

there is perfect deliverance from this state—"Hath made me free from the law of sin and death."

But our contention is that the "*deeper death*" may be a *now* experience to all who will accept the *promise of the Father* in the pentecostal sense, and obey Him hereafter absolutely in all things, and it is because we expect to emphasize this fact continually that we take the liberty to use this article of Dr. Watson's after an apparently hypercritical sort. But whilst thus emphasizing this new experience, we in nowise minify the growth in grace and in the knowledge of God, which is so plainly exemplified both in the preaching and writings of the author of the article in question.

We admit, as a matter of experience, that it was fifteen years after our experience of the blessing of sanctification that we experienced this *deeper death*. But, nevertheless, it was connected with a distinct crisis in our life, and that crisis has its only explanation in our receiving the Holy Ghost to be obeyed henceforth as the only law of life.

But we know of others who have received as an experience this *deeper death* much closer to the time of their acceptance of the blessing of sanctification, whilst we know, and are intimate with, others who have entered into precisely this same experience as the *second* crisis in their religious history, and we have failed to detect any superiority in these final experiences of the one over the other.

One who reads over the article we are commenting on will feel that in some sense their ideas of modesty are a trifle shocked by our claiming this *deeper death* as an experience. This, upon close thought, will be found to connect itself with the idea of growth, which clings to the subject as thus presented. Of course, if this growth theory is accepted as true, personal testimony concerning the experience is scarcely becoming that humility which is the adornment of the Christian character. But when this growth theory is given up, and this experience is distinctly connected with the acceptance of the Holy Spirit as the sole law of life, then personal testimony

is a *legitimate* method of encouragement to all to test the matter for themselves.

In concluding our remarks on this deeply interesting article, we would suggest that the last sentence is scarcely in harmony with the words of Christ when He declared that the *least* in this experience—in the kingdom of heaven—is greater than the greatest of the prophets of past dispensations.

EXPOSITION.

"For we must all appear before the judgment seat of Christ; that everyone may receive the things done in [through] his body, according to that he hath done, whether it be good or bad."—2 Cor. v. 10.

How strongly this contrasts with much of what is now said concerning imputed righteousness; and even with trust in the atonement for justification at the judgment seat of Christ, and final admission into heaven.

According to this account, judgment will be given concerning the outward, visible acts of life—those done in or by the body—and therefore observable by all men; for the acts of the body are discernible by the senses, require no occult or spiritual principle to be appealed to to determine their character.

And this harmonizes with the directions of Jesus: "Let your light so shine before men that they may see your good works and glorify your Father who is in heaven."

Now, it is taught by many, very many, that not only when the sinner commences the Christ-life must he trust in the atonement for pardon and cleansing, but ever after the foundation of all hope of being adjudged not guilty at the final assize must be the atonement and nothing else.

But this teaching is diametrically opposed to the sentiment of the verse at the heading of this article; yes, and is opposed to the plain teaching of the Bible everywhere.

Why, we ask, is there such a persistent, such a general effort to pervert Scripture? Is not the answer found in conscious lack in fulfilling the commandments of God in human life? If, after many an effort, we fail, until despair of