into a new world of life through the resurrection of Jesus Christ as came to them when they found themselves on the other side, and that this was to be sealed by the actual descent and infilling of the Holy Ghost coming to us as really as the cloud fell upon them, or as the Holy Ghost descended on the banks of the Jordan and abode upon the Person of Jesus Christ. The baptism of the Holy Spirit from that time had a new significance. And indeed there was but one baptism, for the water and the spirit were each but part of a greater whole and both were linked with divine appointment, the one as the sign and the other as the divine reality of a great crisis act by which we passed through death into resurrection life and became united through the Holy Ghost henceforth to the living God as the Source and Power of our new and heavenly life. This passage led on to other and deeper teachings in the New Testament Epistles, where the spiritual significance of baptism as the type of our death and resurrection with Christ is so vividly unfolded. It is needless to say that the convictions thus supernaturally revealed through the Word of God became henceforth settled principles of faith and conduct, and that at the earliest possible moment the writer followed in obedience the steps of the Master and entered by baptism into a deeper death and life with the Lord. Some years before he had received the Holy Spirit, but God was pleased to use the symbol to deepen that experience and most profoundly reveal Himself in connection with it. All the circumstances attending it were strangely fitted to impress upon his mind and heart the new significance which baptism had assumed. It was, indeed, a death to all his past religious history and work. The very circumstances of his baptism were singularly humbling and trying. Not in some distinguished public temple did he follow his Lord through the gates of death, but in a humble little frame schoolhouse in the poorest district of New York, where a baptistry had been erected by a little company of believers who held occasional services there and loaned it for this occasion. It was a bitter autumn day when even the water was as cold as ice and the little schoolroom was as cheerless as winter, with no audience present but the wife of the humble evangelist that baptized him, no sympathy from a single human friend with his obedience to the dictates of his conscience, but a consciousness of being utterly alone, misunderstood, and condemned even by his dearest friends for an act of eccentric fanaticism that must surely separate him from all the associations of his Christian life and work. All this seemed to make only more real the fact that it was, indeed, a death to all the past, and that God did not want to spare him a single pang of its bitterness, that he might be even nearer to his Master in every stage of that journey to the cross. But after it was over, as he stood alone in that cheerless dressing room, shivering from that cold plunge in the icy fountain, the very evangelist that baptized him having hurried on and left him, and as hastily robing himself he threw himself upon his knees and thanked his Lord for the unspeakable privilege of following Him in full obedience into death, no language can ever express, and no subsequent experience can ever obliterate the unutterable joy that came sweeping into every sense of his soul and spirit, making even his body thrill with strange warmth and ecstatic delight as the Master seemed to say, "You have gone with Me into the death, now you shall come with Me into the resurrection." These are

experiences into whose sacredness others cannot enter, except in so far as they have been repeated in their lives, and which we only dare to refer to in explaining the fact that this precious ordinance became spiritually so real that it has ever since seemed a pain to make it a mere matter of religious form or doctrinal controversy.

After this step of personal obedience it might be supposed that the next step would be uniting with the Baptist congregation, but this did not follow, and probably never will. The conviction came with great clearness that this was a matter of personal obedience to God, but not sufficient ground to justify one in separating himself in the communion of the Church of God from brethren who did not see it in the same light. To take the position of a close [sic] communion church, which made the ordinance of baptism by immersion a term of membership, and excluded from that communion table godly brethren who did not see it in this light, was a step the writer could not take. And while it has been his privilege to belong to the beloved Baptist body in a very sweet and spiritual sense, it has been his equal privilege to feel that he belongs likewise in every other evangelical denomination of Christians that hold the living Head, and love the Lord Jesus in sincerity, and that he can sit down with any of them at the communion table with the blessed sense of equal fellowship and Christian brotherhood.

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Bio- A man of vision & faith

A. B. Simpson A man of vision and faith

"Born to parents of Scottish descent. He grew to be one of the most respected Christian figures in American evangelicalism. A much sought after speaker and pastor."

A. B. Simpson

Albert Benjamin Simpson was born on December 15, 1843, to parents of Scottish descent. He grew to be one of the most respected Christian figures in American evangelicalism. A much sought after speaker and pastor, Simpson founded a major evangelical denomination, published over seventy books, edited a weekly magazine for nearly forty years, and wrote many gospel songs and poems.

However, the first few years of his life were spent in relative simplicity on Prince Edward Island, Canada, where his father, an elder in the Presbyterian church, worked as a shipbuilder and eventually became involved in the export/import industry. To avoid an approaching business depression, the family moved to Ontario where the younger Simpson accepted Christ as his Savior at age fifteen and was subsequently "called by God to preach" the Gospel of Christ.

After graduating from Knox College in Toronto in 1865, Simpson accepted his first pastorate at Knox Church in Hamilton, one of Canada's largest and most influential congregations.

After eight years at the church, God led Simpson to Chestnut Street Presbyterian Church in Louisville, Kentucky. "God was answering his heart's yearning for 'better things,'" writes A. W. Tozer in *Wingspread*, a book that chronicles Simpson's life. He was also providing Simpson, whose health was suffering, with a break from the harsh Canadian climate.

Simpson realized that God was using his weakness to move him into a closer and deeper love for Jesus Christ. His dependence on God became natural as did his communion with the Savior.

William MacArthur, a friend and co-worker, said Simpson once told him: "I am no good unless I can get alone with God." MacArthur added: "His practice was to hush his spirit, and literally cease to think, then in the silence of his soul, he listened for the 'still small voice' [of God]."

Simpson discovered he was also developing a deep compassion for the lost. A desire to evangelize began to consume him. In his biographical article on Simpson, Daniel Ewearitt wrote: "I discovered that those who knew [Simpson] paint a picture of a dynamic but humble worker for God who inspired others to total commitment to God's service and Kingdom. They portray him as a loving, caring, patient man."

Paul Rader, former pastor of the Moody Church in Chicago and Simpson's long time associate, said: "He was the greatest heart preacher I ever listened to. He preached out of his own rich dealings with God."

In Louisville, God gave Simpson a vision for a city-wide revival. The result was astounding. "The city was moved to its depths and hundreds were converted. At the close of the campaign, large numbers were received in to the churches," writes Tozer. "[Simpson] had become, though he did not yet realize it full, an evangelist to the masses... From here on he belongs no more to one church, but to all who need him, not to his parish only, but to all the lost world."

A time came when "in the privacy of his own room," Simpson yielded himself to God in total surrender. "Not knowing," he said, "but it would be death in the most literal sense." He later referred to this time as a death to self-the old man and the self-asserting ego. From that point on, Simpson said he began to live "a consecrated, crucified, and Christ-devoted life." God's call to the unevangelized was now a full-blown part of his life.

Simpson went on to pastor the New York 13th Street Presbyterian Church. However in 1881, he resigned and began to hold independent evangelistic meetings in New York City. A year later, the Gospel Tabernacle was built, and Simpson began to turn his vision toward establishing an organization for missions.

Simpson helped to form and head up two evangelization societies-The Christian Alliance and The Evangelical Missionary Alliance. As thousands joined these two groups, Simpson sensed a need for the two to become one. In 1897, they became The Christian and Missionary Alliance. Serving as pastor until 1918, Simpson continued to seek ways to reach the hurting and unsaved. Tozer writes: "For thirty years he continued to lead the society which he had formed, and never for the least division of a moment did he forget or permit the society to forget the purpose for which it was brought into being... 'It is to hold up Jesus in His fullness, the same yesterday, and today, and forever!'

"...He sought to provide a fellowship only, and looked with suspicion upon anything like rigid organization. He wanted the Alliance to be a spiritual association of believers who hungered to know the fullness of the blessing of the Gospel of Christ, working concertedly for the speedy evangelization of the world."

On October 28, 1919, Simpson slipped into a coma from which he never recovered. Family members recall that his final words were spoken to God in prayer for all the missionaries he had helped to send throughout the world. To the end, Simpson remained devoted first to his beloved Savior and then to all who would dare to take the gospel message to a lost and dying world. A. B. Simpson, a man of vision and faith.

Divine Healing and Medical Science

Divine Healing and Medical Science+

A.B. Simpson

Every good and perfect gift is from above and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning. (James 1:17).

There is a place for natural and scientific healing. In the economy of nature in almost every form of life and organism there is a certain recuperative power. The abrasion of a branch heals itself and frequently is stronger in the place affected than before. The severed bones of a dislocation knit by a natural process, and it is said they seldom break again in the same place, which has been not only healed but reinforced by nature's recuperative power. The chief reliance of the intelligent physician is upon this innate force in the human frame which the doctors call *vis medicatrix naturae*. This natural principle has been turned to account by the skill and experience of centuries in connection with the medical art. While there have been in every age quacks, pretenders, and charlatans, yet, upon the whole, the science of medicine and surgery has made much progress and accomplished undoubted results for the relief of suffering and the benefit of humanity, especially in the past century. While its skill is limited and its work marked by much human imperfection, yet he would be a very narrow-minded critic who should refuse to class it among the good gifts of God's creation and providence. It is not a perfect gift by any means, but there is much in it that is unquestionably good. And there are multitudes of people who know no better way. They do not know the Lord either as a Saviour or Healer, and to deny them the only help they are able to avail themselves of would be short-sighted, cruel, and fanatical. But God has a better way for His children. Divine Healing is the heritage and privilege of the family of God, while like Joseph's boughs that ran over the wall, its blessings reach beyond the people of God and often bring help and deliverance to those who are strangers to His love, yet it is primarily intended for Christians. "Is any among you sick, let him call for the elders of the church, and the prayer of faith shall heal the sick and the Lord shall raise him up." This is the "perfect gift" which recognizes no limitation of functional or organic disease as human remedies do, but claims the boundless promise of the infinite God for all our needs.

Divine Healing Supernatural. And Divine Healing is wholly different in its principle and processes from natural healing. It is distinctly supernatural although not always miraculous. It means the direct touch of God, a divine addition to the innate forces of human nature. It is not the mere improvement of old organs, functions, and conditions, but it is the beginning of a new kind of life, even the resurrection life of the Lord Jesus Himself imparted to us through our union with His person. It is the beginning, the germ, the earnest of our own future resurrection.

Therefore, it is as impossible to combine it with natural healing as it would be to combine a journey to Albany by a stage coach and an express train, or the ascension of the latest skyscraper with one foot on the elevator and the other on the winding stair. The truth is medical methods are

mechanical while Divine Healing is not by external applications but by an internal and subtle vital force which medicine cannot supply or imitate. If a combination is attempted, it will probably result in a conflict instead of a union of forces and do more harm than good. It is all right to ask God to bless the use of means, but this is wholly different from the direct operation of Divine Healing which needs no help from man and where the attempt to help may only hinder.

Divine Healing a Gift.

Divine Healing, being part of the redemptive work of the Lord Jesus Christ, comes to us on the principle of free grace and by simple faith without works. We cannot work it out any more than we can work out the salvation of our soul. We can only receive it by simple trust as the gift of God through Jesus Christ our Lord.

Indeed, the double action of the mind in "looking this way and that way" as between the doctor and the Lord is very apt to weaken faith. We know that the faintest prop is often sufficient to tempt us to lean our weight upon it and lessen our supreme confidence in God alone. We all remember the story of the man who in his dream heard a voice calling to him, "Let go that twig;" and as he let go, he fell into the arms of mercy which were waiting to receive him. A very little twig is often sufficient to keep us swinging with part of our weight at least withheld from the entire committal which is essential to effectual faith. In order, therefore, to receive divine life for our body, it is necessary that we should turn from all other hopes and reliances, realize our entire dependence upon the Lord, and commit our case definitely to Him, believing that He undertakes it and refusing to doubt or question even though there may be some testing and delay. It is the prayer of faith that heals the sick, and Christ has defined faith in this explicit way, "When ye pray, believe that ye receive the things ye ask for and ye shall have them."

Divine Healing an Imparted Life. As Divine Healing is the direct imparted life of the Lord Jesus Christ to our body, it is essential that we shall know Him and know how to touch Him to appropriate His strength and live by His life. It is as true today as it ever was, that as many as touch Him are "made perfectly whole." But to touch Him is much more than to mingle in the jostling crowd and to run after other people who appear to us to have some gift of healing or power of faith that we do not possess. Therefore in this work we teach people first to come to the Lord for salvation and to become personally acquainted with Him, and then as they learn to live upon Him for other things, it will be perfectly natural for them to take Him also for their bodily needs and find experimentally true such precious words as these, "In Him we live and move and have our being." "The life, also, of Jesus is made manifest in our mortal flesh." "Because I live ye shall live also." "The Lord is for the body and the body is for the Lord." "He that eateth me even he shall live by me."

No Retreat.

After we have known the Lord as our Healer it is a very serious thing to go back to the "beggarly elements of this world." Faith can go forward forever, but there is no divine provision for retreat without great peril and loss. The pathway of life is strewn with mournful examples of the children of God who have turned aside and fallen by the way. Medical treatment does not appear to have the same effect upon those who have learned the better way and given up the good for the perfect gift. Even drugs have a doubly deleterious influence upon a body that has been cleansed and purified by the life of the Lord Jesus. Let us be very careful about even looking back after we have taken

advance ground. "If they had been mindful of that country from which they went out, they might have had opportunity to have returned, but now they desire a better country, that is, an heavenly. Wherefore God is not ashamed to be called their God." Let us not make our God ashamed of us.

Cautions As law abiding citizens, however, let us be very careful about ignoring or violating the laws of the State. While you may not think, and I do not think, that vaccination makes a material difference for one who is really trusting God, yet it would be a very arrogant and discourteous attitude to refuse to conform to the requirements of the public schools and the medical authorities with regard to this matter, as well as the whole system of sanitary legislation, which is a matter affecting the interests of the community quite as much as your own.

Finally, let us be very careful about assuming the responsibility for the healing of others, and thus making ourselves liable as criminals in many cases through the death of persons who were in no condition to trust the Lord for themselves. We have no right to assume the responsibility for others beyond their own faith in God. It is well to remember that far-reaching direction which the apostle has given us respecting our social attitudes, "He that in these things serveth Christ is acceptable to God and approved unto men."

+A.B. Simpson, Earnests of the Coming Age, New York: Christian Alliance Pub. Colossians, 1921, pp. 98-103.

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Divine Healing in the Atonement

Divine Healing in the Atonement*

A.B. Simpson Does the Atonement of our Lord Jesus Christ cover the healing of these mortal bodies? Let us see.

1. If sickness has come into the world through sin, which is conceded, it must be got out of the world through God's great remedy for sin, the cross of Jesus Christ. If sickness is only a natural condition it may be met by natural means, but if it be abnormal, and but a stage of death, which has passed upon all because all have sinned, then its divinely appointed remedy is the atonement of Jesus Christ, which God has set over against all the effects of the fall. It is probably included in the comprehensive language of the apostle in his superb antithesis in Rom. 5: "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned, For if by one man's sin, death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ." This "abundance of life" is no doubt the life of the body as well as the soul.

2. The types of the Old Testament contain very remarkable foreshadowings of the healing of our bodies through the atonement of Jesus. Look at the cleansing of the leper for example, in Lev. 14. It was through the sacrifice of two birds, one of which represented the death, the other the resurrection of Jesus Christ. Look again at the deliverance of the people from the fearful plague that had fallen upon them because of their murmuring and lusting. How was it accomplished? By Aaron the high priest taking his censer full of burning coals off the altar of sacrifice and then filling it with sweet incense and standing between the living and the dead and making atonement (Numbers 16:46-50). Look again at the story of the brazen serpent. It was a clear case of physical suffering through the sting of the serpent, representing the power of Satan in our bodies as well as our souls. The healing was accomplished by the uplifting of the brazen serpent, a direct type of Jesus in His Atonement. It is idle to spiritualize this. True Christ applies it to the salvation of the soul, the receiving of eternal life, but eternal life is life in all its fullness, and Christ constantly uses the term "life" in reference to the body as well as the soul. "Man shall not live by bread alone but by every word which proceedeth out of the mouth of God," has exclusive reference to the body. "That the life of Jesus might be made manifest in our mortal flesh has also exclusive reference to the body. What right has any man to take a narrative, whose primary reference is to a case of physical healing through a look of faith to that which symbolized a crucified Redeemer, apply it exclusively to the spiritual aspect of salvation, and, although it belongs to the broader dispensation of the Gospel, actually narrow it down and make it mean less than in the days of Moses? Undoubtedly it includes the greater salvation of the soul, but certainly it does not exclude the salvation of the body and its deliverance from the venomous stroke of Satan through a look of faith at the crucified Redeemer.

3. Other Old Testament references to Divine Healing through the Atonement. The thirty-third chapter of Job is the most profound discussion of God's government and God's chastenings, of

any part of the Old Testament Scriptures. There Elihu, speaking as the voice of God, expounds the gracious and paternal purposes for which He sends us our afflictions. The philosophy of disease and healing is perfectly given. It is very simple. Sickness is God's second voice to the man who will not hear His first. It is His loud and solemn call to the soul to draw back from some forbidden path or to step forth in some line of neglected duty. Its remedy is therefore, first, instruction. "If there be a messenger with him, an interpreter, one among a thousand, to show unto man His unrightness." Its next prescription is the atonement of Christ and confidence in the merciful deliverance of God on account of the great ransom. "Then He is gracious unto him, and saith, 'Deliver him from going down to the pit: I have found a ransom,'" or rather, as it is in the margin, "an atonement." Surely this is all plain enough to a candid mind. But we find it all still further emphasized by the strong language of David in the one-hundred-and-third psalm. "Bless the Lord O my soul, and forget not all His benefits: who forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction; who crowneth thee with loving kindness and tender mercies; who satisfieth thy mouth with good things so that thy youth is renewed like the eagle's." Why does he use the word "redeem?" Simply because he is thinking the same thought that Elihu expressed. The healing of his diseases is through the redemption which his prophetic faith had already anticipated through the coming of the Messiah. True, he may not have taken it in all the depths of its meaning, but the Holy Spirit knew the meaning of the word which He was afterwards to explain, and doubtless he used it in its full significance through the mouth of the Psalmist.

4. Allusions to the atonement in the later prophetic Scriptures. Of course the highest and boldest of these is Isaiah, and the central chapter of his sublime book and the entire Old Testament, is the fifty-third chapter. There we behold the atonement for sin and wickedness in the most vivid light, prefixed by God's great "Amen," "Surely," or "Amen, He hath borne our sicknesses and carried our pains." We need not now stop to prove, as no one can deny, that the word, "borne" means, as a substitute, to bear in the sense of atoning. It is simply enough to say it is the very same word used in the book of Leviticus to describe the atonement which the scape-goat made for the sins of the people, when he bore them away to a forgotten land, and it is the same word in this chapter when it is said that He bore the sins of men. But if anything more is needed it is supplied in the next verse where the great catalogue of the blessings of the redemption of Christ is crowned by the last clause, "By His stripes we are healed." The only retreat left for those who question this simple teaching is to apply the healing here mentioned in a spiritual sense. This would make the verse a weak and unworthy tautology. The spiritual healing has already been described in three clauses, covering the whole field in detail. Our transgressions are first specified, that is, our acts of sin; our iniquities, that is our more inward sin; our peace, that is, our positive spiritual blessings. What more is left except our bodies, and what more natural than to add another literal reference to them, "by His stripes we are healed." If it mean anything else it is simply a weak repetition of the same idea already expressed in the previous clauses without any necessity or reason. To strain a passage from its literal or natural meaning simply to prove a passage or a doctrine is unworthy of true exegesis, and will soon smother the possibility of faith in anything on the part of the man or woman who does it. The Lord give us all a simple-hearted readiness to take Him at His word and to take His word to mean what it says.

5. New Testament references. It is an easy step from Isaiah to Matthew 8:17, for this is but a translation of the Old Testament verse. Happily it is a translation by the mouth of the Holy Ghost, and leaves no doubt of the meaning of Isaiah. The meaning of sickness and infirmities, especially when taken in connection with the context and the healing of human bodies in which He was at the time engaged, which this verse was quoted to explain, is beyond the possibility of a question; and the verbs employed--"took" and "carried"--are even stronger than those used in the Old Testament. But, some may say, this passage may refer, not to Christ's death, but rather to His earthly ministry and benevolent works of healing, that thus He took our infirmities and bore our sicknesses by healing, with His touch and power, and that it has no reference whatever to His cross, which had not yet been erected and endured. We are glad, therefore, to have another passage with which to sum up this series of biblical foundations, and which admits of no shadow of a question. It is the clear, strong statement of Paul in Galatians 3:13 : "Christ had redeemed us from the curse of the law, being made a curse for us: for it is written, "Cursed is every one that hangeth on a tree." Here it is absolutely certain that it is the death of Christ on the accursed tree that is the ground and price of redemption. Whatever the curse is, it is removed by the death of the cross, the atonement of Jesus, direct substitution of His life for ours.

Now what is the curse that is removed? It is the curse of the law. All that is necessary, therefore, is to find from the Old Testament what the curse of the law was. Of course we know that it was a far-reaching and eternal curse, but it was also a temporal curse, a physical curse, a curse involving sickness, suffering, infirmity, disease, pain. If this can be explicitly shown, it is as certain as the truth of inspiration that the death of Christ has removed all cause for such sickness, disease, infirmity, pain, in so far as it comes on account of sin. Now "to the law and to the testimony." How was the curse of the Old Testament actually specified? It is simply wonderful how exact the correspondence is to the very terms we have been using. Read Deuteronomy 28:15-22. Therefore it is perfectly scriptural to say Christ has redeemed us from consumption, fever, inflammation, having been made curse for us.

Beloved, what solid ground we are getting beneath our feet. It is in this connection that Isaiah uses the literal words respecting Christ's suffering on the cross, "Thou hast made Him sick in smiting Him." Our dear Lord actually bore, in His dying agonies, our sicknesses, and physicians tell us that He, who was never sick in His life-time, really died of a ruptured heart through the awful pressure of His woe. Have we not then in these Scripture passages a sure foundation for the simple, glorious statement on which faith may stand, nay, may lie down in everlasting rest, that the atonement of Jesus Christ covers our sicknesses, and furnishes solid ground for claiming, in His name, divine healing through simple faith, and when we are walking in holy obedience, which, of course, is the indispensable element within which we can continue to receive any of the blessings of the Gospel?

Let us remember in conclusion a few simple inferences that will necessarily follow this great truth.

1. If our healing is provided for by Jesus Christ, then it is a redemption right which we may humbly yet boldly claim while walking obediently with the Lord.
2. That it is a gift of grace, as all that Christ's blood has purchased will ever be, and therefore cannot be mixed up with our own works or the use of human means, but must be received wholly in His name, and in such a manner that He shall have all the glory.

3. That it must be by faith, through which alone all the blessings of the Gospel can be claimed.
4. That it is not the exceptional privilege of a few favored ones, the occasional special and sovereign gift of God where He is pleased to manifest His healing power for some exceptional cause or special end, but that it is the heritage of all the children of faith and holy obedience.
5. If our healing be the purchase of Christ's blood, and cost us His stripes and agonizing death, how sacred a thing it is! How costly a gift! How lovingly and entirely it should be returned to the Giver in living sacrifice, and how devotedly His gift of healing should be consecrated to His service and glory alone! So may the Lord help us to receive and to use this precious birthright of faith and purchase of Christ's redeeming blood.

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How to Abide

How To Abide*

A.B. Simpson

"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." (1 John 2:28)

It would seem as though John meant that only little children could abide in Him; that only when we get to be little can we know the Lord in His fullness; only when we cease from our manly and womanly strength and become dependent can we know His strength and independence as our support and stay. John counted himself among the little children, because he says, "we" when he addresses us. He was indeed a little child in spirit from the time Boanerges died, and John laid his head on Jesus' breast to be strong no more in himself, and to be seen no more apart from the enfolding arms of Jesus.

We have seen Christ in His personal glory; we have seen what it is to be in Him and to have Him in us, and now we want to have these impressions stereotyped. John says, "Little children, abide in him, that when he shall appear we may have confidence."

Let us speak very particularly and plainly about how we may maintain this abiding. You have surrendered; you have given up your strength as well as your will; you have consented that henceforth He shall support your life. Like a true bride, you have given up your very person, your name, your independence, so that now He is to be your Lord. Your very life is merged in Him, and He becomes your Head and your All in All. Now, beloved, how is this to be maintained? He says we are to abide, and He will abide in some sense according to our abiding. "Abide in me, and I in you."

Live By The Moment

First, it must be a momentary life, not a current that flows on through its own momentum; but a succession of little acts and habits. You have Him for the moment, and you have Him perfectly; you are perfectly saved this moment; you are victorious this moment, and that which fills this moment is large enough to fill the next, so that if you shall renew this fellowship every moment, you shall always abide in Him. Have you learned this? The failures in your life mostly come through lost moments, broken stitches, little interstices, cleavages in the rock where the drops of water trickle down and become a torrent. But if you lost no steps and no victories, you shall abide in constant triumph.

First, then, learn this secret, that you are not sanctified for all time so that there will be no more need for grace and victory; but you have grace for this moment, and the next moment, and by the time life is spent, you shall have had a whole ocean of His grace. It may be a very little trickling stream at first; but let it flow through every moment, and it shall become a boundless ocean before its course is done.

Definite Acts of Will

Next, this abiding must be established by a succession of definite acts of will, and of real, fixed, steadfast trust in Christ. It does not come as a spontaneous and irresistible impulse that carries you whether you will or not, but you have to begin by an act of trust, and you must repeat it until it becomes a habit. It is very important to realize this. A great many think, when they get a blessing, that it ought to sweep them on without further effort. It is not so. An act of will, an act of choice is the real helm of spiritual life. You were saved from sin by actually choosing Jesus as your Saviour; you were consecrated by definitely giving yourself and taking Him for everything. So beloved, you must keep the helm fixed, and press on, moment by moment, still choosing to trust Christ and live by Him until at last it comes to be as natural as your breathing. It is like a man rescued from drowning; when they take him from the water, respiration seems to be stopped. And when it returns, it is not spontaneous, but a succession of labored pumpings; they breathe the air in and they breathe the air out, perhaps for half an hour; then an involuntary action is noticed, and nature comes and makes the act spontaneous; and soon the man is breathing without effort. But it came by a definite effort at first, and by and by it became spontaneous. So with Christ: if you would have this abiding in Him become spontaneous, you must make it a spiritual habit. The prophet speaks of the mind "stayed on God," and David says, "My heart is fixed, trusting in the Lord." We begin by determining, and we obey Him no matter what it costs; and by and by the habit is established.

The Law of Habit

Then comes the third principle: habit. Every habit grows out of a succession of little acts. No habit comes full-grown into your life; it grows like the roots of a tree, like the fibres of the flesh, as the morsels of food you swallow are absorbed into your life. You see a man going steadily along in a course of life, but that course of life was established by the habit of years. The stenographer at my side sits and takes down my words as fast as I can speak them. At first it was clumsy and slow work; but at length it became a habit, and now he does not have to stop and think how to make the characters; they come to him as naturally as the words come to my lips. So it is with writing: we remember how painfully at first we had to hold the pen, but we now dash off our signature, and it is always the same; our friends know it, our banker knows it; and it can be identified as ours. How did it come about? Because for years we have made the same marks. This is the reason, beloved, that it pays to plod; the habit becomes at length a necessity, and is easier as it grows.

It is so with evil; it is easier for a man to go down the longer he goes down, and it is easier for him to go up the longer he goes up. And so it is with looking to Jesus; it is like the movement of the eye--the lid moves instinctively and the Bible uses it as a figure of God's care. "Keep me as the apple of thine eye." Before the dust can hurt the eye, the little curtain falls over the tender ball. So we find ourselves in life instinctively holding our tongues when we would have felt like talking. So we can discern the very scent of evil before it comes and inarticulately breathe a prayer to heaven before the danger reaches us. Thus also will the habit of obedience be formed; it comes by doing steadily, persistently, and faithfully what the Lord would have you to do. He is putting you to school in these little trials, until He gets the habit confirmed, and obedience becomes easy and natural.

Self-Repression

Again, if we would abide in Christ we must continually study to have no confidence in self. Self-repression must be ever the prime necessity of divine fullness and efficiency. Now you know how quickly you spring to the front when any emergency arises. You know how easy it was for Peter to step forth with his sword drawn before he knew whether he was able to meet the foe or not. When something in which you are interested comes up, you say that you think under some sudden impulse, and then, perhaps, you have weeks of taking back your thought, and taking the Lord's instead. It is only as we get out of the way of the Lord that He can use us. And so, beloved, let us practice the repression of self and the suspending of our will about everything until we have looked to Him and said, "Lord, what is Thy will? What is Thy thought about it?" When you have that, you and He are not at cross-purposes; and there is blessed harmony. Those who thus abide in Christ have the habit of reserve and quiet; they are not reckless talkers; they will not always have an opinion about everything, and they will not always know what they are going to do. They will be found holding back rash judgments, and walking softly with God. It is our headlong, impulsive spirit that keeps us so constantly from hearing and following the Lord.

Dependence

If we would abide in Christ we must remember that Christ has undertaken not only the emergencies of life, but everything; and so we must cultivate the habit of constant dependence on Him; falling back on Him and finding Him everywhere; recognizing that He has undertaken the business of your life, and there is not a difficulty that comes up, but He will carry you through if you let Him have His way and hold the reins, and you just trust and follow.

Recognizing His Presence

Again, if you would abide in Christ you must cultivate the habit of always recognizing Him as near, in your heart of hearts, so that you need not try to find Him, reaching out to the distant heavens and wondering where He has gone. He is right here; His throne is in your heart; His resources are at hand. There may be no sense of God's presence, but just accept the fact that the Spirit is in your heart, and act accordingly. Bring everything to Him, and soon the consciousness will become real and delightful. We do not begin with feeling--we begin with acting as though He were here. So, if you would abide in Christ, treat Him as if He were in you, and you in Him; and He will respond to your trust, and honor your confidence.

God In Everything

Further, if you would abide in Christ, you must recognize that Christ is in everything that comes in your life; and that everything that occurs in the course of Providence is in some sense connected with the will of God. That trying circumstance was not chance, something with which Christ had nothing to do, and which you can only protest against and wonder how God can sit on the throne and let such things be. You must believe that God led in it, and though the floods have lifted up their heads on high, yet God sits on the throne, and is mightier than the great sea billows and the noise of many waters. You must believe that He will "cause the wrath of man to praise him, and the remainder thereof will he restrain." You must say: "God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea; though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof."

We need not regard everything as the very best thing that we would choose, or the very best thing that God ultimately has for you; but it is allowed, either that God may show you His power to overcome it, or else that it may teach you some lesson of holiness, trust, tranquillity, or courage. It is something that, under the circumstances, fits into God's purposes; and, therefore, you are not to look for different circumstances, but to conquer in these already around you. You are not to run away and say, "I will abide in Christ when I get to where I want to be," but you must abide in Christ in the ship and the storm, as well as in the harbor of blessing. Recognize that everything is permitted by God, and that He is able to make all things work together; and not only so, but to make you know they are all for your good, and they are working out His purposes.

Watch the Outward Senses

Again, if we would abide in Christ, we must be very watchful of our senses. There is nothing that so easily sets us wandering, and leads us out into dangerous fields and by-path meadows as the senses of the body. How often our eyes will take us away! Walking down the street you will find a thousand things to call you from a state of recollection. Some people's eyes are like a spider's--they see behind and before and on every side. You know Solomon says, "Let thine eyes look right on, and let thine eyelids look straight before thee." It is this letting the world in, no matter by what door it comes, that separates us from the presence of our Lord. So with our ears. If you listen to one-hundredth part of the conversation even of Christians you will be thoroughly defiled; and so you have to hold your ears, and your eyes, and live in a little circle. You have not to manage half so many things as you undertake to sometimes, and about which you have so much anxiety.

There is a little creature called the water spider, and it lives in the water, away down in the mud lake of the marsh. It just goes down a few inches and lives there all the time. You ask how it can breathe and live in the water? Oh, it has a strange apparatus by which it is able to gather around itself a bubble of air a few times larger than its body. It goes to the surface and fills it with air and goes down, and this little air bubble forms an atmosphere for it, and there it builds its nest and rears its young; and you know where air is the water cannot get in. So it is as safe in its little home with the dark water all around it, as if it lived above in the clear air of heaven. So we can get into our element and stay there with Him, and although there is sin around us, and hell beneath us, and men are struggling and tempted and sinning, we shall be as safe as the saints above, in the heavenlies, in Christ Jesus.

Internal Prayer

Once more, if we would abide in Him, we must cultivate the habit of internal prayer, communing with God in the heart. We must know the meaning of such words as "God is a Spirit, and they that worship him must worship him in spirit and in truth." "In everything give thanks, for this is the will of God concerning you." This habit of silent prayer, not in word, but in thought, is one of the secrets of abiding. There is an old word the mystics used--"recollection." We would call it a recollected spirit.

Vigilance

There is another word in connection with abiding: it is vigilance--being wide awake. It is the opposite of drifting. It is the spirit of holding, and being ever on guard, and yet sweetly held by the

Lord. Now this does not mean that you have to do all the holding and watching; you are to have your hand on the helm, and Christ will do the steering. It is like the brakes on the train--the brakeman only touches the lever and sets the current in motion; the engineer does not have to make the train go, he has only to turn the throttle. You and I do not need to fight our battles. We have only to give the watchword, and the powers of heaven follow it up if it is in the name of Jesus. So we may ever abide in fellowship and victory moment by moment, until at last He becomes the element of our very life.

Let God Lead

If we would abide in Christ, we must stop trying to have God help us, and fall into God's way and let Him lead. We must get the idea out of our spirit that we have chosen to serve Christ and we have got to have Christ help us. We must see, rather, that we have come into His way and He is carrying us because He cannot go any other way. If you get on the bosom of the river, you have to go down the river; if you are in the bosom of God, you have to go with Him. Only surrender yourself to God, and your life will be as strong as omnipotence and as sweet as heaven.

Surprises

We should, perhaps, speak of the surprises that come. Sometimes the Lord let sudden temptations sweep over you to put you on your guard; and if such things come into your life, take them as from Him, sent to put you on the watch and give you some hint, like the falling of the eyelash to let you know that the eye is threatened. But if you keep very close to Christ, I do not believe that these things will come as quickly as you think. They spring often from some heedlessness of your own. You are getting out of the way, and were not where the Lord expected you to be, and, perhaps, the surprise came to let you know that you had been in the enemy's country. If we abide in Him, all evil will have to strike us through Him. Perhaps you were a little out of your center and Christ let the enemy come to frighten you back to Him, just as the shepherd's dogs are sent to drive the lambs into the fold. Better that you should get a little fall than ultimately to meet with disaster.

Failures But if, notwithstanding all your care, you make a mistake, if you have a disaster or a discouragement, don't say, "I have lost my blessing." "I have found this life impracticable"; but remember that "if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

How to Make God Real A friend asked the question the other day, "How can I make God real?" God is not real to many people. He does not seem so real to that man as his difficult task; He does not seem so real to that woman as her work and her trials; He does not seem so real to that sufferer as his sickness. How shall we make Him real? The best way I know is to take Him into the things that are real. That headache is real. Take Him into it, and He will be as real as the headache, and a good deal more, for He will be there when the headache is gone. That trial is real; it has burned itself into your life; God will be more so. That washing and ironing are real; take God into your home, and He will be as real. That is what makes Him real--to link Him with your life. So the banyan tree grows. First its trunk and branches shoot up to heaven, and then the branches grow down into the ground and become rooted in the earth, and by and by there are a hundred branches interwoven and interlaced from the ground so that the storm and the winds cannot

disturb it, and even the simoon of the Indian Ocean cannot tear it up. It is rooted and bound together by hundreds of interlacing roots and branches. And so when God saves a soul He plants one branch; but when He comes to fill and sanctify and help in your difficulties, each is another branch; and thus your life becomes rooted and bound to God by a hundred fibres, and all the power of hell cannot break that fellowship or separate you from His love.

"Lord Jesus, make Thyself to me

A living, bright reality,

More present to faith's vision keen

Than any outward object seen,

More dear, more intimately nigh,

Than e'en the sweetest earthly tie.

"Nearer and nearer still to me

Thou living, loving Saviour be.

Brighter the vision of Thy face,

More glorious still Thy words of grace;

Till life shall be transformed to love,

A heaven below, a heaven above."

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My Own Story

My Own Story*

A.B. Simpson

I have been asked by some of my Christian friends to put in permanent form the story of the things which the Lord has done for me. There is perhaps a sense in which each of us is a "living epistle, known and read of all men," but the most sacred story of every life is the hidden record which lies back of our words and actions. If there is anything in this story which can be used to help the children of God, I am willing to overcome the natural reticence which has made it always a pain even to publish my photograph, and let God use the testimony in any way in which it may please and glorify Him. The first recollection of my childhood is the picture of my mother, as I often heard her in the dark and lonely night, weeping and wailing in her room, in her loneliness and sorrow, and I still remember how I used to get up and kneel beside my little bed even before I knew God for myself, and pray to Him to comfort her. The cause of her grief I afterwards better understood. She was a sensitive and high-spirited woman, who had come of a good family in the little island where I was born, and where her father was one of the public men of the island a honored member of the legislature, and she had a great number of friends. In their earlier married life my father had been engaged in the shipbuilding business, but had suffered a financial blow in one of the terrible panics that had struck the island, and had been obliged to close his business, saving but a few hundred dollars out of it, and had determined to seek his fortune in what was then the far west, that is, the most western portion of the province of Ontario, Canada. With little knowledge of the country, he had purchased a farm in one of the dreariest regions that could be imagined, and had taken his sensitive wife and his little family of four children into this wilderness. Before reaching our home the youngest child had been torn from its mother's arms by sickness and death, largely the result of the trying journey of that day when there were no railroads or steamboats, and our journey of fifteen hundred miles had been slowly and painfully made on canal boats and stages. Burying her precious babe in a little town some distance from our home destination, my brokenhearted mother at length reached the dreary log cabin which was to be her future home. Our nearest neighbor was a godly Scotch Highlander, who used to come and see us and pray with us in Gaelic, but could not speak one word of English. There was not another Christian friend within a circuit of miles. In that lonely cabin and that desolate wilderness, separated for the rest of her life from all the friends she held so dear, and from the social conditions to which she had been accustomed, was it a wonder, with her intense and passionate nature, which had not yet learned to know God in all His fulness as her all-sufficient portion, that she should often spend her nights in weeping and wailing, and perhaps in passionate upbraidings, because of her cruel lot, and that her little boy should find his first religious experience come to him in trying to grope his way to the heart of Him, who alone could help her. My next reminiscence has also a tinge of religion about it. I had lost a boy's chief treasure, an old jack-knife, with which I was playing, and I still remember an impulse came to me to kneel down and pray about it. Soon afterwards I was delighted to find it. The incident made a profound impression upon my young heart and gave me a lifelong conviction,

which has since borne fruit innumerable times, that it is our privilege to take everything to God in prayer. I do not mean to convey the idea that I was at this time truly converted. No one had ever spoken to me about my soul and I only knew God in a groping, far away sense, but I can now see that God was discounting my future and treating me in advance as if I were already His child, because He knew I would be His child later. This explains why God does so many things even in answer to prayer for persons who do not yet fully know Him. He is treating them on the principle of faith and calling "the things that are not as though they were." The truth is, the influences around my childhood were not as favourable to early conversion as they are today in many Christian homes. My father was a good Presbyterian of the old school and the belief in the Shorter Catechism and the doctrine of foreordination, and all the conventional rules of a well ordered Puritan household. He was himself a devout Christian and most respected for his intelligent mind, his consistent life, and his strong practical sense. I can still remember his rising long before daylight and with his lighted candle sitting down in the cheerless sitting room to read his Bible and tarry long at his morning devotions, and the picture filled my soul with a kind of sacred awe. On the Sabbath days we were brought up according to the strictest Puritan formula. When we did not go in the family wagon to church, which was in a town miles distant, we were all assembled in the family circle and sat for hours while father, mother, or one of the children read in turn from some good old book, that was beyond our understanding. It gives me a chill to this day to see a cover of these old books, such as Boston's Fourfold State, Baxter's Saints' Rest, Doddridge's Rise and Progress of Religion in the Soul, for it was with these that my youthful soul was disciplined. The only seasons of relief came when it happened to be our turn to read. Then we felt immense and prided the young orator so as to forget the weariness of the volume. Then in the afternoon we had all to stand in a row and answer the questions of the Shorter Catechism. There were about one hundred and fifty in all, and our rule was to take half each Sunday and finish the next Sunday, and then start over again, and so year after year as the younger children grew up and joined the circle.

One of the few whippings which I got in my childhood was because one sunny Sabbath I ventured to slip out of the house and was seen by my father scampering around the yard in the joy of my ungodly liberty. I was speedily brought back and with great solemnity told that I would get my whipping next morning before breakfast, for it was not considered quite the thing to break the Sabbath by even a whipping. I believe I got the whipping that was coming to me the next morning, but I still remember how my older brother, who had a much wider experience and wiser head than I took me aside that day and told me that if ever I was again condemned to a whipping he knew a way of getting out of it. And then he told me with great secrecy to get up the next morning before daylight, about the time my father was accustomed to rise, to light the candle and go and sit down in a corner of the sitting room with the Bible before me and show proper spirit of penitence and seriousness, and he was quite sure my father would take the hint and let me off. I am sorry to say that I was enough of a hypocrite to practice this trick, and sure enough, one morning, when a whipping was coming to me, I stole out of my bed, and sitting down with a very demure and solemn face to practice my pretended devotions, I can still see in my imagination my quiet and silent father casting side glances at me from under his spectacles, as though to make quite sure that I was in earnest, and after finishing his devotions he quietly slipped away to his work and nothing more was said about the chastisement.

Looking back on these early influences I cannot say that I regret the somewhat stern mode in which my early life was shaped. It taught me a spirit of reverence and discipline for which I often have had cause to thank God since. It threw over my youthful spirit a natural horror for evil things which often afterwards safeguarded me when thrown amid the temptations of the world. And the religious knowledge, which was crammed into my mind even without understanding it, furnished me with forms of doctrine and statements of truth which afterwards became illuminated by the Holy Spirit, and proved to be precious vessels for holding the treasures of divine knowledge. In our later family history these severe restraints were withdrawn from the younger members, as a more liberal age threw its influence over our home, but I cannot say that the change was a beneficial one. I believe that the true principle of family training is a blending of thorough discipline with much loving, true Christian liberty. My first definite religious crisis came at about the age of fourteen. Prior to this I had for a good while earnestly desired to study for the ministry. I think that this was rather a conviction of duty than a spiritual impulse. I knew that my parents had dedicated my elder brother, four years my senior, to the ministry. Indeed, they had done this before he was born, and he was always looked upon as the chosen one for this high honor. I may have occasion later to show the sorrow which this brought into his life. The desire and resolve grew up in my heart without the kindly cheerings of my parents. I still remember how my carnal heart rebelled against the ministry because of the restraints it would put upon me. Naturally I wanted to get many things which I felt a preacher ought not to have. One thing particularly I had a great fascination for, that was to shoot and hunt game, but then, I reasoned, if I were a minister it would not be the thing for me to be going hunting, and for a time my little soul waged a big battle over this. During the conflict I remember I had saved up a little money, from funds that I had earned by special work, and one day I stole off to the town and invested the whole of it in a shooting gun, and for a few days I had the time of my life. I used to steal out to the woods, concealing as best I could this forbidden idol and then smuggling it back to hide it in the garret. One day, however, my mother found it and there was a scene. Her own brother had lost his life through the accidental discharge of his gun, and I knew and should have remembered, that guns were things proscribed in our family. It was the day of judgment for me when that wicked weapon was brought down from its hiding place, my mother standing at a safe distance, wringing her hands and pouring out the vials of her wrath while I sat confounded and crushed. The next day my sentence was to march back to the town and take that gun to the place from whence it came, and with deep humiliation return it to the man from whom I had wickedly bought it, and see, not only the gun, but the good money that I had paid for it go too. That tragedy settled the question of the ministry. Soon after I quite decided to give up these side issues and prepare myself, if I could only find an open way, to be a minister of the Gospel. But as yet, the matter had not been mooted in the family. One day, however, my father in his quiet, grave way, with my mother sitting by, called my elder brother and myself into his presence, and began to explain how my elder brother had long been destined to the ministry, and the time had now come when he should begin his studies and go in special training. My father added that he had a little money, rescued from the wrecked business of many years before, which was now slowly coming in, and which would be sufficient to give an education to one of his boys, but not to both, and therefore, he quietly concluded, that it would be my duty to give place to my brother, while I would stay at home and help them on the farm, and he would go to college. I can still feel the lump that rose in my throat as I stammered out my consent to my brother's being educated at the family expense, for I could clearly see that he had been foreordained to be a minister, at least by my

father and mother, if not by the Lord; but I ventured to plead that they would consent to my getting my own education if I could. I asked no money, no help, but only my father's blessing and consent, and I still remember the quiet, trembling tones with which he at last yielded and said, "God bless you my boy, even if I cannot help you." So the struggle began and I shall never cease to thank God that it was a hard one. Someone has said, "Many people succeed because success is thrust upon them, but the most successful lives are those that began without a penny." Nothing under God was ever a greater blessing to me than the hard places which began with me nearly half a century ago, and have never yet ceased. For the first few months we took lessons in Greek, Latin and Higher Mathematics from our kind pastor who was a good scholar and anxious to help us in our purpose. I had already had a good, common school education. Then I secured a certificate by dint of hard work as a common school teacher, and at the early age of fifteen I found myself teaching a school of about forty boys and girls, one quarter of whom were grown men and women, while I looked even younger than my years. How much I would have given in those days for a few stray whiskers, or anything that would have made me look older. I often wonder how I ever was able to hold in control those rough country fellows, any one of whom could have thrashed me with his little finger, but I can now see that it was the hand of the Lord, and that He was pleased to give me a power and control that did not consist in brawn or bone. Of course, my object in teaching school was to earn money for my first session at college, and along with my duties as a teacher I was studying between times every spare moment to prepare myself for the opening examination of my college course. But the strain of all this terrific work upon a young and yet undeveloped brain and body was impossible to sustain long, and one night there came a fearful crash, in which it seemed to me the very heavens were falling. After retiring to my bed I suddenly seemed to see a strange light blazing before my eyes and then my nerves gave way and I sprang from my bed, trembling and almost fainting, and immediately fell into a congestive chill of great violence that almost took my life. To add to the horror of that night there was a man in the house where I was boarding, suffering from delirium tremens and his horrible agonies, shrieks and curses seemed to add to my own distress the very horrors of hell itself. Next morning I was forced to ask for a leave of absence, and returned to my father's house a physical wreck. The physician told me I must not look at a book for a year, that my whole system had collapsed and that I was in the greatest danger. Then began a period of mental and physical agony which no language can describe. I seemed possessed with the idea that at three o'clock on some day I was to die and every day as that hour drew near I became prostrated with a dreadful nervousness, watching in agonized suspense till it was passed, wondering that I was still alive. One day as the hour came near there fell upon me that awful sense of approaching death which could not be gainsaid. Fainting and terrified I called my father to my bed side, telling him I was dying. Worst of all I had no hope and no Christ. My whole religious training had left me without any Gospel. I had a God of great severity and a theology which provided in some mysterious way for that great change called regeneration or the new birth. O how I was waiting for that change to come to me and it had not yet come. O how my father prayed for me that day, and I fondly cried in utter despair for God to spare me just long enough to be saved. After a sense of sinking into bottomless depth constantly, rest came and the crisis was over for another day. I looked up at the clock and it was past three. It seemed to me then that God was just going to spare me for one day, and that I must strive and pray that day for salvation as a doomed man, who never would have another chance. O how I prayed and besought others to pray and almost feared to go to sleep that night lest I should lose a moment from this

intense and tremendous search for God and eternal life. But the day passed and still I was not saved. It now seems strange that there was no voice there to tell me the simple way of faith, but I suppose it was the result of the old stern theology that looked upon salvation as the work of God's sovereign work with which we have but little to do. Day after day passed. My life hanging on a thread, but I seemed encouraged with the idea that God would spare me long enough to find salvation if I only continued to seek it with all my heart. But how often since then has it been my delight to tell poor sinners that they do not need as the old lines say, To knock and weep, and watch and wait, for God is waiting and wondering we do not open the gate and enter in. Since then God has given to me these lines,

We do not need at Mercy's gate

To "knock and weep, and watch and wait,"

For Mercy's gifts are offered free,

And she has waited long for thee. At length, one day I stumbled, in the library of my minister, upon an old Scotch book, called Marshall's Gospel Mystery of Salvation, and as I turned over the leaves I came to a sentence which opened my eyes, and at the same time opened for me the gates of life eternal. In substance it was this, "The first good work you will ever perform is to believe in the Lord Jesus Christ. Until you do this all your works, prayers, tears and resolves are vain. This very moment it is your privilege and your duty, and the very first duty above all others, to kneel down and take the Lord Jesus as your Saviour, and tell Him you believe according to His word, that He then saves you here and now. Believe this in spite of your doubts and fears and you will immediately pass into eternal life, will be justified from all your sins and receive a new heart and all the gracious operations of the Holy Spirit." Light, why this was supernal light to me, and I threw myself on my knees and at once, looking up in the face of the Lord in spite of all my doubts and fears I said, "Lord Jesus, Thou has said, that him that cometh unto me I will in no wise cast out. Thou knowest how long and how earnestly I have wanted to come, but I did not know how. Now I come the best I can and I believe because Thou hast commanded me to believe that Thou dost receive me, that Thou dost save me, and from this moment I am Thy child, forgiven and saved, simply because I have taken Thee at Thy word, and I now dare to look up in the face of God and say, Abba, Father, Thou art mine." In that moment there came to my heart the assurance that always comes to the believing soul, "he that believeth hath the witness in himself." I had been seeking the witness without believing, but from the moment I dared to believe, the Spirit answered to the word and told me I was born of God. The months that followed my conversion were very full of spiritual blessing. The promises of God burst upon my soul with a new and marvelous light, and words that had been empty sounds became divine revelations to my soul, and every one seemed especially for me. There was, perhaps, in my temperament a vein of imagination and it clothed the glowing promises of Isaiah and Jeremiah with a strange and glorious radiance and I can still remember the ecstasy with which I used to read, "I have sworn that I will never be wroth with thee nor rebuke thee. For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee." When I heard through Christian's talking of their failures and fears, I wondered if a time should ever come when I should lose this supreme joy of a "soul in its earliest love," and I remember how I used to pray that rather than let me go back into the old life the Lord would take

me at once to heaven. I remember one day especially, of which I still have the record, when I was about fifteen years of age, a day which I had wholly devoted to fasting and prayer, with a view to entering into a personal covenant with God in a very solemn and formal way. [The covenant is dated January 19, 1861, see Reading 2.1. Simpson was 17 at the time.] I had been reading Doddridge's *Rise and Progress of Religion in the Soul* and had determined to follow his suggestions to young Christians to enter into such a covenant, and I wrote out at considerable length a detailed transcription, in which I gave myself wholly to God and to Him for every promised blessing, and especially for the grace and power to use my life for His service and glory. I remember a certain special blessing, which I included in my requests and specifications, and I have often wondered since how literally God has fulfilled them in me in His gracious providence through my life. Before the close of the day I signed and sealed this covenant just as literally as I would have done a human agreement and laid it away.

Two incidents of my Grammar school career are very vivid in my recollection. One was a providential escape from drowning. I had gone with one of my school mates to gather wild grapes on the banks of the river. After a while I was tempted by my companion to go in swimming, an art which I had never attempted and which the slightest reflection would have made me avoid. In a few moments the water had got beyond my depth, and with a sense of agony, which I never shall forget I found myself choking painfully under the surface. In that moment, I still recollect, how the whole of my life came before me in a vision and I can well understand the story told by drowning persons whose past histories seem photographed in an instant before their minds in the act of losing consciousness. I remember even seeing, as clearly as if I had read it from the printed page, the notice in the local paper, telling of my accidental drowning. But God mercifully saved me. My companion was not able to rescue me, but his shouts were heard by some men in a little boat a hundred yards away, and they pulled me out and lay me on the river bank when black in the face and about to sink for the last time. As I came back to consciousness afterwards, it seemed to me that a million years had passed since I was last on earth. I am sure that experience greatly deepened my spiritual earnestness. The other incident was less grave. I was usually very ambitious to win all the prizes possible, and it was my good fortune to secure a very large and handsomely bound book, a sort of cyclopedia. My chum, who had been defeated in the examination, had set his heart on getting that book from me, and finally succeeded by arousing my cupidity to get possession of an old violin belonging to him, and on which he used to practice his wiles on my too responsive heart, until, at last, I consented to exchange my splendid prize for his old fiddle. I took it home afterwards and made night hideous during the following summer, and myself a general nuisance, without ever succeeding in playing anything worth listening to. But there was a latent vein of music somewhere in my nature, which the strange sounds that I was able to extort from the catgut seemed to satisfy if they did not edify anybody else. My childhood and youth were strangely sheltered and guarded by divine providence. I recall with a sacred awe and thankfulness the many times in which my life was preserved. I have already referred to my narrow escape from death by drowning. On another occasion, while climbing up on the scaffolding of a building in the course of erection, I stepped upon a loose board and slipped and fell. Instinctively throwing out my hands I caught hold of timber and held desperately for some time, calling for assistance. When just about to let go through exhaustion, my father, who was some distance away, rushed to my aid and caught me just before I fell. The fall would have either maimed or killed me. Another time I was thrown headlong over my horse's head, as he stumbled

and falling under me, and when I came to consciousness I found him bending over me, with his nose close to my face, as though he would have spoken and encouraged me. Many times was I delivered from danger, and I believe God was keeping my life for Himself in some gracious way. Especially do I praise Him for the longsuffering kindness in which He bore the backslidings of my youth, and the spirit of selfish ambition which to so great an extent controlled my life. At length the time came for me to leave home and commence my college course in Knox College and the University of Toronto. A special course had been arranged for students for the ministry, by which they took certain classes in Knox College and certain lectures in the University. It would be of little interest to recite the ordinary experiences of a college student, and it is only necessary to sketch a few of the special pictures that come back to memory from these early years. My deep religious impressions still continued and they kept me from the temptations of city life. There was a sort of horror associated with the saloon, or a house of infamy, which put an effectual barrier across my sensitive heart, and such things never appealed to me. But I was thrown with a roommate in the first year of my college course, whose influence over my heart was most disastrous. He was a much older man and although a theological student and a very bright and attractive fellow was a man of convivial tastes and habits. It was his favourite custom once or twice a week to have what he called an oyster supper in our room, and to invite one or two of his friends, who happened to be medical students, and whose habits were worse than his. On these occasions both beer and whiskey would be brought in, and the orgie would go on until very late at night with laugh and song and story, and many a jest that was neither pure nor reverent. I had not firmness nor experience sufficient to suppress these entertainments, and I was compelled to be a witness and in some measure a partaker, although, the coarse amusement was always distasteful to all my spiritual life. My roommate was cynical and utterly unspiritual. At the same time he had a fine literary taste and was fond of poetry, which he was always reading or repeating. There was a certain attraction about him, and altogether his influence over me was bad. I did not cease to pray, or to walk in some measure with God, but the sweetness and preciousness of my early piety was already withered. I am sorry to say that I did not recover my lost blessing until I had been the minister of the Gospel for more than ten years. I do not mean to imply that I went into open sin or turned away from God, but my religious life was chiefly that of duty, with little joy or fellowship, and my motives were intensely ambitious and worldly. In a word my heart was unsanctified and I had not yet learned the secret of the indwelling Christ and the baptism of the Holy Ghost. At the same time there must have been a strong current of faith, and a real habit of prayer in my college life, for God did many things for me, which were directly supernatural and to me at the time very wonderful. My careful savings had only been sufficient to take me through the first year of college, and for the following years my way was unprovided. But there was a system of scholarships or bursaries consisting of considerable amounts of money, which were given to the successful student in a competitive examination. I set my heart on winning some of these scholarships, not merely for the honor, but for the pecuniary value, which would be almost sufficient to meet what was lacking in my living expenses.

One of them required the writing of an essay on the subject of baptism, and after much hard study, and I am glad to say very much prayer, I wrote an essay proving to my own satisfaction that children ought to be baptized, and that baptism should be by sprinkling and not by immersion. Through God's great goodness I won the prize, but in later years I had to take back all the arguments and doctrinal opinions, which I so stoutly maintained in my youthful wisdom. My next

venture was for a much larger prize, amounting to \$120 and for which an essay was to be written on the difficult historical and philosophical subject, "The Preparation of the World for the First Coming of Christ and the Setting up of His Kingdom." While I studied hard and long for the materials of this paper, I deferred the final composition until the very last moment. I am afraid that my mind has always had a habit of working in this way, namely, of leaving its supreme efforts until the cumulative force of constant thought and recollection has crystallized the subject into its most intense form. And so I found myself within two days of the final moment for giving in the papers and the entire article yet to be written out in its final form from the crude first copy, which had been prepared. The task proved to be a longer and harder one than I dreamed, and when the last day had ended and the paper had to be given in by the following morning at nine o'clock, there was still seven or eight hours work to be done. Of course, the night that followed was a sleepless one. Toiling at my desk and literally tearing along like a race horse for the goal, I wrote and wrote and wrote, until my hand grew almost paralyzed, and I had to get another to write for me while I dictated. But soon my brain began to fail me and I found myself literally falling asleep in my chair. Then I did something for the first and last time in my life, which I can understand professional men doing until they fall under the power of the most dangerous opiates. I sent out to a drug store for something that would keep me awake for six or seven hours at any cost, and as I sipped it through the night my brain was held to its tremendous task; and as the light broke on the winter morning that followed the last sentences were finished and the paper folded and sealed and sent by a special messenger to my professor, while I threw myself on my bed and slept as if I would never wake. Some weeks passed during which I prayed much for my strenuously prepared paper. I found there were about a dozen competitors, many of them students in advanced years of the course. Naturally there seemed little hope of my success, but something told me that God was going to see me through. At length the morning came when it was announced that the name of the successful candidate should be declared. But I could not stay in the class room, I was too much excited to stand the strain, and I slipped away into the college yard to a lonely place where I threw myself on my knees and had the matter out with God, and before I rose from my knees, I dared to believe somehow that God had heard my prayer and given me my prize, which was so essential to the continuance of my study. Then I spilled back into the class room and sat down in my place. I instantly noticed that every eye was turned on me with a strange expression which I could not understand. Nothing was said about the prize during the lecture hour. It had all been said just before I came in. But at the close my professor called me to his room and congratulated me on my success, and I learned for the first time that, while I was out praying in the yard, he had told the class that the prize had come to me. This explained their strange glances at me as I went in. I mention this instance especially to show how God all through my life has taught me, at least has been trying to make me understand, that before any great blessing could come to me I must first believe for it in blind and naked faith. I am quite sure that the blessing of believing for that prize was more to me than its great pecuniary value, which enabled me to continue my study for the next two years.

During the summer vacation, after my second year, as I was a theological student, I was sent out to preach in mission churches and stations. In this way I also earned a little money, besides gaining a much more valuable experience in practical work. But I remember well the look of surprise with which the grave men of the congregations, where I preached, would gaze at me as I entered the pulpit. I was extremely young and looked so much younger than I really was, that I do

not wonder now that they looked aghast at the child that was presuming to preach to them from the high pulpit, where he stood in fear and trembling.

The greatest trials of all these days was my preaching for the first time in the church in which I had been brought up, and in the presence of my father and my mother. In some way the Lord helped me to get through, but I never once dared to meet their eyes. In those days preaching was an awful business, for we knew nothing of trusting the Lord for utterance. The manuscript was written in full and the preacher committed it to memory and recited it verbatim. On this occasion I walked the woods for days beforehand, repeating to the trees and squirrels the periods and paragraphs which I had so carefully composed. The misfortune sometimes was that the forgetting of a word would blot out from the frightened brain of the poor preacher all the matter that followed. One of the most pathetic stories of Professor Wilson Tales, is that of the student minister, a poor wight, who like me had presumed to preach before his minister and parents, and then I am happy to say, unlike me, had stuck in the middle of his discourse and after trying vainly to recall his sentences and murmuring over and over again, "My brethren, my brethren," finally stuck his fingers in his hair and tearing, like one half mad, fled from the pulpit in the church and was never seen in those parts again. My social and religious surroundings were not of the helpful kind. The church and college life with which I was associated, was not deeply spiritual, but cold and conventional. There was no teaching about the deeper work of the Holy Spirit and the life of consecration, and I rose no higher than the level about me. When I entered later upon my regular ministry, I knew but little of the Holy Ghost and the life of faith and holiness, and while conscientious and orthodox in my pastoral work and preaching, and really earnest in my spirit, yet I fear, I was seeking to build up a successful church, very much in the same spirit as my people were trying to build up a successful business.

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Personal Testimony

Personal Testimony - Sanctification*

A.B. Simpson The following testimony was given in substance by Rev A.B. Simpson on Sunday night September 12th [1915], in connection with the fiftieth anniversary of his ordination. An occasion so unique as this may justify a personal testimony, and the opening up of the holiest and most sacred confidences of one's Christian life. Fifty years ago the one who addresses you this evening was ordained in this sacred place. He was a young, ambitious minister of twenty-one, and had not yet learned the humbling lessons which God in His faithful love is pleased to teach us as fast as we are willing to learn. God was pleased to give him a loyal and united congregation and what would ordinarily be called a successful ministry. He was sincere and earnest up to the light he had received and had not learned any other gospel than the old story of the cross. God had graciously given to him a very true conversion, and, notwithstanding the temptations of college life and the ambitions of his intense nature, he was according to the ordinary standards an earnest, sincere, and successful minister, and the measure of blessing that God was pleased to bestow upon him in this dear old church was far in excess of anything he had a right to expect. But even after nine years of his active ministry in Hamilton he had not yet learned the deeper lessons of spiritual life and power which God was pleased to open to him after taking him from this place. There is a remarkable passage in Isaiah telling us that when the Spirit is poured out from on high, the wilderness shall become a fruitful field, and the fruitful field shall be counted for a forest. When that experience came to him, the field of his former ministry, which had seemed so fruitful, suddenly appeared barren and withered, and he felt as if his true ministry had scarcely yet begun. It may not be out of good taste to testify to the things which God has been pleased to show to him in the more than forty years that have passed since his last official relations with this Church. In the first place, He took care to show him very thoroughly, very patiently, very inexorably his own nothingness. In a crisis hour of his spiritual experience, while asking counsel from an old, experienced friend, he was shocked to receive this answer, "All you need in order to bring you into the blessing you are seeking, and to make your life a power for God, is to be annihilated." The fact is, the shock of that message almost annihilated him for the time, and before God's faithful discipline was through, he had learned in some adequate measure, as he has been learning ever since, the great truth which our text expresses, "I am not sufficient to think anything of myself."

Second, the next great lesson the patient Master was pleased to begin to teach him was the all-sufficiency of Christ. Never shall he forget the morning that he spent in his church study reading an old musty book he had discovered in his library on the subject "The Higher Christian Life." He had struggled long and vainly with his own intense nature, his strong self-will, his peculiar temptations, and his spiritual life had been a constant humiliation. He had talked to his people about the deeper things of the Spirit, but there was a hollow ring, and his heart was breaking to know the Lord Jesus as a living bright reality. As he pored over this little volume, he saw new light. The Lord Jesus revealed Himself as a living all-sufficient presence, and he learned for the first time that Christ had not saved us from future peril and left us to fight the battle of life as best we

could, but He who had justified us was waiting to sanctify us, to enter into our spirit and substitute His strength, His holiness, His joy, His love, His faith, His power, for all our worthlessness, helplessness, and nothingness, and make it an actual and living fact, "I live, yet not I but Christ liveth in me." This was indeed a new revelation. Throwing himself at the feet of that glorious Master he claimed the mighty promise, "I will dwell in you and you in me." Across the threshold of his spirit there passed a Being as real as the Christ who came to John on Patmos, and from that moment a new secret has been the charm, and glory, and strength of his life and testimony. And he shall never forget how he longed to come back to the land of his birth and the friends of former years, and tell them that magic, marvelous secret, hid from ages and generations, but now made manifest in the saints, which is Christ in you, the Hope of glory. Henceforth it was not his struggles, his character, his ethical culture, his moral goodness, but his constant dependence upon the living One who has said, "Because I live, ye shall live also." And whatever has been accomplished these forty years in personal victory or public service, he counts it a great privilege to stand here today and say, "Not I but Christ." "I have learned the secret, I can do all things through Christ which strengtheneth me." This is not only the secret of spirit victory, but of mental efficiency and physical strength. It is such an identification with the incarnate Christ that His intellectual force passes into our limited capacity, and we can say, "We have the mind of Christ"; and His physical vitality quickens our failing strength, lifts us above disease and infirmity, and enables us to say, "The life of Jesus is made manifest in our mortal flesh."

Yes, "we are not sufficient even to think anything as of ourselves, but our sufficiency is of God." And although we are daily delivered unto death for Jesus' sake, yet the life also of Jesus is made manifest in our mortal flesh."

Furthermore, this divine sufficiency extends to all our service for Christ and makes us efficient in the Master's work. It is a great thing to learn that we do not have to go on our resources or fight on our charges. Our good works are prepared for us that we should walk in them, and "God is able to make all grace abound toward us, so that we, always having all-sufficiency in all things, may abound unto every good work." Christian usefulness is not the exploiting of Christian talent, but witnessing in the power of the Holy Ghost and doing the works of Jesus because He works in us. The Holy Spirit is our power for service. He quickens the mind in the apprehension of the truth. He stirs the heart with love for souls. He inspires the preacher with faith, authority, and divine efficiency. He convicts the world of sin, righteousness and judgment, and not only works in the preacher but in the hearer, giving efficacy for the word of His grace and using often the humblest instruments to accomplish the greatest good. The following lines sum up the testimony of the speaker and many others who have learned the secret of a living and indwelling Christ.

Once it was my working,

His it hence shall be

Perhaps the most wonderful experience of this deeper revelation of Christ is in the realm of answered prayer. This great secret opens heaven and puts in our hand a checkbook which only needs the endorsement of faith to give us fellowship with all the wealth of God's providence and grace. How wonderful the answers to prayer which gild the memories of difficulty with celestial and eternal light.

Third, the third great light which God has permitted to fall upon these forty years is the glorious light of prophetic truth and millennial hope. Once the vision stretched away into a human horizon, the golden age to which one was looking forward was to be brought about by evolution, human progress, modern civilization, the spread of Christianity, man's best endeavors. But a generation ago there came a new revelation and a new hope, not of a slow and uncertain evolution of human progress, but a glorious revelation of prophetic fulfillment, a kingdom coming not from the earth but from the skies, the New Jerusalem coming down from God out of heaven, the promise of the Coming One, who some glad day will supersede the poor counterfeit kings of earth and will fulfill His glorious promise, "This same Jesus shall so come again." It is glorious indeed to be working for a cause that cannot fail, not struggling to convert the world, but gathering out of it a little flock to meet the King and welcome Him back to end the tragedy of human failure, And make this blighted world of ours

His own fair world again

Oh, how it dries our parting tears when our loved ones cross the threshold, etc. Oh, how real it makes our redemption, not some far-off mysterious heaven, but this old green earth restored, and these mortal frames clothed in immortality and glory. And finally, has come the vision of the world and its evangelization, the sacred trust which widens our horizon, makes every man our neighbor, and gives us a bishopric as wide as the human race. That is the glorious renaissance of modern church history, the new missionary movement, the splendid watchword, the evangelization of the world in the present generation.

Let us thank God together, dear friends, for the wonderful new revelation which God has given us in the opening years of the twentieth century. He is short-sighted indeed who allows himself to miss this holy calling and fails to have a part in these stupendous days upon which the end of the age has come and which look out already into the eternal morning.
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Practical Influence of the Blessed Hope

The Practical Influence of the Blessed Hope*

A.B. Simpson "And every man that hath this hope in him purifieth himself, even as He is pure"

(1 John 3:3).

What is the practical value of the blessed Hope? Is it a speculation in theology, or is it a living and blessed hope and inspiration, linked in the Scriptures with almost every aspect of the Christian life?

An Incentive to the Unsaved The apostles used it as an appeal to the careless and indifferent to urge them to decision for Christ. "Repent, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord, and He shall send the Lord Jesus which before was preached unto you, whom the heavens must receive until the times of restitution of all things." And again Paul speaks of the Thessalonians as having "turned from idols to serve the living and true God, and to wait for His Son from heaven, even Jesus, which saved us from the wrath to come."

It must therefore have been presented to them as a practical incentive and message of warning. It is a message of awakening and conviction which we should use more freely and effectually than we do. It was the message of God's coming judgment which led to Nineveh's repentance, and the proclamation of Christ's coming to the heathen has brought many to bow at the feet of Jesus.

A Motive to Personal Holiness So the apostle teaches in his letter to Titus, "The grace of God which 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 our great God and Saviour Jesus Christ, who gave Himself for us that He might redeem us from all iniquity and purify unto Himself a peculiar people, zealous of good works." So again in writing to the Thessalonians he presents the coming of the Lord as the great goal of holy aspiration. "The very God of peace sanctify you through and through, and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." The beloved John likewise links this hope with the practice of holiness. "When He shall appear we shall be like Him, for we shall see Him as He is; and every man that hath this hope in him purifieth himself even as He is pure." Because we are going to be like Him then we wear His image now. We anticipate our coming glory, and like the Lord Himself, who began to wear the garments of His Incarnation long before He came to earth, so we try on even here the robes of our approaching coronation. The glory of the Holiest: shone through the curtains, and so the glory of our future state should cover us even here. This is our peculiar preparation for his coming, and such a preparation on the part of His Church is the most marked sign of His Advent. When you see the bride arrayed in her wedding robes, you know the Bridegroom must be near. And could we see the Church of Christ robed in the beauty of holiness and putting on her wedding garments, we would know that day was near, and that the angel

voices were about to proclaim, "The marriage of the Lamb has come and His wife hath made herself ready."

An Incentive to Heavenly Mindedness

Mrs. Stowe has pictured in her wonderful little tract, "He is coming to-morrow," the consternation of a millionaire, and the consolation of a poor suffering child of God at the announcement that had just been made to the waiting ones, "He is coming to-morrow." This was what Paul meant when he said to the Philippians (Php_4:20), "Our conversation (our citizenship) is in heaven, from whence also we look for the Saviour, the Lord Jesus Christ, who shall change the body of our humiliation that it may be fashioned like unto the body of His glory."

There is nothing except the love of Jesus that can so separate us from the world as the hope of Christ's coming. Dr. Chalmers describes the inhabitants of a pestilential marsh, who had again and again been urged to emigrate, but they could not be induced to leave a certain for an uncertain good. At last one day they saw approaching and slowly passing by a beautiful isle clothed with a verdure and loveliness they had never seen before, and breathing the balmy air of its glad and eternal spring over all their unhealthy plains. Then they began to eagerly enquire if they might enter its blessed harbor. They sent out their boats across the sea, they entreated permission to land upon its shores, and they gladly let go their old cabins and treasures, and hastened to the happy shores of this bright and holy Paradise. So is the vision of His coming. It falls like a withering spell on earthly ambition and avarice, and makes us cry: My hopes are passing upward, onward,

And with my hopes my heart is gone;

My eyes are turning skyward, sunward,

Where glory brightens round yon throne."

It Keeps Us Close To Him

"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." When Elisha knew that Elijah's translation was near, he kept very close to his side. To every suggestion that he should leave his side, he answered, "As the Lord thy God liveth, and as thy soul liveth, I will not leave thee." So, if we are waiting and watching for His coming, we will not let a moment separate us from Him. It was but one evening that Thomas was absent, but that very evening Jesus came.

An Incentive to Brotherly Love

"The Lord make you to increase and abound in love one toward another, and toward all men, even as we do toward you, to the end He may establish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all His saints."

How embarrassing it would be for you and your brother to meet tomorrow at His right hand, and, looking in His face, to say, "Lord, I do not speak to him." There is a day coming when we shall all clasp hands and look into each other's eyes, and say, "Well, we did not understand each other, but it is all right at last." Why not assume that we may be mistaken, and love even His erring children for His sake?

A Call to Vigilance "Watch ye therefore, for ye know neither the day nor the hour when the Son of man cometh."

"Let your loins be girded about and your lights burning, and ye yourselves like unto men who watch for their Lord when He will return from the wedding, that when He cometh and knocketh, they may open to Him immediately. Blessed are those servants whom the Lord when He cometh shall find watching. Of a truth I say unto you that He shall gird Himself, and make them sit down to meat, and will come forth and serve them. And if He shall come in the second watch or come in the third watch, and find them so, blessed are those servants.

"And this know, that if the good man of the house had known what hour the thief would come, he would have watched, and would not have suffered his house to be broken through. Be ye therefore ready also, for the Son of man cometh at an hour when ye think not."

Here are two ways of receiving the Master. One is to "open to Him immediately." The other is to "leave his house to be broken through." Which will we have? Purposely the time is unknown, that we may be ever ready, but we know enough to know that it is near. The late Dr. A. J. Gordon once sent word to his family in the country that he was coming to them some day the following week. Every evening his little children, washed, and dressed, went down to the one suburban train that came to the village to meet him. He did not come till Saturday, but his wife told him that the hope of his coming had kept them in garments clean the whole week. So may this blessed hope purify us "even as He is pure."

Patience in View Of His Coming

"Be patient, therefore, brethren, unto the coming of the Lord. Behold the husbandman waiteth for the precious fruits of the earth till he receive the early and the latter rain. Be ye also patient, stablish your hearts, for the coming of the Lord draweth nigh."

"Let your moderation be known unto all men. The Lord is at hand. Be careful for nothing." He whose hopes are above the world is not greatly tried by its passing clouds. Oh, how easy it will make our little worries, frets and conflicts to truly realize A few more struggles here,

A few more partings o'er,

A few more toils, a few more tears,

And we shalt weep no more. An Encouragement to Steadfastness

"Be ye therefore steadfast, immovable, always abounding in the work of the Lord, for as much, as ye know that your labor is not in vain in the Lord." "Cast not away therefore your confidence, which hath great recompense of reward, for yet a little while and He that shall come will come and will not tarry." Hold on, the end is near, the reward is great. Too much has been already suffered to lose the victory now. "Hold fast that thou hast, that no man take thy crown." Standing on yonder battlements He holds the crown in view. You can almost hear the plaudits and the shouts. Shall you falter now?

An Inspiration in Our Work

"Behold I come quickly, and My reward is with Me, even to give every man according as his work shall be." And so to the humble reaper, to the faithful pastor, to the soul winning evangelist the New Testament holds out evermore this great Hope as his inspiration and recompense. How ashamed some of us would feel if we received a crown! We would almost walk through the palaces of glory as if we had stolen it! Not so Paul. He will know the name of every jewel in his diadem. There is Lydia. There is Timothy. There is the jailer. There is Sosthenes, who attacked him at Corinth and was saved in glorious revenge. There is the soldier that was chained to his side. Are you forging your crown and gathering its jewels, or shall you be "ashamed before Him at His coming"?

A Consolation in Sorrow

"I would not have you ignorant concerning them that are asleep, that ye sorrow not, even as others that have no hope. For the Lord Himself shall descend from heaven with a shout, and with the voice of the archangel and the trump of God, and the dead in Christ shall rise first. Then we which are alive and remain unto the coming of the Lord shall be caught up together with them in clouds to meet the Lord in the air: and so shall we be forever with the Lord. Wherefore comfort one another with these words." This doctrine is the balm of sorrow and the consolation of bereavement. It gives us back our lost in immortal beauty and everlasting love, and it wipes every tear away. "Therefore, be ye steadfast, unmovable, always abounding in the work of the Lord, for as much as ye know that your labor is not in vain in the Lord."

There shall be no more crying,

There shall be no more pain,

There shall be no more dying,

There shall be no more stain.

Hearts that by death were riven

Meet in eternal love;

Lives on the altar given

Rise to their crowns above.

Jesus is coming surely,

Jesus is coming soon;

Oh, let us walk so purely,

Oh, let us keep our crown! <http://online.cbcccts.ca/alliancestudies/> E-sword module built by Manoau2002

Standing in Providence

A Story of Providence*

A.B. Simpson A Paper read at the Quarter Centennial of the Gospel Tabernacle Church, New York, Feb. 11, 1907. The history of the Gospel Tabernacle Church for the past quarter of a century divides itself into seven sections.

I. The Causes That Led Up To This Work

These involve a brief reference to the personal history of the senior pastor. Thirty-one years ago he received a profound spiritual blessing in the midst of an ambitious and half consecrated ministry. The baptism of the Holy Spirit that followed, awakened in this heart an intense longing for the salvation of souls and simpler methods of reaching the masses with the Gospel. After attempting for several years to accomplish this purpose in a fashionable Presbyterian church in a western city, during which something was accomplished, but much was hindered by the social exclusiveness and the conventional religious methods about him, he accepted a call to the city of New York in 1880, with the explicit understanding on the part of his new church officers that they should unite with him in a popular religious movement to reach the unchurched masses. After an experience of two years in this city church pastorate, marked by unbroken harmony between himself and his church, and much spiritual blessing every way, he became convinced of the impossibility of reaching the masses by the old conventional church methods, and determined, after much prayerful consideration, to retire from his pastorate and begin an evangelistic campaign along undenominational lines and by simple methods of church work and life, on the principle of a free church without pew rents, where all classes and denominations would be equally welcome.

Two incidents occurred which hastened his decision at that time. One was his own experience of divine healing, after years of physical weakness and suffering. Another was his being led to accept for himself the doctrine of baptism by immersion, which, while not demanding his ecclesiastical separation from his brethren, by joining a close communion Baptist church, yet made it embarrassing for him to continue to act as a Presbyterian pastor. In consequence of this decision he quietly announced to his congregation his purpose, and at the same time requested them not to follow him or leave upon him the odium of having broken up the church to which he had ministered. The parting was most friendly and the Church has continued to prosper along the old lines until this day. The following Monday morning he announced his resignation to the New York Presbytery and was released by a kindly resolution, on motion of Dr. Howard Crosby, seconded by Dr. John Hall, who both expressed much affection, and the hope of his early return to the church of his fathers. It is pleasant to look back to a crisis of so much importance, passed without any strain whatever. As he left the Presbytery that morning a beloved brother expressed to him his sympathy and best wishes, but added, "you will never succeed without keeping work under the auspices of the Presbyterian church." He felt, however, much freer and much stronger in simple dependence upon God alone. It was a cutting of every earthly cable of dependence, and one of the oldest friends of his life, a distinguished minister, who twenty years later came back to his

fellowship and help, wrote to him in those early days, that had made the mistake of his life. That morning the elders of his church called at his home to express to his wife their profound sympathy, and they remarked, as they consoled with her, that "they felt as though they were attending his funeral," and it is possible she may also have felt that he might as well be dead.

II. The Transition Days The new work was immediately started by a Sabbath afternoon meeting in a cheap hall in the vicinity, at which he announced through the press an address on the spiritual needs of the city and the masses, and invited all in sympathy with an aggressive spiritual movement to come. There was an encouraging attendance, and the first step was taken by calling a meeting for conference and prayer during the week on the part of all who were willing to help. It might be added, that the secular press gave a wide advertisement to the new movement and the reporters wanted to know how he expected the work to be supported. His answer was, "that just as in business, anything that was worth succeeding always found people enough to sustain it, so in the work of God if anything was worth doing God would see that it was supported." In this spirit he announced at the meeting, above referred to, that trusting in God alone to supply the means and the workers, he would not personally ask any man to join the movement, or to give a dollar to it. During these years God has graciously supplied both the workers and the means and honored the simple trust with which it was begun. On the appointed day the meeting for Conference and Prayer was held in that cold and cheerless dance hall, and as we huddled around a little stove, there were just seven of us and as we opened God's word for His message it was this, "This is the work of the Lord unto Zerubabel, Not my might, nor my power, but by My Spirit, saith the Lord of hosts. For who hath despised the day of small things." So the work started and only two of those seven are here today, but they are here to bear witness that the word of the Lord has not failed. The next Sabbath evening, evangelistic services were begun in the old hall, and the first convert was saved and is still a member of this church. The week evening services were held in the pastor's house, and were attended by the workers and converts, their chief purpose being the teaching and training of the little flock. At first there had been no thought of forming a church, but simply the carrying on of an evangelistic work, leaving the converts free to join various churches. But a conversation with Dr. Judson at this time first suggested the idea of an independent church. He asked the pastor what he intended to do with his converts, and being told, "I expect to send them to you and other ministers to look after them," the good Dr. replied, "I have enough children of my own to nurse and don't want any of yours. The mother is always the best nurse of her own children." The matter was taken to God in prayer and soon the little flock was clamoring for a church home. Some wanted to be baptised, all wanted the Lord's Supper and none wanted to be sent away, so it came to pass that a little church of less than twenty members was organized, with not enough men to go round and fill the various offices, so that some of our first trustees had to be "elect ladies."

III. The Work at Eighth Avenue and Twenty-Third St. The evangelistic meetings had been removed in the meanwhile to a larger place, and under circumstances for which this brief summary allows no time to give details, the first large popular service was held in the Academy of Music. At the opening meeting we received valuable assistance from Dr. George F. Pentecost and Mr. Stebbins. Later the meetings were removed to Steinway Hall, and still later to Abbey's Park Theatre, where large crowds continually came, and the saving power of the Gospel and the Holy Spirit were continually manifested. It should be added that Rev E.W. Oakes had at the very

beginning volunteered his services and for a considerable time rendered efficient help in the evangelistic and other services. The rental of these large buildings was expensive, and for the first few months the pastor stood alone in trusting God for the supply of these needs. But after the organization of the little church, the members asked the privilege of taking hold with liberal hands and self-sacrificing love, and a system of weekly offerings was begun, which up to the present has supplied the financial resources of the work. So bold was the faith of the little company that within two months after the organization of the church, they dared to undertake the lease of the Grand Opera Hall, Eighth Avenue and Twenty-third Street, at a rental of \$2,000 a year, and they nobly met it from the beginning. For a considerable time this commodious hall became the headquarters of our work, and a regular Sunday morning and evening service, with meetings every night in the week, except Saturday, was started. The hall was filled from the beginning on Sunday evenings, and the work of salvation went steadily on. This hall was pastor's office, auditorium, printing house, Sunday School room, and almost everything that the needs of the work required. The Friday meeting, for special testimony and teaching in connection with divine healing was also organized here, and has never ceased for the past twenty-four years to be a centre of deep and even world-wide blessing. During the ensuing summer a splendid evangelistic work was carried on in a large Gospel tent on Twenty-third Street, on the site now occupied by the Chelsea apartment house. During this year more than three hundred souls were led to Christ in the tent and most of them united with the church. These were days of great blessing. Services were held every night in the week and our young people had no trouble about settling the question of amusement, for they wanted no better recreation than a Gospel meeting. They were accustomed to go out on Saturdays in little bands and scatter invitations to the services so that the following Sunday the meetings were crowded with multitudes of souls, who were unconnected with any church. One cannot look back on those days of blessing without tears of grateful memory and loving appreciation of the noble workers who gave themselves wholly to this work. It is a great joy that this fruitful field has not been allowed to pass into neglect, but is still occupied so faithfully and successfully by the Eighth Avenue Gospel Mission, under the direction of our dear sister, Miss Wray.

IV. Our First Tabernacle The time had now come when we began to feel the need of a permanent home, and to watch and pray for the Lord's leading regarding a tabernacle building. Our first idea was an extremely cheap edifice of corrugated iron, costing from \$1,000 to \$2,000, and holding a large audience on one floor. For this purpose four lots were secured on Thirty-second Street, on the site now occupied by the new Pennsylvania Railroad station, with connecting lot, entering from Eighth Avenue. A payment was made on this property, but the property was afterwards lost, chiefly through the dishonesty of a wicked attorney, who had been entrusted with a considerable sum of money for the purpose of making a payment on the property and absconded. Soon after our attention was directed to a better location on Twenty-third Street, near Sixth Avenue, an old Armory building, but at that time unoccupied. This, we found could be leased for a moderate sum, and while rude and plain, would accommodate a large crowd and was in the very best location in the heart of the city. After much prayer, we felt led to enter into an arrangement with the proprietor, but before the lease was signed he sent us word that a theatrical company had appeared at the last moment and offered him a lease for the property, the amount we had agreed to give, and a promise to expend nearly a hundred thousand dollars in improving the property, for the purpose of the exhibiting a religious drama, known as Passion Play, a representation of the crucifixion of

Christ. His partners insisted upon his accepting this larger offer, and as the papers were not signed, we were helpless. The morning after this a good woman, a member of the church, called upon the pastor and asked "if he had heard the good news." He was at a loss to understand how this could be good news, but she proceeded to explain to him that the Lord had sent these people to fix up this old ruined building for us, as we were poor and without means, and that just as soon as it was all ready, she added, "see if He does not give it to us." This was a little staggering at first, but this is exactly what came to pass. After waiting a few months, while this company expended \$75,000 in making a little gem of the old Armory, and all in ecclesiastical style for a religious play, with seven golden candle sticks for lamps and decorations to match, the city authorities refused to allow them to perform this sacrilegious play, and as the building was unsuited for a worldly performance they could not use it for ordinary theatrical purposes. The result was the company broke down, the president committed suicide, his partner was burned out the same week, and the owner let us have the building at the same rental that he had offered it several months before, with all the improvements thrown in. It is needless to say that we entered this little sanctuary on Twenty-third Street with awed and thankful hearts and that we felt that nothing was too hard to claim from our Almighty Master. For three years He permitted us to work and worship in that place, the old Twenty-third Street Tabernacle. It was there that the Christian Alliance was organized and our first conventions held, and all the things which have since been vouchsafed to us in our home and foreign work inaugurated. This became a great evangelistic centre. The doors were always open every night in the week, and the one business of the church was to seek and save the lost.

V. The Beginning of Our Institutional Work

Before this time the work of divine healing had taken quiet, but powerful hold of the hearts of many of our people, and the pastor was led in the very first year of the work to announce the opening of a home on Thirty-fourth Street, near where the Manhattan Opera House now stands. A few days after this purpose was formed, a gentleman contributed \$2,000, quite unsolicited, and this enabled us to begin the work of Berachah. Many delightful parlor meetings were held in that home and many Christian men and women from other churches were attracted to the work by this deeper spiritual teaching and intense life and power. A year later a generous friend, who is still with us, contributed a larger sum toward the purchase of a permanent home on Twenty-third Street, for the Berachah work, where again God was pleased to manifest His presence for many years in healing and blessing. A little later one of the workers in Berachah invested a few thousand dollars in building lots up town for the Lord. Within a year the value of these lots had multiplied so rapidly that they were sold at a large profit, which, with the amount already contributed, enabled us to purchase our next Berachah Home, Sixty-first Street and Park Avenue. Still later, when the present Tabernacle was building, this property was disposed of and the larger building, 250 West Forty-fourth Street, was erected for the work of Berachah.

Shortly after the work was begun a number of the young men converted in the meetings offered themselves for missionary work, and requested some regular means of Bible teaching and training for their work. The result of this was the beginning of the Missionary Training School, which has since grown so rapidly and of which another paper has given us the fuller and deeply interested details. The spirit of rescue work was always predominant among our people. One result of this was the forming of various missions. One of the earliest was Twenty-seventh Street Midnight Mission, and later Berachah, West Twenty-second Street, both under the direction of Mrs. Henry

Naylor, now Mrs. Henck. From the very beginning the work of publication had a prominent place. Our first periodical was "The Word, Work and World," a monthly, followed later by the "Christian Alliance," which afterwards became "The Christian and Missionary Alliance," and has been published as a weekly journal, with a large circulation, for about eighteen years. Various publications were added from time to time, and the printing press has been as widely used in the Alliance work as any other agency. The consecration of many young lives to the missionary field led very soon to a call for some foreign missionary agency. As long ago as 1884 several independent missionaries went out from the Tabernacle to the Soudan, but the unsatisfactory results of that movement showed the necessity of a thoroughly organized society, and in 1887, just twenty years ago, the first definite steps were taken for the organization of our present missionary work, first under the name of International Missionary Alliance, and now the Christian and Missionary Alliance. The results of this movement and its world-wide extent have been fully described in one of the special papers of this series. From an early date many Christian friends were attracted from all parts of the country to visit the work in the Tabernacle, and became deeply interested and much blessed, and they expressed an earnest desire that the same truths might be proclaimed and the same blessing communicated to other parts of the land. The result was many invitations to hold conventions and conferences in various cities and summer resorts. One of the earliest of these was the Old Orchard Convention. Others followed in many places. The pastor became increasingly embarrassed by the strong personal aspect, which these meetings necessarily had, and feeling that if the work was to be recognized as his work in any special or exclusive sense, it could never have God's fullest blessing, or the most lasting influence, he earnestly advised the forming of some society which would take away this personal character from the meetings and conventions, and make all the workers equal partners in this new spiritual movement. It was this that led to the founding of the Christian Alliance in the year 1887 at Old Orchard, Maine, for the purpose of uniting Christians of various denominations in a common testimony for the fullness of Jesus as our Saviour, Sanctifier, Healer and Coming King. This society was afterwards united with the missionary branch of the work and now they together form the Christian and Missionary Alliance, which God has been pleased to use for a much wider work than any single church could ever have accomplished, but which the Gospel Tabernacle Church should never cease to regard as one of her many spiritual children.

VI. The Second Tabernacle

After three years of blessed work in the old Twenty-third Street Tabernacle, an opportunity offered to purchase a large and valuable church property, known as the Hepworth Tabernacle on Madison Avenue and Forty-fifth Street, at an extremely low price, and on very easy terms. A cash payment of only a few thousand dollars was required and the interest on the mortgage was no greater than we were paying out for rent, and the building was large, commodious and central. Besides, it brought us into a new neighborhood, and added to us a new constituency. Here we continued to work four years longer, but we gradually found that the neighborhood was entirely too fashionable for the simple Gospel work to which God had called us, and it was somewhat difficult to draw the masses to our meetings. To offset this we spent our summers in Gospel tent work occupying for two seasons the vacant lot still used for tent work on Fifty-sixth Street and Broadway. The conviction gradually fastened itself upon us that God would have us settle permanently on a more popular thoroughfare and within reach of the masses, especially on the West side, where our work

had begun. In 1888 the Madison Avenue Tabernacle was sold at a considerable advance on the price paid for it, and the present site was purchased along with the adjoining site on Forty-fourth Street for Berachah Home. A joint arrangement was made for adding the rear portion of the Berachah lot to the Tabernacle property, while Berachah built and used the upper floors and the Tabernacle the ground floor of this rear lot. This gave to us sufficient capacity for our present commodious building, and steps were immediately taken for the erection of the present Tabernacle. The congregation meanwhile worshipped in Wendell Hall, Forty-fifth Street, near Ninth Avenue.

VII. Our Present and Third Tabernacle

We had now compassed the city, having really moved entirely round in a circle from Caledonian Hall to the Academy of Music, thence to Twenty-third Street Tabernacle, thence to Forty-fifth Street and Madison Avenue, and finally back to Eighth Avenue. It was with great rejoicing that the corner stone was laid in the fall of 1889 and the work committed to the ownership and blessing of our God. The entire building was a triumph of architectural skill, in bringing the largest possible accommodations out of the smallest space, including an auditorium holding over a thousand persons, with three chapels affording room for several hundred more, a store on the street from our publication work, a Training Institute on Eighth Avenue with accommodations for forty persons, and the home of Forty-fourth Street, with accommodations for nearly one hundred. At length, in May, 1889, the buildings were dedicated to God in connection with a large convention, gathered from various parts of the United States and Canada. The financing of these buildings was a task whose difficulty can only be understood by one or two, who were permitted to stand in the place of responsibility during those trying months. Their experience, if it could be told, would be a story of divine providence and simple trust, that could not fail to fill all hearts with wonder and praise. If the rules that control this commemoration service permitted, it would be a pleasure to mention, at least, one honored name in this connection, but to God alone be all the praise. The early years of our work in the new Tabernacle will never be forgotten by the few who still survive. The principal services were our evangelistic meetings, which for a long time were held every night in the week and constantly gathered in the sinful and the sad, and brought new testimonies continually of salvation and blessing. We were greatly aided in this evangelistic movement by a beloved brother, who, with his dear wife, has gone to be with Christ some years ago. We refer to Mr. Burke, our Gospel singer, whose efficient leadership of our chorus choir and earnest devoted work for the salvation of souls and the service of praise can never be forgotten. The Tabernacle was crowded on Sunday evenings from year to year, and well filled most of the week nights, while the Sunday morning service was at first much smaller and was slowly built up to its present importance.

Meanwhile the growth of the Alliance movement in all parts of the country and the world demanded more and more of the senior pastor's time, both in official work and the visitation of our numerous conventions throughout the country. In those days we had no field workers as now, and the burden of convention work fell chiefly upon him. It was his privilege in this connection to visit from year to year the principal cities of the United States and Canada, holding conventions and organizing the work where it was practicable. This necessitated additional help in the Tabernacle work and led to the calling of our beloved brother, Dr. Wilson as associate pastor, along with Mr. Funk, who acted in this capacity from the beginning, but whose duties largely confined him to the Missionary Training Institute, and left him only a little time for church work. Dr. Wilson will give in

his own words the story of his precious and fruitful ministry amongst us, nor are we permitted, by the restraint properly imposed upon us at this meeting, to give adequate expression to the appreciation and love which his character and labors have called forth from us all. For the same reason we are constrained to be silent also regarding the quiet, but ever faithful and efficient ministries of Pastor Funk. It is not out of place, however, to mention another quiet ministry, which, during the past ten years, has grown more and more helpful in connection with the Tabernacle, namely, the little four o'clock meeting and its beloved and venerable leader, who is one of the little company of not more than a dozen now living who have been with us from the beginning.

During these years the Tabernacle became the scene of many wonderful gatherings, especially our Alliance conventions. Here also have been heard the voices of many of God's honored servants, including such names as Henry Varley, Pastor Stockmeyer, Hudson Taylor, Dr. Guinness, F.B. Meyer, Andrew Murray, Dr. Scofield, Mrs. Baxter, Mrs. Brodie, Frances Willard, and many more. The increasing needs of the Alliance work had been making such inroads upon Dr. Wilson's time that the need was deeply felt for a pastor who could give his whole time exclusively to the Tabernacle work. For this purpose Rev. Milton M. Bales was called as associate pastor in the year 1901, and for three years faithfully ministered in this place and was honored by the Master, leading many souls to Christ and many others into the fullness of the Spirit. At length promotion came to him also, and he too was added to the increasing list of the Field Superintendents of the Alliance, and once more the church was called to pray for an under-shepherd. This need was finally met by the call of the Tabernacle to Rev. F. E. Marsh of Sunderland, England, our present Acting Pastor, whose work amongst us began in November, 1905, and is still being continued in manifold labors and increasing blessing. The recent history of the Tabernacle is too near to form good material for the historian's task. It will suffice to say that the year recently closed has been, spiritually and financially, one of the most prosperous and successful in the history of the church, and the time seems again at hand, when, with a great increase in the value of our property and the need for a building more fully adapted to the various departments of our Sunday School, church and convention work, we may be called once more to move forward and change our local habitation.

It will be sufficient, therefore, to sum up in a few general remarks the leading lessons which God has been emphasizing in the story of the Gospel Tabernacle.

1. The work has always been pre-eminently evangelistic, the salvation of souls has ever been, and we trust will ever be, its supreme business. It was born in this atmosphere and without it, it will languish and decay.

2. It has always been a free church and its financial and social methods have aimed to conform to the principles of God's Word and the Apostolic Church. The system of pew rents has been abjured, and all classes have been equally welcome and all seats free. Religious entertainments have been studiously avoided, whether with or without admission fees, and our people taught to give voluntarily for the support of God's work on principle only. Before commencing this work, the pastor was often told by his former officers that a free church never could be sustained in New York City. The success of the Tabernacle is a sufficient answer and this church is a monument of God's blessing on Scriptural methods of church finance.

3. The Tabernacle has always stood for the deepest spirituality and the highest standard of Christian faith and life. While not demanding a deep experience as a condition of membership for God's little ones, it has aimed to lead them on into all the fullness of Christ, and we thank God, above almost every blessing, for the sweet and holy lives which He has linked with us in this blessed fellowship. Many of them have gone to be with Christ, many of them are with us still, but we believe that after all the most potent force of our work has been the godliness of its little flock.

4. The Tabernacle has aimed to combine in the work of a Christian congregation all the gifts and ministries of the Apostolic Church. Not only have we the work of the evangelist, but the deeper teaching of God's Word, the training of Christian workers, the ministry of healing, the work of the pastor, and the great work of foreign missions, besides all those loving ministrations to the poor, the sick and the destitute, which constitute the sweet credentials of a Christ-like ministry. We have given a place for the ministry of women, we have had no more beautiful department in all our work than the training of the King's children, and there is scarcely any line of Christian activity in which our people have not some part. We believe today that more of our members are engaged in the various charities and rescue missions of New York City than ever in the work of the Tabernacle church, and there is scarcely a religious movement in the community in which some of them have not a part.

5. Perhaps the supreme glory of the Tabernacle work has been that which has already been fully referred to, its relation to the evangelization of the world. Hundreds of its members have become foreign missionaries, and perhaps there is no church on earth that has so large a proportion and so large an aggregation of its actual communicants on the mission field, while the gifts of its people to foreign missions are much greater than their contributions to their own church work.

6. The spirit of sacrifice, especially in giving to God, has been from the beginning a striking feature of our work. In the very beginning of the work a beloved sister brought her bank book, with the accumulated savings of her life, amounting to more than a thousand dollars and insisted on giving them for the needs of the work in the days of its poverty and trial. Another dear woman brought \$500 which she had saved for her funeral and laid it at the Master's feet. Again and again has the story been repeated of the poor woman in the Gospels that gave her all. Humble house workers, with moderate wages, have actually undertaken the support of a foreign missionary, and for years it was true of a single Bible class in our Sunday school, consisting of working girls, that it contributed more for foreign missions than many of the wealthiest churches in the land, actually supporting five missionaries at one time on the foreign field.

7. Perhaps the most significant feature of the Tabernacle work is the one that would be the most difficult to describe, namely, its silent, indirect influence in stimulating faith in God and earnest, aggressive work for our fellowmen among other Christian organizations as well as individuals. Like the salt and like the light, its pervading power has been stealing silently through human hearts and only the final day will measure the value and fruition of that "sweet savor of Christ" which has gone forth through its humble and consecrated people to the uttermost parts of the earth.

8. Above all else the aim and call of the Gospel Tabernacle has been to exalt and glorify the Lord Jesus Christ, and to write high above all human names, on the hearts of men and the pages of the Nineteenth and Twentieth Century, the name which has always been its motto and its glory--Jesus only.

9. And finally, it has been its constant aim to witness to His personal coming and God grant that some glorious day it may be its high honor to welcome back our King. And to Him of whom and for whom and by whom are all things, be the glory, both now and forever. Amen.

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The Lord's Coming and Missions

The Lord's Coming and Missions

A.B. Simpson This gospel of the kingdom shall be preached in all the world for a witness to all nations: and then shall the end come (Matthew 24:14). And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him: for the hour of his judgment is come (Revelation 14:6-7).

These two passages present to us the evangelization of the world in the light of the Lord's coming. Surely the double message which the Holy Spirit has been echoing and re-echoing all through these days is, "Behold, I come quickly." "Go ye."

I. The coming of Christ is the great end of creation and redemption. This is the day for which all other days were made, the one event to which all other things are tending.

Even nature itself foreshadows the New Creation. This fallen world with its minor key of sadness echoes in every tone the cry for something better than nature knows. "The whole creation groaneth and travaileth together in pain, waiting for the adoption, to wit, the redemption of the body." Every radiant morn, every returning spring, every bursting bud and breathing blossom, and every humming insect emerging from its wintry tomb and opening chrysalis is but the prophecy of the resurrection and the Palingenesis, when He that sitteth upon the throne shall say, "Behold I make all things new."

Man's highest philanthropy aims to develop and improve the conditions of this old earth of ours so that some day it shall fulfill the dreams of that golden age of which poets have sung. But it were a poor reflection upon God if this old world at its best were the best that His power and goodness have for the human race. When we think of the ravages of sickness, sin and sorrow, when we realize the malign elements of the earthquake, the tempest and the devouring sea, and when we look at the mouldering dust and the hopelessness and agony of death and remember that after all the fairest scenes of the earth are but cemeteries and the spots that tell of broken hearts and blighted hopes, well may we say, Were this poor world our only rest,

Living or dying, none were blessed. Or as the Apostle has expressed it, "If in this life only we have hope in Christ, we are of all men most miserable."

No, God's wisdom and love have something better for our race than civilization, reformation, social reform and scientific progress; something better even than a spiritual millennium and the world-wide triumph of the Gospel and the grace of God.

Just as for the individual God's highest thought is not self-improvement, nor reformation, not the best possible result out of natural character and human culture, but a new creation, a regeneration so complete that old things pass away and all things are made new; so for the world itself God's plan is the same. The mark of the cross must pass upon the earth itself and through death and

resurrection it must come forth a new earth to take its place with God's new heavens in the coming age. The City of God does not spring up from the earth, but, as the new Jerusalem, it comes down from heaven. Jesus Christ is the "Nobleman who went into a far country to receive for Himself a kingdom" and return. Ages have passed since he went away and He has been from generation to generation gathering the stones for that glorious city which in a little while will burst from the heavens upon an astonished world and take the place of all our puny structures and all our petty plans. This was the vision of the ancient prophets, this was the promise of the departing Lord, and this is the great perspective that climaxes the vision of faith and hope throughout the whole New Testament. The first chapter of Acts gives us a magnificent example of this perspective.

First we have the "Passion" or death of our precious Lord which stands in the foreground of the future. Next we have His resurrection in the nearer distance. Then just beyond is the promise of the Holy Ghost and the commission to be witnesses unto the uttermost part of the earth which fills up the Christian age.

Too long the church of God has closed the vision with this scene, and we have been working as though the establishment of the church and the conversion of the world was the real end for which the Spirit was working in this age. But if we look at the inspired record we find there is yet another scene in the picture that lifts our thoughts to a higher plane and a more distant horizon. It begins in the tenth verse, where two men stood by them in white apparel saying, "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."

Ah, this was needed to complete the perspective. Away beyond the church, the mission field, the present age, stretches the vista of millennial years with the glorious light of the Lord's return as the real goal toward which redemption is ever moving forward and the Holy Ghost is ever leading on. Until we get this fully in view we have not grasped the whole conception of God's great plan, we have not got our eye upon the true goal and our course will be unsteady and our work unbalanced.

It was for this the Apostolic church was ever watching, praying, working and waiting. This was the message which the Apostle preached to the Thessalonians and which made them "turn from idols to serve the living and true God and to wait for His Son from heaven." This was the comfort He held out to the bereaved and sorrowing saints as they bade farewell to the martyred forms of their beloved ones, that Christ was coming soon and they should be "caught up together with them to meet the Lord in the air." This was the joy and crown of his own intense ministry that he might present his people to the heavenly Bridegroom in the day of His coming as his "crown of rejoicing in the presence of Christ at His coming." And this was his own inspiring hope as he was about to lay down his ministry and meet his Lord, "Henceforth there is laid up for me a crown of righteousness which the Lord, that righteous judge, will give me in that day."

Thus it was the supreme end which they ever kept in view. And to make it more impressive and emphatic, the Lord Jesus Himself came back to John at Patmos for one last revelation, and gave him the vision of the Apocalypse and the picture of His coming and His kingdom as "things that must shortly come to pass" and left him with this as the burden of the church's latest prayer and the Master's latest promise, "Surely I come quickly. Even so, come, Lord Jesus." When the apostles were starting out to the great task of the world's evangelization a great council was held in Jerusalem to settle certain principles for the guidance of the church of the present age. And to

that council the Holy Ghost revealed through its leader, the Apostle James, as he quoted from the ancient prophet Amos, the divine order of events in the program of the Lord. The first of these steps was stated thus, "At the first God did visit the Gentiles to take out of them a people for His name." The second stage was as definitely stated in the next sentence, "After this I will return and build again the tabernacle of David that is fallen down." Here we find the Lord's coming presented as the sequel of their immediate ministry, the great event for which they were gathering out a people from the Gentile nations. If the church had ever kept this in view she would have saved herself the waste of much vain effort and bitter disappointment in her attempts to build up a permanent earthly institution and create on earth a kingdom without the King. For the church itself has been as much at fault in her objects and ambitions as the world in its mere human policy. Men have tried to found their kingdoms and cities as if they should reign forever and make this earth a paradise of pleasure without the Lord. And sin has cursed all their ambitions and policies, and turned the vision of earthly pride and power into that fearful menagerie of wild beasts which Daniel saw when he looked at the governments of the earth as they appeared in the light of heaven. But just as foolish and short-sighted is the policy of the Christian worker who aims to establish even through the church the Gospel and the religion of Jesus Christ an earthly millennium. Earth offers no foundation stable enough for the city of the living God, the heavenly Jerusalem. Our business is to gather stones, timbers and jewels for that glorious edifice and pass them on to the great Architect that is building over yonder "The city that hath foundations" and the "kingdom that cannot be moved." We are just like Hiram's carpenters and Solomon's stone cutters, working in the mountains of Lebanon and the quarries of Judah and passing the cedar and the granite to its future site. One by one we are gathering the souls which He is fitting into the living temple and in a little while the vision of its glory will burst upon our view and admiring angels will say, "Come hither, I will shew thee the bride, the Lamb's wife." And we shall behold "that great city, the holy Jerusalem, descending out of heaven from God, having the glory of God: like a jasper stone, clear as crystal; . . . And the twelve gates were twelve pearls; . . . and the street of the city was pure gold, as it were transparent glass. And the city had no need of the sun, nor of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof. And the nations of them which were saved shall walk in the light of it: and the kings of the earth do bring their glory and honor into it."

Beloved, this is God's glorious goal. This is the future toward which the cross of Calvary and the Holy Ghost are leading the generations on. This is the true end for which it is worth our while to work and pray. This is the transcendent outlook of faith and hope and love. This is the kingdom that Daniel saw, superseding the pride and power of Babylon, Persia, Greece and Rome, when "the kingdom and the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the most high, whose kingdom is an everlasting kingdom and whose dominion shall never pass away." This is the glorious consummation which the voices of heaven celebrate in the eleventh chapter of Revelation when they cry, "The kingdoms of this world become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever. We give thee thanks, O Lord God Almighty, which art, and wast, . . . because thou hast taken to thee thy great power, and hast reigned." This is what the Master meant when He said, "When these things begin to come to pass, then look up, and bend yourselves back, for the hour of your redemption draweth nigh." And this is the glorious thought of Peter when he admonishes us to be "looking for and hasting on the coming of the day of God." That glorious day is to bring our full redemption. It is

to give us transfigured bodies and glorified spirits, conformed to His beauty and glory and immortality. It is to restore to our arms the long divided friends of time and wipe away earth's latest tear of sorrow. It is to end earth's story of sickness and sin and death, to sheath the cruel sword of war, to silence the battle drum and to make real over all the earth the Bethlehem song, "Glory to God in the highest, peace on earth, good will to men." And that day is to bring our glorious and long rejected Christ, His kingdom and His throne. Best of all, it is to bring us to be with Him and to be like Him as the partners of His throne and the bride of His love. Oh, do not our hearts exalt to think, to know as we see the signs of His appearing in earth and heavens today that it is near and answer back, Morn of morns, O haste Thy glad appearing,

Day of days, speed on, speed on.

II. The work of missions is the great means of hastening that end. The work of the Holy Ghost through the church was chiefly intended to gather out from all nations a people for His name, a bride for the Lamb. It was not God's purpose at the present time by any stronger compulsion than the persuasion of the Gospel and the influence of the Holy Spirit to bring men to acceptance of Christ as their Saviour and King. In the next age every knee shall bow and every tongue confess that He is Lord, but at the present time the Gospel is preached to men as a witness, the opportunity is given to every one and then it is left to their voluntary choice. "He that believeth and is baptized shall be saved, and he that believeth not shall be damned." The purpose of the present dispensation is to give this universal Probation for a brief time to all the races of mankind, and after the opportunity has been given and all that are willing to come to Him have accepted the gracious invitation to close the day of grace and bring the nations before Him in judgment and then establish a visible kingdom on earth which shall compel the subjection of all mankind and bring earth's millions without exception to bow to His scepter. This is clearly intimated in the passage already quoted in part in connection with the council at Jerusalem. "God at the first did visit the Gentiles to take out of them a people for His name," that is the present mission of the church and the object of foreign missions. When this is accomplished the second stage will come, "After this will I return, saith the Lord." Then comes the final stage after His coming, "That the residue of men may seek after the Lord and all the Gentiles upon whom my name is called." Then the whole race shall be brought under the Gospel and the reign of Christ and earth's generations for a thousand years in millions and billions shall own His sway and crown Him Lord of all. But today it is the few that He is calling, not the subjects, but the rulers of the coming age. Just as David called out the heroes that followed him in the days of his exile and afterwards made them the princes of his kingdom, so the Lord Jesus today is training the men and women who will share with Him the government of the age to come. This is our high honor and privilege to be kings and priests unto God and to reign with Him upon the earth.

Until the whole number of His elect shall have thus been called and gathered home, He cannot come. This elect company is universal in its scope, while limited in its numbers. It embraces the people of every language, tribe and tongue. Therefore, today the work of missions must be world-wide. It is not enough for us to be zealous in gathering a great number of converts among the favored people in Christian lands; God wants us to bring representatives of every earthly tongue, and when this shall have been done, then, He tells us, the end shall come. The bride of the Lamb, like the Son of man, must represent humanity as a whole. The Lord Jesus is not a Jew, an Anglo-Saxon or a Greek, but He is the Son of Man, the representative of every race, the

universal man. So His bride must be the daughter of humanity, the composite photograph, embracing every feature, every color and every kindred of the human family.

III. The practical bearing of all this on the work of missions.

Many persons who do not believe in the literal return of Jesus Christ try to prejudice this truth by saying that its tendency is to paralyze missions and to discredit the Holy Spirit and His work in the present age.

It is not discredit to the Holy Spirit for us to teach that the world will not be converted under His agencies, because Christ never said it would be. The Holy Ghost came simply to carry out Christ's plan and His plan in the present age is to gather out of the world His own people. When He appeared to Paul in Corinth, He did not tell him that all Corinth would be converted, but He said, "I have much people in this place." There will be an age during which "the knowledge of the Lord shall cover the earth, as the waters cover the sea." But that is not the dispensation of the Holy Ghost. Of this age we have been told that "iniquity shall abound and the love of many shall wax cold." Again it is said that "in the last days perilous times shall come," that "evil men and seducers shall wax worse and worse" and that "when the Son of man cometh shall he find faith on the earth?" It is, therefore, no dishonor to the Spirit for us to express the very conditions that Christ Himself predicted. In regard to the other objections, that the Lord's coming paralyzes missionary effort, it would seem to be enough to say that the men and women who are today most prominent, earnest and successful in prosecuting the evangelization of the world, are in the majority of instances ardent believers in the personal and pre-millennial coming of Christ.

Consider some reasons why the hope of Christ's coming should rather encourage and inspire missionary efforts.

1. It gives us a definite and practicable plan of work. It does not send us out in some vague way to sweep in wholesale all earth's multitudes. But it teaches us that God's plan in the present age is "to visit the Gentiles to take out of them a people for His name." He is only visiting the Gentiles; they are having their turn as the Jews had, and the day of opportunity is limited. The visit will end in due time. And He is not doing this with the expectation of gathering them all into His kingdom, but rather of gathering out of them "a people for His name." It is a taking out, rather than a taking in. It is an election and selection, only each one has the casting vote for himself. It is not arbitrary, but voluntary. Knowing this to be God's present plan, our work is very clear and specific. We know that He has some people in every nation whom His Providence and Spirit are preparing to accept the Gospel, and our business is to find them and bring them to Him. We cast our nets into the great sea, but we do not gather all the fish that are in the sea, and when we shall have gathered all who are willing to accept the Gospel message, this commission is ended.

Now this is an extremely encouraging and practicable plan. If we were sent to convert whole nations we might well be discouraged. The Master did not do this; the early Church did not do this; the modern Church has not done this, even in Christian lands, during the past century. We are told that the number of heathen and Mohammedans has increased two hundred millions, so that numerically we are not making any headway in converting the whole world. Our hearts might well sink in despair, if this were our aim. But if, on the contrary, we are seeking "the other sheep whom He must bring," there is no failure; there is no discouragement. We are gathering first fruits; He

Himself will gather the full harvest. We are "sampling" the race. We are seeking and finding the "little flock," the chosen bride, the hidden ones who are to unite from every land and tribe and tongue to sing the millennial chorus that is to welcome the coming King.

2. Not only does this give us a practicable plan, but it also gives us a powerful motive and incentive. We know that our missionary work is not in vain, but, in addition to the blessing it is to bring to the souls we lead to Christ, best of all it is to bring Christ Himself back again. It puts in our hands the key to the bridal chamber and the lever that will hasten His return. What a glorious privilege. What a mighty incentive. Do we long to see Him in His glory and to meet our loved ones once more? Then we shall work with re-doubled energy to spread the Gospel, to tell the story, to evangelize the world and to "prepare the way of the Lord."

3. The hope of the Lord's coming gives us also a message to the heathen. It was Jonah's message of the God that reigned in heaven and earth, and that was coming in judgment to Ninevah, that awakened that wicked city; and it is the message of the coming judge that is most fitted to awaken a careless world. Paul says of the Thessalonian Christians that, "they turned from idols to wait for His Son from Heaven." Paul had told them He was coming and thus aroused them to prepare to meet Him. Our missionaries sometimes tell us how the native chiefs of Africa listen with awe as they proclaim to these savage men that the Great Chief is coming soon to call them to account and to reward them if they are found true to Him. In the fourteenth chapter of Revelation we have the vision of an angel flying in the midst of heaven, having "the everlasting Gospel" to preach to all the tribes of earth, and we are told his message was, "Fear God and keep His commandments, for the hour of His judgment has come." Does this mean that in the last days the voice of missionaries is to be raised in solemn and authoritative announcement of the immediate coming of the Lord, and that this message is to bring conviction to the heathen and to be followed and vindicated by the glorious coming of the Lord Himself?

O let us then His coming haste!

O let us end this awful waste

Of souls that never die!

A thousand millions still are lost,

A Saviour' blood has paid the cost

O hear their dying cry! The Master's coming draweth near,

The Son of man will soon appear,

His Kingdom is at hand.

But ere that glorious day can be,

This Gospel of the Kingdom we

Must preach in every land.

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The Sanctifying Work of Christ

The Sanctifying Work of Christ * A.B. Simpson

Chapter 6

The Blessings That Flow From Justification

Therefore, since we have been justified through faith, we have peace with God through our Lord Jesus Christ through whom we have gained access by faith into this grace in which we now stand. And we rejoice in the hope of the glory of God. (Romans 5:1-2) This chapter is an inventory of the treasure in the house of faith and the blessings that flow from justification by faith. In the preceding chapters the apostle had unfolded the principles of God's righteousness and the conditions through which it is received; and now, before he closes this second chapter on the divine salvation, he proceeds to enumerate and sum up the special blessings of this great salvation. In so doing he anticipates a little the subject of sanctification, which is to come in the next chapter; and so we find some things in this enumeration which properly belong to the sanctified life. We must not think this strange or illogical, because while in the nature of things justification and sanctification are distinct and are very distinctly treated in this epistle, yet in the mind of God they are associated very closely, and in the experiences of the believer they ought not to be as widely separated as they usually are.

Indeed, it seems to be the thought of God that they should immediately succeed each other. When God's people left Egypt, He meant them to go immediately into the Land of Canaan, and if they allowed an interval of 40 years to intervene, it was not because God wanted it. And so, in the Pentecostal experience of the Apostolic church, it would seem as if all who accepted Jesus were at once taken into His fullness and received the baptism of the Holy Spirit, the same as the apostles--passing at once into the sanctified life, living in entire consecration--so that it would be said, "No one claimed that any of his possessions was his own...and much grace was upon them all" (Acts 4:34-35).

Through the lowering of the Christian standard, there has come about a kind of Christianity which has no spiritual warrant; a condition in which people are justified and yet do not expect to live a holy life--and do not live it, until through truer teaching and the preparation of God's Spirit they are awakened to realize the true life of holiness to which God has called them, and after years of wandering they at length come into the experience of sanctification which they should have known from the first.

While the summary of blessings which the apostle unfolds in this chapter has reference chiefly to the fruits of justification, yet it reaches out into all the fullness of the believer's sanctified life and takes in, by anticipation, some of the things which are to be more explicitly unfolded in the chapters that follow...

The Assurance of God's Love

God has poured out his love into our hearts by the Holy Spirit, whom he has given us...Since we have now been justified by his blood, how much more shall we be saved from God's wrath through him! For if, when we were God's enemies, we were reconciled to him through the death of his Son, how much more, having been reconciled, shall we be saved through his life! (Romans 5:5 b, 9-10)

There is a revelation of the love of God in the moment of conversion through the grace of Jesus Christ and the promise of salvation. But there is a deeper experience of the divine love which comes to the soul after it has been proved and tried and brought into the intimacy of His fellowship. This comes from the Holy Spirit pouring out the love of God into the heart.

There are atmospheres in Christian life that greatly differ. Some of God's children live in a cellar all their days, where the light is dim and the air damp; others live in shaded rooms and dim light, where the sun seldom shines; but others dwell in the very sunlight of God's perfect love. The element of their being is not duty, conscience, doctrine, intellectual conviction or even Christian work, but divine love--the sweet, mellow, warm air of the Father's house and the Father's heart, the love of God poured out into the heart like the warm sunshine by the Holy Spirit abiding in the heart, and dwelling ever on God's glorious gift and everlasting pledge of His perfect love, His own beloved Son.

Others talk about their love, "But God demonstrates his own love for us in this: While we were still sinners, Christ died for us" (5:8).

The Life of Christ in Us

"How much more shall we be saved from God's wrath through him!" (5:9b). The grace of Christ is the starting point of Christian life and the ground of our justification, but the life of Christ, our risen Lord, is the source of our spiritual life. His intercession for us at God's right hand and His indwelling life in our hearts bring to us the strength and grace that keep us day by day and carry us victoriously through all our pressures and trials.

Faith in a crucified Savior alone may give earnestness and depth to our Christian life, but it is only the revelation of a living Christ that can elevate us to the heights of grace and inspire us with the strength we need for victorious living.

We are saved by His faith in a very real and precious sense, but in a yet more glorious manner we are saved by His life.

Joy in God

Then the climax of all these blessings is reached in the 11th verse when he said, "But we also rejoice in God through our Lord Jesus Christ, through whom we have now received reconciliation [atonement, KJV]." This is a different joy from that meant in the third verse. There the joy is based upon a thing, here it is drawn from a person. There it is the joy that springs from the hope of our coming glory, here it is joy in God Himself, through our reconciliation to Him and our fellowship with Him. This word atonement means literally "at-one-ment." It denotes not only our reconciliation to God but, we believe, denotes also our being brought into perfect harmony with God in all His will and introduced to such perfect fellowship that we have His very own joy in our heart and life. This is the joy that is not subject to vicissitudes, nor influenced by circumstances. It springs from the very heart of God Himself, and is as eternal as His own blessedness.

Now these are the blessings of the justified, and with such a catalog of glorious things the apostle finally sums up the chapter by a magnificent contrast between Adam and Christ, and the fall of man through the former, and his redemption through the second Adam, the Lord Jesus.

He gives us the points in which they agree. In both cases the consequences came through a single individual. Our ruin comes from Adam, our redemption comes through Christ.

Again, in both cases, the consequences spring from a single act. By one act of disobedience Adam ruined his posterity, by one act of atonement Christ redeemed His.

Again, in both cases, the acts of the individual descend to his posterity. Adam wrecked his whole race by disobedience, Christ saved his spiritual seed by His atonement, and so the verse is true, "For as in Adam all die, so in Christ all will be made alive" (1 Corinthians 15:22).

There are two generations in the world, the Adam race and the Christ race, and we all belong either to one or the other. We have received our natural life from Adam; but if we are born from above, we are the seed of Christ, and are partakers of His obedience and His life.

Then he contrasts these two heads of humanity:

A. One has brought a heritage of sin, the other has brought a divine righteousness. "For just as through the disobedience of the one man the many were made sinners, so also through the obedience of the one man the many will be made righteous" (Romans 5:19).

B. One has brought us condemnation, the other has brought us justification. "Consequently, just as the result of one trespass was condemnation for all men, so also the result of one act of righteousness was justification that brings life for all men" (5:18).

C. One has brought us death, the other, life. So we read that, "For if by the trespass of the one man, death reigned through that one man, how much more will those who receive God's abundant provision of grace and of the gift of righteousness reign in life through the one man, Jesus Christ" (5:17).

D. The consequences of Christ's redemption are greater than the consequences of Adam's sin and fall, for "where sin increased, grace increased all the more, so that, just as sin reigned in death, so also grace might reign through righteousness to bring eternal life through Jesus Christ our Lord" (5:20b-21). This is true in the fact that the redemption of Christ elevated humanity to a much higher place than Adam could ever have inherited for most of his posterity.

Christ has not come to restore the saved to Adamic purity or an Eden paradise. The holiness that Jesus gives is far higher than the holiness that Adam knew. It is that we should be partakers of the divine nature, and the glory to which He raises us is transcendently greater than paradise restored. A single redeemed man in the glory of the ages to come will be higher than the whole human race could have been in the Adamic life, and the number of the redeemed will be vaster, no doubt, than all that ever have been or ever shall be lost. The day is doubtless coming when the myriads of planets that sweep across the immensities of space shall be colonized--yes, ruled by ransomed man--and all the universe shall be a monument to the grandeur of Christ's redemption. In a more individual sense it is also true that grace superabounds over sin in every life that fully yields itself to Christ. God loves to take the most lost of men and make them the most magnificent memorials

of His redeeming love and power. He loves to take the victims of Satan's hate, and the lives that have been the most fearful examples of his power to destroy and use them to illustrate and illuminate the possibilities of divine mercy and the new creations of the Holy Spirit.

He loves to take the things in our own lives that have been the worst, the hardest and the most hostile to God, and transform them so that we shall be the opposites of our former selves. The sweetest spirits are made out of the most stormy and self-willed; the mightiest faith is created out of a wilderness of doubts and fears; and the most divine love is transformed out of some heart of hate and selfishness.

Boanerges becomes John, Jacob becomes Israel, Simon the son of Jonas becomes the lowly and glorious apostle, crucified with downward head. The grace of God is equal to the most uncongenial temperaments, to the most unfavorable circumstances; and its glory is to transform a curse into a blessing and show to men and angels of ages yet to come that "where sin increased, grace increased all the more" (5:20b)...

Chapter 7

Sanctification Through Death and Resurrection In the same way, count yourselves dead to sin but alive to God in Christ Jesus. Therefore do not let sin reign in your mortal body so that you obey its evil desires. (Romans 6:11-13) In this chapter, the apostle begins the third section of his epistle. In the first section he gave us the picture of sin; in the second, of salvation through the righteousness of God and the atonement of Christ, received by faith, and brings us into a state of justification. In the third section, he deals with sanctification.

He begins by asking: "Shall we go on sinning so that grace may increase?" (Romans 6:1). And he answers the question at the very outset by a tremendous "By no means!" (6:2).

We will notice that from this time he uses the singular number in speaking about sin. In the earlier picture he spoke of our sins--our acts of sin. "For all have sinned and come short of the glory of God" (3:23). But now he speaks of sin, the state and character of evil from which all our acts spring, as the miasma exhales from a fetid marsh, as the water flows from an unclean fountain.

Justification deals with our sins, but sanctification deals with our sin. God can forgive sins, but sin He can never forgive nor tolerate. It must be destroyed and removed, and the very idea of continuing in sin is met at the threshold by the solemn "By no means!" (6:2), which requires from every follower of Christ that "holiness [without which] no one will see the Lord" (Hebrews 12:14). But how is this deliverance from sin to be brought about? The answer involves three points, which the apostle unfolds in these three chapters.

1. We are sanctified, not by the improvement of the old nature, but by its death and the resurrection life of the Lord Jesus Christ, instead.
2. We are sanctified, not by our old master, the law, or by any efforts or struggles of our own, but by the free gift and the grace of the Lord Jesus Christ, and through union with Christ alone.
3. We are sanctified by the indwelling life and power of the Holy Spirit in us and filling our spirit, soul and body with the life of Jesus Christ.

It is on the first of these points that we shall dwell at present, as it is unfolded in the first portion of the sixth chapter of Romans. In developing this thought, the apostle presents a number of points with great logical force and clearness.

Baptism

1. The principle of death and resurrection is set forth in the symbol of Christian baptism. "Or don't you know that all of us who were baptized into Christ Jesus were baptized into his death?" (6:3).

This, then, is the true meaning of baptism. It is the appropriate symbol of death and resurrection, and not only of death, but of a death so definite and final that it is followed by burial, so that the old life is out of sight forever, and we are detached from it as thoroughly as the soul is separated from the body that lies in the grave.

Nature

2. The same principle is again set forth in the symbol of planting. "If we have been united with him like this in his death, we will certainly also be united with him in his resurrection" (6:5). This is Christ's own chosen figure to represent His own resurrection. "Unless a kernel of wheat falls to the ground and dies, it remains only a single seed. But if it dies, it produces many seeds" (John 12:24).

Nature is full of this principle of death and resurrection. Every springtime reiterates it, every harvest springs from it, every flower and tree proclaims it. The little seed must disappear, corrupt and die, and out of its bosom come the germs of life and fruitfulness. That is God's parable of true spiritual life.

The Cross

3. The death of Jesus Christ on the cross laid the foundation of our death and resurrection. When He was offered up on Calvary, it was not only for our sins, but for our sinfulness. In Him we were recognized by God as hanging on that cross with Him, and dying when He died, so that His death represents our death, and when we recognize it, appropriate it and identify ourselves with it, it becomes the same as if we had been crucified and our old life had gone out with His. "For we know that our old self was crucified with him so that the body of sin might be done away with, that we should no longer be slaves to sin--because anyone who has died has been freed from sin" (Romans 6:6-7).

Appropriating Faith

4. There must be, on our part, a definite appropriation of Christ's death for our sanctification, and a committal of ourselves to Him in death and resurrection.

While the death of Christ is available for all who will claim it, it is effectual only to those who do claim it. It is necessary, therefore, that we make this an actual fact in our experience and yield ourselves unto death with Christ; then it becomes a fact in our life and the Holy Spirit makes that which we have reckoned, real in our own experience.

There must be a definite planting of the seed in the ground. There must be an actual yielding of the life to be crucified with Christ. There is a moment when we consent to die and pronounce sentence

of death upon ourselves, and then God executes it and reckons it to us when we have claimed it for ourselves. Now it is assumed by the apostle that we do this in our baptism. This is the real meaning of baptism in its deepest significance, and it is taken for granted that all who are baptized enter into this experience. The fact is, however, that many do not take in baptism all that it really means and it becomes to them only an acknowledgment of salvation and a confession of Christ for the forgiveness of sins. In the divine plan, sanctification is closely connected with justification and assumed as immediately following it. The fact is that in the Christian life of many persons it comes at a later period. But this is not God's intention and, therefore, the New Testament assumes that sanctification is to accompany or immediately follow the first action of faith. This is what really did occur with the first disciples on the day of Pentecost. As soon as they had received Jesus, they also received the Holy Spirit, and this should be the experience of all Christians. But with many persons this is not their experience. They are baptized into Christ for the forgiveness of their sins and at a later period they come to receive the Holy Spirit as their Deliverer from indwelling sin. In this chapter, however, it is spoken of as something immediately connected with their baptism and to which that act committed them. In any case, it is a definite act and must have a clearly marked point of time in the experience of every sanctified soul.

Beloved, have we thus passed sentence of death upon ourselves? Have we committed ourselves to death with Christ? Have we made that definite and complete surrender which brings to us the power of His death and separates us from our former self?

Dead to Sin

5. Through this definite act of committal and the effect of Christ's death, which it appropriates, we become dead to sin.

Now let us understand exactly this Scriptural expression. It is not said that sin is dead--by no means. Sin is very far from dead. It surrounds us on every side like the dark and murky atmosphere, like an overflowing flood. But we are dead to sin.

What is dead? Is it a part of us? Is it one of our natures that is dead? Is it some principle in us that is dead? Is it the evil in us that is dead? No, you are dead, the whole of you. The old man as an individual--the person--is as if he were not the same person any more, but had passed out of existence and another person had been born from above and dropped right out of heaven to earth instead. "I have been crucified with Christ" (Galatians 2:20 a)--not my sin or my sinful nature, but "I," the old man, the former individual. Both good and bad have died alike, my strength and my weakness, my sin and my self-sufficiency, my good qualities and my bad; and "I no longer live, but Christ lives in me" (2:20b).

Reckoning

6. The act of self-surrender must be followed by the attitude of reckoning. Having taken this position, we must adjust ourselves to it and henceforth abide in it. We must not be everlastingly getting crucified over again and going through a continual reconsecration and recrucifixion, but we must count it once for all done and finished, and we must steadily reckon that it is so, in spite of how it might seem.

Here is the very crucial point and secret of its power. It is in the reckoning that the secret of our strength will always be found. And so we read: For we know that since Christ was raised from the dead, he cannot die again; death no longer has mastery over him. The death he died, he died to sin once for all; but the life he lives, he lives to God. In the same way, count yourselves dead to sin but alive to God in Christ Jesus. (Romans 6:9-11)

Here it is very plain that the apostle recognized our crucifixion as being as definite and complete as Christ's, and accepted once for all; that we are not to be always getting crucified, that there is a fatal power in the doubting to bring back the old man to life.

Now we are touching here an important and extraordinary principle, both in nature and in grace. We become what we count ourselves. Let even a child begin to consider itself base and wicked and it will soon grow reckless and bad.

There is a strange story in modern fiction of a man who lived two lives, one mean and horrible and the other noble and lofty. At certain times a spell was thrown over him and he considered himself another man, and while that consciousness was upon him he acted like this man in every way, and was just as base, sordid and vile as his ideal. He feared this awful influence, and when it came upon him he was filled with horror and dismay and tried in vain to resist it. At other times he counted himself the other man, then he was noble, just the opposite of his former self.

"For as [a man] thinketh in his heart so is he" (Proverbs 23:7, KJV). The consciousness of guilt degrades a man. The fear of evil paralyzes the soul. The sense of innocency elevates the purpose.

Let that woman feel that she is a true wife, and all her womanhood is exalted. But let the thought come into her mind that she is degraded and in a wrong relationship; let her find that she is not a wife, and immediately the consciousness of wrong defiles her and fills her with shame and every temptation of sin.

Therefore God has fortified us in our new life by the spirit of faith against the power of evil. He allows us to take a stand in Christ, and then the Holy Spirit makes it an actual experience, and gives us faith to hold fast to it, and abide in the consciousness of it, that it may cleanse and elevate our whole being.

"But," you say, "how can I reckon myself dead, when I find myself continually filled with the old thoughts, suggestions and incitements to sin?" Ah, beloved, it is just here the power of reckoning comes in. When the old self seems to return, refuse to recognize it as yourself, and that attitude will destroy it. When the corpse insists on rising from the grave and thrusting itself upon your consciousness, let the wand of faith wave over it and bid it back to its grave, and it will return to its place in the cemetery of the soul.

We know that in modern spiritualism the faces of the dead sometimes seem to return and speak to their friends in living tones, and thousands of the dupes of spiritualism believe that these faces are really alive and represent the fathers, mothers and friends who have died. But we know this is not true. The man who died a year ago is still in his grave, and were you to go out to yonder cemetery you would find his dust. This is a delusion painted by the devil on the mind. Treat it as an illusion and it will vanish; but talk to it, believe it, and it will stay and have the same influence upon you as

if the dead man were really before you. So when your old self comes back, if you listen to it, fear it and believe it, it will have the same influence upon you as if it were not dead; it will control you and destroy you. But if you will ignore it and say, "You are not I, but Satan trying to make me believe that the old self is not dead. I refuse you, I treat you as a demon power outside of me, I detach myself from you!" If you treat it as a wife would her divorced husband, saying: "You are nothing to me; you have no power over me. I have renounced you; in the name of Jesus I bid you hence"--lo! the evil things will disappear, the shadow will vanish, the wand of faith will lay the troubled spirit and send it back to the abyss, and you will find that Christ is there instead, with His risen life to back up your confidence and seal your victory.

Satan can stand anything better than neglect. If you ignore him he gets disgusted and disappears. Jesus used to turn His back upon him and say, "Get behind me, Satan!" (Matthew 16:23). So let us refuse him, and we shall find that he will be compelled to act according to our faith. In the early annals of the Church, Mr. Jamieson tells us, there was a beautiful Christian girl in Antioch whom a wicked man sought to seduce. For this purpose he employed a magician and sent him to practice upon her mind his devilish arts and throw over her the spell of unholy thoughts and passions. This wicked man himself became enamored of the fair Christian maiden and, proving false to his employer, tried to win her for himself; and by some diabolical dealing he succeeded in injecting into her mind thoughts, feelings and imaginations to which she was an utter stranger.

She found, to her horror, that she was entertaining thoughts and feelings from which her pure inner spirit recoiled but was utterly unable to cast out. Gradually she became discouraged and wondered if her own heart was growing impure under this hideous influence which almost mastered her and made her reckless. At last she went in her distress to her pastor, the good Bishop of Antioch, and told her story. Then he told her this was not her sin at all and explained to her that it was simply a temptation of the evil one; that these feelings were not her own but entirely foreign to her, and that if she so treated them they would have no power over her. He instructed her to refuse them and treat them as the thoughts of Satan or of some other mind, and stand against them in the consciousness of her own purity and innocence. As she did so she found the visions vanished; the Holy Spirit filled her and she rose to a strength she had not know before.

Soon the man who had been exercising his vile arts upon her was quite broken down and came to her and confessed his sin and told her that from the moment when she took her new stand that he felt that his power was broken and that a mightier power was crushing him.

Beloved, "this is the victory that has overcome the world, even our faith" (1 John 5:4 b). Let us abide in our reckoning and God will make it real.

The Life Side

7. But we must not be always dealing with death. Sanctification is not merely the death of the old but the resurrection life of the new. And so we read also, "If we have been united with him like this in his death, we will certainly also be united with him in his resurrection" (Romans 6:5). "Just as Christ was raised from the dead through the glory of the Father, we too may live a new life" (6:4). "In the same way, count yourselves dead to sin but alive to God in Christ Jesus" (6:11). The death is for a moment, but the life is forevermore. The death is one act, the life is a perpetual succession of acts and experiences.

Some people are always living in the atmosphere of the cemetery, and carrying about with them the smell of mold. God would have us get through with the death, as Jesus did, and dwell in the life forevermore, "For we know that since Christ was raised from the dead, he cannot die again; death no longer has mastery over him" (6:9).

Just as we have to yield ourselves to the death by a definite act and follow it up by a constant attitude of reckoning, so we must take Christ as our life by a definite appropriation and must retain Him by continual recognition.

It is not that we feel ourselves living, because the life is not in our feelings. "For you died, and your life is now hidden with Christ in God" (Colossians 3:3). We do not always feel it or say it. We just have it laid up in Him and transferred to us, and we are continually counting upon it and claiming it, going forth in dependence upon it, reckoning upon it as we would draw upon our bank and expect the draft to be honored; and as we do so, we find that the life is supplied to us through Him, and we are enabled to overcome in all the situations of our life.

Yield

8. There is yet one more step in this beautiful progression, and that is the habitual yielding of ourselves to God in the new attitude of dependence and obedience. "Offer yourselves to God, as those who have been brought from death to life; and offer the parts of your body to him as instruments [or, weapons] of righteousness" (Romans 6:13 b).

Now the yielding spoken of here is not at all the act of surrender by which we consecrate ourselves to God to be sanctified. That is all presupposed as over and past. We have now come into the attitude of death and resurrection. The yielding is subsequent to this and its true consequence. We have become united to Christ in His death and resurrection, and we should now simply act accordingly in all the details of life as they come to us from day to day. As a wife who has been married to her husband now takes a new attitude and yields herself to him in obedience and affection, so we, now standing to Christ in a new relation, habitually, constantly, moment by moment, yield ourselves to Him for each member in detail to be used for His will, service and glory.

Now this is not yielding ourselves that we may be crucified, that we may be purified, that we may be chastened, that we may accept the sword which cuts deep into our being; but it is yielding ourselves as those that are already dead--and now alive from the dead--for self-forgetting service and holy obedience.

It is a very different thing to yield yourself that you may die, and to yield yourself as one that is alive from the dead. The one is yielding yourself to the surgeon's knife for the operation, the other is volunteering as a soldier for service and duty.

God wants us in the attitude of service, and out of the attitude of self-consciousness. There is nothing more distressing than to be continually watching your sanctification and nursing your spiritual state, or superintending your growth and living in the hospital of an invalid experience. And there is nothing so wholesome as leaving yourself with Christ, pressing on in self-forgetting service to glorify God and save others. The very expression used here, "weapons," implies the opposite of a subjective state. Our attitude is an aggressive one. We have taken the sword of God

into our own believing and consecrated hands, and yielded ourselves unto Him to possess us, fill us and make the best of us. We are going forth at His command, in His will, for His glory, and the very unselfishness of the whole situation has in it the most sanctifying and elevating power.

Beloved, so let us die, so let us live, so let us reckon, so let us yield, so let us prove all the fullness of this wonderful divine method of sanctification through death and resurrection by Jesus Christ our Lord....

Chapter 9

Sanctification Through the Spirit

Those controlled by the sinful nature cannot please God. You, however, are controlled not by the sinful nature but by the Spirit, if the Spirit of God lives in you. And if anyone does not have the Spirit of Christ, he does not belong to Christ. (Romans 8:8-9)

We now come to the third section of the Apostle's treatise on sanctification, in which he shows that sanctification is not through the flesh, but through the Spirit. These verses which we have just quoted contrast the two lives--the flesh and the Spirit--and declare their irreconcilable and eternal antagonism.

The Flesh

It is very important at the outset that we understand exactly what is meant by the terms flesh and Spirit. The flesh just means our whole natural life. It is not our body, nor even our carnal nature, but the whole old man, including all that was born of Adam, spirit, soul and body. "Flesh gives birth to flesh, but the Spirit gives birth to spirit" (John 3:6). Everything born of the flesh is flesh.

Some teachers seem to leave the impression that only the material part and the soulish part of our nature are essentially wrong, and that the spiritual part is somehow higher and better; and so men have been trying to get rid of matter and soul, and get into spirit. But this is all a mistake. The natural spirit of man is just as evil as his soul, and needs just as much to be crucified and superseded by the Spirit of God. The whole of our Adam life is fleshly and must be laid down, and brought, through the death of Christ, into the resurrection life--not only the evil things in us, but those which we have accounted good. "The grass withers and the flowers fall;/ because the breath of the LORD blows on them" (Isaiah 40:7 thew:7 hew:7). Not only must the corrupt flesh of Noah's time be destroyed by flood, but even the natural affection of Abraham for his Isaac must be crucified, and then come forth, after the scene on Mount Moriah, as a resurrection love, by a new affection that had passed through the fire, and henceforth loved its object not for its own sake, or even for the sake of the object, but in and for God alone.

The Spirit

What is meant by the Spirit? It means not our human spirit, but the Holy Spirit. It should be spelled with a capital "S" all through. The meaning is made very plain by the words, "You, however, are controlled not by the sinful nature [the flesh, KJV] but by the Spirit, if the Spirit of God lives in you" (Romans 8:9). A spiritual man, then, is a man who has the Holy Spirit. There is a great difference between this and our own converted spirit. There must come a distinct epoch in every sanctified life when the converted spirit becomes the abode of the divine Spirit, and the Holy Spirit comes to

reside and abide as the source of all our life and strength.

There are two sides to this abiding. In one sense the Spirit is in us, in another we are in the Spirit. It is like a great ocean into which we plunge until it is all around us and becomes the very element in which we live, but as we come into the ocean, the ocean comes into us, and fills us and overflows until it encompasses us on every side, and becomes the very element of our being.

Now, we note in this passage a very remarkable variety in the terms in which the Holy Spirit is spoken of. First, He is spoken of as the Spirit of God, then as the Spirit of Christ, and then as Christ. This is all most suggestive. The Spirit of God represents His true deity as He was revealed in the Old Testament. The Spirit of Christ represents the New Testament revelation of the Holy Spirit, as we see Him in the person of Jesus, and His deity is softened, humanized and brought nearer to us by His residence in Jesus Christ.

The Spirit of Christ

He is the Spirit who lived in Him and by whom all His works were done. Jesus did not go forth to His ministry until He received the Holy Spirit, nor are we better able to go forth to any service for God without His enduring wisdom, power and love. It is delightful to know that when we receive Him, we receive the One who inspired the whole ministry of our blessed Lord, and He comes to us with a tenderness and almost a humanness which the Old Testament revelation could never bring. But more than this: He is not only the Spirit of Christ, but He is called Christ Himself. He comes to reveal Christ and to bring His personal presence into our heart and life.

Like a divine painter He stands in the background and draws on the canvas the face of another, even the face of Christ, and we do not see the hand that draws the picture, but only the face that He reveals.

Like a perfect telescope, he brings to us the revelation of the heavenly worlds, and as we look through the reflector, or the tube, we do not see the instrument, but only the object which it brings to us.

Therefore the indwelling of the Holy Spirit in us is practically the indwelling of Christ, and the most direct consciousness of the heart in which the Spirit dwells is of the person of Jesus rather than of the person of the Holy Spirit, although both are known to us, and it is right to commune with either or with both. It is a life in the Spirit, and it is at the same time a life in Christ. It is abiding in the fellowship of the Holy Spirit, and yet Christ speaks of it as abiding in Him.

Now these two lives are very vividly contrasted in this chapter:

SECTION 1--The Life of the Flesh

1. Weak

It is weak: "For what the law was powerless to do in that it was weakened by the sinful nature" (8:3a). Our natural life is weak in all spiritual and natural directions. It has many high aspirations, but it is unable to accomplish them. The poetry, philosophy and even the fine art of past ages are full of high ideals, but men have never been able to realize them. Seneca, Cicero and Marcus Aurelius could tell us of deep longings for "the true, the beautiful and the good"; Plato and Zeno

could unfold many of the principles of higher ethics, but they could not reach these patterns themselves. The marble statue, the painted canvas, the poetic dream, could idealize virtue, but the marble statues were better than the men who molded them, their poems were higher than their authors, their philosophy was purer than their lives; and they fell back from the momentary dream into the slimy depths of corruption and shame. The worst of men often have better thoughts and resolve to break their chains, but like the Laocoon in ancient story, they sink at last, crushed in the folds of the hideous serpent that they resist in vain. "The flesh is weak" (Matthew 26:41, KJV).

2. Wicked But is is not only weak, it is wicked. "The sinful mind is hostile [enmity, KJV] to God" (Romans 8:7 a). It is not merely an enemy of God, but it is embodied, intense, unmitigated enmity. Everything in it and about it is hostile to God. It hates His law, His will, His ways, and even His plan of salvation and mercy through Jesus Christ. "It is evil, and only evil," and there is nothing really good about it.

It may have much benevolence and apparent virtue, but when it comes to direct relations with God, it always shows its malignity and its utter depravity.

3. Hateful The flesh is not at enmity with God, but it is hateful to God. "Those controlled by the sinful nature [the flesh, KJV] cannot please God" (8:8). God takes no pleasure in any part of the natural man. The whole Adam race, as well as the Adamic earth, is under a curse. Cain may bring his brightest offerings, the fairest flowers and the richest fruits, to the altar of Jehovah, but they will be rejected with the worshiper. They are fleshly things, born of the sin-cursed earth, and with Cain they must be rejected. The flesh may be as beautiful as the daughter of Jairus, as she lay in her loveliness a moment after death, or as hideous as the body of Lazarus, corrupting in the grave. It matters not whether it presents itself in robes of fashion in the heated ballroom or in the ecclesiastical millinery of the ritualistic altar. It matters not whether it comes to the march of the music of the carnival of revelry and the lewd songs of the drunkard and debauched, or in the splendid choruses of the opera, oratorio or religious quartet. It is equally displeasing to God. Its beautiful music, its eloquent sermons, its elaborate good works, its costly benevolence, as well as its filthy excesses and brutal lusts, are alike offensive and accursed in the holy eyes of Him who has sworn, "I am going to put an end to all people" (Genesis 6:13).

4. Incurably Bad The flesh is incurably bad. "It does not submit to God's law, nor can it do so" (Romans 8:7 b). It never can be any better. It is no use trying to improve the flesh. You may educate it all you please. You may train it by the most approved methods, you may set before it the brightest examples, you may pipe to it or mourn to it, treat it with encouragement or severity; its nature will always be incorrigibly the same.

Like the wild hawk which the little child captures in its infancy and tries to train in the habits of the dove, before you are aware, it will fasten its cruel beak upon the gentle fingers that would caress it, and show the old wild spirit of fear and ferocity. It is a hawk by nature, and it can never be made a dove. "The sinful mind is hostile to God. It does not submit to God's law, nor can it do so" (8:7). The only remedy for human nature is to destroy it, and receive instead the divine nature. God does not improve man. He crucifies the natural life with Christ, and then He imparts the resurrection life of Christ and educates the new man into all the maturity of the life divine. The strongest argument I know for eternal punishment is--eternal sin. When a lost soul gets out into the liberty of eternal sin, it will reach possibilities of wickedness that we can scarcely conceive today, and will sin enough in

a single hour to condemn it for a million years.

No, if the hallowed influences of Christianity and the Holy Spirit do not bring men to God, the atmosphere of perdition will certainly accomplish less. The wretched soul will grow more miserable and more malignant through the everlasting ages, and "evil men and impostors will go from bad to worse, deceiving and being deceived" (2 Timothy 3:13).

SECTION II--The Life of the Spirit In contrast with the flesh, this chapter unfolds the fruits of the indwelling Spirit in the believer's life.

1. No Condemnation

There is no condemnation: "Therefore, there is now no condemnation for those who are in Christ Jesus" (Romans 8:1). This is essential to progress in holiness. We must keep in the light of God's love and the full assurance of His acceptance if we would grow in grace; but it is not until we receive the Holy Spirit and come into this deeper union with Christ, expressed by the phrase "unto Christ," that we pass out of condemnation and begin to live in the perpetual light of His countenance. The unsanctified soul is always getting into condemnation; it is ever sinning and repenting and trying to come out from under the shadow of God's displeasure. But when we receive the indwelling Spirit, the first effect is to lift us into a life of perpetual peace and the unbroken consciousness of God's acceptance, approval and love. Henceforth it is true of us, "The sun will no more be your light by day,/ nor will the brightness of the moon shine on you,/ for the LORD will be your everlasting light,/ and your God will be your glory" (Isaiah 60:19). "So now I have sworn not to be angry with you,/ never to rebuke you again" (54:9).

2. Deliverance

There is deliverance from the power of indwelling sin: "Because through Christ Jesus the law of the Spirit of life set me free from the law of sin and death" (Romans 8:2).

Two laws are mentioned here. The first is the law of sin and death. It is that principle in our fallen nature which operates with the power and uniformity of a law and leads us to sin and death. We are unable to resist this law through the mere force of our human will. But we put the natural law under its opposite, viz.: the spiritual life in Christ Jesus. That is the life of Jesus Christ brought into our heart by the Holy Spirit and operating there as a new law of divine strength and vitality, and counteracting, overcoming and lifting us above the old law of sin and death.

Let me illustrate these two laws by a simple comparison. Sitting at my desk by the law of gravitation my hand naturally falls upon the desk, attracted downward by the natural law which makes heavy bodies fall to the earth. But there is a stronger law than the law of gravitation--my own life and will. So through the operation of this higher law--the law of my vitality--I defy the law of gravitation, and lift my hand and hold it above its former resting place and move it at my will. The law of vitality has made me free from the law of gravitation.

Precisely so the indwelling life of Christ Jesus, operating with the power of the law, lifts me above and counteracts the power of sin in my fallen nature. This is the secret of sanctification. It is not so much the expulsion of sin, as the incoming of the Holy Spirit, which has broken the control which sin formerly exercised, lifting me into an entirely new sphere of holy life and victory.

3. Practical Righteousness

There is practical righteousness: "in order that the righteous requirements of the law might be fully met in us, who do not live according to the sinful nature but according to the Spirit" (8:4). Sanctification is not a mere sentiment or interior experience, but it leads to practical righteousness, or fulfillment of the law in our heart and life, so that we walk according to the Spirit and fulfill the righteousness of the law. The difference between this and the Old Testament morality is that the righteousness of the law is fulfilled in us first, and then by us in practical obedience.

4. Habitual Obedience

There is habitual obedience: "Those who live in accordance with the Spirit have their minds set on [do mind, KJV] what the Spirit desires" (8:5b). We can all remember the time when our mother used to say to us, "Now, mind what I say. Mind your work, mind my words and orders." That meant, of course, that we were to set our mind upon it, to give diligent heed to it, and carefully to obey her wishes in everything. So in our spiritual life we are to mind the Holy Spirit, our true mother--and to hearken and obey in all things.

5. Life and Peace This indwelling life of the Spirit brings us life and peace: "The mind of sinful man is death, but the mind controlled by the Spirit is life and peace" (8:6). This literally means, "the minding of the Spirit is life and peace." This life in the Holy Spirit brings us divine peace and an overflowing life, full of the deep consciousness of God's approval, presence and blessing. It is, indeed, a sweet and happy life, where we "come in and go out, and find pasture" (John 10:9), and our Shepherd makes us lie down in green pastures and leads us beside the waters of rest, anointing our head with oil and making our cup overflow (Psalms 23:2; Psalms 23:5).

6. Physical Healing

It brings us physical healing and quickening: "And if the Spirit of him who raised Jesus from the dead is living in you, he who raised Christ from the dead will also give life to [quicken, KJV] your mortal bodies through his Spirit, who lives in you" (Romans 8:11).

There is no doubt that this passage refers to the life of the Spirit in our body. It is the mortal body that is here spoken of and it means the present body, liable to death, and cannot mean the dead body at the time of the resurrection. It is the Spirit who now dwells in us that quickens us while He dwells, and the quickening here described is not the raising from the dead of the lifeless corpse; the word literally means the exhilarating and reviving of the life that is not extinct, but exhausted and waning. It is applied to Abraham in the fourth chapter, referring to the quickening of his exhausted energy, in order that Isaac might be begotten when he himself was past age.

Now, this divine quickening of our mortal frame is one of the privileges of our life in the Spirit. It is only for those in whom the Spirit dwells, not as an occasional visitor, but as an abiding Guest.

There may be many a poor home that you often visit, but when you come to live in a house and make it your home, you are very likely to repair what needs repairing to make it clean and comfortable, renewing the broken windows and leaking roof, and regarding it as your healthful and happy home.

Now while the Holy Spirit only visits you at times, He will not undertake to alter the dwelling, but if you give Him the keys and make it His home, He will make it a home worthy of Himself and of you. He will make it a blessed home, and bring His retinue of heavenly beings to make it a little picture of heaven.

7. Mortification

It brings the mortifying of our members: "If by the Spirit you put to death the misdeeds of the body, you will live" (8:13b). The Holy Spirit is the only One who can kill us and keep us dead. Many Christians try to do this disagreeable work themselves, and are going through a continual crucifixion, but they can never accomplish the work permanently. This is the work of the Holy Spirit, and when you really yield yourself to the death, it is delightful to find how sweetly He can slay you.

Some modern legislatures have adopted electricity as the mode of capital punishment, and by the touch of the dynamic spark, they tell us, life is extinguished almost without a quiver of pain. But however this may be in natural things, we know the Holy Spirit can touch with celestial fire the surrendered thing and slay it in a moment, after it is really yielded up to the sentence of death. That is our business, and it is God's business to execute that sentence and to keep it constantly operative.

Let us not live in the ways of perpetual and ineffectual suicide, but reckoning ourselves dead indeed, let us leave ourselves in the hands of the blessed Holy Spirit, and He will slay whatever rises in opposition to His will, and keep us true to our heavenly reckoning and filled with His resurrection life.

8. Divine Guidance

Divine guidance is the next privilege of our life in the Spirit: "Because those who are led by the Spirit of God are sons of God" (8:14). He guides us, counsels us, points out our way and sweetly leads us in it.

9. Sonship

Another privilege is the witness of our sonship. "For you did not receive a spirit that makes you a slave again to fear, but you received the Spirit of sonship. And by him we cry, 'Abba, Father'" (8:15). The Holy Spirit brings us into a more intimate and childlike consciousness of our sonship. The word "Abba, Father" is the same as our "Papa," and expresses a very tender filial affection. The indwelling life of the Holy Spirit brings us out of the distance and the dread of our old life into the very bosom of the Father, and enables us to cry instinctively, with the simplicity of a child, "Abba, Father!"

Many Christians are living as servants, rather than as sons, and in the Old Testament, rather than the New; but it is the mission of the Holy Spirit so to unite us to Jesus and bring Him into our hearts that we become identical with Him in His sonship and look up to the Father with the same love and trust that He feels--His Father and our Father, His God and our God.

10. Spirit of Hope The next effect of the Holy Spirit is, to awaken in us the Spirit of hope:

I consider that our present sufferings are not worth comparing with the glory that will be revealed in us. The creation waits in eager expectation for the sons of God to be revealed. For the creation was subjected to frustration, not by its own choice, but by the will of the one who subjected it, in hope that the creation itself will be liberated from its bondage to decay and brought into the glorious freedom of the children of God.

We know that the whole creation has been groaning as in the pains of childbirth right up to the present time. Not only so, but we ourselves, who have the firstfruits of the Spirit, groan inwardly as we wait eagerly for our adoption as sons, the redemption of our bodies. For in this hope we were saved. But hope that is seen is no hope at all. Who hopes for what he already has? But if we hope for what we do not yet have, we wait for it patiently. (8:18-25) This splendid passage unfolds the attitude which we, along with the "whole creation," sustain toward the coming of our Lord. We "wait in eager expectation" and a mighty hope, and with groanings and travailings of Spirit, for the redemption of our body and of the whole creation from the bondage of corruption, into the glorious liberty of the children of God. And this mighty hope enables us not only to endure "our present sufferings" but to triumph over them, and regard them as "not worth comparing with the glory that will be revealed in us."

Such a hope must be born of the Holy Spirit, and when He comes in His fullness into the consecrated heart, this is one of His most blessed operations.

Then it becomes not a theory, not a doctrine of the Lord's coming, but a personal hope of unspeakable sweetness and power, influencing and controlling all our life, and lifting us above our trials and our fears.

11. Firstfruits The Holy Spirit prepares us for the coming of the Lord and to be among "the firstfruits" at His appearing. There is a remarkable expression here which has a deeper meaning than appears on the surface: "We ourselves, who have the firstfruits of the Spirit" (8:23).

It means that the Holy Spirit is preparing a first company of holy and consecrated hearts for the coming of the Lord and the gathering of His saints, and that these will be followed later by the larger company of all the saved.

There is a first resurrection, in which the blessed and holy shall have part, and for this He is preparing all who are willing to receive Him in His fullness. This is the happy privilege of those who receive the fullness of the Holy Spirit, that they are called and qualified for the marriage of the Lamb, and trained to form part of His Bride. Transcendent honor! Unspeakable privilege! May God enable us to have a part in this blessed hope!

12. Ministry of Prayer The Holy Spirit helps us in the ministry of prayer: "In the same way, the Spirit helps us in our weakness. We do not know what we ought to pray for, but the Spirit himself intercedes for us with groans that words cannot express. And he who searches our hearts knows the mind of the Spirit, because the Spirit intercedes for the saints in accordance with God's will" (8:26-27). The Holy Spirit becomes to the consecrated heart the Spirit of intercession. We have two advocates. We have an Advocate with the Father, who prays for us at God's right hand; but the Holy Spirit is the Advocate within, who prays in us, inspiring our petitions and presenting them, through Christ, to God.

We need this Advocate. We know not what to pray for, and we know not how to pray as we ought, but He breathes in the holy heart the desires that we may not always understand and the groanings which we could not ourselves utter nor comprehend. But God understands, and He, with a loving Father's heart, is always searching our hearts to find the Spirit's prayer, and to answer it in blessing. He does not wait until the prayer is formally presented, but He searches the heart and finds many a prayer there that we have not discovered, and answers many a cry that we never understood. And when we reach our home and read the records of life, we shall better know and appreciate the infinite love of that divine Friend, who has watched within as the Spirit of prayer, and breathed out our every need to the heart of God, and of that Heavenly Father who, waiting to be gracious, has so often fulfilled His own great promise, "Before they call I will answer;/ while they are still speaking I will hear" (Isaiah 65:24).

Such are some of the steps in the life we may live in the Holy Spirit. It is indeed a glorious life, and it is the privilege of all who will cease from themselves and receive the Holy Spirit and the blessed Christ He brings to abide in them and live out His own blessed life in their mortal bodies.

Let us receive the Holy Spirit. Let us mind Him. Let us obey Him. Let us be led by Him, and let us follow on in all His perfect will until we reach the fullness of our spiritual maturity and are prepared for the coming dispensation, with its larger developments and grander prospects and possibilities.

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