

IN THE NAME OF JESUS

What mystery or secret of method or rule had the early disciples that they wrought such miracles in His name? Ah! it was not a formula, but a state of being, a relationship, a fellowship, a deep abiding in Christ, and He in them. "Christ in you." This was the mystery.

The power of Christ was so in the disciples that they spoke in His Name, with the authority of His very presence, His life, power, authority and personal presence was as actually there by the power of the Spirit, as if His visible bodily presence had been seen.

They spoke in His Name—that is by and for Him, in His power and authority, as if it were Christ Himself speaking, which it was—for to speak prophetically, is to speak the word of God, which is speaking in the Name of Jesus. "Since ye seek a proof of Christ speaking in me." 2 Cor. 13:3.

When the mind, the mouth, the feelings, the physical a'l so under the motions and power of the Spirit that, thoughts are in captivity, mouth speaks by the Spirit, feelings are those of Christ, and the body is moved by the power of God; then it may be said that God works in such an one both to will and to do. Then it is that Christ dwells in one. Then it is that you speak and do in the Name of Jesus—Christ is speaking and doing through you.

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THE CHURCH



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XXIV THE RESTORATION

1. Periods of great days have been in the history of the race; when God worked mightily in the earth among the children of men. Such a period is now at hand.

2. In ancient days when these spiritual and extraordinary activities of God occurred, the voices of the prophets announced them.

3. John the Baptist heralded the coming forth of Jesus. Jeremiah foretold the captivity and its duration.

4. Prophecies of Scripture from age to age are like a most beautiful fabric, woven of threads of gold, scarlet, purple and crimson—interwoven—one perfect unit or mosaic composed of many parts.

5. Events among the greatest this world has ever known are at hand; long ago and repeatedly prophesied. These scenes have waited "Until the times of the restoration of all things which God hath spoken by the mouth of all His holy prophets since the world began."

6. Again God is reiterating by many unmistakable testimonies, in prophecy, in ending of Bible time periods, Jerusalem no longer downtrodden by Gentiles, wicked waxing worse and worse, convulsions in nature, and many other signs.

7. The governmental return of the Lord Jesus Christ is at hand. It is His outward, visible appearing to take possession of this world with its government, business and religion.

XXV GOD'S VISITATIONS

1. Many have been the visitations of the Lord God Jehovah to His various peoples and children: to Israel, to Judah, to the Gentiles, to the Church, and to His hidden and scattered ones.

2. Many a time His dispensations burst forth, laden with grace, love, gifts and revelation of His saving power; suited to the occasion and adapted to the needs of the times; just when darkness and superstition like a pall of midnight hung heavy over a benighted people.

3. Moses brought Israel the law. Samuel taught them the good and the right way. Elijah showed the true God by calling fire from heaven. Jehovah hewed the nations by Jeremiah, Isaiah, and other prophets; while they warned of coming judgments and heralded the Coming of Messiah.

4. Many apostles, prophets, anointed ministers and reformers God has raised up in this Holy Spirit dispensation. Their messages and ministry brought great blessings and wrought mighty changes in the state of men.

5. Excepting only the first New Covenant visitation, the recent outpouring, commonly called Pentecost seems the most powerful, miraculous and far-reaching of any outpouring that has ever been given.

6. It was intermingled with deep humiliations, confessions and repentance. While prayers, intercessions, travail and heart cries to God were like incense everywhere.

7. Such meetings! They were a foretaste of Heaven. Pure worship in the Spirit, golly sweetness, unity and fellowship characterized this blessed work of God. Supernatural workings of the Spirit came forth. The blue cloud of heavenly presence hung over our assemblies. Whoever shared those scenes could never forget them!

8. But alas! How is the fine gold become dim! Ancient prophets, through the Spirit, bemoaned in most sorrow-smitten anguish, with tears, wails and sobs, the tragic failure and fall of God's people in their day. Are there no prophets to take up lamentation in the Spirit for the lapse of God's people today?

9. We are fallen from the transforming glory and mighty power bestowed upon us. Everywhere is failure and waning. To an alarming extent we live manifest and preach in the natural from natural efforts. There is little discernment between the polish of education, exercise of soulish powers, and the true life and ministry of Christ by the Holy Spirit in the heavenlies—an anointed and blessed walk and talk in the Spirit.

10. Immodesty in dress, pride, worldliness, covetousness, jealousy, criticism, backbiting, discord, division and many sins are among us.

11. This latter day outpouring was a precursor of the return of Jesus Christ to the earth, to take possession of its affairs. But we have failed to become the people God intended we should be. We are far from ready for His appearing.

12. Therefore the Lord must move again to bring forth a people who will be ready to meet Him at His coming, and assist in the work of restoration.

13. Pentecostal people if ready to meet the Lord at His appearing, must be recovered from their backslidings, restored to the power of the Spirit, and enter heartily into the work of preparation.

14. At the time and in connection with the return of the Lord Jesus Christ the great work of restoration is begun. Its initial work in the saints is already started.

15. Three distinct preparatory lines of restoration are now due.

16. The first line concerns that which was given to the original Church, afterwards lost, then restored to us in this latter outpouring, and now yet again lost by us. Such as praise, glory, worship, power, repentance and heart devotion to God in a walk in the Spirit, with gift beginnings.

17. How are we fallen! If we do not repent of our lukewarm state and recover our zeal and power, we may expect the Lord will soon spew us out.

18. If Laodicea needed to repent, buy gold and anoint her eyes with eyesalve, and obtain white raiment to hide the shame of her nakedness; and if even Ephesus, with her many excellencies, should remember her fall and quickly repent, else have her candlestick removed—

19. What of us latter day Pentecost, with

our boasted rapid rise and wretched equally rapid decline?

20. Our call was to prepare for the Coming KING! We were called to life in the power of the Spirit; a restoration of all that was lost of original Christianity. Yet we only fairly began, and then receded.

21. Hence the first line of restoration is recovery of what we have lost.

22. The second line of restoration is obtaining that lost by the early Church and not yet recovered by us. Some of these powers were so thoroughly lost, we are unaware of their nature or existence. Gifts of wisdom, knowledge and dominion, and other important Spirit impartations, as well, are partially or entirely unknown to us.

23. The third line is the impartation of now due present day revelations, and gifts. At each new epoch God adds to previous bestowals. Gracious new things are to be given in this the day of the coming of the KING. Kingly and glorious things they are. Awake! Prepare!

XXVI THE GREAT SUPPER

1. There is soon to be the Great Marriage Supper of the Lamb. To it will gather the great and noble of earth.

2. Not the noble by birth or heritage, but those made noble by the great recreating power of THE CHRIST.

3. Whoever has part in these nuptials of THE KING must don the wedding garment fair. None other was ever so beautiful.

4. Gems both costly and rare, Spirit given and operated will be the decorations.

5. Garments whose texture is of softest lustrous rustling silk; with strength of finest twined linen; and hues of gold, purple, azure and scarlet. In these arrayed, hath the Bride made herself ready.

6. Of this Divine array, this is the interpretation: not as earthly garments on the body hung in proud decoy: but in the character, in and out is woven the subtile combination, by Master Workman Divine inwrought.

7. In warp of grace and woof of gifts forms this heavenly impartation.

8. By needle of grace and shuttle of events the threads of daily life inwoven, while faith of gold, and cleansing of crimson blood, and stitched in with azure threads of Holy Spirit's working.

9. While purple stripes of chastening rod, like weaver's beam, to firmest texture beat the whole mysterious Divine fabric, which science of man or earthly skill can never imitate or unravel.

10. Prepare ye! Prepare ye! Ye royal children of the King. Events momentous and grand are soon at hand.

11. Overcoming power shall be granted you by the King, and ye shall gain the victory.

XXVII GOD WORKING WITHIN

1. There is a working of the Spirit within man, which Christ carries forward.

2. The purpose of this working is to so transform that one may walk and live in the Spirit, perfecting us till we walk steadily by the Lord.

3. It is also to make us sons of God and prepare for the rapture. "As many as are led by the Spirit they are the sons of God."

4. This state of sonship is not attained by human effort, but by the inworking of the Holy Spirit, who works in us to will and to do of God's good pleasure. But our cooperation is required.

5. The manner and method of this working is this: When the soul by conviction is sufficiently arrested or stopped from its activities, to begin waiting on God that it may find out His ways and will—

6. Then the Spirit is working in such an one to make him know by revelation, through Scriptures or other teaching, what is the plan, will and way of God.

7. Discovering the will of God is the first step.

8. But the soul finds itself unable to do what is shown should be done.

9. By continued waiting on God he is shown the power of God present to work and bring forth what he is shown should be done.

10. The soul waiting in faith, soon sees the Spirit working to bring to pass what has been shown to be God's plan.

11. But if one tries to do what he is shown should be done, the Spirit is hindered and cannot work.

12. Or if he does not cooperate with the Spirit there is nothing done.

13. The purpose of this working is to transform from a natural to a spiritual state, so that the inner life becomes the flow of the Spirit through the channels of soul and spirit, displacing the stream of the natural man.

14. Gradually and as rapidly as it can be carried forward this transformation goes on, limited only by the faith, cooperation and ability to receive.

15. To natural sight this working often seems disastrous. The inward plain of the soul seems swept by storms of adversity.

16. Blasting cold north winds sweep away castles of hopes and plans, desires and aspirations. Drifting snows bury the whole mass of wreckage.

17. Withering south winds scorch and destroy desire and relish till pleasures vanish.

18. Out of nature's desolation grace raises up the heavenly spiritual man, in whom God can make His habitation.

19. Filthy fleshly array gives place to heavenly garb, the white linen livery of saints.

20. The garden of graces becomes luxuriant. Love without selfishness. Joy unbounded. Gentleness, grace, benignity, and all those finer instincts fruits of the Spirit, come forth. It is the perennial spring of the soul.

21. Revelation, insight, discernment, prophecy, wisdom knowledge, sense development, and all needed gifts are supplied.

22. Therefore, oh soul! do thou greatly rejoice! For so shall the King greatly desire thy beauty.

XXVIII THE CHURCH REALM

1. The New Testament Church as originally constituted has never been fully restored since its fall. It was a supernatural organism, with Jesus Christ as its Head.

2. It functioned by the motion of the Holy Spirit as a flowing stream of the water of life, ever proceeding from the Father and the Son, bringing life, love, power, dominion, action, gifts and graces, into the Spirit-filled recipient.

3. This was the realm of the heavenlies, a spiritual state of life a Divine-human activity. This must be restored, both in individuals and in the community of believers, so that the motion, power and working of God may be set up in His workshop the Church, that there may be prepared the Bride, a company ready to meet the Lord.

4. The gift of the Holy Spirit is not given as a once-for-all reservoir, an inexhaustible supply sufficient for all time.

5. But it is a small or large stream, tor-

rential or placid, according to the attitude, capacity and character of the vessel, and according to the spiritual atmosphere of faith, power and preparation in which one is brought forth.

6. That is to say, this ministry has been committed to man, and as man goes deep in God, he brings forth deepness in his converts. Therefore the admonition; "Let every man take heed how he buildeth."

7. In the beginning of this outpouring there were great deep mighty currents of power, and sharp penetrating pouring forth of truth that went to the depths of human nature. This brought forth a fulness and depth of repentance, crucifixion, death and burial of the fleshly earthly nature that was very glorious.

8. But the power has subsided. The vision of truth is obscured. The glory has waned.

9. Nor was this initial outpouring to be for all time. It was the beginning of a stream, small at first, but ever increasing, widening and deepening.

10. "To him that hath shall be given." Grace to be multiplied and gifts to be abounding. "Being enriched in everything, in faith, and utterance, and knowledge, and in all diligence." 2 Cor. 8:7.

11. "But God has power to cause every kind of grace to superabound unto you, in order that in everything, at every time, having every sort of sufficiency of your own ye may be abounding unto every good work." 2 Cor. 9:8.

XXIX GOD'S ABUNDANT SUPPLY BUT SCANTILY APPROPRIATED

1. In the progressive history of the world man has had his day.
2. Under various dispensational directions has the Lord given him opportunity to show what he would do.
3. In all of these successive dispensations, with all the warnings of prophets, preachers and mighty men, man has always drifted away from God.
4. In every position, with every incentive and influence that Divine wisdom could bring to bear, man as a whole has always gone wrong.
5. God has at times risen up and dealt with conditions, but usually He has filled His treasure house with all good things, and offered to man the keys to this store house.
6. Here and there has arisen a man of faith, prayer and grace, sufficient to grasp the keys and unlock this warehouse of God, and pour out its blessings on the world.
7. But to a large extent, the world has gone poor and without the blessings purchased and provided through Jesus Christ, just for lack of dispensers who could ask and receive, that they might give to a needy world, perishing for sheer starvation.

XXX MAN'S DAY. CHRIST'S DAY. DAY OF JEHOVAH.

1. In the three great divisions of earth existence, man has left God out.
2. In the teachings of Christ and Christianity, over and again the fundamentals of Divine revelation have been lost or confused with man's tradition.
3. Revelation, the supernatural light from Jesus Christ has been pushed aside, and the light of man's reason substituted in its place.
4. As Jesus said, "Ye have taken away the key of knowledge," that prophecy and wisdom of God which is the Word of God, which lets man into the mysteries of the things of God which cannot otherwise be known.
5. "For a man in his natural self, receiveth not the things of God." "Neither can he know them, for they are discerned by the Spirit."
6. Men to stand in the gap and prevail with God have occasionally been found, but often have been lacking.
7. The generation of prophets have almost disappeared from among men.
8. A man made church, with human creeds, conducted by man on the earth plane, is the substitute for the Church of God, which is the body of Christ.
9. There is only one remedy for the fallen state of Christianity: Christ the true head of The Church must arise and take His place at the head of His Church.
10. He is the Lord and Priest of His Church. Its affairs will not be properly conducted until

Jesus Christ is recognized and has dominion and direction of its workings; and there is recognition also of His High Priest ministry of the New Covenant with its rich spiritual provisions.

11. In the governments of this world the same attitude has persistently been carried out.

12. Man has believed himself quite able to conduct the governments of this world.

13. He has not consulted God.

14. One government has overthrown another. Yet it was often for the worse rather than the better.

15. Governments have been conducted for the benefit of the ruler, and the people oppressed. The earth has run with blood, and the innocent slaughtered without mercy or pity.

16. There can be but one remedy. He whose right it is to reign, must take the reins of Government.

17. It is also the same with the third division, that of business.

18. A great monetary system has been established, by which the rich amass and control the wealth of the world, while the poor are oppressed and in want.

19. But in the day of God's judgments, the rich will weep and howl for the miseries that will come upon them.

20. For the time is near at hand when great Babylon shall come into remembrance, and that great city of so-called civilization, divided into these three great parts, shall come into

judgment, and the cities of the nations shall fall.

21. Such a convulsion is coming as shall shake all nature and created things, and all of man's fabrications.

22. "The kingdoms of this world are become the kingdoms of our Lord and His Christ; and He shall reign forever and ever." Rev. 11:15.

XXXI MAN'S FALLEN STATE

1. There is a state, a realm, a kingdom that is above, beyond or outside of and superior to that realm of this world in which we live, move and have being.

2. The realm of our existence is said to be earthy, sensual, natural, fleshly, human, psychic.

3. The realm that is above us is called supernatural, heavenly, spiritual, kingdom of Heaven.

4. The life that brings us into this earth existence, has three sides to its nature, called spirit, soul and body.

5. The body relates us to this earth. It is the outward expression of the soul.

6. The soul is the conscious intelligence through which we are related to all knowledge of existence, self, mind, matter, action, process, and the whole everflowing stream of life.

7. Our spirit is the side of man's nature which makes possible a relation to God and the kingdom of spirits.

8. When man fell, his spirit lost its holiness, its relation to the spirit world, and above all, its fellowship, communion, relation to and life in God.

9. A spirit in such condition is said to be dead in trespasses and sins. Though it is in existence, yet it is out of relationship to its proper environment, for it is made to live in God.

10. Herein lies the necessity of the new birth. The birth of nature is not a complete birth into the original created state of man. Therefore he must be born again, or from above. That is born into a relationship to God.

11. The spirit is defiled. The soul is infirm. The body is diseased. "From the sole of the foot even unto the head there is no soundness."

12. Now when man fell there arose a great barrier between him and God. Because God is infinitely holy and man had become defiled.

13. Then too man had lost the power of sight and sense of things in the spirit world.

14. None but an infinite God could bridge so wide a chasm.

XXXII GOD SENDS HIS SON

1. God sent His Son, made of a woman, made under the law, made in the likeness of sinful flesh.

2. He was an unblemished spotless man, who knew no sin.

3. The purposes that were in His coming, that which was accomplished in His visit to earth were—

4. To condemn sin in the flesh(a)

5. This He did by living a spotless life in the midst of a sinful and demon possessed world.

6. By thus living above sin He showed that man could live holy in this world whatever the environments, if he found the way of God.

7. He kept the law during thirty years of private life, thus condemning all breaking of the law.

(b) 8. Under the anointing of the Holy Spirit He led a matchless public prophetic life(c)

9. This life was filled full of all spiritual graces and gifts in profusion of manifestation and operation.

10. Yet without a shadow of selfishness, self seeking or self elation.

11. He was in poverty—no where to lay His head. In self abasement; I came not to do My own will but the will of Him that sent Me.

12. A Martyr with no railings nor reproaches of His slayers but He prayed, "Father, forgive them for they know not what they do."

13. (d) An example of extreme sacrifice—Christ died for the ungodly. Therefore we ought to lay down our lives for the brethren.

XXXIII THE MINISTRY OF JESUS CHRIST

1. The life of Jesus Christ in both its public and private periods, was beautiful and glorious. His ministry was wonderful and far-reaching.

2. "Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Jesus Christ."

3. He comes with abundant credentials showing the greatest authority, as Apostle and High Priest. A Heaven sent ambassador. Hebrews one says of Him, He is,

4. Son of God, Heir of all, Creator, Exact reproduction of the Divine Being, Sustainer of the universe, seated at the right hand on high, superior to the angels worshipped by them. Eternally begotten of the Father, Thy throne, O God, He is anointed.

5. He comes with all power and authority in Heaven and on earth.

6. His ministry is appointed of God, and is of heavenly rank of Melchisedec.

7. His is not a legal ministry, but is in the power of an endless life.

8. There were various steps in the progress or unfolding of the ministry of Jesus. First came the announcements.

9. Announcements were first by angels, then by John Baptist, and finally by Jesus.

10. Jesus was witnessed and anointed with the Holy Spirit at His baptism.

11. He passed the test of forty days temptation by Satan.

12. He then returned in the power of the Spirit, "preaching the gospel of the kingdom and healing all manner of sickness and all manner of diseases among the people."

13. His earthly ministry was an exhibition of the spiritual side of the kingdom of Heaven, and closed with His passion.

14. Now "consider" the High Priest ministry of Christ, which had its beginning on the night of His betrayal.

15. In Gethsemane He "offered up prayers and supplications with strong cryings and tears, unto Him that was able to save Him from death, and He was heard."

16. He said, "My soul is exceeding sorrowful even unto death."

17. "He who knew no sin became sin for us;" which means that Jesus took upon His heart the sins, sickness and suffering of the whole race. He through the Spirit, went to the depths of degradation of fallen man.

18. There rolled upon Him the weight of condemnation for sin, as if it had been His own crimes.

19. But though it was crushing the life out of Him till He was at the point of death, yet He prayed until God answered and He won the victory. An angel strengthened Him, and He was resuscitated from the gates of death.

20. Condemned as guilty, though innocent

Himself, yet made guilty for us; mocked and spit upon; through it all He was as a Lamb led to the slaughter.

21. On the cross He died and His death was sufficient and cancelled the whole debt to justice.

22. By His resurrection He made a way through the grave, for human bodies to be glorified and made spiritual forever.

23. Descending into the lower parts of the earth, He snatched a multitude of prophets and saints took them with Him as He ascended up on high.

24. Seated at the right hand of the majesty on high, His intercessions prevail for His people all down this age.

25. Briefly these are the steps by which Jesus opened the plan of redemption for the children of men.

XXXIV PLAN OF REDEMPTION

1. The plan of redemption is to restore all that man lost in the fall, and raise him up into a still higher spiritual state.

2. There are several ways of expressing or describing the processes of saving grace.

3. One is to say, conviction, repentance, conversion, cleansing, and baptism of the Spirit. These may be all at once, or each one distinctly marked. Healing sometimes accompanies these.

4. Another description is given by Paul in 1 Cor. 15:3,4. The death, burial and resurrection of Jesus Christ; wrought in us after

a spiritual manner, by the power of the Spirit.

5. These works are most beautifully and aptly described in Rom. 6. "So many of us as were baptized into Jesus Christ, were baptized into His death; therefore we are buried with Him by baptism into death." "For if we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection."

6. This is not a mere figure of speech or form of action, but a process wrought by the mighty power of the Holy Spirit.

7. In the fall of the church, the experimental knowledge of these works of grace has been obscured, perverted, or altogether lost.

8. Like excavations of ancient ruins, these precious truths of privilege have been one by one discovered. Yet still the dust of tradition and faulty views have dimmed our vision, and lack of power have prevented full reception, or reception of the fulness of these saving graces.

9. We must dig deeper and have more dynamite, and not be so easily or so soon satisfied.

10. We have seen some so wrought upon by the power of God that they experienced a depth of death to self, and the old man or nature, they came forth new and very different creatures from what they formerly had been. While others were so overwhelmed with the glory they seemed more like citizens of Heaven than of earth.

XXXV GROWTH

1. "Grow in grace and in the knowledge of our Saviour Jesus Christ." "But speaking truly in love, may grow up in all things into Him, who is the Head, even Christ."

2. The word of the beginning of Christ, and the maturity which God has designed are wide apart. The first is to be left; the other attained to. Leave the beginning and go on to perfection.

3. There are various means and methods. "Tribulation worketh patience." "The trial of your faith is more precious than gold." The Father chastens us for our profit that we may be made partakers of the Divine nature. "After that ye have suffered awhile, make you perfect, stablish, strengthen, settle you."

4. "But we all beholding as in a mirror the glory of the Lord, are transfigured from glory to glory, as by the Lord the Spirit." He sits as a refiner and purifier of silver and gold. "His fan is in His hand." He is like fuller's soap."

5. The processes of God's grace are wonderful indeed. A great failure of God's people is that they do not realize the importance and necessity of being brought through the transforming and recreating processes of God's grace.

6. Nor are these methods and workings of God's grace taught and understood by the ministry except in a limited degree. Therefore His people fall far below the Lord's standard of attainment.

7. Since the first works of grace in men's lives are but done in a shallow manner, none the less, the work of reproof and judgment do not touch the height of the mountains and depth of the valleys in our natures. And the rough places are not smoothed, or the crooked straightened. So we are but shallow possessors to start with.

8. Added to this refining, purging and purifying works of the Spirit, which should follow these initial works, are done also in but a shallow manner, or quite neglected. May we not well cry out with Jeremiah, "They have healed the hurt of the daughter of My people slightly?"

9. Considering that we are for the most part so shallow in the transforming works of God, if indeed we are not somewhat backslidden besides, even from what we have received is there not due from us much more earnest seeking God, and deeper repentance?

10. Should we not press our case till the Lord have mercy on us and work in us a depth of His power and grace, altogether excelling past attainments.

11. Something deep, definite and mighty in these respects must be done in us, if we are made ready to undertake that preparation for the rapture which must begin where these works just described are brought to completion.

XXXVI THE HOLY CALLING

1. It is a certain truth that no one can know the things of God except they are revealed by the Spirit; for how can a man approach that of which he is unaware? The things of God knoweth no man by himself. They are discovered by the Spirit of God.

2. Man is still helpless after that the Spirit has revealed things to him he cannot enter and possess that revealed except by the working of the same power of God that revealed.

3. It is only through deep heart-searchings, judgments, chastenings and transformations by the working of the Spirit, that we enter into the grace of God in its various degrees of salvation.

4. If it was your lot in the beginning of your experience, to have been brought to God by those who were shallow in the anointing, so that the works of death and burial of the old nature were not deeply wrought—

5. If in your life you have been untaught as to the way to meet and overcome trials, temptations, tribulations and various vicissitudes you meet, and how to humble under the chastening hand of the Lord—

6. Then you should put forth the more diligence and greater efforts, now that you have been enlightened and awakened. Run the race, laying aside every weight.

7. These beginning works should be deeply and powerfully wrought in us, if we hope to begin the preparation for the bride company. If they were poorly done at the first, then do

your first works over again. Repeat till complete.

8. There is a high standard held up in Scripture—"That ye may be blameless and harmless, the sons of God without rebuke." "Your whole spirit, soul and body be preserved blameless unto the coming of the Lord." "Now unto Him that is able to keep you from falling and to present you faultless. "In their mouth was found no guile: for they are without fault before the throne of God."

9. "That He might present it to Himself, a glorious church, not having spot, or wrinkle, (moral defect) or any such thing; but that it might be holy and without blemish." Eph. 5:27. Phil. 2:15; 1 Thess. 5:223; Jude 24; Rev. 14:5.

10. These are very high standards of attainment, the Lord God has set up for His people. But they are not too high nor above what Jesus Christ intended for His children.

11. They are not attainable however, by the skill of man's efforts, but the standard which God has raised up. He proposes to bring those up to who will give Him opportunity to work out in them.

12. "For it is God that worketh in you to will and to do of His good pleasure."

13. This great and all important lesson, is the basic method of the New Covenant.

14. It is the rest of faith taught in Hebrews 4. Ceasing from our own works. Letting God. Keeping the true sabbath.

15. "If thou call the sabbath a delight, the

holy of the Lord, honorable, and shalt honor Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words." Read Isa. 58:12-14.

16. Repeatedly assertions of the New Covenant ascribe action to God, rather than the creature. It is God's infinite, almighty "I will."

17. "I will give THEE (Christ) for a covenant to the people, for a light to the Gentiles." Isa. 42:6.

18. "I will put My law in their inward parts." Jer. 31:33.

19. "I will put My laws into their hearts, and in their minds will I write them." Heb. 10:16.

20. "A new heart also will I give you, and a new spirit will I put within you." "And I will put My Spirit within you, and cause you to walk in My statutes." Ezek. 36:26, 27.

21. "He is able to save unto the uttermost all that come to God by Him." Heb. 7:25.

22. "But God has power to cause every kind of grace to superabound unto you, in order that, in everything, at every time, having every sort of sufficiency of your own, ye may be superabounding unto every good work." 2 Cor. 9:8. (Rotherham.)

XXXVII ENTERING THE MOST HOLY

1. In the construction of the tabernacle, the third and most inner part was called the most holy place.

2. Therein was offered once a year the sprinkled blood of atonement for the sins of ignorance.

3. Sins of ignorance arise from our infirmities. This offering therefore points to a privilege of deliverance from infirmities.

4. Matthew 8:17, tells us Jesus took upon Himself our infirmities. So there is set forth in scripture a privilege—"That we being delivered out of the hands of our enemies, might serve Him without fear, in holiness and righteousness before Him all the days of our lives."

5. Again read Hebrews 10:14-23. Here is set forth that Jesus Christ purchased this privilege for us, as this word says,

6. "Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way which He hath consecrated for us."

7. Weakness and failure that we have been subject to through infirmities of our flesh, tend to make us timid and ashamed to face a holy God, but by looking at the atoning blood of Jesus, we have boldness to press in.

8. Even though we do have to stand before Him who tries the reins and heart. In Hebrew reins means search the inmost mind, the most secret thoughts, desires, and affections. Rev. 2:23.

9. The realm of the most holy place has exalted privileges. Christ entered the most holy in Heaven to ever intercede, and here from the believer, may ascend the incense of intercession. Such prayers bring great things to pass in the earth and for the children of men.

10. Within the most holy is the propitiatory

or mercy seat the law and the Divine presence. Here is the law of the Spirit of life in highest powers, and Jesus Christ our mercy seat. By Him we come into the presence of God.

11. Residence here is agreeable for deep power and rich anointing.

XXXVIII THE HIGH CALLING

1. There is a common salvation. There is an earnest contending for the faith once delivered to the saints. There is a high calling in Christ Jesus.

2. In the majestic plan of Jesus Christ for the inauguration of His kingdom in its visible aspect, he has arranged for a selection of men and women, to have part in its conduct of affairs.

3. Who are suitable, and the manner of their selection is of deepest interest to us.

4. The Lord does the choosing, but there is a proper response to the Divine invitation which is suitable for the called.

5. The administration of the millennium kingdom will be entirely according to the will of Jesus Christ. He will be absolute monarch.

6. But there is such a perfect balance between the love and mercy, and compassion of Jesus Christ, and the justice of God, that the sway of such an absolute monarch will be most delightful and attractive.

7. There will be no rebellion or insubordination among His assistants, for they will have been fully conquered, subdued, and so in love with Jesus the King, that to know His

will and do it will be the universal delight of all.

8. Jesus had no selfishness in His nature. There will be no selfishness in the conduct of His millennium kingdom. Those who gain a place in those ranks will be only such as have been fully saved from selfishness.

9. The money kings with their gold, bonds and stocks, will have disappeared, along with all forms of greed and oppression. Two thirds of the population of the earth will have been swept away. Satan and his angels and every demon will have been banished.

10. The curse will be lifted, and thorns, weeds and thistles will no more infest the ground. Vegetation will grow luxuriant and the earth bring forth bountifully.

11. Deserts, barren and unfruitful places will become a garden. Polar ice will melt and the whole earth become salubrious. Malarias, miasmas and diseases will abate.

12. The conduct of affairs will be by the gifts of the Spirit operating in prophecy, wisdom, and knowledge.

13. Here and now is the place to be schooled and prepared. If you live on the earth plane now, you will not then be able to operate on the heavenly plane. Indeed if your not thus prepared you will not be there.

14. Rule and control will be by the gifts of dominion, and government. Not by any such rude exercise of authority as men are wont to dominate and oppress in pride, pomp and severity. But there will go forth a holy,

persuasive, invisible influence, the power of God that will be irresistible.

If you know nothing of these sacred powers here, how would you be able to exercise them there?

XXXIX LIVING IN GOD

1. "All my springs are in Thee." Thou art My all in all. "This mystery which is Christ in you." "Jehovah hath set apart the godly for Himself."

2. In order to live in God one must be led by God. To be led by God one must be entirely yielded to God.

3. "Be not as the horse or as a mule, that have no understanding, whose mouth must be held in with bit and bridle."

4. There are horses in the south that plow without a line. They are perfectly broken.

5. It is the purpose of the Lord to entirely break his children, so that He can do whatever He pleases with them, so that He may guide them with His eye.

6. The Lord wants His people so that He can guide them by whatever means He may choose.

7. He may speak to one by dream or a vision while they are asleep.

8. He may speak by an open vision while one is awake.

9. He may cause one to be in a trance, and then show them His will, or whatever He wishes.

10. One may be in the Spirit. That is He

is in the power of the Spirit in a higher state than ordinarily.

11. The Lord sometimes sends an angel to tell His servant His will.

12. The Lord may speak through one's own mouth in tongues and interpretation or in prophecy.

13. He may give some sign in the sky, as a star, pillar of fire and cloud, or burning bush.

14. He may speak with an audible voice as He did to Moses, Paul, Jesus and Abraham.

15. Or by an inward voice which makes the thing spoken as deeply impressed as if it had been an audible voice.

16. By an impression on the heart sensibilities drawing or repelling from the thing considered.

17. By a conviction upon the mind, which is sometimes a persuasion, and at other times a clear knowledge.

18. Sometimes when the desires are well brought into the will of God, there may be a strong desire to do a thing which is from the drawings of God.

19. By the providences of God one may discover the will of God.

20. Telling God that if He will do a certain thing you will conclude the matter you are seeking to know will be thereby settled.

21. By casting lots.

22. The method is to be chosen by the Lord.

23. It is wise to prove your leading by one or two other methods—In the mouth of two or three witnesses.