

the self-life to the Holy Spirit for its final disposition. He is the only competent executioner. It is He alone who is able to put the old man, the Adamic nature, to death. And we reckon that the carnal nature is off our hands. There is a double reckoning. "Likewise, reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord." Just as the benighted and tempest-tossed mariner often goes for days by dead reckoning, so the soul that has passed through the justifying grace and submitted to the deeper, heroic treatment of death and burial "by a baptism into His death," and can truthfully say with the great apostle: "I have been crucified with Christ," knows that sin and self and Satan, with all their Stygian power, are awful realities, but that at the same time, he may sail with the serene calm of heaven itself over the sin-lashed sea of life, with the Galilean Pilot on board, reckoning himself dead to self and risen with his Lord.

The next step to the enjoyment of the luxury of a Spirit-filled life is to recognize Him within. To a large number of even the saints, God is an objective being, far removed from ordinary mortals. Christ, too, is far away and unreal to the multitude. The Spirit is an impersonal, ethereal influence, intangible to the soul. The indwelling Spirit makes the Father and the Son real and recognizable to the consciousness. The recognition of the indwelling Christ is developed by a habit of life, until it becomes as artless and involuntary as the heart-beat, the inspiration and expiration of