

THE IMPORTANCE OF SELF-EXAMINATION

(Continued from Page One)

dead to sin, live any longer therein." (Rom. 6:1, 2). But faith saves (3) from all sin. "If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." (I. John 1:7-9).

Unrighteousness is sin. "Little children, let no man deceive you; he that doeth righteousness is righteous, even as he is righteous. Whosoever is born of God doth not commit sin; for his seed remaineth in him; and he cannot sin, because he is born of God." (I. John 3:7-9). Says Paul, "I am crucified with Christ; nevertheless I live." (Gal. 2:20).

How paradoxical are the words of Paul; crucified and yet alive; and in another place as it is expressed, "buried and yet risen." What does the apostle mean? In what sense are we to understand this apparently contradictory language? I am crucified with Christ. What part of Paul was crucified, so that though crucified, he should still be alive? The part that was crucified was what in Scriptures is called the "old man," and the "body of the sins of the flesh" are significant of the vicious appetites and passions of the depraved moral nature with which all men are born into the world. "The carnal mind is enmity against God." This carnal mind is hereditary from our first parents after their sin and fall. "To be carnally minded is death."

What is that death but a separation of the soul from God in the loss of his image and deprivation of communion with him. As our Lord was crucified, put to death on the cross, a propitiary sacrifice for the sins of the world, so Paul was crucified with Christ in the sense that the carnality of his mind, the vile affections of his corrupt, depraved nature were put to death by the power of the Holy Spirit. "And they that are Christ's have crucified the flesh with the affections, and lusts." The flesh with the affections, and lust, is descriptive of the unregenerate heart, the moral nature depraved and corrupt from the birth. When St. Paul says I am crucified with Christ, he means that the carnal mind with all its vicious appetites and propensities was supernaturally put to death. "Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin." (Rom. 6:6).

The Greek verb here is "katargethei" and it means—to render null, to abrogate, to cancel, to bring to an end, to destroy, to annihilate. Is it not true, that the man who has had his "old man," all his evil propensities; the 'Adamic carnal nature destroyed,' is not only justified, but wholly sanctified unto God? "That ye put off concerning the former conversation the old man which is corrupt according to the deceitful lusts;" (Eph. 4:22). Here the strongest meaning of the Greek verb "apothesthai" is meant. A figure from putting off clothes—apekdusamenoi (Col. 3:9) as endusasthai from putting them on. Grammatically, there is no difficulty in thus understanding the aorist participle as synchronous with the present imperative. The aorist would, in fact, express a thing done once for all. But what does Paul mean by the old man? He tells us in Col. 3:8-10, "But now ye also put off all these: anger, wrath, malice, blasphemy, filthy

communication out of your mouth." "Lie not one to another, seeing that ye have put off the old man with his deeds, and have put on the new man which is renewed in knowledge after the image of him that created him." Lie not one to another seeing that ye have put off the old man with his deeds; attend-uomai, Wholly to put off from one's self ("atto denoting separation from what is put off")

In I. Thess. 5:23 Paul prayed for justified persons, implying that sanctification is an advanced or matured state which it is the privilege of justified persons earnestly to seek, by faith and prayer. "In whom also ye are circumcised with the circumcision made without hands (spiritual) in putting off the body of the sins of the flesh by the circumcision of Christ." (Col. 2:11). Here we have the same old man under the metaphor of circumcision (apekdusis) a putting off, laying aside. This is wholly a New Testament word, and is used only in this one place. It expresses a complete putting off and laying aside, and was probably chosen with reference to the figure of circumcision; the connection requires it to be understood passively, not ye have put off, but was put off from you.

Crucifixion; the body of the sins of the flesh; putting off of the old man; circumcision is not a ceremony, but a profound experience attained unto in entire sanctification of "soul and spirit, and body, and presents us blameless unto the coming of our Lord Jesus Christ." Examine yourselves whether ye have dominion over the remains of the carnal mind. Are you able through faith to subdue the lusts of the flesh, the lusts of the eye and the pride of life? Shook from the power of darkness do you stand firm and secure? Do you expect to be cleansed from all sin? Are you aiming to attain unto this invaluable blessing?

Examine yourselves whether you are righteous in practice, producing the fruits of the Spirit engaging in good works every day. Do you prove the spiritual and evangelical character of your faith by good works? Are you constraining sinners by your good works to glorify your Father in heaven? How puissant is faith in Christ. Oh, how wonderful and irresistible is heaven's loadstone—the cross of Christ al stained with hallowed blood to attract from earth to heaven. What the world needs today is not a philosophy, but a cross. If by Christ crucified as a moral lever we have been prized out of the pit of degradation and ruin into which by original and actual sin our nature has been woefully sunk, and elevated to a position where we can hold audience with Deity and realize his friendship and love, and if by our crucified Lord we are to be raised at last to thrones and crowns and palaces in heaven, we ought to join in the jubilant language of the apostle and explain, "Yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord. For me to live is Christ; to die is gain."—Pentecostal Herald.

GOD'S WAY

God puts His own with the people, and in the place which will tend most to develop the spiritual graces.

He puts one who is quick with one who is slow, and one who is quiet with one who is talkative; that the quick one may learn to be patient with one who is slow, and the one

who is quiet may be patient with the one who is talkative. He puts one who is orderly with one who is untidy, that both may learn lessons.

Often our environment is but an answer to our own prayers. We pray for patience, and God sends those who tax us to the utmost, for, "tribulation worketh patience" (Rom. 5:3). We pray for submission, and God sends suffering, for we learn obedience by the things which we suffer: I. Heb. 7:8. We pray for unselfishness, and God gives opportunities to sacrifice ourselves by climbing on the things of others" (Phil. 2:4). We pray for humility and strength, and some messenger of satan torments us until we lie in the dust crying to God for its removal. (2 Cor. 12:7-9). We ask to follow Jesus, and He separates us from home and kindred, for He Himself said: Whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple, Luke 14:33. We pray "Lord, increase our faith," and money takes wings, or the children are alarmingly ill, or a servant comes who is careless, extravagant, untidy and slow, or some hitherto unknown trial calls for an increase of faith along a line where we have not needed exercise so much before. We pray for victory, and things of the world sweep down upon us in a storm of temptation; for this is the victory that overcometh the world even our faith" I. John 5, 4, 4, 4. We pray for the Lamb-life, and are given a portion of lowly service, or we are injured and must seek no redress; for He was led as a lamb to the slaughter, and opened not His mouth, Isaiah 53:7. We pray for gentleness and there comes a perfect storm of temptation to yield to harshness and irritability. We pray for quietness, and everything within and around is confusion that we may learn that when He giveth quietness no one can make trouble Job 34:29. We pray for union with Jesus, and God severs natural ties and lets our best friends misunderstand or become indifferent to us (John 15:2). We pray for more love and God sends peculiar suffering, and puts us with apparently unlovely persons and lets them say things to rasp the nerves, lacerate the heart and sting the conscience; for "love suffers long and is kind; love is not impolite, love is not provoked, love bears, love believes, hopes and endures; love never faileth." I. Cor. 13:4, 8. John 15:9-10.—Selected.

K. Fraser in The Holiness Era.

CORRESPONDENCE

26 Prescott St.,
Malden, Mass.

Dear Brother:

I am enclosing my renewal for the Highway. I have returned from my summer's visit with old friends in Nova Scotia, which I enjoyed very much.

I feel I must have the paper for it feeds my soul. The good news from the brothers and sisters cheers one.

My soul praises my blessed Lord this morning.

Your sister saved and kept through the power of the precious blood of Jesus,

PHEBE A. THORNTON

Believe not half you hear, and repeat not half you believe. My uncle used to say: "When you hear an ill report about any one, halve it and quarter it and then say nothing about the rest."—Spurgeon.