

walk in the Spirit, but by actually, from moment to moment, walking in Him who, as Christ in us, is our wisdom, righteousness, sanctification and redemption.

A DEEPER DEATH TO SELF.

When the soul has been purified and made like unto Jesus in its heart life, this new creature must follow its Lord through the higher form of crucifixion. It may be difficult to explain this, and yet advanced believers are distinctly conscious of it. This deeper death is not a death to sin, but it is a death to our own goodness. It is getting dead to our way of doing good things. In the earliest stages of sanctification, the soul has wonderful facilities for doing good, and has many plans for doing good. It luxuriates in doing good, especially along its own chosen lines of work. But God seems to divest the soul of this facility for goodness, and draws it into a state where it loses its will so completely in himself that it has no plans for doing good, except the plans shown to it by the Spirit. It can work or wait, or see results or not see results; sow and reap, or sow and have others reap; accomplish wonderful things, or lie hidden away with equal gladness,—because its joy is drawn immediately and only from God, and does not depend on the facility or number of its activities. In such a state were the holy prophets when they spake as they were moved by the Holy Ghost.—*Rev. G. D. Watson.*

REMARKS ON THE ABOVE.

Still nearer and nearer the New Testament do we find some of the writings in our exchanges, and we rejoice greatly in the fact.

Now commence in the middle of this short article, and read outward, and the teachings which we find in the Bible will become evident.

"But God seems to divest the soul of this facility of goodness, and draws it into a state where it loses its will so completely in Himself that it has no plans for doing good, except the plans shown to it by the Spirit." Here is the doctrine of the guidance of the Spirit as we find it in Scripture, and as we teach it, and illustrate in our life, clearly and emphatically stated. The after de-

scription of this state of being led by the Spirit *only* in Christian work, is that which is the inevitable experience of all who are so led.

Now this, we maintain, is the identical experience spoken of by St. Paul in the eighth chapter of Romans. "There is, therefore, now no condemnation to them that are in Christ Jesus, who walk not after the flesh, but after the Spirit." Culminating in "that the righteousness of the law might be fulfilled in us who walk after the Spirit."

But this definite experience we insist upon is not a *deeper death* to self, but is simple death to self, crucifixion of self, etc., and may take place any moment in the believer's life, for it is accomplished when the Holy Spirit is really accepted by faith as the only law in life, not only for the present emergency, but for all time to come.

It will be seen then that our efforts in writing on this great question are mainly directed towards showing, both by precept and example, that, this experience brought out by the Doctor, is not *necessarily* the outcome of growth, but is offered to all believers at any and every point in their Christian life.

Now whilst we pronounce this *deeper death* to be simple death to self, the previous death described in the first part of the article we believe we have Scripture warrant for declaring to be no death at all. It simply illustrates Paul's previous writings in the seventh chapter of the same epistle, where one is striving to serve God acceptably whilst serving the law of sin and death, that is, as Dr. Watson puts it, "In the earliest stages of sanctification the soul has wonderful facilities for doing good, and has many plans for doing good. It luxuriates in doing good, especially along its own chosen lines of work." Yes, and it is evident that such a soul, whether it calls itself justified or sanctified, finds out that complete satisfaction cannot be found along that line of work, and that often the exclamation is in order—"Who shall deliver me from this dead body!"

But we maintain that so soon as we discover "*the law of liberty in Christ Jesus*," and adopt it in its fulness, then