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SPIRITUAL PAUPERISM
By William Baxter Godbey

God's Revivalist Office
Cincinnati, Ohio

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Edited by DVM

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SPIRITUAL PAUPERISM

Solomon says (Prov. 20:4), "The sluggard will not plow by reason of the cold; therefore shall he beg in harvest, and have nothing."

If Satan had let us all alone, none of us would ever have had to work for a living, as God had abundantly provided; every tree bearing its delicious and hygienic fruit.

If Satan had let us alone, we would have used our time studying at the feet of our blessed Heavenly Father, who created us for His own companions, as in this great world it seemed that He felt lonesome, and consequently made man in His own image and likeness (Eph. 4:25), "righteousness and true holiness"; that we should be His love slaves forever. Do you not know that the slave is the happiest being in the world, if his master is rich and filled with love for him, as he will actually enjoy everything belonging to his master?

A widow in North Carolina said to her noble slave, "Tom, I want you to climb up and nail some boards on the north gable of our house to keep out the cold November winds and the oncoming wintry snows." So they all go up with the lumber, hammer and nails, and a plank to

shove through the crack, so Tom can stand on the outside end and do the work, someone sitting on the inside end to keep it from capsizing.

When Tom saw the situation, he wanted to know who was going to sit on the inside end of the plank; and his mistress responded, "Why, Tom, your own wife, Manda, will sit on it." He hesitates a moment and responds, "My wife is a good woman, and she loves me all right, but she is very forgetful. Now suppose she would forget and get up, then my neck would be broken." Then says the old lady, "If you cannot trust your own wife, whom will you have?" "Oh," says he, "I will have you yourself to sit on that plank; I belong to you and I know you are not going to let your servant get killed, as that would be a thousand dollars out of your pocket." So, with a big laugh, she sits down and Tom goes out and does all the work without a flicker.

Oh, how happy we are to be God's love slaves! I am delighted to do anything. He wants me to do, because I know that He is sure to take care of me. Unhesitatingly, I walk out over Hell on the plank of human probation, as I know that He is sitting on the inside end and not going to let it capsize.

When Satan fought the battle of Eden he achieved one of the greatest victory of the ages. Adam was king of the world and Eve queen. He took them both captives, cringing at his victorious chariot wheels, as he ascended the throne of the world which they had vacated.

Everything in all the earth felt the shock of the fall; some of the animals becoming carnivorous and beginning to eat up the balance; the snakes imbibing deadly poison; a blight falling on the fruit on the trees, cereal grains and vegetables, so they would not bear their fruits spontaneously without labor in planting and cultivating; whereas if Satan had let us alone, everything would have borne its fruit spontaneously and superabundantly. The earth brought forth thorns, thistles, blackjack, pennyroyal, dogfennel, Spanish needles, cockleburrs, poisonous lobelia, nightshade, monkshood, the deadly upas-tree [a Javanese tree yielding a milky sap used as arrow-poison. -- Oxford Dict.] and narcotics filling the atmosphere with their noxious and pestilential exhalation. Hence man has to work hard to destroy these worthless and obnoxious productions which Satan brought on the earth, so prolific that they seem to come up everywhere without seed; whereas if we get a crop of wheat, rye, barley, corn, apples, peaches, pears or anything else which is useful, we have to plant and cultivate it.

Therefore you see the devil put us all to work for a living; whereas if he had let us alone, we would have had our living already without work and could have devoted all our time to studying at the feet of our blessed Heavenly Father, being taught by the Holy Ghost the deep things of God and the wonders of the Kingdom. We would have been encouraged, cheered and blessed by ministering angels, who took so much interest in the creation of this great world and everything on it, and especially in Adam and Eve, its king and queen, that they all sang together their anthems of joy and praise when, from shapeless chaos, in all its beauty and glory, it rolled out, taking its place in the plain of the elliptic, to speed its flight around the effulgent throne of God; meanwhile all the sons of God shouting for joy. The climax of all our consolation, we have in Romans 8:28: "All things work together for good to them that love God." You cannot have "all things" and leave Satan out, as he is not only a thing, but one of the biggest things in all the world. Therefore God actually makes him a blessing to His true people.* [*God may make the end result of Satan's opposition to

God's people a blessing to them, but to say that God makes "him," Satan, a blessing to God's people is an overstatement, I believe, or at least a poor way of putting it. -- DVM] The terrible battles we fight with the strong intellect of Satan are doubtless the grandest means of grace this side of Heaven; as we gain strength by the battle and courage by the victory.

Though the devil brought labor into the world, thus enslaving us all, God has signally gotten the run on him by transforming that labor into a blessing. In the Scripture text above [the text at the beginning of this booklet -- DVM], plowing is mentioned because it is the great work of agriculture, the living of every human being, as well as the animal creation, having to come from the soil, which is cultivated by the plow. Therefore plowing is synonymous for the tillage of the earth.

The Bible is not a book on materialities, but on spiritualities, as these bodies are not ourselves, but simply the tenements in which we live. Therefore the real meaning of the above Scripture is that we are to work with all our might, and if we do not, we will have no harvest when the trumpet blows and the laborers are called.

We are on the constant outlook for the greatest harvest the world has ever known, when the Lord will call His Bride to meet Him in the air, where all will be judged and rewarded for all the good they have ever done. We are not living under Solomon's dispensation, where he lays the emphasis on plowing, and pronounces a withering woe on the sluggard who refuses to plow, on account of the cold. [Godbey seems to mean by the preceding sentence that the present dispensation is not the dispensation of "plowing," but is rather the dispensation "harvesting". However, none of the preceding sentence seems to dovetail well with its context. -- DVM.]

You see the inconsistency of the sluggard, because plowing is the very thing to warm you and gloriously deliver you from the cold, giving you health, muscular power, long life, riches and honor. You see the deplorable fate of the sluggard, actually begging in harvest time, when it is understood that everybody has something to eat. As he has shivered, put his hands in his pockets and run away to hunt a fire, instead of plowing heroically and thus warming up, so the people who do not rush to the Gospel plow, which is to cultivate the whole earth and bring the abundant harvest to every human soul, will shiver in utter destitution and abject poverty when the Lord shall descend with the trump of the archangel and call His servants from every land and clime to meet Him in the air, resurrecting the buried saints and transfiguring the living. Therefore we should all rally to the Gospel plow, here beautifully symbolized by the most important agricultural implement.

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Chapter 1 HOW ARE WE TO PLOW?

You see in the above Scripture [apparently the text at the beginning of the booklet -- DVM] the pure spirituality of Bible teaching, materialities being merely subordinated illustratively, by types, metaphors, and symbolisms, all mercifully combined and utilized, in order to enforce the grand spiritual truths by which we are saved, sanctified, fed and fortified, because it is our two

edged sword (Heb. 4:12), the salvation edge keen as the lightning, so it will certainly cut out of us everything Satan ever put in us, if we hug it heroically; if we dodge and evade it, then we have to meet the damnation edge, which is equally sharp and certain to cut out forever all our hopes of Heaven. Besides all this, in the grand finale, this wonderful revealed Word will judge us all.

We have it beautifully defined (2 Tim. 3:16, 17): "All scripture is God breathed, and profitable unto teaching, unto conviction, unto correction, unto instruction which is in righteousness (the righteousness which is essential to godliness), in order that the man of God may be perfect, having been thoroughly perfected unto every good work."

You see from this beautiful definition that all Scripture is the very breath of God, i.e., the Divine life, as our breath is our life and profitable for conviction, which is the bottom of the great salvation superstructure; as without conviction there can be no conversion, without conversion, no sanctification, and without sanctification no Heaven.

As the world is full of soul-destroying heresies; floating on every passing breeze, and lurking in every blooming flower, meeting us in all the diversified tergiversations [tergiversate v. intr. 1. be apostate; change one's party or principles. 2. equivocate; make conflicting or evasive statements. 3. turn one's back on something. -- Oxford Dict.] of probationary life, so we are liable to get lassoed any and every moment as we move along in this fleeting pilgrimage.

If Satan can satisfy us in a dead profession, he wants nothing better. Therefore if you have Catholicism, or Campbellism, there abide and go for nothing more, he chuckles over the victory.

If you are a member of an orthodox church i.e., Baptist, Methodist or Presbyterian, he will make a specialty of getting you satisfied with ordinances, ceremonies and good works; and is always uneasy about you, lest someone give you a rousing sermon on Holy Ghost religion, so waking you up that you will slip out his fingers like an eel, get down at the altar and cry for mercy until God saves you. If you are a member of a Holiness church, he will stir earth and Hell to get you off on some sidetrack.

We had quite a time with the New England heresy of the third blessing, denominated "power," and deduced from Acts 1:8: "You shall receive the power of the Holy Ghost having come upon you:" They had the Holiness people down at the altar seeking the third blessing of power, thus opening the door for Satan and his myrmidons [myrmidon n. 1. a hired ruffian. 2. a base servant -- Oxford Dict.] to come in and give you power.

Can I get no more over after I receive sanctification? Yes, you are dying of thirst; come to the Ohio River, fall down and drink till you are full. Have you drunk up the river? You can't miss what you have drunk out of it. The Holy Ghost whom you receive in sanctification is a million times bigger than the Ohio River.

Sanctification is the biggest thing you will ever get this side of Heaven, so big that at the start you can't take in but the little end of it. With infinitesimal spiritual enlargement, you will receive more and more through the flight of eternal ages, rising higher, going deeper, broadening

into grander spiritual latitudes, and moving forward into more glorious longitudes; thus towering and sweeping as you wing your flight from world to world.

The second great departure for a third blessing swept over the South and West, doing awful detriment. It was the blessing of fire, subsequently to our Savior's baptism with the Holy Ghost and fire and of course opening the door for the devil to come in with his Hell fire in illimitable, superabounding profession, as well as fanatical people with their wildfire and foxfire. The last great departure into the third blessing, and the worst. of all was the so-called "Tongue[s] Movement," as they get it from the demons who come through the air, and play the Holy Ghost on you, doing their utmost to sidetrack every pilgrim traveling the King's Highway of Holiness from the City of Destruction to the New Jerusalem.

We are only commanded to seek the Lord. When we seek something else, the demons are certain to give it to us, in order to get us away from the Lord.

When a boy out in the wild woods of my native land, where a vast diversity of wild animals and birds abounded, among them chickens, I have often been arrested by the barking of my dog so rapidly and fiercely that I knew he was in close contact with the game. I turn and look and behold! he is moving as rapidly as if he has been shot out of a cannon and demonstrating, the most intense excitement. I see before his nose a wild hen on the wing, leading him away from her chicks, which he has disturbed and which are low hidden in the leaves. When she is about to get far ahead of him, as her wings are more expeditious than his feet, she drops down and takes it on foot, enthralling the dog till he almost kills himself to get her, feeling sure that he will. But in the enthusiastic race, when his nose is on her tail and he expects that moment to take her in his mouth she betimes takes to wing again, mounting up out of his reach, and still flying low down so as to perpetuate the temptation. Thus alternately up and down, from foot to wing and wing to foot, she prolongs the run, till she concludes that he is too far off to go back and trouble her chicks again, so, mounting on a limb out of his reach, she takes a much-needed rest; the dog, faint with fatigue, looks up and tries to bark, but his breath is gone and he can only squeak; he tries to bark a few times, gives up in despair and comes away to me. She waits till we are out of reach, then takes to wing, flies back to the scene of the trouble, and clucks up her chicks, counts them and finds not one missing, her stratagem to decoy the dog away having gloriously succeeded, securing present safety to herself, and family.

I use this to illustrate Satan's chicanery and adroitness, decoying sanctified people away from the King's Highway of Holiness.

There is a third experience, glorification, but we can not get it till this mortal puts on immortality, as it is conferred simultaneously with the evacuation of the body by the soul. I have often seen the faces of the saints in their coffins, supernaturally radiant with unearthly glory, the reflection of the glorified soul back on the vacated tenement, simultaneously with its happy exodus. Therefore we cannot receive this third work of the Holy Ghost, till this mortal puts on immortality.

Satan lays under contribution all the armies of Hell, the demons sweeping through the air and incarnated myrmidons treading the earth in human bodies, to sidetrack us from this King's Highway of Holiness. When he breaks down in all his efforts to hold us contented in dead

Churchism, then he goes for pulling us over on the other side, into wild fanaticism, as it is all the same to him, as he gets every one that does not tread the holy way, which alone leads to the pearly portals, landing you safe in the celestial metropolis, amid the congratulations of the sacramental host, the millions gone on before and the glorious welcome of the unfallen angels, who are around us in our pilgrimage and fortifying against millions of unknown evils.

In the above Scripture, Paul's grand definition of the Bible, he certifies that its mission on the earth is consummated in the glorious achievement of Christian perfection, "That the man of God may be perfect, having been thoroughly perfected unto every good work (not as in the English Version, "thoroughly furnished"). [2 Tim. 3:17 KJV -- "That the man of God may be perfect, thoroughly furnished unto all good works."] Here the translators deflected from the Greek to avoid an English tautology. They did the same in many other Scriptures, sacrificing truth for grammatical felicity. In my translation, I gave it literally all the way through.

In this beautiful Scripture you see the great fundamental truth of Christian perfection is doubly enforced and emphasized, as the grand ultimatum of God's precious Word, bequeathed to fallen humanity, in order that the man of God may be perfect, having been thoroughly perfected unto every good work; thus Christian perfection actually constitutes our qualification for everything God has for us to do in this race for Glory.

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Chapter 2 EXPERIENCE

1 Peter 2:1-5: "Therefore having laid aside all evil and all guile and hypocrisies, and envyings, and all calumniations, like newly born babes, desire the pure milk of the Word, in order that you may grow thereby unto salvation; if you have tasted that the Lord is good, unto whom going forth to a living stone, indeed, rejected by men, but elect with God, precious, and you are built up a spiritual house, into a holy priesthood, to offer spiritual sacrifices acceptable unto God; through Jesus Christ."

As the elimination of this condensed catalogue of inbred sin is subsequent to regeneration, it follows, as a logical sequence, that the people to whom the appeal is made and the commandments given had already been born from above; regeneration, from Alpha to Omega, being recognized as the axis of the salvation superstructure.

In 1 Corinthians, chapter 3, we see a reference to the diversities of edifices built on this broad, universal foundation, that basis of every Christian experience and the substratum of all saintly character. Here he says that one man builds on this foundation a superstructure of gold, silver and precious stones, fireproof materials which will stand forever, eternally towering into loftier altitudes and broadening into grander dimensions, and as they are fireproof, passing intact and unscathed through all the judgment conflagrations; constituting the substratum on which we will build as we wing our flight from world to world through the evolutions of endless ages; going responsively to His omnific ipse dixit, not only in the restored earth, but all other worlds, whither,

in His infallible wisdom and superabounding love, we may be permitted to wing our flight, joyfully executive of His sweet will.

All the while this glorious superstructure constituting our personal Christian character will tower into loftier altitudes, broaden into grander latitudes, and elongate into more glorious longitudes, while the ages of eternity sweep on and on and reduplicate into illimitable and incomprehensible cycles.

You see in this same Scripture that, while some erect a superstructure consisting of gold, silver and precious stones, which are fireproof and will accumulate the brighter luster while passing through illimitable ordeals, the solution of this indestructibility consists in the fact that they build a temple of holiness to the Lord.

Millions make the sad mistake of building on their regeneration a superstructure of churchism, in endless diversities, fine edifices, pipe organs, Gothic domes, Corinthian columns, pompous musical parades and glittering demonstrations, all these magnetizing the eye and electrifying the ear of the carnally minded, Hellward bound, worldly rabble, but impotent in convicting dynamite, regenerating grace and sanctifying power.

This Scripture says that the latter, building of wood, hay and stubble, will lose all of his life work, as the fires of the Holy Ghost will consume it, from the simple fact that they are material, combustible, fragile and evanescent in their nature.

The old theologians all admit that all regenerated people, including natural and spiritual infants, are sanctified in the article of death, having stereotyped a phrase, at all times commendable and convenient, and occurring very frequently in all of their writings in Latin, the learned language of the age in which they lived, in articulo mortis ("in the article of death"), the theological world concurring unanimously in this great central truth, as God has settled the matter irrevocably and indubitably (Heb. 12:14): "The sanctification, without which no one shall see the Lord." Therefore the whole phalanx of Christendom, Catholic and Protestant with unanimity certify to the absolute sine qua non of entire sanctification; no one entering Heaven without it. This does not involve the conclusion that justified people go to Hell, which is not true, but the opposite, that they all go to Heaven, is a gloriously consolatory fact of universal recognition, but, as Wesley pertinently says, They do not go without getting something else," and that is sanctification; which, if not antecedently received, will certainly be faithfully and heroically administered by the blessed Holy Spirit, the Executive of the, Trinity, in the dying hour.

The critic says: "Then I will rest easy and depend on it in the article of death." If you do that; you are sure of Hell, because you cannot possibly retain your justification unless you are earnestly seeking sanctification.

As the Holy Ghost is your Sanctifier, if you do not let Him have His way and do His work, you will commit the unpardonable sin by rejecting Him, become a backslider, and in the end populate the Hell of the apostate, as there is nobody in Hell but backsliders, by the wonderful grace of God in Christ, every human soul being justified and regenerated the moment it comes into existence.* [*Here again we encounter Dr. Godbey's teaching of prenatal regeneration -- that

infants are born regenerated, losing their regeneration after reaching the age of accountability by willful sin. I question the soundness of this doctrine. His belief in prenatal regeneration, always followed by the child's fall from grace by willful sin after reaching the age of accountability, is the basis of his preceding statement that "there is nobody in Hell but backsliders," those who have forfeited their prenatal regeneration, but who were never restored. The next paragraph confirms that this is the correct interpretation of Dr. Godbey's doctrine on this matter. -- DVM]

Every adult sinner is a backslider, as you see confirmed in the case of the prodigal son when he got converted it simply meant that he had gotten back to his father's house, in which he was born; such being the case with all the conversions we report in our meetings. Peter recognizes the universal Church as born from above. "And having laid aside all malice; guile, envyings, hypocrisies, and calumniations," these, being prominent phases of the inbred sin, which is conquered in regeneration, and so subjugated and manacled by grace as to keep it from breaking out and committing known sins, which would bring us under condemnation, thus forfeiting our justification.

Therefore all the apostolical epistles are addressed to the churches, to fortify them against this indwelling enemy and to give them the pertinent wisdom and grace to get rid of him altogether. Peter here recognizes the fact that the sanctified have put him away; thus he symbolizes him by the formula of a worn-out, stenchy garment, which we cast off on the earth for decomposition and reversion back to the soil whence it came; the Pauline imagery being on the same line in Colossians, second chapter, "In putting off the body of depravity." The Greek *apekdusei*, from *duo*, to put on, *de*, from, hence *dedus*, would be to take the garment off, while *apo* means away from. Therefore Paul's triple compound word for the disposal of the old man of sin show a worn-out, filthy, stenchy garment, which he enjoins us to pull off.

Paul's other metaphor to which he so frequently alludes gives us a clear and indubitable panorama of his crucifixion.

In Peter's catalogue in the above Scripture, he mentions guile as a prominent phase of inbred sin. There is a sense in which we do not get rid of these diversified impulses and incentives, but simply the satanic element in them is eliminated by the Holy Spirit, after which the survival is turned over to God to be utilized forever in the interests of His kingdom.

Paul said to the people, "Having been crafty, I caught you with guile." This was not carnal, but holy, guile.

In this same Scripture he says we are to lay aside all evil speaking. (The Greek *katalalia*, from *kata*, against, and *lalia*, speech.) Therefore it means never to speak against anyone. If they are ever so bad, they do not belong to us, but God, who will attend to them; our business simply being to do them good. John Wesley said, "We should never speak of the faults of a person in ever so soft a manner." That does not put a padlock on our mouth in the exposition of sin and heresy, but on the contrary; we are commanded "to cry aloud and spare not."

In this Scripture, Peter says, "If you have tasted that the Lord is good." The reason why sinners feed on sin is because they are dead and consequently they have an appetite for carrion.

In regeneration, the Holy Spirit creates the Divine life in the dead soul, thus raising it from the dead. Consequently the people who have spiritual life have no appetite for Satan's carrion and slop tubs. Therefore the only remedy is to go down to the bottom and get them truly resurrected; then they will turn away with disgust from Satan's cesspools, electrified with the refreshing draughts from the river of life, and no longer want the apples of Sodom, which though externally the finest looking you ever saw, yet all turn to ashes on the lips; meanwhile you are literally environed with milk and honey, rills, the luscious grapes of Eshcol and the endless varieties of Canaan's delicious fruits.

Here Peter says that if we have tasted and ascertained how good the Lord is, we will long after the pure milk of the Word, that we may grow thereby unto salvation. Deliverance from condemnation is accompanied invariably by regeneration; sanctification is full salvation, but glorification is final salvation, in this sense the word is used by Peter. And we see that we reach it by growth in grace.

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Chapter 3 GROWTH IN GRACE

The first great work constitutes the beautiful globe of personal salvation, consisting of two hemispheres, the negative justification, in which we do not receive anything as it transpires up in Heaven, consisting of the canceling of our sins and our deliverance from condemnation. When the sinner repents of all his sins, and in the deep consciousness of his fitness for Hellfire casts himself on the mercy of God in Christ, ringing out the mournful wail,

"Approach, my soul, the mercy-seat,
Where Jesus answers prayer;
There humbly fall before His feet,
As none can perish there;
Thy promise is my only plea,
With this I venture nigh;
Thou callest a burdened soul to Thee,
And such, O Lord, am I.

"Bowed down beneath a load of guilt,
By Satan sorely pressed,
Fightings without and fears within,
I come to Thee for rest;
Come, humble, sinner, in whose breast
A thousand thoughts resolve,
Come, with your guilt and fears oppressed,
And make this last resolve:

" I'll go to Jesus, though my sins

All like a mountain rose;
I know His courts; I'll enter in,
Whatever may oppose;
Prostrate I lie before, His throne,
And there my guilt confess;
I'll tell Him I'm a wretch undone
Without His sovereign grace.

"I can but perish If I go; I am resolved to try,
For if I stay away I know I must forever die.
But if I die with mercy sought,
When I the King have tried,
That were to die -- delightful thought --
As sinner never died."

Thus, when the sinner comes to God in utter abandonment, confessing his guilt and casting himself on the divine mercy, He never casts him away, but freely forgives him for Jesus' sake alone, who has paid all the debt he owes.

G. G. Regan, a brother-in-law of mine, the companion of my youth, already in Heaven about a dozen years, told me that after he had been a mourner at Methodist altars about ten years, while attending Vaughts' campground near Somerset, Ky., he had reached the point of desperation; recounting those long years of his membership as a seeker of salvation, and how he had been doing the best he could, as he thought, and never had received the blessing for which he had sighed and cried so long. So, walking out with a friend into the forest surrounding the campground, he confessed to him his awful condition, stating to him that his case was decidedly worse than ever before, and that he thought he had just as well give up in utter desperation.

The brother happened to enjoy the blessing of personal salvation, having traveled that same road, consequently he stated to him that he was mistaken about his attitude, that his case was most encouraging, desperation on his part was the very epoch of deliverance by the Omnipotent Arm, who finds no hard jobs, and so he exhorted him just to move right forward, as he was on the very verge of the Kingdom.

Sure enough, it turned out just as he said, and he got wonderfully converted that very hour. We all have to reach the end of our own resources, before God can do the work, from the simple fact that it must be fully committed to Him by our own free will.

Ezekiel 47:1-12. Read these dozen verses and you will see the glorious upper side of the sanctified experience. Each great work wrought by the Holy Ghost is a magnitudinous globe having two hemispheres. In the negative hemisphere of each experience, we lost something; whereas in the positive, we receive. When we radically repent, God, for Christ's sake, freely forgives, thus taking away the mountain of guilt that was crushing us down to Hell. In that case the transaction is in Heaven and instead of receiving something in the heart, we are disencumbered of the mountain on us, crushing us down, our sins thus being canceled from Heaven's chancery, so we lose that awful condemnatory mountain and feel light as a bird of paradise.

The moment God, cancels our condemnation, the law thus being perfectly satisfied through the glorious vicarious atonement which Christ made on the bloody cross for the sins of the whole world, then the Holy Spirit instantaneously executes His great and glorious work, the new creation, actually creating the divine life in the dead spirit, verifying John 3:5: "Born of water and Spirit," i. e., the water of life which the Holy Spirit creates, God Himself is the water of life and the Holy Spirit the omnipotent Agent who creates the divine life in the dead soul, thus verifying John 3:7: "Born from above," and not "born again" (as the English version).

In justification we lose the mountain of sin subtracted from the soul; in regeneration, we receive a new world created in the heart by the Holy Ghost and joyfully dominated, by the new man simultaneously created in that joyfully regenerated human spirit.

The second work of grace has likewise the two hemispheres, the negatively taking the man of sin out of the heart forever, i. e., taking away Ishmael from the home of Abraham and giving Isaac the full monopoly of the unbroken estate, i. e., making him a millionaire; the work of Abraham, who beautifully symbolizes God the Father; responsively to the appeals of Sarah, who symbolizes the spiritual church of the firstborn, the Bride of Christ and the mother of all God's children. Meanwhile Hagar, the bond servant, symbolizes the fallen despiritualized, degospelized, church, i. e., after she had rejected her Christ; while Sarah symbolizes the Jerusalem which is above; the Bride of Christ and the mother of all God's children; in contradistinction to fallen Jerusalem in bondage with her children, representing all the fallen churches in the world. In sanctification the man of sin is crucified, and buried forever in the Atonement, thus purifying the heart from the carnal occupant and leaving the new creature, created in the heart by the Holy host, to reign without a rival, lost eternally in Jesus, sunk away into His divinity, and filled with the Holy Spirit.

We see in the above Scripture that Ezekiel saw the holy river flowing out from the right hand side of the altar, the very place where the priest poured all the blood of the sacrifices. This holy river is the glorious positive hemisphere of the sanctified experience; unlike the negative, which is definite and complete, because when old Adam dies he dies all over. Therefore the negative hemisphere of the sanctified experience is definite and complete, when the sin personality is exterminated out of the heart and the Holy Spirit comes in to abide.

When the prophet first entered the holy river, the waters were ankle deep. The ankle is the walking joint. We now reach a period of progress, education, growth in grace, evangelistic work, and infinitely diversified labors of love for Him who hath loved us and given Himself for us.

Again we come to the holy river, and this time find it up to our knees. The knee is the worshiping joint. Therefore when we get in knee deep, we become heroic on the knee drill tournaments of the salvation army, so we pray without ceasing, rejoice evermore, and in everything give thanks. (1 Thess. 5) Oh, the wonderful availability of prayer no mortal tongue can tell! We fight all our battles and win all our victories on our knees.

When I go to London, I always visit John Wesley's church, go into his little room in the upper story of the parsonage, get on my knees and pray where he prayed so much, shaking Heaven, earth and Hell.

When I gazed upon the statue of John Knox in Glasgow, Scotland, I thought of his wonderful availability in prayer, when he actually prayed Bloody Mary down from the throne in England, thus stopping her from burning the Protestants at Smithfield and bringing in her successor, Queen Elizabeth, the friend of the free Gospel, free grace and full salvation, preached to everybody on the earth, and, who was actually miraculously used of God in founding the British Empire, this day at the front of the world. Owing to Great Britain, the missionaries in, every land and nation are free to preach the Gospel with the Holy Ghost sent down from Heaven, and no one dares to molest or make them afraid.

Now we come to the holy river again, when we find it up to the loins; thrillingly significant in Christian experience. The loins are the location of strength, therefore this holy river means that when you get into it up to your loins, you just serve God with all you heart, soul, mind, strength, money, property, plans, enterprises and everything else; no sort of defalcation about; not only giving the Lord His tenth of all your income, but turning over the other nine-tenths to Him and throwing yourself in for good count, and only sorry you can't do a thousand times more.

Again we reach the holy river. Now it is over the head; waters to swim in. Oh, how sorry I am for those going for rivers, millponds, pools and tanks, as if salvation were a matter appertaining to the body, when it is a pure spirituality, the body having nothing to do with it. If they only did know these holy waters, ankle deep, knee deep, loin deep and over the head, the blessed waters of salvation, they would say, "Farewell Ohio River, I have a Holy Ghost river, giving me a heaven in which to go to Heaven, thus elevating me above transitory things; giving me victory in my soul, Heaven in my heart, and glory in my life!"

You see the grand combination of this Holy river experience is not only waters to swim in, but to float on forever. Therefore go ahead, do not be afraid to wade in over your head, because you have nothing to do but throw out your limbs in perfect relaxation, lie fiat on your back, look up to Heaven and shout night and day, delectably blessed with the perfect soul rest; floating on the swelling tide of God's providence and grace.

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THE END