

THE HIGHER WAY

JAMES W. ELLIOTT

*"And they were all filled
with the Holy Spirit."*

Acts 2:4

THE HIGHER WAY
or
How to Be Filled with
the Spirit

By

James W. Elliott

Author of

Which Way?

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*Climbing
Heavenward*



CLIMB, CHRISTIAN, CLIMB!

There's death below; there's life above.

At the top of the first steep grade begins the higher way. Just keep on climbing.

Everything good is before you and above you. Look not back. Remember Lot's wife.

A half-hearted profession of religion on the border of the lowlands is only disappointing and disastrous. Think of Lot in Sodom.

A whole-hearted, all-out-for-Christ climb up the higher Christian way brings satisfaction and triumph. Imitate Abraham.

Any possible attraction of the worldly lowlands will fade out before the greater attraction of God's highlands.

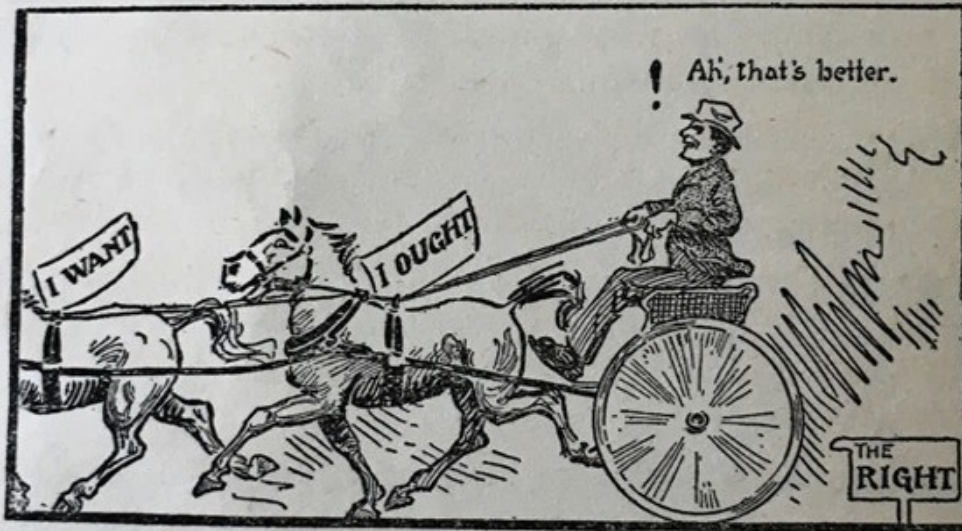
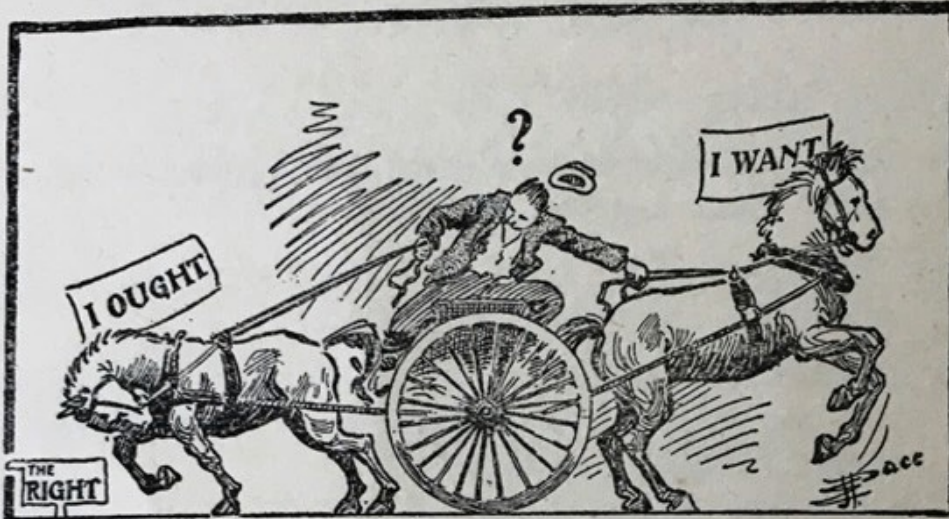
The Christian way is a real climb, but God's strength is always greater than your task, and the joy of Christian conquest will give you the thrill of your life.

Up yonder at the end of life's rugged, steep road is rest, reward, home, heaven, friends, Jesus. Fix your eyes on the goal.

"If God is for us, who can be against us?" Read Rom. 8. This little book is written to help you climb the higher way.

Then onward and upward! Climb, Christian, climb!

Note. For the references to Abraham and Lot read Gen. 13, 14 and 19.



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One of the most serious problems of human experience is the natural tendency of the desires and the will to pull contrary to the divine call of duty. This book deals with this and related problems and presents the solution as revealed in the Bible and as demonstrated in practical life.

see p.104 - deliverance
is the key ↑

AN EXPLANATION

The following pages contain many quotations from the best versions of the English Bible.

Following the example of these great English versions of the Bible, the sacred pronouns are printed with small initial letters.

Italic type indicates the emphasized words.

The author is deeply indebted to several people who have read the manuscript of this book and have offered many helpful suggestions. Among these, special mention must be made of Dr. Roy S. Nicholson, whose criticism has been exceedingly helpful. Credit is also given to Edwin Wallace, Rachel Lewis, and Janet Clocksene for their valuable work on the original cartoons and diagrams. To all friends who have helped in this work the author expresses sincere thanks.

This book appeared first with the title "How to Be Filled with the Spirit." Under its shorter title the text remains unchanged.

INTRODUCTION

Authors who have written on the Spirit-filled life have too often dealt with it from the devotional, rather than the didactic, viewpoint. This emphasis helped those who understood its message and enjoyed the experience. Time has not only taken us away from the writings of those early stalwarts who carefully catechized their converts and established them in the doctrine and experience of the Spirit-filled life, but it has also accentuated the need for a book dealing with its fundamentals. Such a need has been met in "The Higher Way," by Professor James W. Elliott of Marion College.

Some books are hastily produced, quickly serve their purpose, are laid aside, and soon forgotten. But this book was conceived in a soul fired with a passion for the truth, developed in a mind which maintains a perpetual quest for more light on the truth, and has appeared to guide seekers into the truth. It has been long in developing and has gone through a series of changes as its author sought to present vital truth in a dynamic and appealing way for the glory of God. Here is a labor of love for God which will help any one who wishes to know (1) Why one needs to be filled with the Spirit; (2) How one may be filled with the Spirit; and (3) The practical aspects of the Spirit-filled life.

Professor Elliott's aim has been to present something to answer the questions of those who sought the highest spiritual values. His book is well written,

beautifully illustrated, and calculated to interest one, as well as to challenge him to action. Its lucid and simple illustrations make complex truth plain. Its message is simply, practically, and sanely stated, and is positively true to the Scripture. The author has also carefully avoided extremes in statements and attitudes, and has maintained a proper balance between the positive and the negative, as well as the internal and the external, phases of the Spirit-filled life. This book is worthy of a place in any Christian's library, and it ought to be often in one's hands as a reference work. It deserves a careful reading and a wide circulation by all who love the truth. Pastors should circulate it, especially among young converts, for it will not only lead them into God's best, but it will also safeguard them from the poisonous errors which prevail in much of the current teaching concerning the Spirit-filled life.

This book has been prepared solely for the glory of God. It represents years of intense thought and labor; for from his rich experience—as pastor, missionary, teacher, and lover of youth and truth—the author has drawn the cream of his studies on this subject which has been incorporated in this worthy and helpful book: "The Higher Way."

The book is heartily recommended to those who love the Lord Jesus, whose blood "cleanseth us from all sin," and to all who wish to have a part in spreading scriptural holiness to the ends of the earth.

Rev. Roy S. Nicholson,
Editor

THE WESLEYAN METHODIST.

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THE HIGHER WAY

PART ONE

Answering three questions in a step by step development.

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THE HIGHER WAY

Question One. Why Do I Need to Be Filled with the Spirit?

SECTION 1. TO THE YOUNG CHRISTIAN.

What do you think is the most important question before you as a young Christian? Is it how to be happy, how to get an education, how to make money, how to become influential?

None of these. *The question of first importance to you is how to be filled with the Spirit of God.* This is basic for real and lasting success in any realm of life.

Therefore this little book is written especially for you young people who have been converted to Christ, to tell you why you need to be filled with the Spirit and how you may receive him. This greatest gift of God is for you during your youth. Look for this fact in the chart in Section 46. Please read these pages prayerfully and with an open, willing mind and heart, and let God give himself to you.

While there are many acceptable names for the higher Christian life, the present title, coming from Eph. 5:18, "Be filled with the Spirit," is chosen because it covers everything that other terms cover; it emphasizes the person of God the Spirit rather than a blessing; and it refers directly to the central fact of Pentecost, "They were all filled with the Holy Spirit" (Acts 2:4).

If you will then examine Acts 8:17, 18; 9:17;

10:45, 47; and 19:2, 6, you will find that these or similar words centering in the Holy Spirit himself are the divinely chosen expressions to tell us how the early church entered into the higher Christian life.

The purpose of this book is to lead you into that constant, rich, satisfying, victorious, over-flowing Christian life that results from being filled with the Holy Spirit.

SECTION 2. GOD'S FAMILY.

Did you ever wish that you belonged to some very rich or royal family? Well, you do; for since you are a Christian you belong to the richest and noblest of all—the family of God.

It was not always so. *Once you were an alien*, entirely foreign to God, (Eph. 2:12). Jesus said to unbelievers of his time, "Ye are of your father, the devil" (John 8:44). In your earlier life you could not call God your father. You were not his child at all.

Then, as by the physical birth you became a member of your father's family, so by the spiritual birth *you became a member of God's family*, a child of God. You can find what the Bible says about this in John 1:12; 3:1-8; II Cor. 5:17; Eph. 4:24.

SECTION 3. THE FAMILY PRIVILEGES—SONSHIP GIVES SAFETY.

This being a child of God brings to you great privileges. First there is sonship. In this connection the words "son" and "sonship" have no sex significance. As a rule Jewish custom gave the family advantages to sons only; daughters could not inherit the father's

property. But in the Gospel there is neither male nor female. All are heirs of God and all share equally in the privileges of sonship. Hence all Christians are sons in this sense. This relation of sonship places you on the same standing before God as John and Paul and Luther and Wesley. Their highest standing was that of a son. Your lowest standing is that of a son. Paul was a grown-up son, and if you are recently converted you are a babe in Christ, but both are sons, and both have equal privileges in sonship. That means an equal entrance into heaven. From the moment you became a child of God by the new birth through faith in Jesus you are perfectly safe, unless and until by an act of your own will you again choose sin and unbelief, and refuse the grace and mercy of the Lord Jesus. If you do this you lose your place in the family of God and return to the state of an alien—guilty, lost, doomed to eternal separation from God. But there is nothing outside your own self that can ever separate you from God's family, nothing but your own will, and that is wholly under your control. *You are entirely safe while you rest your faith on Jesus.* Only remember, this saving faith is impossible while one willfully disobeys God. Read John 10:28; Jude 24, 25; I John 3:8. Study Section 47.

SECTION 4. SONSHIP GIVES INHERITANCE.

Then, sonship makes you *an heir of God and a joint-heir with Christ.* God owns the universe. He has made his Son, Jesus, heir of everything, and all the brothers and sisters share in the inheritance. Do you feel poor? "The meek shall inherit the earth."



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God planned that on this foundation should be built a noble structure of Christian character and life. Too many people, even some Christians, are content with a mere shack. Likewise many children of God never reach the Christian maturity that God planned. They are too willing to remain spiritual infants.

Do you see wicked people grabbing up the earth's wealth? Just be patient; it is all yours, and you will inherit it some day. The people of this proud world may not recognize your family. They may despise and disdain you. Pay no attention to their scorn. Rather, pity them. You can afford to wait for recognition and for the honor and authority and wealth that will come simply because you are a child of God. Your inheritance is certain.

If you have been tempted to be ashamed of belonging to a small group of poor, despised Christians, read Rom. 1:16; 8:15-18; Col. 1:12; 3:24; I Pet. 1:3-8.

I do not wish to arouse in you a vain, worldly pride; but I urge you to lift up your head without shame in the face of a scorning world, get that far-off look in your eyes that sees beyond present circumstances, and let your heart rejoice, and your face beam over the prospect that lies before you, all because you are a child of the heavenly Father.

SECTION 5. RESPONSIBILITIES OF SONSHIP.

But sonship brings heavy responsibility also. *Since you are a son you ought to develop like a son.* You ought to grow and learn and be strong and wise and generous and loving like your Father. You are safe because you are a son. But the rewards come only to grown sons who work. You are an heir because you are a son, but you will rule over many things only when you prove yourself trustworthy after faithful service. The Heavenly Father tenderly cares for you while you are quite young, but he expects

you to grow and work like a man. You are a son of God; you must act like the Son of God to the extent of human possibilities as provided by divine grace.

SECTION 6. INFANCY.

Let me remind you that once you were a baby—a tiny, helpless bundle of humanity. You could do nothing for yourself, and you did not know anything about the world to which you had come. When you were hungry or in pain or otherwise uncomfortable, you cried; and when you could not get what you wanted, you squalled and yelled. Later when you felt all right you smiled and cooed and said, "da-da."

Your parents were perfectly satisfied with all of your baby actions and expressions. You were entirely normal. They knew that at the proper time your infancy would develop into noble manhood or lovely womanhood.

SECTION 7. GROWING UP.

In my pastoral calling I visited a family with a daughter who after twelve years was still a baby. Her body had grown but not her mind. Her speech was still infantile. She still cried as a baby and needed intimate attention. Imagine the grief and disappointment of those parents. Then remember that your Father God feels the same way if you do not grow up. He expects everyone to be a baby Christian for a very short time, and he gives to his dear little ones a care that is more constant and tender and loving and personal than any human parent can give. *But he expects you to grow up into a strong, wise*

THE CHURCH FAMILY & DINNER



Christian; no longer using baby talk, but intelligently witnessing for him; no longer limited to a diet of milk, but capable of taking the strong meat of the Word; no longer afraid to confess that you are a Christian, but bold enough to stand alone for Christ; no longer fretting and whining when your will is crossed, but meeting every opposing element with patient endurance; no longer requiring constant attention, but able to help others instead.

God does not expect you to be infinite like him, with all knowledge and wisdom and power, but *he does ask you to be like him in the quality of your moral character*; for he says in I Pet. 1:16, "Be ye holy, for I am holy." Beside God you are less than a drop in the oceans, but that drop is of the same quality as the whole ocean. To be fit to be called a son of God, you must be like Christ in heart, and then you must constantly increase in the ability to act like Christ and to work for him.

SECTION 8. HINDRANCES TO GROWTH.

Since you were born of the Spirit, you already have the Spirit, for it is he who gives you spiritual life. Read Rom. 8:9. You are, therefore, spiritually alive, and you ought to be growing in Christian character and conduct. But in your earliest Christian experience there are defects in your inner nature which will always prevent your growing up to be like the Son of God until they are corrected. It is the filling with the Spirit which will correct these defects and will add to your personality positive qualities to make you like Jesus.

SECTION 9. AN EVIL INHERITANCE.

Will you go back with me to the beautiful garden of Eden where God created our first parents, Adam and Eve, in his own image and likeness, as pure in their hearts as God himself? Then by their own sinful choice and act they lost that original moral purity and innocence and became sinful in nature as well as in practice. As a result they bequeathed this sinful nature to every member of the human family—except Jesus—just as they passed on to everyone a nose, two eyes, a heart, and all the rest that makes one a human being.

This inherited sinful nature cannot be clearly defined, but it may be likened to a malignant disease or a downward pull or a crook in the wrong direction. It is a tendency to evil. It is a moral uncleanness. It is not something that we acquire like a bad habit, but *something that was born in us* like a heart with defective valves. Psa. 51:5 says, "Behold I was shapen in iniquity and in sin did my mother conceive me."

SECTION 10. BIBLE TERMS.

In the Bible it is referred to as *the old man*, (Rom. 6:6; Eph. 4:22; Col. 3:9); or *the flesh*, (Rom. 7:5, 25; 8:4, 5, 8, 9, 13); or the *body of sin*, (Rom. 6:6); or simply *sin* (Rom. 7:8, 11, 13, 17, 23). It is called the "old man" in contrast to the new man created in Christ Jesus by the new birth. It is called the "flesh" in contrast to the higher spiritual nature, but the word "flesh" has other meanings in Scripture, as the physical body, meat for food, and the world of humanity. It is called "sin," a perversion of human

nature, in contrast to sins, which are evil acts, but the word "sin" is sometimes used to refer to a single wrong act or to sinful practice in general. When you study a word like "flesh" or "sin" in the Bible, get its shade of meaning from the context.

SECTION 11. SIN EXPLAINED.

This inherited sin is not a material substance that you can extract and examine. No surgeon has ever found it in the most hidden recesses of the human body. It is rather *a condition of the spirit nature of man*. It is mysterious like gravity, for example. We cannot see gravity and we do not know just what it is, but we can all see what gravity does when you slip off the roof. So we can see what sinful nature does. Listen to that child cry. Sometimes it is a cry of hunger or pain, an expression of normal human nature; at other times it is a cry of contrariness or selfishness, an expression of perverted, sinful nature. As the child grows, you may find him covetous and jealous and quarrelsome. Little sister has a toy that brother wants. So he grabs it; she resists, and a real fight follows, with hair-pulling and tears of anger and cries of hatred and revenge. Small children act thus naturally before they are old enough to learn by imitation, because this evil nature is inherited. Full-grown people are just like these children, only that sometimes they restrain their evil nature, because it is not polite to get angry and fight in public. But the inner feelings are the same, and they often break out in quarrels, divorces, lawsuits, murders, wars, and all the other evils of sinful man.



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This cartoon was drawn for a lesson on prayer. But the plant could just as well be marked Christian Life; for as sin in the heart blights the prayer-life so it affects the whole Christian life. Only when "the blood of Jesus Christ his Son cleanseth us from all sin" (I John 1:7) can the Christian life grow strong, luxuriant, and fruitful.

SECTION 12. A TWISTED FRAME.

When I was in Vermont a man told me about his wrecked automobile. The glass was broken, the body bent and torn, and the engine dead. Then the mechanics brought it to life again. Its engine ran smoothly and its appearance was like new. But it still had a bad twist in the frame, so that when the driver wished to go straight ahead the car always pulled toward the ditch. There was something in the fundamental structure that constantly resisted the will of the driver. Only with great effort could the car be steered.

That is something like man. The wreck in Eden left a twist in the framework of the human race, so that the emotional and volitional natures of man tend to go in the wrong direction, resisting the pull of God. The birth of the Spirit gives life to souls dead in sins. But something else is needed to take the twists and warps out of the inner framework of the soul. This is the meaning of a line of one of Wesley's hymns, "Take away our bent to sinning." Other illustrations are in Sections 41 and 48.

SECTION 13. THE INWARD CONFLICT.

Now, since you became a Christian, since you were born again of the Spirit, the new life and power of Christ within you has helped you to *overcome* the evil feelings in your heart, to *restrain* and *subdue* the wrong inclinations so that you have not made sinful choices nor done sinful acts as before. But even in your Christian life *this evil nature has given you a*

lot of inward trouble. You may have felt jealous because your neighbor has something better than you have. You may have felt angry because some one lied about you. You may have experienced an inclination or inner urge toward stubbornness and rebellion against God's plans for you. In many other ways you may have found emotions and motives within yourself that were not at all like Christ.

It is a sad fact that many Christians have failed to subdue and resist these inner sinful urges. This failure has resulted in sinful choices and acts which required confession, repentance, and divine forgiveness. Even when no wrong act has been performed and no evil choice made, the one who has been born again is painfully aware of the conflict between the mind of Christ, the new nature created in one when he is born of the Spirit, and the mind of the flesh, the inherited sinful nature.

Doubtless you have seen the photograph of this old nature in Rom. 7:14-24. It is pictured as that inward somewhat that always opposes the right and favors the wrong. "It is not subject to the law of God, neither indeed can be" (Rom. 8:7). You cannot handle it, but God can.

SECTION 14. OH, TO BE LIKE HIM!

This lack of inner Christlikeness has caused you great distress. You want to be like Jesus so completely that never in the innermost corner of your soul will there be any spirit or feeling or plan that would cause pain or grief to the heart of God. You want God's Holy Spirit to enter every room of your

being and cleanse you from all sin and fill your whole self with his presence and reign on the throne of your soul. You want the pure love of God to displace everything unlike Christ!

This lack of Christlikeness has also another phase. You need not only a deliverance from your sinful inheritance, but you need also an inner power which will make it possible for you to do the will of God. Sometimes when you have tried to do what you knew God was calling you to do, you have found yourself frustrated and failing because of a weakness within yourself. Certain human weaknesses will always cause us embarrassment and regret. But much of the inefficiency and failure in Christian living and service could be turned into glorious achievement and success by the power of the Holy Spirit. Luke 4:14 says, "And Jesus returned in the power of the Spirit into Galilee, and there went out a fame of him in the region round about." To be like Christ, the Son of God, you also must have the power of this same Spirit. Section 44 deals more fully with this subject.

SECTION 15. PROFOUND, YET SIMPLE.

The secrets of this inner spiritual experience are revealed in God's word. True it is that the Bible is not a textbook of systematic theology, but rather the living Word, and you must not expect to find the glorious, profound truths of holiness exposed to the curious gaze of unbelievers and half-hearted Christians. The opposer of holiness says that there is nothing in the Bible about it; but the earnest, honest seeker who digs deep, finds the shining gems of

Holy Spirit
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← must.
because
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I am
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(1 Peter
1:16).

truth, and when this truth is applied to human defects and lacks, it meets every need.

SECTION 16. LIGHT FROM THE BIBLE AND FROM EXPERIENCE.

Now these truths are best understood only in the light of experience and experience becomes clear only in the light of God's word. It was John Wesley's practice to test his theology by the experience of hundreds of witnesses. The prophecy of Joel was read by the Jews for several centuries before Christ came. Yet even the apostles did not understand it until they experienced within their own hearts that which Joel was talking about. Then Peter could intelligently say, "This is that." Read Acts 2:14-21. So you cannot expect to figure out and comprehend the work of the indwelling Spirit until you fully yield to Christ your mind, your heart, your will, that he may work in you that same miraculous cleansing and Spirit-filling that the disciples received on the great day of Pentecost. It is sufficient that you realize your need, that you believe God can meet that need, and that you understand and follow the simple directions which will prepare you to receive the fulness of the Holy Spirit.

SECTION 17. THE DISCIPLES' HISTORY—THEY WERE SAVED.

The history of the apostles and of certain other Bible people to be mentioned later will help you to understand your own case. *The Disciples were truly saved men before the day of Pentecost.* Jesus said

to them "Rejoice, because your names are written in heaven" (Luke 10:20). That could not be said about the unconverted. In his great prayer to the Father, Jesus said, concerning his disciples, "They are not of the world, even as I am not of the world" (John 17:16). After the ascension of Jesus, the disciples "returned to Jerusalem with great joy, and were continually in the temple, praising and blessing God" (Luke 24:52, 53). Unsaved people do not have such an experience. You can find in the Gospels other evidences that the disciples were saved men.

SECTION 18. BUT THEY WERE CARNAL.

At the very same time these disciples had serious defects. Read in Matt. 26:6-13 about their critical, covetous attitude. Read in Luke 22:54-61 how Peter was so overcome by carnal fear that he denied Jesus. Find in Luke 22:24, "There was also a strife among them, which of them should be accounted the greatest." In Luke 9:51-56 you find that James and John would have destroyed a village that did not welcome them. In Luke 18:31-34 find how spiritually dull the disciples were even before the simplest teachings of Jesus. Mark 10:35-37 tells about the office-seeking spirit of James and John. In Mark 8:31-33 you find Peter claiming to know more than Jesus, and Jesus had to rebuke him severely. Thus, it is evident that while the disciples were genuinely saved men, *they repeatedly demonstrated the old nature of inherited sin.*

SECTION 19. OTHER BIBLE EXAMPLES.

Then turn to Acts 8:5-17 and you will find that

Samaria experienced a glorious revival under Philip's preaching. Miracles were performed and there was great joy in the city and many were baptized in the name of Jesus. These were clearly converted; yet the following events showed a serious lack in their Christian experience. You will find how that need was met.

Read Acts 18:1-11 with I Cor. 1:1-9; 6:11, and other similar expressions in Paul's letters to the Corinthians, and you will find that in Corinth was a group of truly converted believers in Christ. But if you will then read I Cor. 1:11-13; 3:1-4, you will find how much the old fleshly nature affected these young Christians. They needed the experience of I Corinthians 13.

Next read I Thes. 1 and find a description of as nearly perfect a church as you may ever have seen. Those Thessalonians certainly were real Christians. Yet Paul saw a lack mentioned in I Thes. 3:10-13. These same verses with 5:23 tell us what they needed.

SECTION 20. MODERN EXAMPLES.

In addition to these and other Bible examples, think of all the Christian people you have known, especially in their immature period of Christian life. It is safe to say that in many of these, you have seen signs of one or more of the following fleshly traits: carnal fear, ill-will, self-will, jealousy, envy, pride, vanity, strife, unteachableness, a spirit of division, dullness of spiritual understanding, a critical and harsh spirit, unwillingness to obey God, and other similar

traits. These observable facts along with the Bible history show that inherited sin, though restrained, still clings to the moral nature of those who have been born again.

SECTION 21. THE BIBLE STANDARD.

Now, alongside both the bad and the best in hearts and lives, modern and ancient, let us lay the Bible standard of Christian experience for this life as expressed in the following references: "*Ye shall be holy*, for I the Lord your God am holy" (Lev. 19:2 and I Pet. 1:16). "Sanctify yourselves therefore and be ye holy" (Lev. 20:7). "And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might" (Deut. 6:5 and Matt. 22:37). "The oath which he swore to our father Abraham, that he would grant unto us, that we being delivered out of the hand of our enemies might serve him without fear, in holiness and righteousness before him, all the days of our life" (Luke 1:73-75). "A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another" (John 13:34). "Sanctify them through thy truth" (John 17:17). "Love suffereth long and is kind; love envieth not; love vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not its own, is not provoked . . . love never faileth" (I Cor. 13:4-8). "Let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God" (II Cor. 7:1). Read all of Eph. 3:14-21 and notice especially Paul's prayer "That ye might be filled with all the fulness of God." "Be filled

with the Spirit" (Eph. 5:18). A part of Col. 1:9-13 is a prayer "that ye might walk worthy of the Lord . . . strengthened with all might according to his glorious power, unto all patience and longsuffering with joyfulness." "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body may be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you, who also will do it" (I Thes. 5:23, 24). "If we walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus Christ, his Son, cleanseth us from all sin" (I John 1:7). "And every man that hath this hope in him purifieth himself, even as he is pure" (I John 3:3). Add to these Lev. 11:44; Deut. 18:13; Matt. 5:48; John 1:12; Phil. 1:9-11; Titus 2:14; Heb. 6:1; I Pet. 1:22; 2:9-12. There are many other passages of similar expression.

SECTION 22. A MUST MIRACLE.

Such is the lofty Bible standard for Christian experience. It is not optional. *It is a must for all Christians.* Now observe that between the carnal, immature experience described above and this Bible standard is a long high gap. While there ought to be Christian growth at both of these levels, neither the Bible nor human experience reveals anyone who has ever *grown* up across this great space. Christian people of all churches who have found God's higher way testify that *God did something supernatural for them*, lifting them up by his strong arm to a place which they could not have reached otherwise. This divine miracle, with the resultant triumphant life,

is called the way of holiness, the victorious life, perfect love, Christian perfection, entire sanctification, the higher Christian life, the fullness of the Holy Spirit, and other terms indicating a type of Christian experience far above and beyond that of the masses of professors of religion.

Do not be confused by those who deny a second crisis experience, saying that they got everything at conversion. Even if such a doubtful testimony could occasionally be proved true, you must still face the personal question whether you measure up to God's standard of holiness. If you do not, you must seek to reach that goal. And history from the days of the apostles to the present time does not clearly reveal any one who at the moment of conversion experienced complete cleansing from inherited sin and the Pentecostal fullness of the Holy Spirit.

Question Two. How Can I Be Filled with the Spirit?

SECTION 23. MEETING THE STANDARD.

How, then, can the young or immature believer in Christ experience the miracle of being lifted up from the mixed carnal-spiritual level to "the heavenly places in Jesus Christ" where one is "filled with all the fullness of God"? Look for the answer in the promises and commands of Jesus and in the history of the early church. Jesus said in John 14:16, 17, "And I will pray the Father and *he shall give you another Comforter*, that he may abide with you forever; even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him; but ye know him; for he dwelleth with you and shall be in you." Then read John 14:26 and 16:7, 13-15. Find in Acts 1:4, 5, 8, that Jesus, after his resurrection, "Being assembled together with them commanded them that they should not depart from Jerusalem, but *wait for the promise of the Father*, which, saith he, ye have heard of me. For John truly baptized with water; but *ye shall be baptized with the Holy Ghost* not many days hence. . . . Ye shall receive power after that the Holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem and in all Judea and in Samaria, and unto the uttermost part of the earth." Then Luke 24:49, "Behold I send the promise of my Father upon you;

but tarry ye in the city of Jerusalem until ye be endued with power from on high."

SECTION 24. THE GREAT PENTECOST.

Such was the command and promise of Jesus to his loved disciples. How they obeyed and how wonderfully the promise was fulfilled is recorded in Acts 2:1-4, "And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And *they were all filled with the Holy Ghost* and began to speak with other tongues as the Spirit gave them utterance."

A further explanation of what happened within the souls of the Spirit-filled disciples is given by Peter in Acts 15:8, 9 where he compares the experience of Cornelius's household with that of the disciples. "And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us, and put no difference between us and them, *purifying their hearts by faith.*" From these two accounts and others to be mentioned, it is evident that the two essential features of the Apostles' experience were a cleansing of their hearts by faith and a filling with the Holy Spirit. The cleansing occurred as the Spirit filled, two aspects of the one crisis experience. In Acts 8:14-17 you will find that the Samaritan believers received the same gift of the

Spirit; in Acts 9:17, 18, Saul of Tarsus; in Acts 10:44-46, the household of Cornelius; and in Acts 19:1-6, the Ephesian believers.

SECTION 25. RESULTS OF THE SPIRIT'S COMING.

The Pentecostal effect on Peter and the other apostles was most remarkable. Read Acts 2:14-16; 3:1-8, 12-16; 4:8-10, 29; 5:29-32; 7:54-60; 9:17-22, and you will find that the Peter who dared not confess to a maiden that he was a follower of Jesus now *stood boldly* before the multitude of Jews declaring his allegiance to Jesus and accusing the Jews of having murdered the Prince of life. Earlier all the disciples forsook Jesus and fled in the hour of danger. Now they *rejoiced behind prison doors* and prayed only for greater boldness to preach Christ. Now the Holy Spirit gave them *clearer spiritual understanding* of the person of Jesus and of the truth he had spoken to them. Now their *Spirit-empowered words* pierced and cut their wicked hearers to the heart. Now they forgot all their ambitions for ease and convenience and honor and reputation and position and personal advantage, and they lovingly *sacrificed everything* for the advantage and glory of *Jesus* and those whom he loves. This inner cleansing and Spirit-filling will not make you act like Peter, but it will give you power and wisdom and grace and courage to act as God calls you to act. And it is for you; for in the words of Peter in Acts 2:38, 39, "Ye shall receive the gift of the Holy Spirit, for the promise is unto you and to your children, and to all that are afar off, even as many as the Lord our God shall call."

SECTION 26. THE SEEKER'S SELF-EXAMINATION AND NEED.

At this point the sincere Christian will seriously examine himself by the perfect standard of God's truth, asking such questions as these (based on the references given in Section 21, The Bible Standard): Do I love as Jesus loved? Am I pure as Christ was? Am I holy as God is? Am I filled with the Spirit? Do I have the love that suffers long, is kind, is humble, is unselfish, keeps sweet, and never fails? Am I established, strengthened, settled? Am I strengthened with all might according to God's glorious power unto all patience and longsuffering with joyfulness? Does my love abound in knowledge and judgment and am I filled with the fruits of righteousness? Am I rooted and grounded in love, and am I filled with all the fulness of God?

These and similar passages will suggest many other questions to lead you to deep meditation. Some phases of experience included in the references just given come only as a development with time and testing, but none of these experiences are found constant in the life and heart of a carnal Christian as the word carnal is used by Paul in I Cor. 3:1, 3.

It is true that God makes a few young Christians so completely victorious in the inner soul as well as in the outward life that during an extended period of time after their conversion they are not conscious of the presence of the inherited sin. They are not aware of an inner conflict between the mind of Christ and the mind of the flesh. They do not feel an inner urge toward pride, envy, anger, self will, and other

carnal traits. However, general Christian testimony indicates that the evil nature will show itself after a time.

But even such triumphant Christians are certain to feel an inner lack, a frustration, a powerlessness, a deep hunger for something they do not have. This is not the guilt and condemnation felt by the defeated Christian who has done wrong and needs forgiveness. It may be or it may not be a sense of uncleanness of spirit, such as Isaiah felt when he said "I am a man of unclean lips." But it does produce in Christians of this class an unutterable longing for God, an all consuming passion to be entirely possessed by him. And nothing satisfies until the Holy Spirit moves in with his cleansing, filling presence. The human soul cannot be satisfied with less than the promised Comforter. Read Section 49.

* If your self-examination convinces you that you are a child of God by the new birth, but that you have a spiritual lack because the Holy Spirit has not come in his fullness, then you need the same miracle experience that came to the early church and that has come to thousands since. Your first step, then, is to *feel your deep need of holiness*, to hunger and thirst after righteousness.

SECTION 27. DESIRE EXPRESSED BY ASKING.

* This sense of need should lead to great desire, firm resolution, and earnest seeking for that which God has promised. Meditate on Luke 11:5-13, especially these words: "Ask and it shall be given you; seek and ye shall find; knock and it shall be opened unto you . . . If ye then, being evil, know

how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to *them that ask him?*" Acts 8:15 tells us that the apostles *prayed* for the Samaritan believers that they might receive the Holy Spirit, and he came upon them. God wants to give you this gift, but he requires that you ask and seek and knock, and your receiving will depend first on the sincerity and earnestness and persistence of your asking. James 4:2 says, "Ye have not because ye ask not." Then Eph. 6:18, "Praying always with all prayer and supplication in the Spirit." And Phil. 4:6, "In everything by prayer and supplication, with thanksgiving let your requests be made known unto God."

SECTION 28. PREPARING FOR THE SPIRIT'S COMING.

As you pray and seek the fulness of the Spirit, study the Bible to find out what you must do to meet God's conditions. In Phil. 3:8 Paul counted everything in the world *only refuse* that he might win Christ. I Pet. 2:1 tells us to "*lay aside* all malice and all guile, and hypocrisies, and envies and all evil speaking." Heb. 12:1 says, ". . . let us lay aside every weight and the sin which doth so easily beset us." Jesus said in Matt. 16:24, "If any man will come after me let him *deny himself* and take up his cross and follow me." James 5:16 says, "*Confess your faults* one to another." Part of I Pet. 5:5 is "all of you be subject one to another. and be clothed with *humility.*" Then in Rom. 6:13, "*Yield yourselves unto God . . . and your members as instruments of righteousness.*" And

Rom. 12:1, "I beseech you therefore, brethren, by the mercies of God, that ye *present your bodies* a living sacrifice, holy, acceptable unto God." In II Cor. 8:5, they "first gave their own selves to the Lord." Other passages are: ". . . the Holy Ghost whom God hath given to those *who obey him*" (Acts 5:32); "Grieve not the Holy Spirit of God" (Eph. 4:30); "If we *walk in the light* as he is in the light . . . the blood of Jesus Christ, his Son, cleanseth us from all sin." (I John 1:7); "For ye have need of *patience* that after ye have done the will of God, ye might receive the promise" (Heb. 10:36). Read also I Cor. 6:19, 20; Luke 24:49; Rom. 6:6. If these passages seem to express obligations of Christian life in general, then certainly these obligations must be essential in the preparation for the higher Christian life.

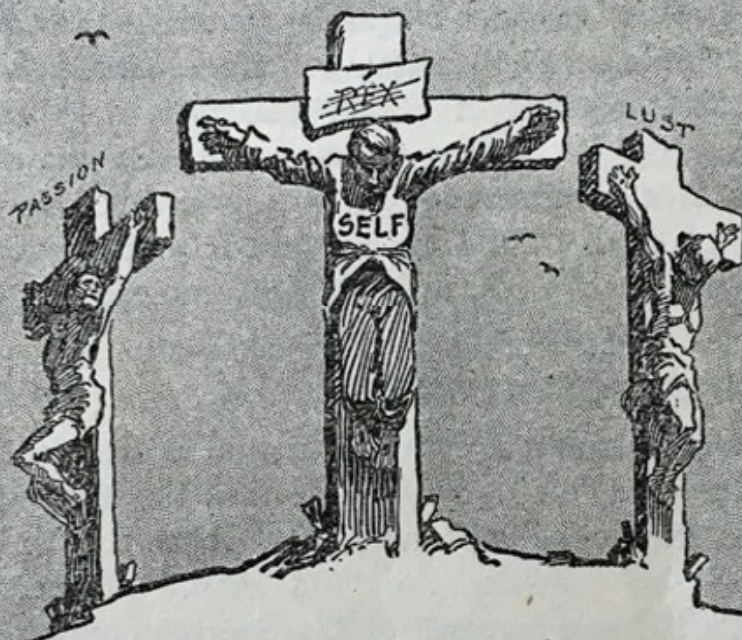
SECTION 29. EARNEST DESIRE, HUMILITY, SEPARATION, AND SELF-DENIAL.

A careful study of these verses shows that the seeker after that holiness which results from the Spirit's filling must desire the Holy Spirit above everything else, to the extent that all else becomes utterly worthless in comparison. Salaries and lands, position and honor, even friends and family lose all value beside *him* as guest and master of the soul.

Next an attitude of *humility* is essential. We are not worthy to be the dwelling place of God. We must regard his act as one of great condescension on his part. Do not think that you are doing him a favor. It is he who is giving to us immeasurable, unmerited blessings.

Then there must be a total abandonment of every

This is what crucifixion
must mean to you.



“They that are Christ’s have cruci-
fied the flesh with the passions (Marg)
and the lusts.” Gal. 5:24 **HAVE YOU?**

spell backwards and drop “h”

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“Our old man was crucified with him that the body of sin might be done away” (Rom. 6:6). “I have been crucified with Christ; and it is no longer I that live, but Christ liveth in me; and the life which I now live in the flesh I live in faith, the faith which is in the Son of God, who gave himself up for me” (Gal. 2:20).

practice and purpose which God makes you understand is sinful. Knowledge and conscience are progressive. You may not have realized that some earlier practices were wrong. But as the light of God's truth shines on your pathway, you steadily and obediently walk in that light day by day.

With this goes self-denial—that is, the denial to self of the natural right to choose for yourself. You yield this right of choice completely to Christ. In doing this you neither weaken nor lose your own will. Rather you strengthen it by uniting it with the will of God. Thus, by an act of your own will, *you choose his choices*, and his first choice for you is to fill you with the Holy Spirit.

SECTION 30. CRUCIFIXION.

Closely associated with self-denial is the death by "crucifixion" of "our old man . . . that the body of sin might be destroyed" (Rom. 6:6). It is the Spirit—not you—who crucifies the "old man." Hence this crucifixion is more a result of the Spirit's coming than a preparation for his coming. But you do have a definite part in it, that is, you "yield yourself unto God." The dentist can not pull your ugly, aching tooth until you yield yourself unresistingly to him for the unpleasant operation. Likewise "ye through the Spirit do mortify the deeds of the flesh." In other words, your part is to submit willingly to the Spirit's operation; his part is to "crucify" the "old man," and he will do it as soon as you are fully willing.

SECTION 31. CONSECRATION.

The Scripture then shows that you must make a complete consecration of your whole self and all you

have to Christ. "Present your bodies a living sacrifice." That includes everything. Consecration, like self-denial and yieldedness to God, is not a matter of sentiment or feeling, but is rather an act of the will, a deliberate choice by which *you give yourself wholly to God* to be his possession, under his undisputed control forever. You yield to him all claim to your body and soul and everything you have or ever will have. Paul often called himself the bondsman of Jesus Christ, a relation which was not forced upon him but which he chose because of love for Jesus.

Consecration is your part of a solemn contract between you and God. You give yourself wholly to him. You surrender all claim to your likes and dislikes, your preferences and conveniences and comforts. You present to him the throne of your heart and life in willing, glad submission to his unquestioned rule. He gives you the gift of the Holy Spirit, who is pledged to guide you into all truth, to protect you from all evil, and to supply all your needs. This includes power to do the will of God successfully. God has already signed this contract, but he can not fulfill its terms until you also apply your signature, which is your act of consecration.

This idea of consecration as a planned, deliberate act of the will goes back through all Christian history. That great colonial minister, Jonathan Edwards, when he was still a young student, wrote in his diary, "I have this day solemnly renewed my covenant and dedication. I have been before God, and given myself and all that I am and have to him, so that I am not in any respect my own, and can claim no right to

myself—to this understanding, to this will, these affections; and have no right to this body—to this tongue, these hands, these feet, to these senses. I have given every power to God, so that for the future I will claim no right to myself.”

SECTION 32. OBEDIENCE.

The Holy Spirit is given to them that obey God. See Acts 5:32. Obedience exists first in the heart and the will, then in action. Therefore before God gives you the gift of the Spirit he tests your willingness to do all he may ask. These tests are of various kinds. The first will be in the matter of separation from evil, already mentioned. Another test may concern your willingness to do some unusual thing, the reason for which you do not understand. Many practices of Christian life must be different from those of the world. God will test your willingness to stand alone. But be sure that he is leading you in the unusual acts. Another test is to show your willingness to go wherever God may send, to do any service he may require, to bear any message he may give. These are only samples of the ways in which God will test your obedience before he can give you the priceless gift of the Spirit. He wants to know—or he wants you to know—whether you can be trusted to obey the Spirit whose coming you seek; for the atomic power of the Spirit must be used only under his direction. You cannot do now all God may require later, but the tests of obedience which God skillfully applies now reveal your attitude of mind and largely predict your future action. Hence you must fully obey every command God gives you.



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You can date the production of this cartoon by the style of the automobile. But the fact illustrated is always and everywhere true. Religion in the ditch of self-will never gets you anywhere. Only on God's highway of obedience is religion worth anything at all, for "faith without works is dead" (James 2:26).

SECTION 33. PATIENCE.

The climaxing element of your preparation is patience. Patience does not mean cold indifference to hardship, pain, and opposition. The Greek word translated patience in Heb. 10:36 means also endurance, constancy, patient continuance. In the present use of the word, then, patience means a *steadfast persistence* in spite of difficulties on the course that leads to the goal, or destination, which, in this case, is the fulness of the Spirit.

Abraham Lincoln's one visit to New Hampshire occurred on a windy autumn day. Out on the New England hillside, where bull thistles often grow taller than a six-foot man, one of the last bull thistles of the season was in full bloom. As Mr. Lincoln watched the thistle bending before the autumn gale, he observed that a lone bumble bee was tenaciously clinging to the big bright blossom. Blow as it would, the wind could not shake off the bumble bee. With all patient endurance it persisted in its quest for the flowery sweets until it was satisfied.

God wants you to be like that bumble bee. In your search for the sweetness of the Holy Spirit's indwelling fulness do not let anything shake you off. Hang on with an iron grip and let God hang on to you until you are fully satisfied. God is testing you. The Holy Spirit is far more anxious to come to you than you are capable of desiring him to come. Yet, he can not come in his Pentecostal fullness until you are prepared. Be patient, therefore, and never give up. Complete soul satisfaction is just ahead.

SECTION 34. PLEAD THE PROMISES.

As you pray and seek, plead the promises of God the same as you would in the case of any other promised gift. In I Kings 8:56 Solomon was recounting the history of God's dealings with Israel when he said, "*there hath not failed one word of all his good promise which he promised.*" He has promised you the gift of the Holy Spirit. He will keep his promise. "He has remembered his covenant forever" (Psa. 105:8). "I will pour water on him that is thirsty, and floods upon the dry ground; I will pour my Spirit upon thy seed" (Isa. 44:3). "Everyone that asketh receiveth, and he that seeketh findeth, and to him that knocketh it shall be opened" (Matt. 7:8). " whatsoever things ye desire, when ye pray, believe that ye receive them and ye shall have them" (Mark 11:24). Luke 1:73-75 says that God sware by an oath that we might be able to serve him in holiness. In John 14:13 Jesus said he would do whatever you ask in his name. "If ye abide in me and my words abide in you, ye shall ask what ye will, and it shall be done unto you" (John 15:7). "The promise is unto you and to your children, and to all that are afar off" (Acts 2:39). Eph. 3:20 refers to "him that is able to do exceeding abundantly above all that we ask or think." In I Thes. 5:23, 24, Paul prays that his readers may be sanctified wholly and then declares, "Faithful is he that calleth you, who also will do it." "He is faithful that promised" (Heb. 10:23). "The Lord is not slack concerning his promise" (II Pet. 3:9). "If we walk in the light as he is in the light . . .

the blood of Jesus Christ, his Son, cleanseth us from all sin" (I John 1:7). "And this is the confidence that we have in him that if we ask anything according to his will, he heareth us, and if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him" (I John 5:14, 15). It is God's will to give you the Spirit. If you desire him above everything else, you will certainly receive him.

SECTION 35. BELIEVE.

The final step is faith—believe the promises, *rest upon the promises*. While it is true that growth and works of righteousness are essential to successful Christian living, yet the coming of the Holy Spirit in his indwelling fullness is not a matter of growth nor of reward for good works. It is rather a gift of God bringing cleansing and deliverance from inherited sin, and enthroning Jesus Christ as undisputed Master of every motive, every emotion, every region, every capacity of the soul. Since this is a gift of God, an experience completely beyond attainment by human power or wisdom, it is evident from this fact, and from the declarations of the Scripture, and from the witness of experience, that it comes *by faith alone*—to those, of course, who are prepared to receive the Spirit in his fulness.

SECTION 36. TRUST THE PROMISES.

Now let your faith rest down on the promises as you trustingly read the faith passages that follow. Put yourself and your need into every verse as if

Faith sees a bridge where Reason sees only a chasm



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This world rates human reason as dependable, and faith as dreamy. It is true that confidence in man is disappointing. But faith in God is more solid than the mountains; for "heaven and earth shall pass away, but my words shall not pass away" (Luke 21:33). Jesus said in Luke 24:49, "Behold, I send the promise of my Father upon you." You can put your whole weight on that promise.

each one were written *directly to you*. Believe that God means you, for "the promise is unto you."

The gift of the Holy Spirit is for you personally. Open your mind and your heart and let him in. It is not necessary that you have a theologically correct understanding of his work in the hidden corners of your inner nature. It is necessary only that you open every door and bid him welcome. He will do his work right without your telling him how to do it.

Here are a few faith passages to help you rest your whole self on God's promises: "And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us; and put no difference between us and them, purifying their hearts by faith" (Acts 15:8, 9); "sanctified by faith" (Acts 26:18); "... let him ask in faith" (James 1:6); "That we might receive the promise of the Spirit through faith" (Gal. 3:14); "According to your faith so be it done unto you" (Matt. 9:29); "All things whatsoever ye shall ask in prayer, believing, ye shall receive" (Matt. 21:22); "All things are possible to him that believeth" (Mark 9:23); "He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water. But this spake he of the Spirit, which they that believe on him should receive" (John 7:38, 39). You may read also Matt. 17:20; Mark 10:52; Rom. 9:33; Heb. 4:3, and there are many more.

SECTION 37. BELIEVE NOW.

If you have thoughtfully and honestly followed the explanation to this point with open heart and willing mind, you surely must have come to believe

that God has promised to fill you with his Holy Spirit, that he is able and willing to keep his promise, and that the promise is for you personally. There remains only one more step to the full realization of the Spirit's filling, that is to *believe now*.

Do you know what it means to believe that God's Spirit is now filling you? It means to wait with eager, trusting expectancy until you are conscious of God's infilling presence. Do not let any one push you into a profession of being sanctified wholly, or filled with the Spirit, until you are satisfied within your own heart and mind that this is real. On the other hand, doubt will keep the Spirit away forever. You must believe. Yet faith is not *saying* that the Spirit cleanses and fills your soul. *Faith is a matter of persistently, yieldedly, obediently, expectantly waiting until he does come*. The very act of your waiting in this attitude is an expression of faith, and *faith always produces results*.

This faith, furthermore, must be *now*, for if your now, the present moment, is not filled with faith, it is filled with doubt, and God's Spirit never can come until that point of time when you do now believe. If you doubt until he comes, he can never come. Do not struggle to believe. Simply *relax and rest on the promises*. Look again to see that your heart's door is wide open and that God has the key of every secret closet. Be sure that you are holding nothing in selfish reserve and that you have fully yielded yourself to the Spirit's operation. You do not have to stay in any one place or position. If your duties call, go believing, go trusting, go expecting. God

will suddenly come to his temple and fill you with the glory of his presence.

I cannot tell you what your feelings may be nor what signs the Spirit will give you. If you demand certain signs or feelings, you are not fully yielded, and the Spirit can never fill your soul until every part is turned over to him. All you need is to be filled with God. Let him decide the manner. He may manifest himself to you in a way you have never imagined. But you can be certain that God will abundantly satisfy your heart and that you will be more pleased with the way he does it than you could be with your own best planning.

SECTION 38. A PERSONAL APPLICATION.

One of the main purposes of this book is to lead you into the Spirit-filled life as a definite, conscious, personal experience. But since the promises of the Spirit are general, that is, to whosoever will receive him, you must first make a very real personal application of the declarations of Scripture to your own self. The plan below will help you to do this.

Write your own name in every double blank and the fitting pronoun, he, she, his, her, him, in every single blank in the following verses. Next, find each Bible reference and read it. Then read the remodeled verses containing your name. Finally write *yes* in the blank at the right after each verse which you fully believe and accept as meant for you.

Isa. 44:3. I will pour my Spirit upon

.....
Acts 1:5. John truly baptized with water, but

..... shall be baptized with
the Holy Ghost.

John 14:16. And I will pray the Father and he shall
give to another Comfort-
er, that he may abide with
..... forever.

Acts 2:38, 39. shall receive
the gift of the Holy Ghost, for the promise is unto
.....

Rom. 12:1. I beseech you therefore,
....., by the mercies of God that you pre-
sent your body a living sacrifice, holy, acceptable
unto God.

Luke 24:49. Behold I send the promise of my Father
upon, but tarry . . . until
you are endued with power from on high.

I Thes. 5:23, 24. And the very God of peace sanctify
..... wholly, and I pray God
that the whole spirit and soul and body of
..... be preserved blameless unto
the coming of our Lord Jesus Christ. Faithful
is he that calleth, who
also will do it.

I John 1:7. If walks in the
light as God is in the light . . . the blood of Jesus
Christ, His Son, cleanseth
from all sin.

Luke 11:13. If earthly parents know how to give

good gifts unto their children how much more will your heavenly Father give the Holy Spirit to you,, when you ask him.

Mark 11:24. Whatsoever things desires, when prays, let believe that receives them, and shall have them.

John 15:7. If abides in me and my words abide in, shall ask whatsoever will, and it shall be done unto

Heb. 10:36, 37. For has need of patience that after has done the will of God may receive the promise.

A Personal Prayer

Holy Spirit of God, gift of the Father promised by the Lord Jesus, I pray thee to fill this unworthy me with thyself. I give thee my all. I accept thy plans for me. Cleanse me from every tendency of my nature that is unlike Christ. Sanctify me wholly. I plead the Father's great desire to give the Holy Spirit to them that ask him. I pray in the name of Jesus. I trust the promises. And now with gratitude and joy I receive thee, Holy Spirit of God. Forever my heart shall be thy throne. Amen.

Question Three. How Can I Know that I Am Filled with the Spirit?

SECTION 39. ASSURANCE.

A. Variety of Signs.

How can one know he has been filled with the Spirit? The answer is multiple yet simple. God delights in variety. We are told that no two snowflakes have been found exactly alike, yet they are all built on a similar pattern and they are alike in certain features; so there is variety in the filling with the Spirit. "The Holy Spirit descended in a bodily form as a dove" upon Jesus (Luke 3:22). When the Holy Spirit filled the disciples on the day of Pentecost "there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them" (Acts 2:2, 3). They spoke with other tongues also. The Ephesian believers spoke with tongues and prophesied. A modern seeker in a vision saw a ball of fire coming down from heaven. Another seemed to feel a cool, cleansing breeze enter the head and pass down through the entire body. Others have felt a superabundant joy that burst out in various expressions. Still others have realized an inexpressible calmness of soul. But all such feelings, visions, and demonstrations are individual; no one of them is essential as evidence of the Spirit's filling.

B. Inner Consciousness.

On the other hand the filling with the Spirit will always be accompanied by a *personal, satisfying, inner consciousness* that this is the fulfillment of the promise—that the Spirit has come. You may not be able to explain in words how you know; you simply know. Like Peter, you are fully satisfied that “this is that.”

C. Cessation of Inner Conflict.

Further confirmation of this experience comes with the passing of time. You will find that the old conflict between the flesh and the Spirit has ended completely. Formerly you sometimes had a struggle to get your will to agree with the will of God, even when you were fully convinced of what God wanted. Now you will still be puzzled at times to know *what* is the will of God, but as soon as you know, you will find yourself *choosing God's will and plan without any of the old struggle*. Now your whole inner nature is not only passively agreeable to God's choices for you, but you find that you actively seek God's will because your whole soul loves it.

All that has just been said about the cessation of the inner conflict between the Spirit and the flesh does not in any sense mean that there is a cessation of the conflict with Satan and temptation. The holy Jesus himself fought terrific battles with Satan and suffered extreme temptations. Yet his inner self was in perfect harmony with God his Father. His temptations came not through an inherited wrong tendency—for he had none—but through normal human desires

and urges which God himself built into the original structure of the human race and which are therefore not evil in themselves. But they lead to sin when they are not controlled within the limits of God's law. The indwelling Spirit makes control of these instincts easy. At the same time human judgment and will must cooperate with the Spirit in keeping them under control. But in contrast, inherited opposition to the divine will and holiness has no value at all in human life. It is only harmful. It is cleansed away by the blood of Christ through the power of the Spirit. Thus the conflict with inherited sin completely ceases, while the conflict with temptation through human urges and desires continues. Study Sections 41, 42, 47 and 48.

D. Pure Fruit.

You have always borne the fruit of the Spirit since you were converted, but within your heart, at least, the works of the flesh sometimes appeared mixed with the fruit of the Spirit. Now you find the pure fruit of the Spirit growing in ever-increasing abundance and perfection with none of the works of the flesh.

E. More Than Conquerors.

In your earlier Christian life you were an overcomer through Christ, but your little temptations came very near defeating you. Now God lets big temptations and trials waylay you, but through the power of the indwelling Spirit you are able to conquer the worst giants Satan can send against you,

and like David you have four stones left for four more Goliaths. That is what Paul means by "more than conquerors." Study Section 44.

F. Deliverance from Carnal Fear.

You will never be free from the fear of physical danger; for this is a God-given protection to your life. One of my students came to me for counsel. She thought something was wrong with her religious experience. During the previous summer she had traveled by auto through the Rocky Mountains, where the driver had whizzed around sharp curves with a precipice just off the road. Because such experiences made her nervous and frightened, she feared there was sin in her heart. I assured her that the holiest people might be scared under those circumstances; for such fear comes through the normal human instinct of self-preservation. Certainly the Christian must learn to trust God when the call of duty brings danger to life. But physical fear itself is not sinful.

It is carnal fear from which you are to expect deliverance by the Spirit—the fear of what people will say if you obey your conscience, the fear to stand openly with Christ on the side of right, the kind of fear that caused Peter to deny Jesus at the trial. Review the boldness of the Apostles after Pentecost.

G. Only Love.

It should be stated negatively again that the Spirit of God does not take away your sense of feeling. The emotional nature, with the intellect and the will, is an essential of personality both human and divine.

Saint and sinner both feel physical pain when an enemy stabs them in the back with a knife. Likewise both feel emotional pain when a trusted friend turns traitor and slanders them. It hurts. There may be tears and agony of soul through sleepless hours.

But you will find this difference in the Spirit-filled life. Whereas previously the wrong done you may have aroused feelings of hatred and revenge, which you had to restrain, now you find *only love* in your heart toward the one who has wronged you. God, too, is grieved and pained when we disappoint and wrong him, but he just keeps on loving. In this respect the Spirit makes us like God.

As the days pass, these and other continuing triumphs of the Spirit-filled life will keep on adding confirmation to the fact that God's Spirit has cleansed your heart from all sin by the blood of Christ and has filled you with his own presence.

THE HIGHER WAY

PART TWO

The purpose of Part One has been to lead you *into* the Spirit-filled Christian life. The purpose of Part Two is to help you see from different points of view the road you have already traveled and the way that still lies before you. It does not present a new subject, but deals with facts and experiences that center in the Spirit-filled life. I trust it will help you to understand your problems, so that you may avoid the dangers of the way and may reach your destination with safety and triumph. You will find the following topics as listed.

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SECTION 40. ANOTHER PILGRIM'S PROGRESS.

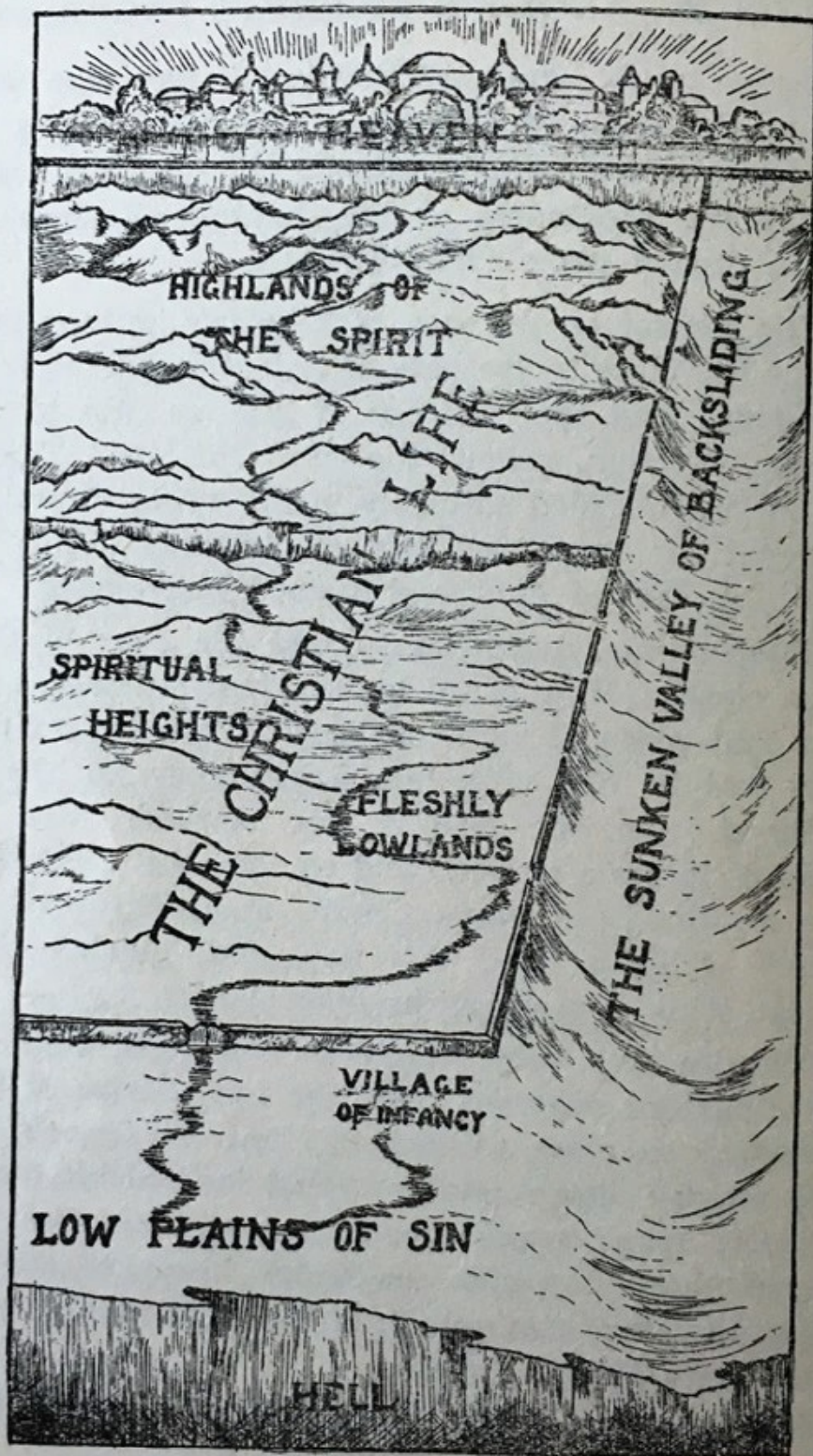
Listen to the story of Pilgrim, a boy who was born in the town of Infancy in the Low Plains of Sin. Quite young, Pilgrim started out from his home town to see the world of life, hoping somehow to reach a distant place called Heaven.

You can see on the map of Pilgrim's journey that Infancy lies close to the gate of Salvation on the road to Heaven. But the road out of Infancy runs in the opposite direction, toward the chasm of Hell. Therefore, Pilgrim, headed naturally in the wrong direction, wandered far from the gate of Salvation, until he heard the call of God and turned heavenward.

Pilgrim was dismayed to find the door of Salvation closed. How could he, so great a sinner, ever enter that place of righteousness? Then he remembered that he had with him a key given to him in childhood. On one side it was marked, "God be merciful to me a sinner," and on the other side, "Believe on the Lord Jesus Christ, and thou shalt be saved." Pilgrim tried this key, and, quicker than you can wink your eyes, the door opened.

Pilgrim was very happy in this new land. It was altogether different from the Low Plains of Sin. It seemed so close to Heaven that he thought he could see the distant peaks of that land of his hopes. But after many experiences, good and bad, he discovered that he could see those heavenly visions only in the clear atmosphere of the western highlands where God's Spirit reigned.

Pilgrim learned by sad experience that the low,



swampy, foggy eastern side was the hiding place of the flesh, the sin of the nature, a mortal enemy of the Spirit. Just across the eastern border was the Valley of Backsliding. There was a boundary wall between the two lands, but it was broken down in a number of places called carnal anger, carnal fear, jealousy, hatred, covetousness, pride, and several others, and in the fog of that fleshly area Pilgrim often became bewildered and only by God's grace did he escape being lost in Backsliders' Valley which is one and the same with the Low Plains of Sin, and leads straight to the chasm of Hell. Thereupon Pilgrim, with fervent supplication to God, resolved to keep clear of that low eastern part and travel only through the higher plains of the Spirit. Often it was necessary to cross a valley of the natural human desires. In one case the northern bank was so steep and high that Pilgrim decided to follow the valley downward looking for an easier way out. But when he found the fleshly fogs of sin he knew he was again in danger of crossing the Backsliders' line. With great toil and pain he climbed up again to the higher land of the Spirit and went on his way rejoicing that he had been delivered from so great a danger.

Not long after this he came to a sign by the road which read, "Just ahead lie the table-lands of the Spirit-filled life." As Pilgrim drew near to the wall that bounded the Spirit-filled life he saw that there were no stairs leading up the steep precipice to the heights above. Pilgrim was dismayed. Then in his great desire to enter into that land, he cried unto the Lord out of the anguish of his soul, "Lord, help

me." Quickly he heard a voice saying, "The very God of peace sanctify you wholly," and, "faithful is he that calleth you who also will do it." Then God himself reached down his mighty arm and picked up Pilgrim and placed him on the highlands he sought to enter.

Pilgrim found that this country exceeded his fondest expectations. Through the clear, fragrant air, he caught frequent glimpses of the celestial peaks. There was no low, foggy region of the flesh. The way was harder and rougher than ever before, for the mountains were steep and rocky. He was sometimes tempted to follow the valleys of natural human desire instead of climbing the steep straight road of sacrifice and self-denial. But as soon as he perceived that these valleys led him in the direction of Backslider's Valley he cried to the God of all grace who helped him to climb up to the table-lands again. And so Pilgrim found that the danger of backsliding, though real, was less than in his earlier experience.

Thus Pilgrim's journey continued until he descended into the deep dark valley of the Shadow of Death. Since there was no road out of this valley, the watching angels carried him up to the Celestial City, where with gratitude and joy inexpressible, he looked at last upon the loving face of Jesus the Saviour.

SECTION 41. THE HIDDEN PULL.

A. Steel in the Compass.

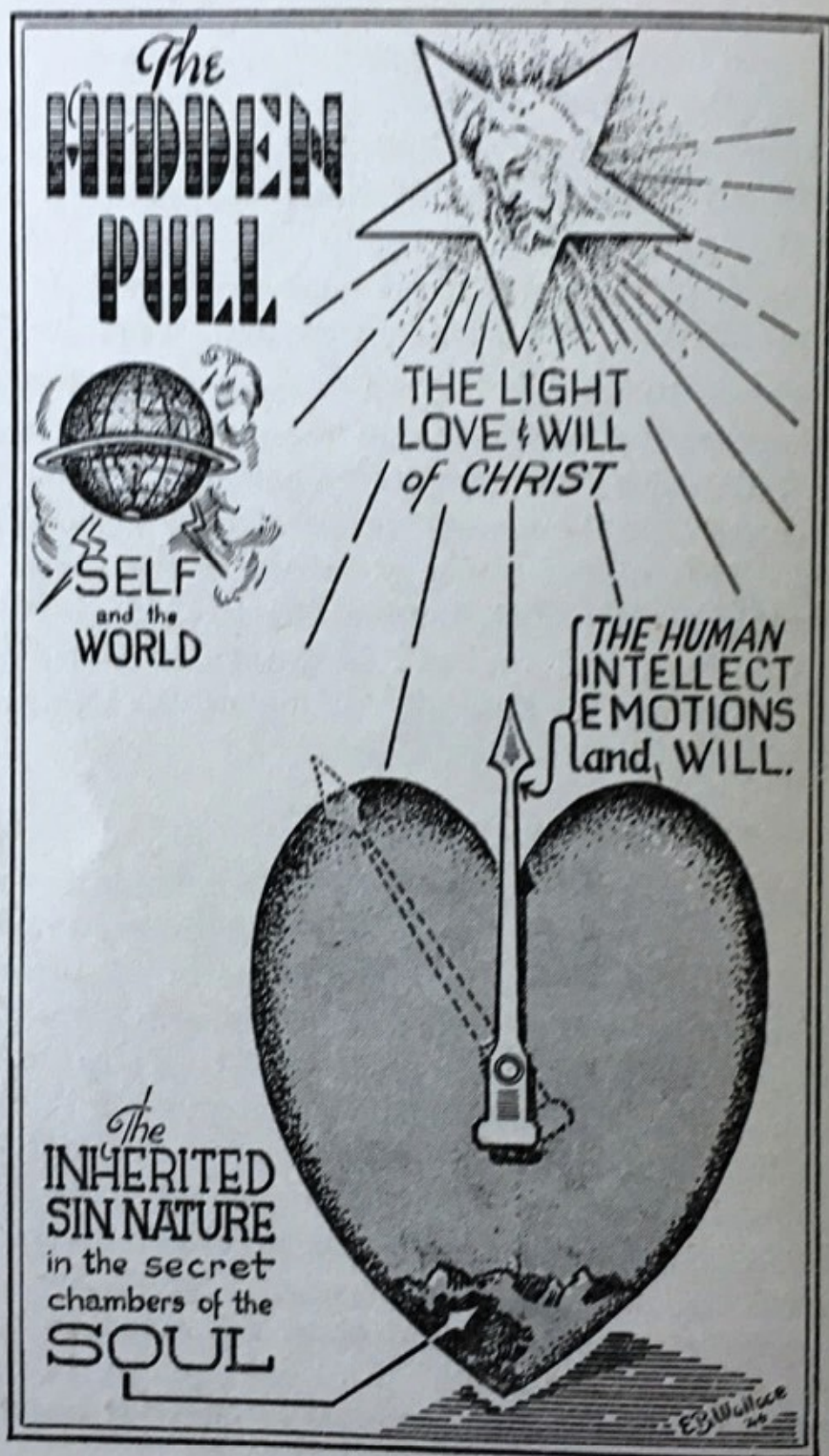
Many years ago a ship crossing the ocean was supposed to be on its straight course through safe

waters as indicated by the compass, when suddenly it crashed into a rock and was wrecked. An investigation of the cause revealed that a careless seaman working on the compass just before this voyage had broken off the point of his knife and had left it in a hidden corner of the compass. The slight attraction of this bit of steel on the compass needle was enough to lead the pilot off his safe course and wreck the ship.

This is like sin in the human soul. The cleansing of regeneration washes away the pollution of sinful acts, but it does not completely cleanse the inherited sin nature from the secret chambers of the subconscious mind. That hidden sin may appear in the consciousness only occasionally, but its effect on the intellect, the emotions, and the will is always a tendency to pull away from the straight line toward the light, love, and will of Christ Jesus.

B. The Pull on the Intellect.

As long as that hidden enemy, sin, holds any part of the soul, the Christian will find in his mind at times a tendency to reason and argue in the direction of self and the world instead of toward the will of God and the sacrificial love of Christ. Peter's carnal vision and selfish ambitions so distorted his thinking that he could not follow the words of Christ concerning his coming suffering and death. See Mark 8:31-33. This hidden sin tends to direct the reason toward the interests of self rather than Christ. For example, it twists the Scriptural command to be at peace with all men into sinful compromise in order to keep the favor of the enemies of God. It turns the



Bible injunctions concerning the care of the body into the avoidance of all dangerous service for Christ. It always reasons toward self.

When I was making an investigation about a small unevangelized area of South America with a population of 100,000 souls, I was told that unhealthful conditions made it impossible for foreign missionaries to live and work in that area. At the same time I was told that foreign oil men were working there. Strange reasoning—safe enough for worldly businessmen to risk life in search of a little fading earthly treasure, but too dangerous for the servants of God under his personal care to seek the infinite wealth of eternal souls—deflected fleshly reasoning.

C. The Pull on the Emotions.

Then, sin affects the emotional nature. You may have resolved and determined to hold the emotional needle of your soul always on the line of the calm, humble, patient, forgiving love of God. But at times you have felt the strong pull of something foreign to your Christian self that was pulling your emotions in the direction of the world with its selfishness, pride, jealousy, envy, impatience, anger, and hatred. Perhaps you were able quickly to control your emotions but that emotional experience gave you a painful consciousness of the need of an inward cleansing and deliverance.

True!

A sincere Christian woman serving God to the best of her knowledge, was at an informal women's meeting, where she was publicly attacked by a sharp-tongued woman who used cutting language in accusing

the Christian woman of things that were wholly untrue. The victim of this unfair assault was cut to the heart. Her emotional nature was immediately aroused with feelings of bitterness, hatred, and revenge. She felt like charging back at her enemy with words of similar kind. But she was a real Christian and a quick prayer for divine aid gave her control over her tongue so that she was able to keep still and take the insult in silence. At the same time she was conscious that Jesus never experienced any of those hateful feelings. She was distressed to discover that such unchristian emotions could exist within her soul. Happily this discovery, painful as it was, led her to find how to be delivered from that inward emotional pull away from Christ, so that however much an enemy might cause her pain, her own heart response would be only the kindness and compassion and love of Jesus.

deliverance
p. 104

D. The Pull on the Will.

Doubtless the most serious deflection is in the will. Rom. 7:14-24 deals with this matter. Verse 15 says, "For that which I do, I allow not: for what I would, that do I not; but what I hate, that do I," and verse 20, "Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me." If this is your experience, it means that when your reason, your good judgment, directs you to the right course of action and your good self sincerely wishes to take that way, you find within yourself a pressure, or a pull, on your will, tending to cause you to choose a course of action different from the one which your

best judgment has selected and which your better self would take.

This seventh of Romans is not intended to show a contrast between the experience of a sinner and that of a believer in Christ. It is, instead, a character portrait of "the old man," inherited sin. And whether this sin exists in believers or in unbelievers its unchangeable nature, hence its tendency, is always opposition to God and his will. You can train your mind and your muscles to obey your own will and God's will. But you can never train the sinful nature to obey either one; "for it is not subject to the law of God neither indeed can be" (Rom. 8:7). An ignorant boy expressed his own realistic experience as correctly as a doctor of divinity could do it when he said, "Yes, I want to do right and please God, but something inside me doesn't want to." A spoiled child was in a storm of temper because the maid would not let him have a valuable vase that he demanded. The mother, wishing to please and quiet him, but spoiling him still more, handed him the vase. A moment of calm was followed by a redoubled outburst of wailing yells. "Now what is the trouble?" asked the puzzled mother. "I want"—sobbed the child—"I want something I must not have."

E. This Pull Not Irresistible.

Nothing that has been said above is to be interpreted to mean that the pull of sin on the compass needle of the soul is irresistible. Gravity pulls downward all summer on the apple that hangs on the tree by a small stem. But, apart from some unusual

violence, that apple persistently resists the earth pull until the date of maturity. So the Christian can and must resist all deflecting pulls both from outward temptations and from inward inherited sin. No Christian is forced to sinful choice or action. It should be observed, however, that a worm in the heart of an apple may weaken that apple's union with the branch so that the fruit falls early. So evil thoughts and desires allowed to grow in the mind may weaken the resistance of the will until the compass needle of the soul is deflected from its straight upward direction. But such a result need not and must not occur.

baptism
= infilling
of the
Holy Spirit

F. Deliverance from the Foreign Element.

The baptism with the Holy Spirit gives cleansing from inherited sin, delivering the Christian from the inner deflecting pull on his intellect, emotions, and will, and making a successful, straight forward course in Christian life easier and more certain. Since God has made full provision for such deliverance and offers himself to pilot your boat, it would be the height of folly for any Christian to risk a wreck by neglecting to receive at once the gift of the Spirit.

The always possible conflict with temptation is dealt with in Section 42. The contrast between sin in the believer and sin in the unconverted is found in Sections 47 and 48.

SECTION 42. MANSOUL'S AVENUES OF TEMPTATION.

A. Human Structure.

Sin is foreign to human beings in the sense that God never included sin in the plan of man. Since

it is foreign, and therefore outside his purpose, God has provided deliverance from all sin. But in the human structure there are always avenues over which temptations may come. These avenues are not foreign, for God planned and made them. They are not themselves sinful, but if unrestricted they lead to sinful acts.

These are the normal, divinely implanted desires, instincts, and urges of the human body and soul. Let us visualize the matter by the accompanying cartoon, or chart. You are mansoul, the center. Out from the center radiate roads. Over these you express yourself, you find personal satisfaction, and you fulfill in part your divine calling in the world of humanity.

B. Avenues.

Some of these avenues are: the appetite for food and drink, the tendency to seek ease, the desire for the pleasant and agreeable, the sex instinct, the instinct of self-preservation, the acquisitive urge, the social urge, the desire for the approval of other people.

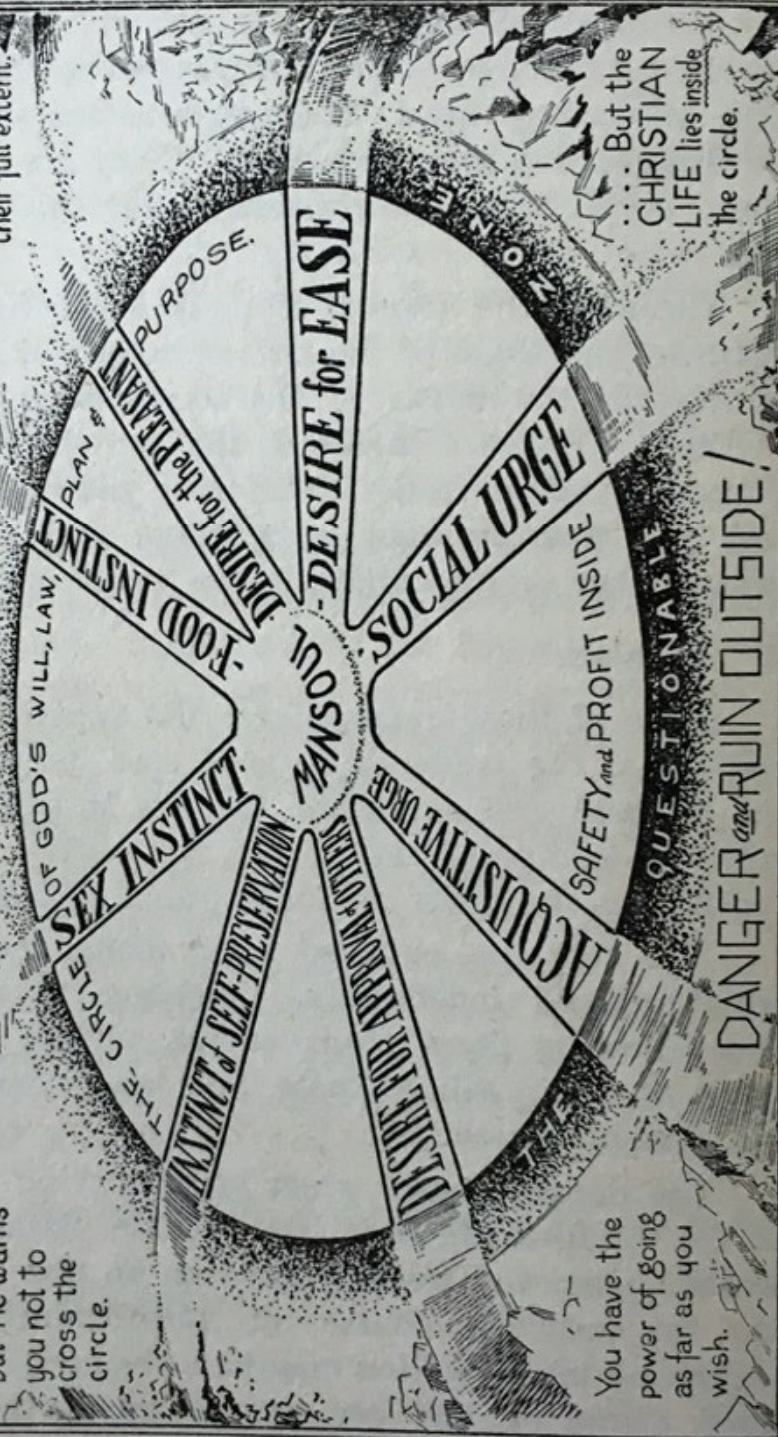
You feel the outward urge along these roads, which extend indefinitely. Yielding to that urge and following these roads as far as the restricting circle of God's will, purpose, and law is not a sinful but a righteous act.

The danger comes when you stand on the circle of the questionable zone, and outside, Satan and the world appeal and tempt you to go on and on following the outward course of unrestrained desires, urges, and instincts. You may be a cleansed and Spirit-filled Christian, but you can never in this life be

MANSOUL'S AVENUES OF TEMPTATION

God made the roads that lead out of MANSOUL, but He warns you not to cross the circle.

Satan tempts you to follow these roads to their full extent.



You have the power of going as far as you wish.

But the CHRISTIAN LIFE lies inside the circle.

DANGER and RUIN OUTSIDE!

free from temptation and from danger of falling into sin through these avenues that cross the circle.

C. Food.

Looking at the difference between the inside and the outside, let us consider first the food instinct. You must eat in order to live. God not only permits that but asks you to supply your body with nourishment. But when appetite leads you to excess, over-indulgence, gluttony, and drunkenness, clearly you are outside the safe circle and are in the region of danger and ruin.

D. Self-Preservation.

The instinct of self preservation causes you to fear everything that endangers life. You ought to follow this as far as God plans. But there will come a time when you must limit this instinct and live dangerously for God. That Christian hero Dr. Ronald Payne, ministering to the neglected Indians of Peru, might have followed the instinct of self-preservation by avoiding the typhus fever cases, but he did not. As a result he contracted typhus and died. "He that loseth his life for my sake shall find it" (Matt. 10:39).

E. Sex.

The sex instinct is one of the most used avenues both for good and evil. God made sex to propagate the race of humanity through the union of man and woman by the strongest human ties that exist. Response to sex urges within the limits of marriage, the circle of God's law, is not only permitted but commanded by implication in Gen. 1:28. But any

sexual intercourse outside matrimony is a violation of God's law in Exo. 20:14. See also Heb. 13:4; Eph. 5:3; I Thes. 4:3; I Cor. 6:18. The marriage of Christians to form a Christian home with children trained in the fear of God is clearly inside the circle. But the marriage of Christians with unsaved people is outside. God says, "Be ye not unequally yoked together with unbelievers" (II Cor. 6:14).

F. Ease.

The desire for ease ought to be followed within the circle to avoid those physical and mental breakdowns that result from overwork. But outside the circle this road leads to neglect of duty, laziness, and failure. You ought not to strain yourself in excess of God's call to duty. But your day is short "The night cometh when no man can work" (John 9:4). Put all you have into hard and faithful service for Christ. Jesus was so busy that some days he had no time to eat, and some nights he spent in sleepless prayer. You too, must limit your natural desire to take things easy.

G. The Pleasant.

God put into Adam and Eve the desire for the pleasant and agreeable things, to correspond to the beauties and comforts of Eden, that loveliest of all earthly abodes. It is normal for the Christian to choose that which is pleasant and agreeable, but God asks you to limit that desire to the circle of his choices for you. Missionaries home from India were asked whether they *wanted* to return to India. No, they did not wish to return to the snakes and insects, the

loathsome diseases, the poverty, the filth, the ignorance, the scorn, hatred, and persecution of deceived heathen, the danger, the suffering, perhaps death. No, these things are repulsive to a cultured Christian. But there was another force urging, pulling them back to India. It was the constraining love of God who gave his holy Son to live in the loathsome environment of this degenerate world, and died on the cross that we might live. That love made those missionaries *want* to go back to India on the first boat that sailed.

H. Acquisitiveness.

The acquisitive urge ought to lead you to plan and labor to get knowledge and skills and material things to make your life more useful to God and humanity. But if you let this urge lead you to take what belongs to another or to covet that which Providence does not permit to you or to pile up wealth for self, you have followed this road too far. Likewise the urge to get power and position is good as long as everything is to be used for God alone. But if your motive is selfish you are outside the circle.

I. Appearance.

The desire for the approval of others includes the urge to a beautiful appearance. Holiness does not consist in making yourself filthy, uncouth in appearance, and repulsive to cultured taste. Observe what beauty and charm God has made in nature. It is fitting that Christians care well for their bodies and use God's variety of color and pattern to make themselves attractive representatives of the meek

and lowly Jesus. But if you use these gifts of God to make a show of self instead of Christ, to promote pride, vanity, extravagance and worldly pomp, you are outside the circle, you are in sinful territory.

J. Harmony.

Similarly it is a Christian attitude to desire harmony with others. "As much as in you lieth, be at peace with all men" (Rom. 12:18). But if gaining the approval of others means crossing the circle to sinful compromise and to a surrender of righteous principles, then you must stay within the circle and suffer with Christ the misunderstandings and condemnations that may result from your loyalty to God.

K. Society.

The social urge is intended to lead to helpful cooperation in all of life's program and relationships. It helps to bind together the family, the nation, and other human organizations for successful achievement of human aims. But when the social trends and aims lead outside the will and law of God, immediately the Christian must limit his social urge. He may have to separate himself from his own family. "He that loveth father or mother more than me is not worthy of me" (Matt. 10:37). He may have to separate from some organization. "Wherefore come out from among them, and be ye separate, saith the Lord" (II Cor. 6:17).

The limitation of the social urge may mean also a lonely life of Christian service in some inhospitable foreign environment far from all contact with the social groups of one's youth. Then God him-

self becomes father, mother, husband, wife, neighbor, partner, friend, and in his own way God satisfies all the social longings that are normal in human experience.

L. The Questionable Zone.

From God's point of view, the limiting circle is very definite, but human ignorance and defects make a questionable zone around the circle as far as you are concerned. Therefore it may not be immediately clear to you in every case just where the law of God limits your desires and urges. But a prayerful study of God's Word and obedient attention to the pulls and checks of the guiding Spirit, who dwells in you, will cause you to recognize the questionable zone and to draw back at once into the safety of the circle of God's law.

M. Victory Over Temptation.

Beyond the safety of this circle stands Satan inviting you to follow the avenues of your desires and urges to the full extent of selfish, sensual, sinful gratification. These temptations may come to you at any stage of your Christian experience in this life. These were temptations of the holy Jesus himself, who "was in all points tempted like as we are, yet without sin" (Heb. 4:15). While he was truly God in the form of man, he was at the same time truly human with all of the normal human instincts, urges, and desires which belong to mankind apart from the sinful inheritance. He was, therefore, tempted through these avenues the same as you are tempted.

But as he overcame every temptation, so you also, by the cooperation of your will with the Holy Spirit, can live a constantly triumphant life of Christian holiness within the circle of God's plan for you.

N. Making the Victory Certain.

Finally, may I give you this warning. While it is true that temptations will come to every one through the avenues mentioned, it is also true that any one who is not yet delivered from inherited sin, explained in Sections 9 to 13 and 41, must meet temptation at a great disadvantage.

Section 41 looks at the sin of the nature as an inner *pull* away from the light, love, and will of God. The diagram of Mansoul's Avenues of Temptation would correspondingly locate inherited sin in the heart of Mansoul as a foreign force tending to *push* you out beyond the circle of God's law and will.

Inherited sin may be defined as the inborn tendency of the human soul to dislike and oppose God, on the one hand, and to fraternize and cooperate with Satan, on the other hand. God never made the human race with this attitude. It is an abnormal and perverted condition caused by sin. Travellers report finding certain savage tribes that have developed so perverted a taste that they prefer decaying meat in place of fresh meat in spite of the fact that putrid meat has an odor and a taste which normally are repulsive to human beings. Likewise recognized sin and Satan are repulsive to a holy nature as God made humanity originally. But the race of mankind has become perverted through deceptive sin so that it likes evil rather than righteousness. It loves dark-

ness rather than light. It finds a strange delight in opposing God and transgressing his laws. The new birth put into your soul love for God and respect for his law, but it also leaves a root of the old perverted nature that is set against God and in harmony with Satan. When, therefore, you are tempted to cross, or transgress, the circle of God's law out into the vast region of danger and ruin, you find inborn sin in the heart, the perversion of your nature, urging and pushing you outward. It is difficult enough at best to resist Satan's temptations that come over the normal human avenues. But when to the strength of Satan's pull from the outside is added the outward push of sin in the heart, the disadvantage is great indeed.

The filling with the Spirit changes your whole situation so that in place of the carnal push toward sinful acts which you formerly felt you now have the power of the Holy Spirit himself to strengthen you in your resistance to temptation. The advantages of the Spirit-filled life are beyond calculation. That is why God in his great love and in his care for you commands you to be filled with the Spirit. That is why he asks you to be holy like himself. Without his likeness and his Spirit you are likely to be defeated at times. But the indwelling Spirit, obeyed and trusted, will make you invincible in all your battles with temptation.

"Be ye
holy for
I am
holy."

SECTION 43. SKY ROADS.

In the last section I told you about earth roads in a realm, or phase, of experience which is encircled by the will and law of God, for the purpose of exclud-

ing sin from your heart and life. This is for your protection and safety in a world full of enemies and dangers. These earth roads of instincts, urges, and desires belong to this material present and are limited by God's law.

But the sky roads belong to the realm of the Spirit and have no restrictions, no encircling walls, no stop signs, no speed limits, no restraints of any kind. They lead out beyond this material present and upward into the heavenly places in Christ Jesus. They begin in the here and now, but you will still be traveling them on the other side of infinity when eternity has grown old.

Let me show you a few of them.

"A new commandment I give unto you, that ye love one another as I have loved you" (John 13:34).

"And everlasting joy upon their heads" (Isa. 35:10).

"The peace of God which passeth all understanding" (Phil. 4:7).

"Unto all patience and longsuffering" (Col. 1:11).

"Be ye kind one to another" (Eph. 4:32).

"O Lord, I will praise thee" (Isa. 12:1).

"According to your faith be it unto you" (Matt. 9:29).

"With all lowliness and meekness" (Eph. 4:2).

"The hope which is laid up for you in heaven" (Col. 1:5).

You will notice that each of these expresses something limitless. If you love as Jesus loved, you will find him always ahead of you, calling you to follow on. You can not go to excess loving as he loved, even if it takes your life. The unlimited possibilities of developing peace, patience, longsuffering, lowli-



SKY PATHS OF CHRISTIAN LIBERTY

ROADS OF THE SPIRIT THAT LEAD OUT BEYOND THIS MATERIAL PRESENT & UPWARD INTO HEAVENLY PLACES IN CHRIST JESUS. *Col. 3:1-3*
Against such there is no law.

LOVE LIKE THE LOVE OF JESUS
 ALL PATIENCE and GRATITUDE
 KINDNESS and LONGSUFFERING

ACCORDING TO YOUR FAITH
 PEACE PASSING UNDERSTANDING
 ALL LOWNESS and MEekNESS

A HOPE IN HEAVEN!

TERRESTRIAL SKYWAYS
 SPIRITUAL SKYWAYS
 ENLIGHTENING CON-

Besides this, the meek shall inherit the earth. (MATTHEW 5:5)
 "for all things are yours." (1 COR. 3:21)

ENTRANCE TO SPIRITUAL REALM WHERE ALL THINGS CAN BE TRIMMED SKY- AT THE SAME TIME

LIBERTY ON THESE ROADS. THE

ness, and meekness are expressed by that big little word "all." No matter how far you go, the paths of joy and hope will forever unroll before your eyes. You can never be too kind nor too thankful. And in your accomplishments for God you can go just as far as you follow the endless road of faith. Look in the Bible for more of these limitless ways.

What an immense realm is the Spirit-filled Christian life! The inhabitants of the sinful world may call the land of sin big and broad and your land little and narrow. But they have never seen your country. In fact they are deceived about their own; for their landscape is only a desert mirage within the shrinking confines of sin. They are prisoners and slaves of Satan, bound to him by chains which they can never break. Their boasted breadth and liberty are but an empty pretense and a mockery. It is you, the Spirit-filled Christian, who are really free at the terrestrial terminal of God's endless skyways. In this life your human instincts and urges must always be subject to limitation. But the ways of the Spirit, such as love, faith, patience, meekness, and all others similar are as limitless as infinity and eternity. And in the spiritual realm represented by the cartoon, *each* of you can travel *all* of the skyways at the same time.

SECTION 44. THE POWER OF THE SPIRIT.

A. The Mighty One.

John the Baptist said, "There cometh one mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose. I indeed baptize

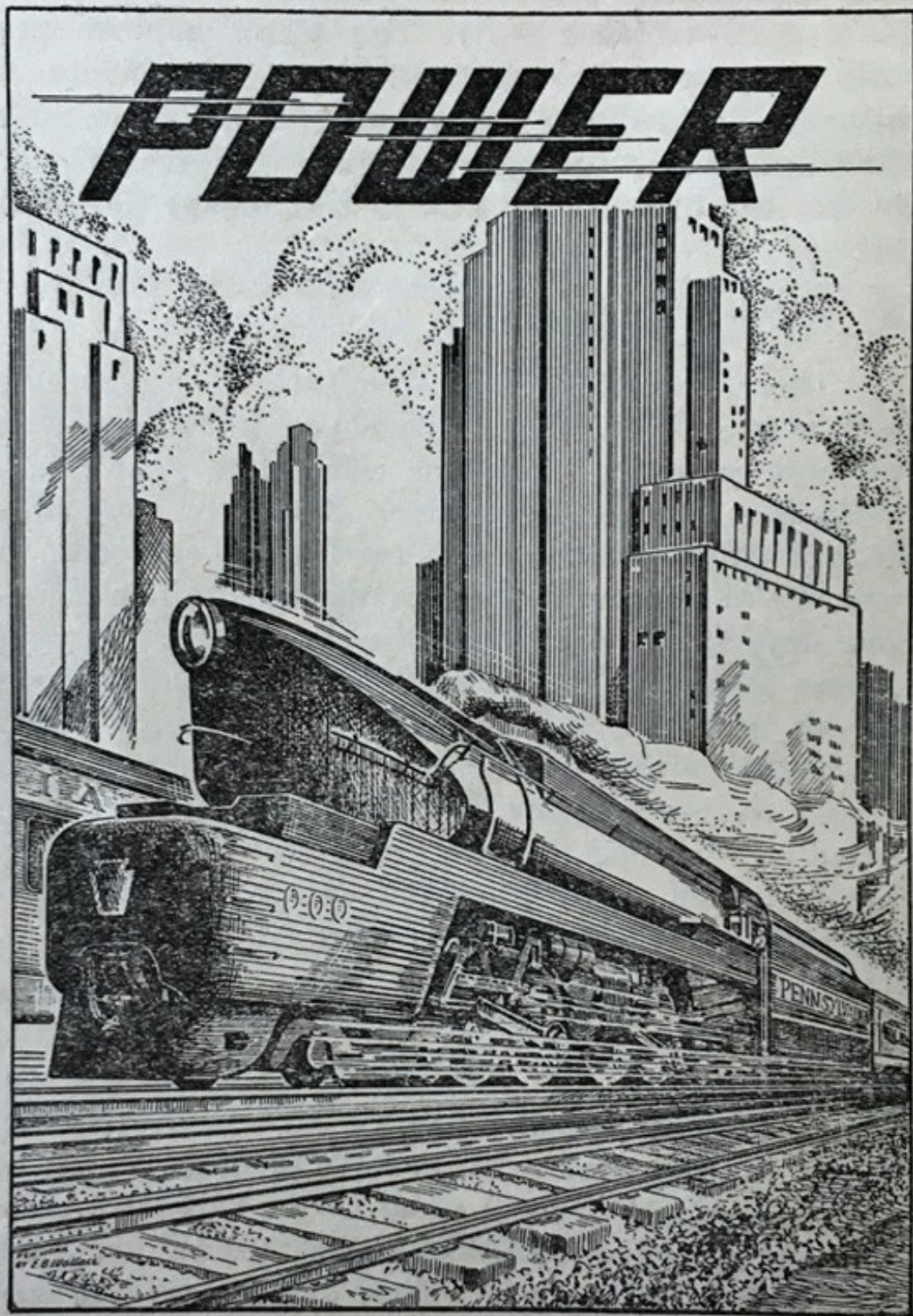
you with water, but he shall baptize you with the Holy Spirit" (Mark 1:7). This Spirit baptism has both positive and negative aspects. Negatively it brings to believers in Christ a deliverance from their inherited sinful nature. Positively it gives power to live the overflowing, always triumphant Christian life.

B. A Powerful Machine.

There is attraction in the idea of power—the ability to do something. When you think of power, perhaps some great machine comes into your mind, such as a railroad locomotive. My early home was in the Green Mountains, miles from a railroad. It was one of the thrills of my young life in pre-automobile days to ride with my father behind our prancing horses across the high bridge over the railroad yards of our nearest city. My eager eyes were sometimes rewarded by the sight of a moving train drawn by a chug-a-chug-a-chugging creature whose warning voice was so loud that we could hear it far back in our mountain valley when the train passed our nearest point on any storm-threatening day.

Of all the things I knew that meant power a locomotive was first in my mind. Perhaps it is first even now; for at this writing, atomic bombs are still far away, and not one of them has been seen rushing along an iron road with a mile of coal, coal, coal trailing behind. When I stand by the railroad watching one of these mechanical giants thunder by, I feel like taking off my hat. What a monster!—140 feet long, 530 tons weight rolling on its 36 wheels—engine

Baptism
of H.S.
is 2-fold,
it is a
full
deliverance
- your
inherited
tendency to
lean toward
sin (impatience
etc) is
wiped away
- and you
are filled
with His
presence -
love, joy,
peace +
righteousness
in the
Holy Spirit.



This sketch with added title was made by Edwin Wallace. The original copyright picture was courteously furnished by the Pennsylvania Railroad Company.

and tender—310 pounds of steam pushing against every square inch of its inside surface, able to race 120 miles per hour with a full passenger train, 50 miles per hour with 125 freight cars carrying 50 tons each. That is power—6900 horsepower.*

*A composite description, using figures from various types of locomotives at the date of writing.

C. Power in God's Creation.

But these man-made machines are nothing alongside the mighty works of God. Take one small example, the earth and the sun, and look at these approximate figures. The earth is a great whirling ball 8000 miles in diameter, but the sun is 800,000 miles in diameter, large enough to contain within its volume more than 1,000,000 earths. The distance from the earth to the sun is 93,000,000 miles.

Here is a problem that helps to show the immensity of space and the bigness of our little earth. If you could run a railroad from the earth to the sun, how long would it take to transport the whole earth to the sun by the use of 93,000,000 freight trains like the one described above? Call the weight of the earth 6,750,000,000,000,000,000 tons. You will find that each train would require 425 years to make one round trip and that each of the 93,000,000 trains would have to make 11,600,000,000 round trips. Now you can figure the total number of years.

Did you ever tie a heavy stone on the end of a cord and whirl it rapidly? You found that the faster it whirled the stronger was its pull on your hand. The annual revolutions of the earth around the sun are like the whirling of the stone around

your hand, and the gravity of the sun is the cord that holds the earth in its orbit around the sun year after year, age after age. Without this pull of the sun, the earth would fly off into space at a speed of more than 66,000 miles per hour, for that is its constant speed as it travels around the sun. During the one minute just before you read this sentence you have traveled 1,100 miles.

The immense mass of the earth whirling at such a speed requires a tremendous gravitational pull on the part of the sun to keep the earth on its course. It is figured that it would take a rod of the strongest steel 3000 miles in diameter reaching from the sun to the earth to equal the strength of the gravitational pull of the sun on the earth. There could be no such steel rod but the sun's gravity, invisible and imperceptible, with equal strength holds this big earth in its mighty grip.

Such power is beyond human comprehension. Yet the sun with all its whirling planets—some bigger than the earth—is but a mere speck in the immeasurable extent of God's creation. If such examples of the immensity of mass, distance, speed, and force can be found in created material things, what language can ever convey to human comprehension the infinite magnitudes of the almighty power and the infallible wisdom of the Triune God who created and rules the uncounted universes! "Who hath measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance?" (Isa. 40:12).

D. God in You.

Marvelous as are the facts just given, there is another so astonishing that it would be utterly unbelievable except for the reason that God's Word declares it and that it has been demonstrated before many witnesses. It is this:

THE SAME INFINITE CREATOR,
GOD THE HOLY SPIRIT,
WHO TRANSCENDS THE BOUNDLESS SPACES
OF ALL THE UNIVERSES,
OFFERS TO INDWELL EVERY BELIEVER IN CHRIST
AND TO BECOME PERSONALLY
THE STRENGTH AND WISDOM
OF EVEN THE WEAKEST AND SIMPLEST CHILD OF GOD

It is impossible to calculate the potentialities of each Christian who is absolutely yielded to the mind and heart and will of the great loving Spirit of God!

How God can dwell in a human being is beyond the comprehension of man. That he can and does inhabit the human soul is one of those astounding facts that we accept without understanding them. It is not necessary to know how the Spirit lives in you. You do not have to understand the theories of electricity before you can light your house. One push

of a switch floods a room with light. Likewise the simple act of faith floods your soul with the light and love and power of God the Holy Spirit. Wonderful! Amazing! God in me! How can it be!

E. Multiplied Power.

The total misunderstanding of this element of power in the Spirit-filled life has caused some people to hesitate to ask for the gift of the Spirit, for the reason, as they say, that they already have more religion than they can carry. Such an attitude is based on the false idea that the filling with the Spirit is a heavy added burden.

Years ago I frequently traveled the Pennsylvania Railroad through Emporium, Pa. North of Emporium on the Buffalo branch is a heavy grade. One morning as my train waited at Emporium I saw an engine straining to pull a long freight train up the river in the direction of Buffalo. Then it stopped. Two more heavy locomotives were added in front and two in the rear. If that tired engine had been like some Christians it would have said, "What can I do now? I have barely been able to pull this train up the river. How can I take on four giant locomotives besides the cars, with the mountain ahead!"

Foolish engine! It does not realize that four times its own strength has been added for the task of mountain climbing. So the Holy Spirit instead of being a burden is rather an infinite burden-bearer, adding to your weakness all the strength you need for any task.

* **F. The Difference.**

Power is the great difference between the true religion of Jesus and all other religion whether it is called Christian, Mohammedan, Hindu or anything else. Only Christ has power to forgive sins, to transform character, to make one overcome temptation and live upright, to raise the dead, to open heaven, to give eternal life. Other religions promise much but do nothing. Every true Christian has power, but only the Spirit-filled Christian has the fullness of power that God offers. It was to his own saved followers who were not of the world even as Christ was not of the world that Jesus said, "Ye shall receive power when the Holy Spirit is come upon you" (Acts 1:8).

When my aged father and mother were still on this side of heaven's gate I drove with my family in our thirteen-year-old, four-cylinder Dodge from Indiana to the old Vermont farm home. Part of the journey through New York was on Road 20 which has some very long and very steep grades. At its best, our ancient model never could make those hills in high gear. In its old age even second gear was a strain. It panted and steamed and required frequent cooling rests by the side of the road, while the powerful new cars went whizzing by. Were we embarrassed!

Christians are like these autos. Some get hot and weak when they must climb the hills of trial and service, while others demonstrate an amazing force that lifts them steadily, swiftly and successfully up-

ward and onward. It is the power of the Spirit-filled life that makes the difference.

G. Power Graduated to Needs.

The baptism with the Holy Spirit provides a power which is unlimited in its possibilities. But this power does not show the same results in all who receive the Spirit. It does not make all great evangelists like Moody nor miracle workers like Peter. It is never given to show off self, but only to magnify Christ. Its entire purpose is to enable you to do what God wishes done, not what you might choose for yourself.

The power of the Spirit is unlimited, but it becomes effective in believers only as it is needed. You do not try to plow your flower garden with a railroad locomotive. You use a power of the size needed for the task to be performed. Your watch spring is just strong enough to run your watch. The engines of a great airplane likewise are just enough to lift and carry a certain number of tons of weight through thin air.

So the Spirit gives to each believer the power necessary for every duty. The famous Charles Finney carried so much Spirit power at times that when he merely walked through a factory, wicked workmen were convicted of their sins. On the other hand I knew a Spirit-filled school girl whom the public might not consider very strong in the service of Christ. But I observed that she possessed a power that constantly kept her sweet and cheerful and faithful and loyal to Christ in the midst of an environment that

was wholly unchristian, where she had to stand alone and suffer for Jesus. The power she had fully met her need at that time just the same as the power of Finney met his need in great evangelistic campaigns. Strength for your day is promised.

H. Power to Witness.

The promise of power in Acts 1:8 is followed by "Ye shall be witnesses unto me." The most important task of any Christian is to bear a true and effective witness for Christ by word and by deed. Peter failed grievously at the trial of Christ because he was afraid to speak a few simple words like these: "Yes, I know Jesus; I am one of his disciples." There are various ways in which you may be a witness for Christ. Basically it means to take your stand on the side of Jesus and tell what you know about him. You are, therefore, called to be a witness at home and on the street, at school and church, in the store and the factory, everywhere. But only by the power and wisdom of the indwelling Spirit can you be an effective witness.

The experience of Dwight L. Moody is a striking example of the difference which the fullness of the Spirit makes in preaching and witnessing for Christ. Mr. Moody's early ministry attracted small attention and produced little result. Then he was filled with the Holy Spirit, and immediately there was a striking difference in the results of his work, with thousands turning to Christ. He stated that he preached the same sermons afterward as before. He declared that the difference was entirely in the new power of

the Holy Spirit. If you read his printed sermons, you will find them quite ordinary. If you read John Wesley's sermons, you will probably call them dry and uninteresting. But both Wesley's and Moody's sermons held great audiences in a strangely powerful grip and moved multitudes to seek God. There is no explanation except the power of the Holy Spirit.

I. Power for Drudgery.

The power of the Spirit is just as real in the accomplishment of unattractive and hidden duties as in public affairs. The late Commissioner Brengle of the Salvation Army, found that his first task in that organization was to black the shoes of the cadets. A college man and seminary graduate as he was, he had that Spirit baptism which caused him to humble himself and be a servant to ignorant boys. That same power later made him a great preacher, author and Christian leader.

J. Special Gifts of Power.

In the case of all Christians the filling with the Spirit brings power to give a constant loyal witness for Christ by word and deed. But sometimes God provides gifts of power to certain ones for special service. In the last century a student of Andover Seminary was so dull that he was a total failure in school work. But he did more soul winning than the whole seminary and all the church people of Andover together. He started a Sunday School in a little village and won thirty or forty for Christ. He started another Sunday School and brought over twenty to the Savior. He started a third Sunday School that

grew into a church. The next summer the only person in a New Hampshire town who believed in God asked Andover to send a student preacher to that place. The dull boy was the only one both able and willing to go. He lived only a few months, but before his death he had won to Christ every person in that township except one man, who moved away.

Only the power of the Spirit can account for such results. While this power may have been a special gift to the Andover boy, yet surely there would be far more similar cases, if God could find more equally willing instruments of his Spirit.

K. Love Is Power.

The Spirit of God does not manifest himself primarily through spectacular demonstrations but through "the love of God . . . shed abroad in our hearts by the Holy Spirit who is given unto us." (Rom. 5:5). A Christian man in business partnership with another man was robbed by his partner of \$30,000, all he had. It was a terrific trial and temptation. He wondered whether he would be able to treat his enemy as a Christian ought to. Then the next time they met, the Christian found his soul flooded with a sweet love and compassion for the man who had wronged him, without even a trace of hatred or resentment. Dying Stephen was able to say, "Lord, lay not this sin to their charge" (Acts 7:60). When Jesus "saw the multitudes he was moved with compassion on them" (Matt. 9:36).

A very ignorant native Christian of India, moved by the love of God for his lost countrymen, asked

his mission to send him to some neglected village to tell the people about Christ. At first he was refused because of his lack of training, but his persistent pleading led to a village appointment at a salary of \$1 a month. After a trial he was withdrawn and dismissed because of his ignorance. Then the Hindus of that village came begging for his return. "Where is that man who loved us?" they pled. He was sent back and won some 500 souls to Christ. Only one explanation can be given—the power of the love of God shed abroad in the heart of an ignorant man by the Holy spirit.

There is no merit in ignorance. Moses, Paul, and Wesley were among the best educated of their times. God gives his Spirit to all who will receive him and uses the best he can find. But he delights to show that "the foolishness of God is wiser than men, and the weakness of God is stronger than men" (I Cor. 1:25). Consequently any willing believer may be filled with the Spirit of love, and love is the supreme manifestation of the power of the Spirit—a love that keeps sweet under trial, loyal in testings, constant in service, humble enough to serve all classes, and big enough to encompass all nations. "God is love" (I John 4:8). Love is power.

L. All Things Through Christ.

Listen, Spirit-filled Christian, you are human, you are weak. Against you is the prince of darkness with all the hosts of evil. In your own strength you would fail. But *the indwelling God is your strength*. "One man of you shall chase a thousand; for the

Lord your God he it is that fighteth for you, as he hath promised" (Josh. 23:10). "There shall not any man be able to stand before thee all the days of thy life. . . . I will not fail thee, nor forsake thee, . . . be strong and of good courage: be not afraid, neither be thou dismayed; for the Lord thy God is with thee whithersoever thou goest" (Josh. 1:5-9). "In all these things we are more than conquerors through him that loved us" (Rom. 8:37). "I can do all things through Christ who strengtheneth me" (Phil. 4:13).

SECTION 45. CROSSING YOUR JORDAN.

A. Comparisons.

While it is true that Old Testament stories do not prove any Christian doctrine, nevertheless, many of them do *illustrate* principles of Christian theology. Just as the escape of the Israelites from Egypt has points of similarity to the deliverance of any sinner from the power of Satan, so the crossing of the Jordan narrated in Josh. 3 and 4 illustrates certain features of the entrance of a Christian believer into the Spirit-filled life. Certainly the Jordan did not produce any change in the moral character of the ancient people, but it does typify the experience that separates the mixed carnal-spiritual life of young Christians from the Spirit-filled life of the more mature believers. Here are some of the comparisons.

B. Water.

The wilderness between Egypt and Canaan was semi-desert, but Canaan was a green land of grass, grain, and fruits. The wilderness had a few scattered

oases with small springs, some of which were bitter; but Canaan was a land full of springs and flowing streams of pure water. Every young Christian has the water of life to quench his own soul thirst. See John 4:14. But out from the Spirit-filled believer flow rivers of living water. Read John 7:37-39.

C. Bread.

The wilderness had its limited supply of divinely sent manna for desert needs, but Canaan was stocked with an abundance of many kinds of foods. Every believer has the bread of life, but the Spirit-filled Christian has it more abundantly.

D. Egypt.

In the wilderness the Israelites often felt a strong urge to return to Egypt, just as the young Christian may feel within his heart a pull toward the old life. This fact often led to spiritual defeats among the Israelites just as it does in the case of young Christians who follow the pull of the sinful world. But in Canaan the Israelites lost all of that drawing toward Egypt just as the Spirit-filled Christian is delivered from the inborn urge of the soul to sin.

E. Battles.

Furthermore, as the Canaan experience of the Israelites meant greater battles and conquests than the wilderness ever permitted, so the entrance into the Spirit-filled life marks the beginning of greater temptations and trials than have ever come before. But there is to be only triumph, and the greater the battles the greater the conquests for God. It is not

"ARISE, GO OVER THIS JORDAN,
THOU AND ALL THIS
PEOPLE." Joshua 1:2

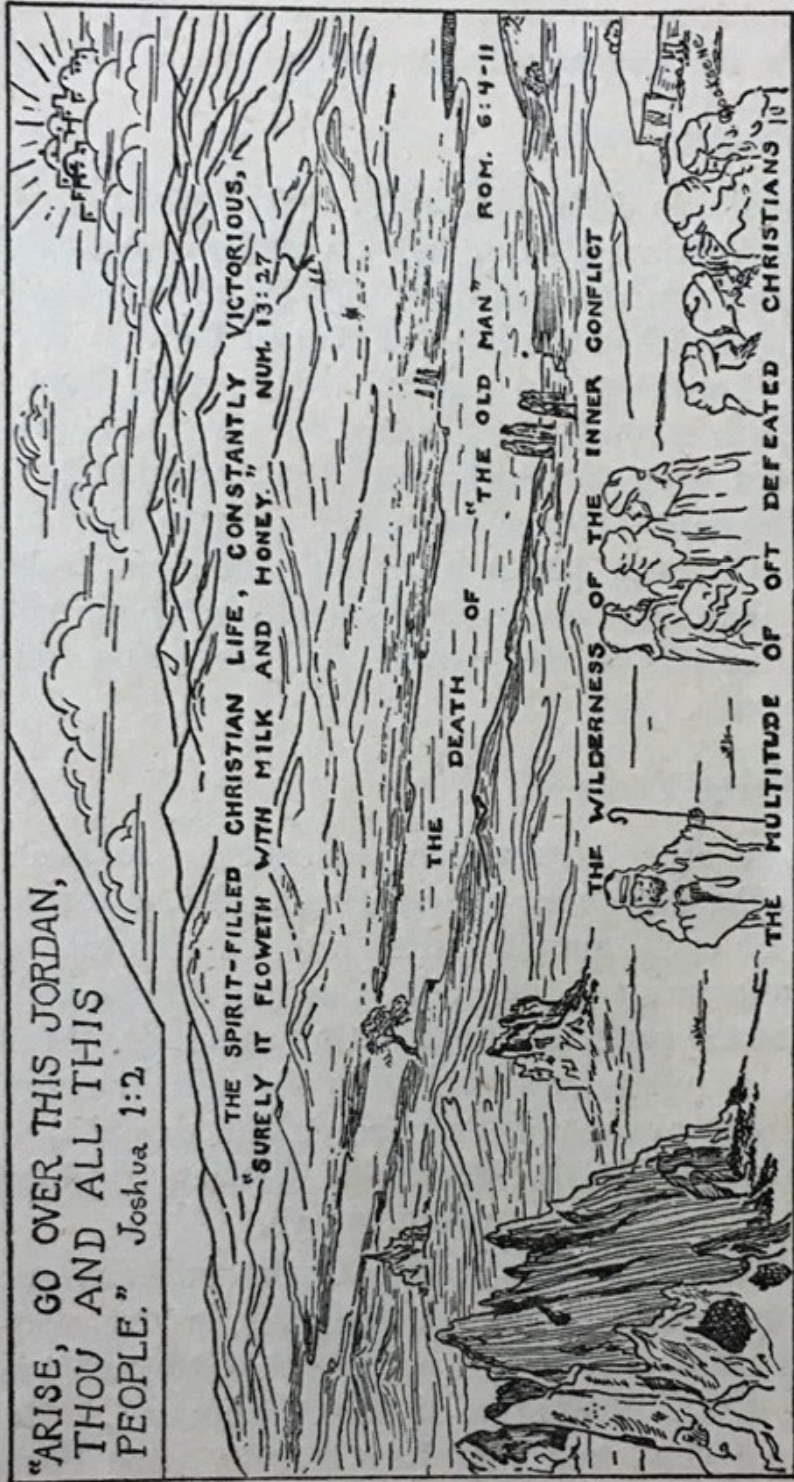
THE SPIRIT-FILLED CHRISTIAN LIFE, CONSTANTLY VICTORIOUS,
"SURELY IT FLOWETH WITH MILK AND HONEY." NUM. 13:27

THE DEATH OF

"THE OLD MAN" ROM. 6:4-11

THE WILDERNESS OF THE INNER CONFLICT

THE MULTITUDE OF OFT DEFEATED CHRISTIANS



a life of ease and idleness, but it is a life of constant victory for one who trusts and obeys as Joshua did.

F. Obedient Faith.

Again, in Josh. 3 we learn that the swollen waters of the Jordan rolled on and on without a break until the priests in their straight forward march to Canaan actually touched the river with their feet. A thousand years of waiting and wishing would never have opened a path through the Jordan, but one moment of the obedient step of faith into the forbidding stream itself opened at once the clear path to Canaan. So in the Christian life it is the forward step of obedient faith that removes every obstacle between you and the triumphs of the Spirit-filled life. You must act your faith.

G. Early Progress.

One other comparison is needed. Go back with me to the beginning of Israel's journey as recorded in Exo. 12 to 40 and in Num. 1 to 12. Forget for the moment the sins of the people as individuals and think only of the progress of the nation as a unit. From this point of view you find that Israel's journey was straight forward under divine guidance, and that they actually reached the border of Canaan in about two years. It was a triumphant march.

This is like normal early Christian experience. It is a triumphant forward progress in the way God leads. The Christian is not under condemnation. He lives in the sunshine of God's approval. He is a child of God, and therefore is safe. See Section 3.

If his earthly life ends during this period, which may extend over several years, he goes to be with Christ. There is no other place for him. By a process not revealed to us we believe that in such a case the blood of Christ provides unconditional cleansing from inherited sin, even as in the case of the dying infant. This statement is in complete harmony with Heb. 12:14. Clearly no form of sin can enter heaven.

H. Defeat.

Now read Num. 13 and the chapters that follow. Israel was at the edge of Canaan. The command of God was to go forward and take possession of the land. God promised to give it to them. He declared that no giants nor armies nor walled cities could stop them if they would go forward in believing obedience. Back of this were all the evidences of God's faithfulness and love and ability to keep his promise.

But on the very border of the promised land the nation disbelieved God and rebelled against his command to enter Canaan. As a result more than 600,000 men of military age, besides the old men and perhaps an equal number of women, all died in the wilderness. Only two older men, Joshua and Caleb, leading the young generation thirty-eight years later, crossed the Jordan into the land. The older generation after two years of triumph had suffered irreparable defeat because of their sin in refusing to enter Canaan.

This is strikingly similar to the experience of some Christian people. For a time they follow Christ victoriously, but when he leads them up to the door

of full consecration, of death to self, of a life of greater sacrifice and suffering for him, of a heart cleansed from all sin and filled with the Spirit, they draw back in disobedience and unbelief. God is patient with our slowness and hesitation, but when the time comes that a soul definitely decides against the call of God to go forward, that person backslides as the nation of Israel did and is lost like anybody else who wilfully sins against God. He is condemned not because of his sinful inheritance, but because of his sinful choice, his inexcusable unbelief, his deliberate disobedience.

Caution: Do not confuse Israel's entrance into Canaan by trying to make every detail of the story illustrative of Christian experience.

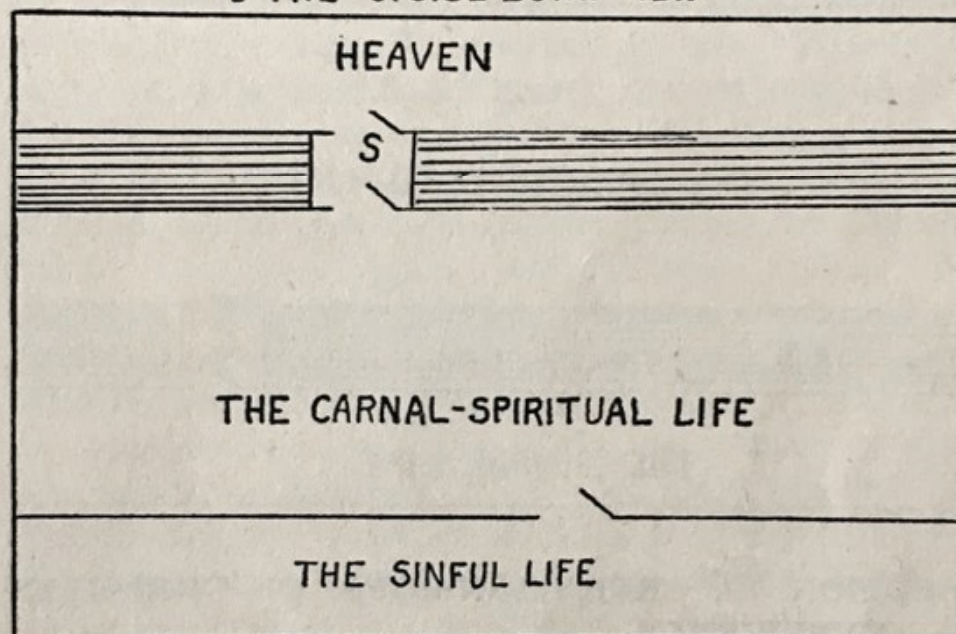
SECTION 46. TWO VIEWS OF HOLINESS IN CHRISTIAN LIFE.

This contrast helps to show how large and important a place the Spirit-filled life ought to have in human earthly existence.

1. **The upside-down view.** You start at the bottom from the sinful life and by the door of the new birth you enter the region where "being justified by faith we have peace with God through our Lord Jesus Christ" (Rom. 5:1). Soon, however, you discover that you are "yet carnal" (I Cor. 3:3), and you find a fierce conflict within, for "when I would do good, evil is present with me" (Rom. 7:21), for "sin dwelleth in me" (Rom. 7:17). You are not satisfied with such an experience, but you are informed that you cannot be delivered from this inherited sin

until you are about to die. Then just before you enter heaven you will pass through the little anteroom S, which is the Spirit-filled life, or the life of holiness. Thus the most of your days are spent suffering the inward struggles of the carnal-spiritual state. A wide black area separates you from heaven while only a thin line separates you from the sinful life.

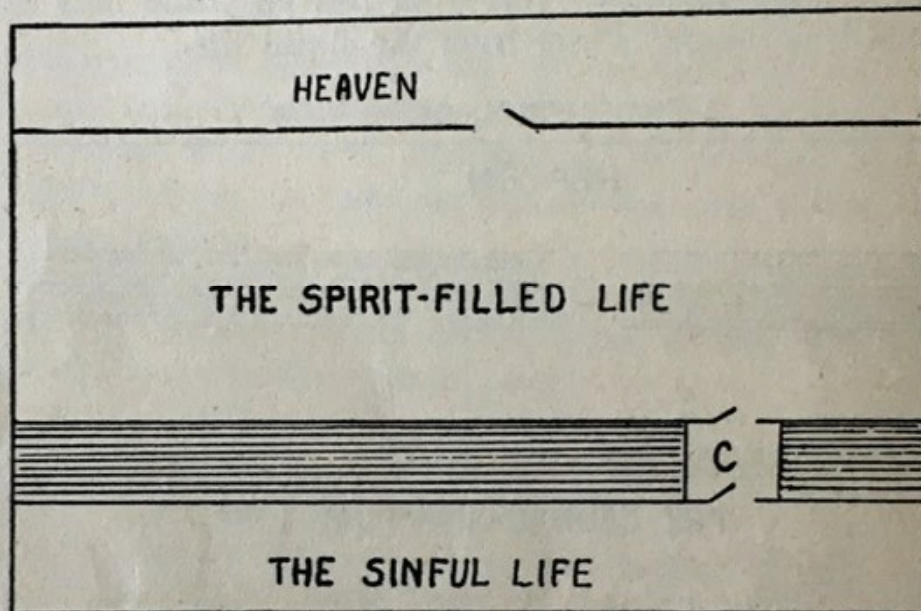
I THE UPSIDE-DOWN VIEW



2. **The correct view.** You start from the sinful life and enter C, which marks the carnal-spiritual experience. Here you find exactly the conditions described in the first view. But this is the difference: you find that you can pass quickly out of this region of inward conflict into the Spirit-filled life, the life of holiness, and all the rest of your days will be spent well separated from the old sinful life and very close to heaven.

All this means that young people in the early days of their Christian experience can and ought to enter the Spirit-filled life. This is the correct view. Any other is false and upside-down.

II THE CORRECT VIEW



SECTION 47. RELATIONSHIPS IN CHRISTIAN EXPERIENCE.

If you examine the following chart you will observe that **Column R** divides your whole existence from birth to eternity into four periods: 1. **Infancy**, which you enter by the door of birth; 2. **The sinful life**, beginning at the age of responsibility, when the child first knows right from wrong. The Christian life ought to begin at this point, but it never does, for "all have sinned." It need not last even a day, but it usually lasts some years. 3. **The Christian life**,

which you enter by the door of conversion to Christ. This period lasts until you get to heaven. It is divided into two parts: 3a, the saved experience, and 3b, the period of being filled with the Spirit, beginning at a second crisis door of faith called entire sanctification, distinct from the new birth. 4. Heaven, beginning with the transformations that occur when you leave this world.

Column A concerns only your varying standing before God during the several periods. Infancy is a period of unconditional grace. But as soon as you wilfully sin you become guilty before God, and this guilt continues until, through your repentance and faith in Jesus, God declares you justified for Christ's sake. This justification lasts forever, unless you again wilfully sin and become guilty before God. With justification belongs sonship, for when God forgives you, he adopts you into his family. There is no experience in this life or the next that can give you a higher standing before God than sonship, for God makes you a co-heir with his only begotten Son, Jesus, and there cannot be a higher standing than this.

Column B shows the actual state of the moral nature, while **Column C** shows the state of the non-moral nature, sometimes referred to as "the human." This latter includes the physical body, the intellect, and the emotional and volitional natures with the several senses and capacities of these. In considering the state of the moral nature, the only matter that concerns us here, is the sin of the nature, or inherited sin. The infant is born with his sinful inheritance, but its effect on character may be called neutral, or

RELATIONSHIPS IN CHRISTIAN EXPERIENCE				
(READ UP AND ACROSS)				
DOORS AND REGIONS	STANDING BEFORE GOD	ACTUAL STATE OF		SOURCES and AVENUES of TEMPTATION
		MORAL NATURE	NON-MORAL NATURE	
R	A	B	C	D
4	HEAVEN	ship	HEAVENLY PERFECTIONS	NONE
3b	FILLED WITH THE SPIRIT	ENTIRE SANCTIFICATION	THE CHRISTIAN LIFE	Satan and human nature
3a	SAVED	Justification and	Restrained inherited sin conflicts with new nature in Christ	Satan, inherited sin, and human nature
2	THE SINFUL LIFE	RESPONSIBILITY	Guilt	Human Faults
1	INFANCY	BIRTH	Grace	Inherited sin dormant
				Closeted

dormant, during infancy. But in the period of the sinful life, the evil nature dominates so that "what I would, that do I not; but what I hate, that do I" (Rom. 7:15).

When you are born again at conversion to Christ, you are regenerated, and become a new creation in Christ. The old sin nature is restrained and suppressed by the power of the new life in Christ. But the old nature of the flesh continues and resists the new nature, and frequent inner conflicts result in too many defeats. But when you are filled with the Spirit you are cleansed from all sin. See Acts 15:8, 9. Ever since you were saved you have had the Spirit; for "if any man have not the Spirit of Christ, he is none of his" (Rom. 8:9). But the filling with the Spirit is another step of faith leading you into a state of moral purity like Christ. See I John 3:3.

Column C shows that **human faults and defects** continue from birth to death, throughout life. They ought to decrease as Christian life progresses. But no state of salvation will eliminate them completely. These faults are ignorance, prejudice, forgetfulness, faulty perceptions, faulty judgment, irregular emotions, and other defects based on your human limitations and circumstances apart from the heart and the will. When Jesus presents you to the Father after the resurrection you will be faultless.

Column D shows the **sources and avenues of temptation**, which begins at the age of responsibility and continues until you reach heaven. The filling with the Spirit eliminates inherited sin as a cause of temptation, but no state of grace or holiness in this

life can free you from Satanic attacks, nor can you be freed from the temptations that come through your natural human nature, including such urges as hunger, sex attraction, desire for ease, desire to look attractive, desire to be acceptable to others, desire for that which is pleasant and agreeable, etc. These natural human desires, urges, and inclinations brought temptation and fall to Adam and Eve. They brought temptation, but not defeat, to Christ in the wilderness. They will be an avenue of temptation to you as long as you live, but if you are filled with the Spirit and walk in the Spirit, he will make available to your will a resisting power against temptation and a Godward initiative which will make you constantly triumphant over all the temptations that come to you. The Spirit-filled life is therefore the safest and most satisfactory experience. It is, furthermore, the only life which will permit you to render to Christ your best service. Review Sections 41, 42, and 44.

SECTION 48. THE RULE OF SIN VERSUS THE RULE OF RIGHTEOUSNESS.

I am indebted to Bishop Leslie R. Marston for the topic of this section and the three diagrams.* In these diagrams I have changed the names of the larger circles from "Righteousness" and "Sin" to "Kingdom of Righteousness" and "Kingdom of Sin" respectively. My brief explanation of the diagrams is partly a summary of Bishop Marston's most excellent writing on the subject and partly my own interpretation. Read the original complete treatment

*Leslie R. Marston, *From Chaos to Character*, 1944, Light and Life Press, Winona Lake, Indiana.

of the subject in the book mentioned in the footnote.

Further illustration of relationships in religious experience is found in the three diagrams of this section. In each case the little circles stand for the original essential elements of human nature, such as the instincts of fear and sex and the capacities of memory and reason, for example. Some of these have been mentioned in Sections 40 and 42. They are not sinful in themselves, for God built them into the human structure, but they are capable of being turned to sinful uses.

In each case, too, the large white circle stands for the kingdom of righteousness and the medium sized

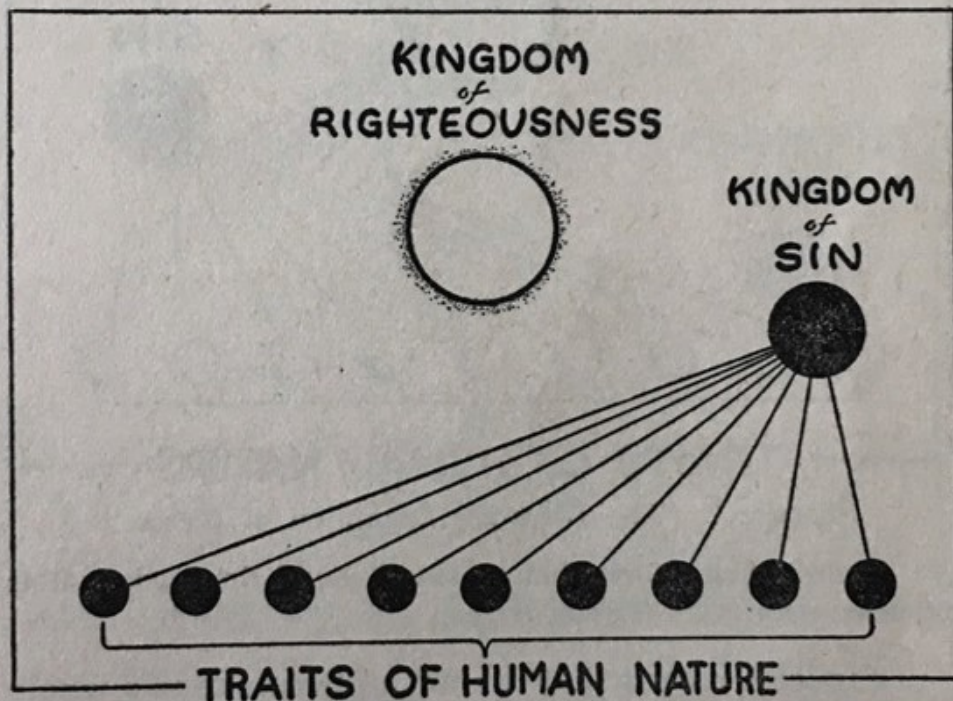
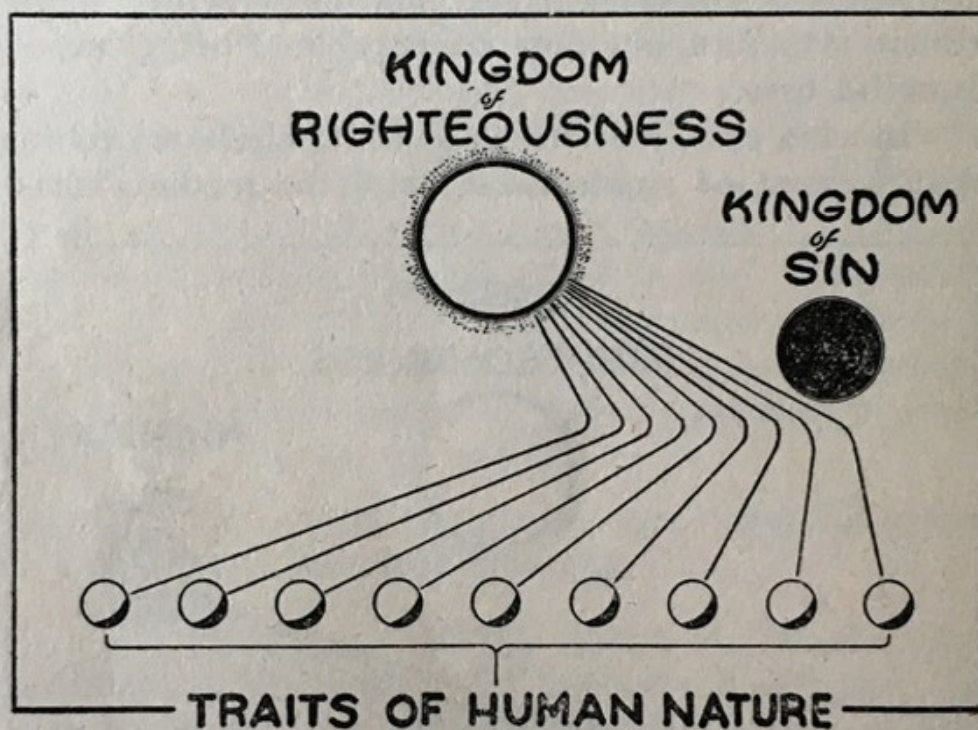


Figure 1. The Dominion of Sin.

"For when ye were the servants of sin, ye were free from righteousness" (Rom. 6:20).

black circle the kingdom of sin. These two kingdoms are constantly struggling to bring the traits of human nature—hence the human being himself—under their rule respectively. The lines between circles represent the rule of the one kingdom or the other over human nature. Or, from the human point of view, these lines represent the allegiance which human nature renders to either of the kingdoms.



needs
deliverance →
p. 64
p. 63

Figure 2. The Disputed Dominion of Grace.

“I find then a law that, when I would do good, evil is present with me” (Rom 7:21).

Figure 1 means that the unregenerate man’s whole self is under the rule of sin. A man may be honest in business and a kind neighbor, but if he is in any respect a servant of sin, he is not at all a servant of

righteousness. "No man can serve two masters . . . ye cannot serve God and Mammon" (Matt. 6:24).

Figure 2 means that the regenerate man has completely transferred his allegiance from the kingdom of sin to the kingdom of righteousness. But the remaining root of inherited sin, the black spot in each little circle, though restrained and no longer dominant, still tends at times to lead toward the old rule of sin. Human effort aided by divine grace bends the allegiance of the soul to the kingdom of righteousness, but the result is a weak achievement of the will and work of God.

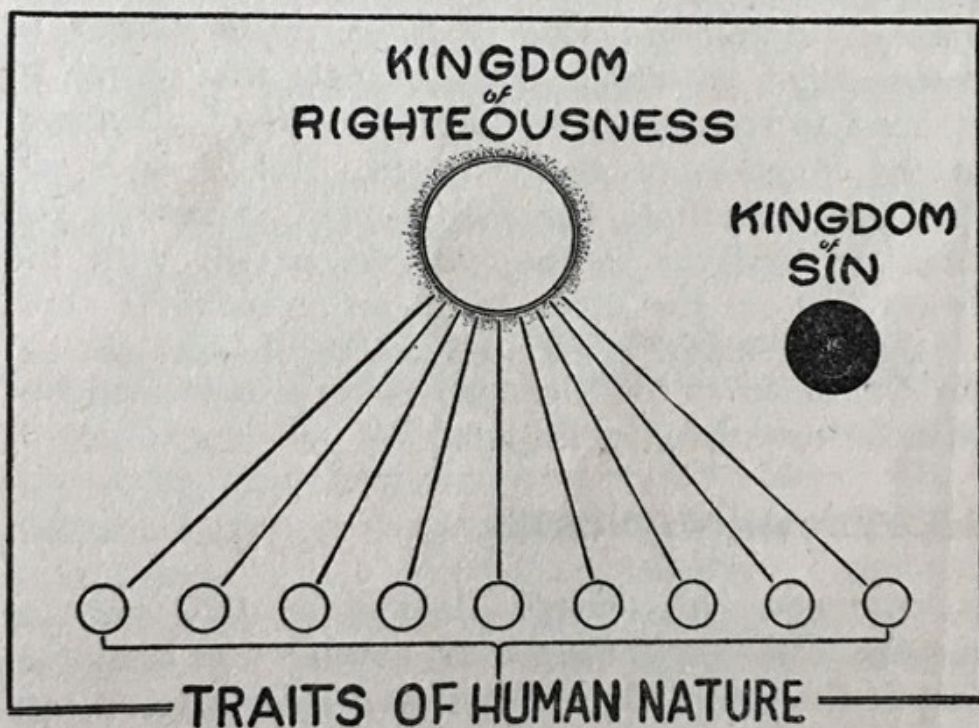


Figure 3. The Dominion of Righteousness.

"Sin shall not have dominion over you . . . But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life" (Rom. 6:14, 22).

Figure 3 represents the more triumphant Christian life with complete deliverance from the black remains of inherited sin and from the consequent tendency toward the kingdom of sin. Every human trait is free to give undisputed loyalty and service to the kingdom of righteousness. The service may be imperfect because of human defects and limitations, but the loyalty of the heart is perfect toward God.

This change from the dominion of sin to the dominion of righteousness does not eliminate any trait of human nature. In fact only under the rule of righteousness can normal capacities develop their greatest usefulness. One of these is the power to choose right or wrong. God expects this power to be used to strengthen the straight lines of allegiance to the kingdom of righteousness. But it is a sad fact that sometimes the will is used to restore the lines of servitude to the kingdom of sin with the result that all the little circles are debased to their original blackness. This need not be, it must not be; for God plans to hold loving rule over redeemed humanity through all eternity.

SECTION 49. WITNESSES.

But does this ancient theology really work in modern life? Witnesses can answer this question. Out of the multitude of those who have entered into the Spirit-filled life, only three are permitted by the limits of this book.

A. The first witness is a young wife and mother who lived on one of my former pastorates. She rep-

resents that group of people whose immediate surroundings are adverse to the life of holiness, but who have found the secret of that inner well of water that springs up and overflows in the desert itself.

"When the Lord saved me a few years after my marriage he worked a wonderful change in my heart and life. He took away all of the old load of guilt, and gave me joy and peace. It was only then that I began really to live. I felt as if I never would have any more strife or trouble with anybody.

"For a time everything went smoothly, and I was soon able to testify for Christ without trembling. Steadily I gained strength in the Christian life. But at times I became unreasonably cross because of some misbehavior of our young son or because of some other circumstance. I knew then that I was not manifesting the spirit of Christ, and I would ask God to forgive me and help me to live better.

"Several times when I was arguing with my unsaved husband, he would say, 'Well, if that is religion, I certainly don't want any of it.' Then I would defend my action by calling it righteous indignation. But I recognized my need and sought an experience which would prevent such unchristian outbursts. I tried my best to act in a truly sanctified manner, but the old carnal nature within me, though restrained, continued at times to show its ugly self.

"One night almost a year ago I got to the place where I knew the matter had to be settled. I was so hungry for rest from the inward conflict that I was willing to pay any price. When I said the last yes

to God and really meant it, he delivered me from the old troublesome nature of sin and his Spirit came to abide in all his sweet, triumphant fullness.

“Under the Spirit’s guidance I said nothing to my husband about my new experience. It was not necessary, for he himself remarked about the difference. To God’s glory I can witness that he has given me constant victory during the past year. I feel my own weakness and unworthiness. But I find within myself a power that steadily holds me up at the trying places where formerly I sometimes fell. The guiding, empowering presence of the indwelling Spirit is very real to me. I keep myself constantly yielded to him, and he makes me triumph. I thank him, and I trust him for all my future.” H. V.

B. The second witness is a young man who is devoting his life to public school teaching. I knew him as a student, an exemplary young Christian, who realized his need of the baptism with the Holy Spirit. I was present at the time when that epochal event happened in his life. It was very real then, and is still a working reality, making this teacher’s daily service effective for Christ.

“It is over two years since I first entered the Spirit-filled life. Previously I had longed for and had sought such an experience, only to find it apparently beyond my attainment. But on that memorable night when I stood praying desperately before the church altar, my faith touched God, and suddenly the same Holy Spirit who came upon the disciples at Pentecost filled me also with his glorious presence.

An inexplicable sensation of joy and triumph swept through my soul, impelling me to shout up and down the aisles. The reality and certainty that the Holy Spirit came in his fullness has been beyond doubt to this day.

"I was a Christian before. But since that night I have observed several important changes within myself. Whereas before, I sometimes felt a desire for worldly pleasures, now the sinful things of this world are not attractive to me. Sometimes I became jealous and envious of others, but during these two years I have not felt those evil emotions. I used to become excessively worked up over annoying matters, but now on such occasions I feel only a calm love in place of unkind emotions. In my earlier Christian life I often desired my own way and plan instead of God's, but now God's will for me is my eager choice. At that time I desired outstanding positions with honors and a big salary, but now my whole desire is to serve humbly just where God may choose. Since that epochal night over two years ago I have sensed within my soul a cleanness and a moral purity that I never felt in my earlier Christian life.

"In the fall after I entered this new experience I began teaching. As I stand day after day before my classes of boys and girls, I feel a very heavy responsibility. I consider my work as a sacred calling. I must lead my pupils to the Savior. This is my great ambition. God has put into my heart a sincere love and compassion for even the disobedient and unlovable pupils of my classes. I yearn to live a truly

sanctified life before them, in order that I may win them for Christ." V. H.

C. The third witness is a young woman who, in the midst of an unusually victorious early Christian life recognized her need of the deeper experience, the baptism with the Holy Spirit. Obediently and quickly she walked in the light of God.

"When God forgave my sins and made me his own child, I gave him everything there was of me just as far as I knew how to do it. Then during the months that followed my conversion to Christ, God kept me constantly. He helped me to obey him and to trust him for strength, courage, and wisdom for every day's need. He led me steadily forward in the Christian way. I was happy beyond anything I had ever experienced. I had never dreamed of a life of satisfaction like this.

"As the days passed, however, I began to feel a deeper hunger after righteousness. My longing for more and more of God grew steadily. I can not say that I experienced what is called the inner conflict between the mind of the flesh and the mind of the Spirit. I did not feel rebellious tendencies in my will. But my soul longed for something more that I did not understand. God, however, understood and wonderfully met my need.

"It happened during a series of revival meetings conducted by Dr. Roy S. Nicholson at the College Church, Marion, Indiana. My heart was bursting with longing for God. One night early in the series of meetings I hurried to the place of prayer as soon as the invitation was given. There in the anguish of

my soul I poured out my supplication to God. He heard and answered in a way so real that I can never doubt the miracle of that night.

"Suddenly, as my faith touched God, I felt as if something like a cool breeze or a clear stream of water entered my head and passed down through my whole body. Then in my heart, in my whole self, I felt a heavenly purity exceeding anything I had experienced before. It seemed that God had come to take full possession of me, and I, overjoyed beyond expression, bade him welcome.

"Two years have passed since that event, and today the consciousness of that heart purity and abiding, reigning presence of God's Spirit within me is even more real than it was then. The effect of that experience has been to stabilize my whole Christian life more firmly than before. I have found my will decidedly stronger and my determination much greater to follow Christ. There is within me a growing confidence that God will hold me constantly loyal to him. My great ambition is that he will use for his glory the small offering of my whole self which I gave to him then and which I still recognize is his alone forever." B. M.

SECTION 50. HINTS ON HOW TO KEEP FILLED WITH THE SPIRIT.

A. God's Plan Is to Keep You Filled.

"And I will pray the Father and He shall give you another Comforter that He may abide with you forever" (John 14:16). When God's Spirit comes to take full possession of you, he comes to stay. You do

not have to lock him in. You need not fear that he will try to run away. *He will never go until you drive him out* by a reversal of your consecration and by disobedience and unbelief.

B. Bible Promises of God's Keeping Power.

"He will keep the feet of his saints" (I Sam. 2:9). "He shall give his angels charge over thee to keep thee in all thy ways" (Psa. 91:11). "He will not suffer thy foot to be moved; he that keepeth thee will not slumber" (Psa. 121:3). "Thou wilt keep him in perfect peace, whose mind is stayed on thee" (Isa. 26:3). Jesus' prayer for us: "Holy Father, keep through thine own name those whom thou hast given me" (John 17:11). Paul's prayer: "And I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you who also will do it" (I Thes. 5:23, 24). Jude 24 speaks of "him that is able to keep you from falling." *Rest down with all your weight on these promises and declarations.* They will stand the test.

C. Your Attitude.

Maintain constantly the same attitude that was necessary to receive the Spirit. You had to desire him above all else when you were seeking his filling. You can not desire him less now without grieving him. You had to humble yourself then. If you let in pride now, it will ultimately drive out the Spirit. You had to separate yourself completely from evil then. You can not go back to evil practice and maintain the Spirit's fulness now. You had to deny your-

self then. You can not follow selfish choices now. You had to yield yourself fully then. You must keep yourself yielded. Complete obedience was necessary to receive the Spirit. Wilful disobedience will drive him away sorrowful. You had to consecrate your all to God then. Withdrawal of any part of that consecration now is dishonest, for you pledged everything to God forever. It is sin to withdraw your consecration. To be kept filled with the Spirit *you need not less but more of those preparatory attitudes.*

D. Your Testimony.

It is faith in your heart that brings you the victory, but confession with the lips must follow. See Rom. 10:10. Do not boast of what you have done or of what you are, but *humbly witness to what God has done for you* in words that exalt God, and tend to keep self out of sight.

E. Nourishment.

Changing the figure, think of the Spirit-filled life as a living thing which must be fed. You cannot feed a horse on sawdust and chaff and expect him to be fat and strong. You cannot feed the Spirit-filled life on an exclusive diet of cheap literature, gossip, daily news, and business. A good laugh over a bit of genuine wit, a story of high moral quality, a knowledge of the world's activities, and a proper attention to the business and work of life all have their place. But above all else it is vital that you *fill your time, your mind, your heart with holy thoughts* by spending hours before the open Bible and on your knees in prayer and meditation, and in the

reading of Christian literature, and by association with holy people in public worship.

F. Purity Is Not Maturity.

The filling with the Spirit brought to you heart purity, but it did not make you mature. It delivered you from that inherited, stunting, sinful condition of your inner self which hinders growth, but it did not make you full grown in a day. The Spirit's cleansing and filling makes it possible for you to grow faster and stronger and wiser and more compassionate and loving like Jesus. But *you still need a lifetime to become all God plans for you to be.*

G. New Conquests.

"Every place that the sole of your foot shall tread upon, that have I given unto you" (Josh. 1:3). Thus God spoke to Joshua and thus he speaks to you in the Spirit-filled life. You cannot be content with present accomplishments. There is no place in Christian experience for standing still. There are conquests yet to be made in the development of your own self that you may be more like Christ in thought and manner and action. Outside, the needs of the whole world are calling you to Christian service. If you wish to be kept filled with the Spirit, *go forward.* You can not retreat while you are advancing. You can not be defeated while you are conquering.

H. Backsliding.

"But if I should sin again and lose the Spirit, then what?" It is true that you will be severely tempted and you may sin and lose the Spirit. There

is no experience which puts you beyond the possibility of unbelief and disobedience in this life. God still leaves your will free. Even after all God has done for you, sinful choices will drive away the Spirit and reinstate the old sin nature in your heart. What to do then?

It is not the purpose of this writing to attempt to explain the philosophy of either the loss of the Spirit or the restoration of the Spirit. But these simple facts are too clear to be controversial. First, there are steps in the approach to backsliding. The cares and the attractions of this life, the weakness of the human body, the natural pull of normal human desires and instincts, these and other conditions may cause you to become somewhat careless and neglectful in your Christian life. This will grieve the Holy Spirit. It will make you less triumphant than you were, and will increase your danger of falling.

The final step leading to backsliding is wilful sin, an evil choice, an act or decision that you know beforehand is wrong. If you take this step you will drive the Holy Spirit from the throne of your soul because your will has defied his will, and he cannot share that throne with any rival. One wilful sin of Adam and Eve separated them from God and established an evil nature within them. In either case whether it is carelessness that grieves the Spirit or self will that dethrones him you need to confess the wrong done; you need forgiveness.

This prayer for forgiveness ought to be accompanied by an appeal for full restoration, urgent, and immediate. Observe in Psalm 51 how David mingled

these ideas. If you should suffer the loss of the Spirit—that most serious of disasters that can befall a Christian—do not let an hour go by without seeking full restoration. Take whatever steps you have learned in your earlier experience and whatever new paths God may lead you by now and keep on this way until you are again fully satisfied with the cleansing, reigning presence of God's Holy Spirit in the throne room of your soul. Act quickly. Delay is dangerous.

FINALLY

“Now the God of peace that brought again from the dead our Lord Jesus Christ, that great shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is wellpleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen” (Heb. 13:20, 21).

“Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen” (Jude 24, 25).

If the author or the publishers can be of any further help to you by personal correspondence or if you wish to tell them in what way this book has been of benefit to you, they would be delighted to hear from you. Inquire also about the booklet “Which Way?” by the same author. It tells how to become a Christian.

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