

matter of little consequence to such what language is used to describe carnality and its eradication, the change has been so great, so pronounced, that the strongest language used to describe the change is readily accepted as not a whit too strong for the purpose.

Should the former views entertained be those which make it an entity, a kind of virus or poison in the nature rendering impossible perfected obedience to the laws of God, now, having secured this complete walking in all the commandments of the Lord, it is quite in order to accept the nomenclature which maintains that that something has been eradicated. Nor will the use of such expressions compromise the one using them, seeing the expressions are used to describe a positive fact in the experience.

For previously there was something which stood between the believer in Christ and perfect obedience, now, that something is gone, and so long as the fact exists, much latitude can safely be permitted in the description of the two states.

As a rose would smell as sweet under any other name, so the sweets of the perfected experience which accompanies an obedient walk in the Spirit, are not necessarily marred by any form of nomenclature.

If a believer, then, having lived for a time amidst the struggles after obedience, so vividly portrayed in the seventh of Romans, suddenly apprehends the way of perfect, continual victory, as brought out in the eighth chapter, and is enabled by faith to walk in the Spirit and so fulfil the righteousness of the law, his expressions concerning deliverance will inevitably contrast with his belief concerning the nature of that other law which was in his members and which succeeded hitherto in bringing him into bondage to the law of sin and death.

If he or she was taught that suppression was the only way to master this tendency to evil, then it is natural, nay, it is right for them to say that they no longer have to labor at suppression, for that thing to be suppressed is gone, has been taken out, and they have become new creatures in respect to it.

In the seventh of Romans it is clearly proved that success cannot be secured along the line of suppression, and hence there must be a radical change in our methods to secure coveted victory. Therefore the expressions, taken out, destroyed, crucified, dead and buried, are none too strong to describe the transition from the experience of the one chapter to that of the other.

However it is a legitimate labor of criticism to discover the true meaning to be attached to that something which by Paul is denominated "the law in my members warring against the law of my mind and bringing me into captivity to the law of sin."

This criticism would be unnecessary if there were no efforts made to preach deliverance in any other fact than the acceptance of the law of the Spirit. But when this law of the Spirit, heaven's gracious and only provision for complete deliverance, is rejected and something else substituted therefor, then this criticism becomes a serious matter, for then it is necessary to follow these attempts into every nook and corner of specious reasoning or twisted nomenclature, to expose their Antinomian subtleties and deceptions.

And so, from the standpoint of conscious, perfected obedience, through accepting the Spirit as the one and only law of life, we can say to the apostle of suppression, our experience shows us that successful, complete obedience means virtually the taking out that which you try to suppress, for it is an absolute and final leaving of this method of suppression, and turning to another way, even the way of the Spirit.

To the apostle of inbred sin we say, that something which you recognize, and which prompts you, whatever be your profession, to go to the altar of consecration again and again, to multiply your confessions of sin, whether recognized under the name of ignorance or acts of transgression called mistakes and infirmities, that which you believe to be an entity and fondly hoped was extracted from you when you professed the blessing of a clean heart, is now gone, so completely destroyed, that confessions of sin and reconsecrations are a thing of