

## Trying the Spirits

# Trying the Spirits

## Analysis of recent appeals to receive the Spirit

It is with deep interest that we have read the earnest appeals, both in the *Review and Herald* and in *The Ministry*, concerning the need for the latter rain. They contain a definite appeal that the Church of God move forward into the mighty Pentecostal baptism of the Spirit NOW. The subject of the Spirit of Power has consequently become THE subject of discussion, and there appears to be a "get the Spirit" crusade in the Church.

Some seventeen years ago the Ministerial Association of the General Conference was largely responsible in starting off an emphasis on what was called "Christ-centered preaching." At the time of the 1950 General Conference Session, those leading out in this emphasis were most enthusiastic and sincere. Their enthusiasm caught on among many of the workers. From what is available of the records of that time it is clear that the advocates of this "Christ-centered preaching" were confident that it was the revival of the 1888 message of righteousness by faith which would bring the long-awaited revival and loud cry to God's people. But seventeen years have not, by any stretch of the imagination, justified the high expectations. God has still granted His Church a certain amount of prosperity in its task; but the past seventeen years have not launched us into that prophesied revival of primitive godliness such as has not been witnessed since apostolic times.

On the other hand the last seventeen years have justified the submissions made by Elders Wieland and Short. They were in attendance, as duly appointed delegates, in 1950. They were not impressed by the general enthusiasm about the "Christ-centered preaching" and predicted that, contrary to the expectation of the leaders of the Ministerial Association, it would not bring the loud cry to the movement. In their submissions to the officers of the General Conference at that time, they said:

"The President's stirring address last night, calling upon us to guard the faith once delivered to the saints, and to speak forthrightly in defense of it, presents a challenge. With this in mind, it is imperative that we know exactly what it is that should be guarded, for certainly there is great confusion in our ranks today.

"This confusion was evident in the "Christ-centered" preaching urged upon us repeatedly in the Ministerial Association meetings of the past four days. These meetings were supposed to set the stage for a mighty revival among God's people at this General Conference session. This "Christ-centered" preaching is expected by its proponents to bring great reformation among Seventh-day Adventist workers the world around.

"No one for a moment would disparage the preaching of the true Christ as the center and substance of the three angels' messages. However, in this confusion, it has not been discerned that much of this so-called "Christ-centered preaching" is in reality merely anti-Christ centered preaching. It vitally affects the outcome of this General Conference session. To make such a statement to the General Conference Committee sounds fantastic. But startling things are not unexpected by the church in the last days." — *A Warning and its Reception*, pp. iii,iv.

History is a very impartial and decisive judge. The "Christ-centered" preaching crusade among the ministry did not yield its intended fruits. Honesty demands that we face up to the unwelcome thought, were Elders Wieland and Short correct in their startling evaluations? These brethren pointed out how that this "Christ-centered" preaching was also very popular among the Babylonian churches. After showing that the "Christ" of modern Babylon is in reality modern Baal, they made an earnest appeal that a clear distinction be

made between the Christ of the Remnant and the "Christ" of Babylonian Protestantism. I submit that if the brethren to whom this appeal was made had taken stock and made the clear distinction between the true and the false, the Barnhouse-Martin episode of 1955-1956 would not have occurred.

There is another important factor in the Wieland-Short submissions that has a direct bearing on the present crusade to receive the Spirit: they presented a startling warning that confusion over the true and the false Christ in the emphasis of righteousness by faith would eventually lead to a confusion over the reception of the Holy Spirit and Spiritualism. To quote their words:

"We ought to be much more aware than we are, however, that truly modern Spiritualism is a false and counterfeit Holy Spirit, which intrudes itself directly in proportion as false ideas concerning Christian experience are cherished. . . . But the Seventh-day Adventist conscience cannot deny that Babylon will eventually come under the influence of Spiritualism, while supposing that they are receiving the great power of the Holy Ghost. If this is the time for the true loud cry to go forth in the finishing of the work of the Advent movement, it is also the time for the outpouring of Satan's counterfeit "Holy Ghost" upon those willing to receive it. . . . Should we not be careful?" — *A Warning and its Reception*, pp. 202,237,238.

### Pentecostalism True and False

This emphasis on the Pentecostal outpouring of power is not unique to the Seventh-day Adventist ministry. The "Evangelical" Protestant churches have been giving this subject great emphasis in recent years, and it cannot be denied that it is bearing some significant fruit. But what fruit? We should be familiar with the Spirit of Prophecy statements which speak of the false outpouring of power among the fallen churches just before the sounding of the Loud Cry (See *Early Writings*, p. 261; *Great Controversy*, p. 464; *Early Writings*, pp. 55, 56). We have been warned that it is Satan's plan to involve the commandment-keeping people of God in this counterfeit of the Holy Spirit. It cannot be denied that a powerful movement popularly known as the Charismatic revival is currently sweeping through some of these Sunday-keeping religious bodies. This accentuates the need that a clear distinction be made between the true and the false latter rain.

It might be objected that it is unnecessary to point out the difference between the Pentecostal "Baptism" currently being experienced by thousands not of our faith and the genuine manifestation of the Spirit power in the Remnant Church. But there is definite evidence that there are Adventists who see no distinction between the outpouring of power upon these fallen churches and the outpouring of power to be received by the Remnant Church. In a letter that was circulated in the Australasian Division in 1956, the Secretary of the Ministerial Association of the General Conference wrote to the President of the North New Zealand Conference, stating:

". . . we have come to the time in our history and the history of the evangelical Christian church in general that we are moving into the experience of the Pentecostal outpouring of power. . . ." — (See Brochure by Dr. Fred C. Metz, called *The Incarnation of Christ*, p. 14.)

By the term "Evangelical Christian church in general" this official clearly meant those Sunday-keeping bodies that the Spirit of Prophecy designates as Babylon. It is significant that he expressed these convictions at the time of his involvement with Barnhouse and Martin, representatives of the "Evangelical" Protestants. The Spirit of Prophecy further points out that it is these religious bodies that are to receive the false latter rain and to become the hold of every foul spirit, and the cage of every unclean and hateful bird. This good brother (I doubt not his sincerity) was the leader in the "Christ-centered" preaching emphasis which, as Wieland and Short pointed out, failed to distinguish between the "Christ" of Babylon and the "Christ" of the Remnant. So, too, his own words indicate that he failed to make any distinction between the outpouring of

power upon the fallen churches and the outpouring of power upon the Remnant.

Last year this influential leader was invited as an observer to the World Congress of Evangelism, held in Berlin (October, 1966). This was a great world gathering of the Sunday-keeping, "Evangelical" segment of Protestantism. (Let us remember that it was these same "Evangelicals" that disfellowshipped thousands of Adventists in the last century and spearheaded the rejection of the three angels' messages. Hence they were designated by God as Babylon in 1844.) In the *Review and Herald* of December 1 and 8, 1966, this former Secretary of the Ministerial Association gave a very sympathetic write-up about the aims and accomplishments of the Congress. He endorsed a Presbyterian delegate's words that it was "an authentic Christian fellowship," and added his own words that it was a "wholesome, prayerful fellowship," where the messages presented were "moving," "powerful," and "impressive." Since he gave no indication that it was "the work of another spirit" (*Early Writings*, p. 261), the only thing the reader can conclude is that the spirit manifest at the Congress was the Holy Spirit, "moving," "powerful," and "impressive."

But *The Ministry* of February, 1967, gave space to a more unrestrained appraisal of the Congress. Evidently the editors of our papers felt that the ministers of the church were prepared for an even more enthusiastic endorsement of the work of the "Evangelical" churches. The new Secretary of the Ministerial Association of the General Conference writes:

"The World Congress of Evangelism held in Berlin is now history, and whether it will be the spark that ignites the flame that will sweep the world or just another Christian meeting, only the future will tell. The facts are that it was not just another meeting. It was unusual in many ways, and those who were there will doubtless never be the same again."

By his own words, this prominent official wonders whether the last great revivals that will sweep the world before the coming of Jesus will spring from these religious bodies. Is he serious? Could this really be a Seventh-day Adventist writing? Does he really believe our prophecies? Ironically, there is no question but that there will be a great world-sweeping revival which springs from such Protestant bodies. "The Protestants of the United States will be foremost in stretching their hands across the gulf to grasp the hand of spiritualism; . . . and they will see in this union a grand movement for the conversion of the world. . ." — *Great Controversy*, pp. 588,589. But this Seventh-day Adventist observer confesses that he was mightily impressed by the spirit possessing these Protestant bodies. He continues:

"This meeting was unusual because of the nature of the messages presented. The great need of the indwelling presence of Christ and the power of the Spirit of God in the life and service of the ministry was forcefully emphasized. The messages were fundamental, spiritual, scholarly, Christ-centered, Bible-based, and earnest. Almost without exception these messages could have been preached in any Seventh-day Adventist church and would have been well accepted.

"There seemed to be a great desire to understand God's Word more fully, and to determine what His will and plan is for our lives today.

"The Congress was unusual because of the spirit of prayer and devotion that was in constant evidence. . . . These prayers were for light, for power [See *Early Writings*, p. 56] . . . . The gathering was unusual because of the spirit of love and fellowship that was in evidence. . . . Doctrinal differences were forgotten. . . . Over and over again the thought of the coming of Christ was set forth as the blessed hope of the church, and always we were impressed with the fact of the shortness of time that remained until that blessed event. . . . A spirit of love and unity existed. . . . In every respect it was a good congress. . . . The closing service was a most impressive one. . . . It was a moving message."

No doubt this writer tried the spirits by judging after the sight of his eyes and after the hearing of his ears. There is no way in the world that his evaluation of "Evangelical" Protestantism can harmonize with the second angel's message, "Babylon is fallen, is fallen," or with Ellen G. White's explicit statements in *Early Writings*, pp. 261,274. The warning of the angel in Revelation 14 is specifically given to the Remnant Church because God sees

that there is a definite danger that we will fall for the masterful delusions of Satan except we be barricaded by the sure word of prophecy. If what this secretary writes is truth, then the second angel's message is false. If a spirit of genuine love and unity can exist in these religious bodies, then we have no right to call people out of these religious bodies.

Now, our point in citing all this is to demonstrate that there is a definite danger of failing to distinguish between the spirit that the fallen churches are even now receiving in power and the Spirit that we must receive if we are to participate in the loud cry of the third angel. Things have reached such a state that to *call the church to receive the latter rain, and to urge the ministry to get the Pentecostal baptism, is positively dangerous unless a clear distinction be made between the true and the false*. Satan's last deception is to counterfeit the working of the Holy Spirit, and his aim is to introduce the same into the ranks of God's commandment-keeping people. Should we not close the door against every such possibility?

#### A Brief History of the False Pentecostal Movement

At this juncture it would be helpful to consider briefly the rise of a remarkable movement which has made its appearance in this century.

In the year 1900 a young Methodist minister by the name of Charles Parham became dissatisfied with the power attending his ministry. Forty other persons joined with him at a place called Stone's Folly in the State of Kansas to seek for the Pentecostal baptism of the Spirit. After persisting for a number of days, one by one those assembled were visited with an overwhelming experience which they supposed was the baptism of the Spirit. Initially the experience was marked by the speaking in tongues. Following this experience a remarkable power attended the ministry of Charles Parham. Healing, tongues, "Conversions" in great numbers were witnessed. The movement spread to many other places. A certain W. J. Seymour led out in California. A historian of the Pentecostal movement records the beginning of his work in California.

" . . . people listening began to receive the Baptism. They spoke in tongues, they laughed, they shouted out and sang. . . . A large crowd was packed into the rickety old house, and many more were outside waiting for a chance to get in. The shouting and singing, the 'hallelujahs,' and 'praise the Lords' resounded from the rafters. Hand clapping and feet stomping began: the old building began to shake. No one noticed. Then with one particularly loud 'Praise the Lord!' the foundations gave way: the floors collapsed, the walls caved in, the roof fell." — John L. Sherrill, *They Speak with Other Tongues*, p. 41.

We can readily recognize in this account the typical characteristics of the so-called "Pentecostal" groups. The remarkable thing about these manifestations was that they broke out simultaneously about 1900 in many different religious communions. Although those involved would adopt the religious trimmings of the particular religious group of which they were members, the Pentecostal characteristics were always apparent.

Now, it was in the same year that the same type of manifestations appeared in the Seventh-day Adventist Church. It was known as the "holy flesh" movement. The advocates adopted the Adventist trimmings of such doctrines as the sealing, translation, perfection, etc., but the Pentecostal flavor was evidenced by the high excitement, the fiddles, tambourines, horns, big bass drum, the physical demonstrations of singing, praying and shouting, all at the same time, and the unconscious state of those who had received "the power" (See *Selected Messages*, Book 2, p. 31). The important point to notice is that at the same time as Satan was introducing his "Pentecostal experience" to the other religious bodies, he tried to introduce it into the Seventh-day Adventist church. He succeeded in involving a conference president and some workers, before Ellen G. White and such pioneers as S.N. Haskell exposed the false manifestations for what they were.

The Pentecostals were never accepted by any of the other churches, either, for that matter. Yet they continued to grow in spite of the opposition and isolation from the Christian bodies in general. By 1960 they could number about 8,000,000 members. This is a remarkable growth since 1900; but since 1960 an even more remarkable growth has taken place in the Pentecostal movement, not so much in the increase of their own membership, but in the attitude of the other Christian bodies toward Pentecostalism. In this decade the denominational barriers that have kept Pentecostalism separated from the churches have been tumbling down rapidly, and this so-called Pentecostal experience often termed "the Baptism" has become popular among thousands within the main-line Protestant churches. Hundreds of churches across America are having the "Baptism." With great enthusiasm the leading sponsors of this experience say that the Holy Spirit is breaking down the denominational barriers. [Evidently the former Secretary of the Ministerial Association of the General Conference and the present Secretary think so, too.]

Writes the journalist and historian of Pentecostalism:

"The entire ministerial staff of a sedate Presbyterian church in suburban New Jersey received the Baptism. 85% of the membership of a Baptist church in the same state received the Baptism. In Wheaton, Illinois, members of Trinity Episcopal Church received the Baptism.

"Students at Princeton, Yale, Harvard, UCLA, Stanford, Wheaton, began to hold prayer meetings where the Baptism was sought, and received. At Yale, for example, twenty men, including a faculty member, five deacons of the University chapel, a Phi Beta Kappa, and summa cum lauda graduate student, received the Baptism, and began to practice Spirit-filled prayer.

"My research had indicated that in the early days the Pentecostal movement tended to draw most heavily on semi-educated or unskilled people. Now, just glancing over a part of my correspondence file, I noted this interesting breakdown of occupations: mathematician, psychiatrist, doctor, police captain, dentist, real estate agent, housewife, minister, dairyman, tool and die manufacturer, salesman, F.B.I. agent, registered nurse, automobile agency owner, psychologist, Hollywood photographer, actor, airplane manufacturer's wife, ICBM engineer, attorney, Red Cap, State department official, oil magnate, Jewish Rabbi, restaurateur, surveyor, biologist, professor, headmaster.

"More and more church leaders were coming out with statements on the Pentecostal movement within their own denominations.

"The Reverend Samuel M. Schumaker states: 'Whatever the old-new phenomenon of "speaking in tongues" means, it is amazing that it should break out, not only in Pentecostal groups, but among Episcopalians, Lutherans, and Presbyterians. . . . I do know it means God is trying to get through into the Church, staid and stuffy and self-centered as it often is, with a kind of power that will make it radiant and exciting and self-giving. We should seek to understand and be reverent toward this phenomenon, rather than to ignore or scorn it.'

"Dr. James I. McCord, President of Princeton Theological Seminary: 'Ours must become the Age of the Spirit of God, active in the world, shaking and shattering all our forms and structures, and bringing forth responses consonant with the Gospel and the world's needs.'

"Harvard's Doctor Ernest Wright: ' . . . the consummation of the Kingdom of God is to be marked by a great revival of the charismatic happenings. Both leaders and people will then be Spirit-filled and Spirit-empowered on a scale hitherto unknown.'

"Billy Graham: 'In the main denominations we have looked a bit askance at our brethren from the Pentecostal churches because of their emphasis on the doctrine of the Holy Spirit, but I believe the time has come to give the Holy Spirit His rightful place in our churches. We need to learn once again what it means to be baptized by the Holy Spirit.'

"Overseas, the Church of England was taking notice too. Bishop Leslie Newbigin, in his book *The Household of God*, listed three principle streams of life within the Christian Church. The first is Catholic. The second is Protestant. And the third is Pentecostal. Dr. Philip Edgecumbe Hughes, editor of the Anglican Theological Quarterly, *The Churchman*, visited California where he had heard that Episcopalians were speaking in tongues. Before leaving England, he had attributed this to a 'flirtation under the hot Californian sun with the extravagances of Pentecostalism.' But he came away with the opposite opinion. 'The breath of the living God,' he wrote, 'is stirring among the dry bones of the major, respectable, old-established denominations and particularly in the Anglican Church.'

"With the election of Pope John to the Papacy, a new emphasis on Pentecost began to be evident within the Roman Catholic Church. Pope John constantly referred to the Vatican Council as a New Pentecost; and by the term he meant a Pentecost with the same charismatic manifestations of the Spirit long displayed in the Pentecostal churches, including speaking in tongues. . . .

"News comes that an Episcopal bishop, the Right Reverend Chandler W. Stirling, has received the Baptism. Students at Oregon State University are holding Spirit-filled prayer meetings. So are members of Holy Innocents' Parish, Corte Madera, California. Ivan F. Gemble, the pastor of the First Presbyterian Church of Prince Rupert, B.C., Canada, tells his congregation that he has received the Holy Spirit, and that his life has been transformed. . . . Dr. John Peters, Methodist minister and president of World Neighbors, received the Baptism when a Baptist minister prayed for him. Every Saturday a Spirit-filled prayer group meets in a room at the Benjamin Franklin Hotel in Philadelphia. The Pentecostal experience comes to Zion Lutheran Church, Glendive, Montana, and to Trinity Lutheran Church, San Pedro, California. The editor of the American Baptist Convention Publication, *Frontier*, is filled with the Spirit. *The Lutheran Standard*, and *The Christian Advocate*, official publications of the Lutheran and Methodist churches, cover the news of the Pentecostal movement within their denominations; in tone the articles are cautious, but not hostile. The experience comes to the Casa Linda Methodist Church in the big town of Dallas, Texas, and to the Episcopal Church of the Advent in little Alice, Texas. It comes to Presbyterians of coal-region towns, like Alpine, Tennessee, and of the inner city, like Hillside Presbyterian Church of Jamaica, Long Island, New York.

"On and on. The tide swells. After some sixty-five years, the Pentecostal revolution is at the gates." — *They Speak With Other Tongues*, pp. 63-67.

It is significant that Pentecostalism has abandoned not only its denominationalism, but its cruder manifestations, so much so that it can now suit the tastes of the most conservative Episcopalians. Men of talent, money and influence are joining the ranks of those who have received the "Baptism." Pentecostalism is no longer a separate religious group. In fact this phenomenon has become one of the major agencies in breaking down the denominational barriers. The movement has become so common that leading religious authorities are calling Pentecostalism, or the Charismatic movement, "The Third Arm" and "The Third Force" in Christendom. Dr. Henry Pitney Van Dusen wrote, when he was the President of Union Theological Seminary of New York, that this movement was "a third, mighty arm of Christendom" standing boldly alongside the Catholic and Protestant arms. Many other prominent religious leaders share his convictions.

The Spirit of Prophecy certainly endorses the concept of Christendom having three segments.

"The Protestants of the United States will be foremost in stretching their hands across the gulf to grasp the hand of spiritualism; they will reach over the abyss to clasp hands with the Roman power; and under the influence of this threefold union, this country will follow in the steps of Rome in trampling on the rights of conscience. . . . Papists, Protestants, and worldlings will alike accept the form of godliness without the power, and they will see in this union a grand movement for the conversion of the world and the ushering in of the long-expected millennium." — *Great Controversy*, pp. 588,589.

With the light of the sure word of Prophecy before us, we who profess to believe the third angel's message should recognize that this charismatic movement currently sweeping the churches is a remarkable fulfillment of prophecy. The seemingly remarkable increase of spiritual life and activity among the "Evangelical" bodies is a remarkable fulfillment of prophecy. That thousands are exulting that God is stirring the churches by His Spirit of power, is a fulfillment of prophecy (See *Early Writings*, p. 261). We should know that this remarkable increase of activity and power among these religious bodies is due to Satan's exercising his spiritualistic power in the fallen churches. It is the work of his evil angels. It is that fire which comes down from heaven and deceives the Protestants of the United States, as it is written:

"And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, and deceiveth them that dwell on the earth, by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell

on the earth, that they should make an image to the beast, which had the wound by a sword and did live" (Revelation 13:13,14).

### Seventh-day Adventists Involved

When this Pentecostal movement began at the commencement of this century Satan tried to introduce it into the Seventh-day Adventist Church. The living prophet exposed Satan's attempt.

In our day, when Satan is bringing in his false manifestations with greater power and deceptiveness, we can fully expect that he will try to involve Seventh-day Adventists in it again. This time the deception is much more refined. It appears in most respects to be the outpouring of the Holy Spirit, the genuine fire from heaven. Our test is greater because we have no living prophet in our midst.

There is undeniable evidence available that some Seventh-day Adventist ministers and people have become involved in these gatherings where Satan has mightily exercised his power. Some of this evidence has already been documented and placed before the officers of the General Conference. In his book *They Speak With Other Tongues*, John L. Sherril shows that such modern groups as *The Full Gospel Businessmen's Fellowship International* is in every sense of the word a Pentecostal Fellowship. The writer, John L. Sherril, himself received the "Baptism" as he attended one of their conventions.

Some of the highest officers of the Seventh-day Adventist church as well as a number of lay people have attended these gatherings. But we wish to make one point clear: we do not claim that it was wrong for an Adventist minister to respond to an invitation to speak before a Pentecostal gathering. It may even be appropriate to witness before the Vatican concerning the faith of the Third Angel. The mistake that was made was when some of the brethren who attended the gathering thought that they saw a genuine manifestation of the outpouring of the Spirit, and this after witnessing the miracles, the speaking in tongues, and other demonstrations thought to be evidence of the working of the Holy Spirit. Some Seventh-day Adventists have even received the "Baptism." Naturally they will endeavor to bring it into the Seventh-day Adventist Church and fulfill the prophecy:

"Many will stand in our pulpits with the torch of false prophecy in their hands, kindled from the hellish torch of Satan." — *Testimonies to Ministers*, pp. 409,410.

### Try The Spirits

There is a true manifestation of the latter rain, and there is a false manifestation of the latter rain. We cannot judge between the true and the false by our natural senses. There are certain tests that God has given us whereby we may know the true from the false.

We must relate ourselves to the urgent appeals appearing in the *Review and Herald* and the *Ministry* to enter into the experience of the latter rain. But we must be careful to try the spirits. Every man's teaching must be put to the test of the Word of God, even though he may be the President of the General Conference of Seventh-day Adventists. That some are advocating the reception of that Spirit that will bring conversion, victory over sin, a life of peace and power, etc., is not being specific enough, for the Spirit of Prophecy says that Satan is going to counterfeit conversion. There are thousands of people who have professed to have received the "Baptism" in these other religious bodies who profess all this—who profess conversion; changed lives; victory over sin; love, joy, peace and improved relationships with their fellow men. We cannot distinguish between the true manifestation and the false except by the testimony of the Scriptures. These are our questions, the answers to which will enable us to make the needed judgment:

1. Where do we stand on the second angel's message? What constitutes

Babylon, and the Remnant Church? Do we endorse the view presented in *Questions on Doctrine*, pp. 186-197, wherein the "Evangelical" bodies are not only exempted from being Babylon, but are placed within the "remnant"? Do we endorse the reports printed in the *Review and Herald* and the *Ministry* recently wherein the former Secretary and the present Secretary of the Ministerial Association of the General Conference see the genuine Spirit mightily at work in the Sunday-keeping religious bodies?

2. Where do we stand on the Incarnation? The apostle John specifically mentions this as a test when he writes:

"Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world. Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God: and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world" (1 John 4:1-3).

The past writers and teachers of repute within the Advent Movement saw this scripture as applying to the doctrine which denies that Jesus in reality partook of man's fallen hereditary nature. When we read *Desire of Ages* pages 49 and 117, where it refers to Christ's hereditary human nature, do we deny that He actually possessed this nature all during His earthly sojourn? Do we take the view as presented in *Questions on Doctrine* that this nature was merely imputed to Him in His redemptive act upon the cross of Calvary? Is the humanity of Jesus of Nazareth a revelation of God's purpose for fallen humanity in this life, or is His perfect and sinless human nature only a revelation of what Adam could have been if he had remained faithful?

3. Where do we stand on the subject of the sanctuary relative to the final atonement of Christ in the most holy place? Do we believe that Jesus makes a final atonement in the most holy place of the sanctuary? And does this final atonement accomplish something in the experience of those living upon the earth as the final generation of saints? Or do we deny that the final atonement accomplishes something special in the experience of God's final generation? Is the experience the same as the experience typified by the ministration in the second apartment of the sanctuary? These questions are vital when the outpouring of the Spirit is being considered, especially in view of the following statement:

"Those who rose up with Jesus would send up their faith to Him in the holiest, and pray, 'My Father, give us Thy Spirit.' Then Jesus would breathe upon them the Holy Ghost. In that breath was light, power, and much love, joy and peace.

"I turned to look at the company who were still bowed before the throne; they did not know that Jesus had left it. Satan appeared to be by the throne, trying to carry on the work of God. I saw them look up to the throne, and pray, 'Father, give us Thy Spirit.' Satan would then breathe upon them an unholy influence; if it there was light and much power, but no sweet love, joy, and peace. Satan's object was to keep them deceived and draw back and deceive God's children." — *Early Writings*, pp. 55,56.

4. Where do we stand on the question of the investigative judgment for the living? According to Acts 3:19, and the Spirit of Prophecy comments on this same text, the judgment and the blotting out of sins has much to do with the reception of the "refreshing." In calling God's children to go forward to receive the actual baptism of the Spirit, called the latter rain, do we mean that this experience can be received prior to one's entrance into the judgment of the living? Is the latter rain the preparation for the judgment of the living, or is it the blessing of the judgment of the living?

5. Where do we stand on the question of the order of last-day events? This is most important, as the Spirit of Prophecy counsels us so often to consider the events in *their order*. In the book of Revelation there is a true latter rain and there is a false latter rain. The false latter rain is presented

in Revelation 13:13,14, and the true latter rain is presented in Revelation 18:1-5. Does the false latter rain of Revelation 13 come prior to the decree enforcing Sunday observance? Does the true latter rain of Revelation 18:1-5 follow the decree enforcing the observance of Sunday?

Only as we have a correct understanding of these vital questions are we safe in evaluating the true and the false latter rain. Thus to urge people to receive the latter rain without a consideration of these matters and a right response to these truths is to leave the door wide open for Satan to counterfeit the work of God.

There is one more thing we wish to make clear to prevent misunderstanding. Relative to the question of the second angel's message and the state of the Babylonian Sunday-keeping churches: God has many honest children, both ministers and lay people in these communions, and God's people should not hold themselves aloof from others of God's children. Our remarks earlier in this article are considering these Sunday-keeping bodies as corporate entities that are rejected of God; that are designated Babylon; that have not the Spirit; and that cannot be used of God as His instruments in the finishing of His work.

# Baptism of the Spirit and Justification

Frequently the sentiment is expressed that we should seek for the "baptism of the Spirit." We need to understand the relationship between the baptism of the Holy Spirit and the experience of justification by faith or conversion. Are we to seek for a baptism of the Holy Spirit as being supplemental to conversion or are we to be seeking for a *deeper experience in justification by faith* as truly being the fulness of the former rain experience? Let us consider the evidence as it is presented in the Word, for that is our only safe recourse in order to answer the question beyond all doubt.

## Bible Evidence that Justification Equals the Baptism of the Holy Ghost

The greatest miracle in the growth of a plant is when the seed falls into the ground, dies, and is begotten unto a new life. As in nature, so in grace: there is no mightier miracle nor manifestation of the power of the Holy Ghost than in the new birth—regeneration, conversion, justification. This is strikingly evident from the writings of the apostle Paul. When he calls upon men and women to experience the mighty power of the reception of the Holy Spirit, he links this with the experience of dying with Christ and being risen with Him unto newness of life—and not just as one act in a lifetime, but as a daily, continuous, and deepening operation of the power of the Holy Spirit. Listen!

"How shall we, that are dead to sin, live any longer therein? Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection: knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin. Now if we be dead with Christ, we believe that we shall also live with him" (Romans 6:2-8).

"There is therefore now no condemnation to them which are in Christ Jesus [justification by faith]. . . . But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his [is not even converted]. And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness. But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you. . . . For as many as are led by the Spirit of God, they are the sons of God" (Romans 8:1-14).

"But after that the kindness and love of God our Saviour toward man appeared, not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; which he shed on us abundantly through Jesus Christ our Saviour; that being justified by his grace, we should be made heirs according to the hope of eternal life" (Titus 3:4-7).

"And ye are complete in him, which is the head of all principality and power: . . . Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead. And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses" (Colossians 2:10-13).

"I. . . cease not to give thanks for you, making mention of you in my prayers; that the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him: the eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, and what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead, and set him at his own right hand



in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: . . . And you hath he quickened, who were dead in trespasses and sins; wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others. But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ (by grace ye are saved;) and hath raised us up together, and made us sit together in heavenly places in Christ Jesus" (Ephesians 1:15-2:6).

"Christ hath redeemed us from the curse of the law, being made a curse for us. . . That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith" (Galatians 3:13, 14). (See also Ephesians 4:22-24; Colossians 3:10; 2 Corinthians 4:10, 11, 16).

In every case, the apostle is speaking of justification or conversion, or the new birth experience, and it is the continual ring of his writings which demonstrates the power of the Holy Spirit. Regeneration is set forth by the apostle as a miracle equivalent to the creation, for it is indeed creation, the greatness of His power to us who believe, the same power of the Spirit which raised Christ from the dead (the Spirit's mightiest operation) exercised to raise the believer from being dead in trespasses and sins.

May we now add the testimony of Peter: "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost" (Acts 2:38). Peter does not say, "After you obtain conversion, go on and receive an additional experience of the Holy Spirit," but "ye shall receive the gift of the Holy Ghost." Conversion is the gift of the Holy Ghost, and of all the experiences of the Christian life, there is none that supersedes regeneration as a manifestation of the power of the Holy Spirit.

The popular belief that is sweeping through the fallen churches today and which unfortunately has even entered our own ranks, is that justification does not bring victory to the life, but that the believer needs something superimposed on that, i. e., the baptism of the Spirit. But the explicit testimony of the Scriptures is that the experience of justification by faith is the victory over sin. Notice the following:

"How shall we, that are dead to sin, live any longer therein? . . . For he that is dead is freed from sin. . . Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. Let not sin therefore reign in your mortal body. . . For sin shall not have dominion over you" (Romans 6:1-14).

"Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God" (1 John 3:9).

"And they that are Christ's have crucified the flesh with the affections and lusts" (Galatians 5:24).

"But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world" (Galatians 6:14).

"Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind: for he that hath suffered in the flesh [that means being crucified with Christ] hath ceased from sin; that he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God" (1 Peter 4:1, 2).

"Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust" (2 Peter 1:4).

"There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death" (Romans 8:1, 2).

To deny that justification breaks the power of sin in the life, and brings victory, is to deny the message of the gospel that faith in Jesus Christ makes the Christian free—free from every known sin, free from the bondage of

hereditary and cultivated tendencies to wrongdoing. The power of the resurrection (which is the power of the Holy Spirit) is to raise the Christian up with Christ far above all power and might and dominion, and as surely as Christ reigns, so the regenerated Christian is to reign with Him over sin. Only one thing we must be mindful of, however. Conversion is not an act once in a lifetime, but it is also to be a daily, progressive, deepening experience whereby the Christian goes on to overcome sin and faults that were hidden from his understanding when he initially accepted the Lord in true conversion. Thus wrote Paul: "I die daily." "That I may know him [present continuous tense signifies to keep on knowing Him more progressively], and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death [present continuous tense signifies to keep on progressively entering into the sharing of the experience of Christ's death]" (1 Corinthians 15:31; Philippians 3:10). Let us ever remember that the only recipe for overcoming is that which enabled one to make the first start—in repentance, humiliation, and self-abasement at the foot of the cross. There is no higher place to which man can attain. "As ye have therefore received Christ Jesus the Lord, so walk ye in him" (Colossians 2:6).

### The Spirit of Prophecy and Justification

"The righteousness by which we are justified is imputed."—*Christ Our Righteousness*, p. 118.

"The thought that the righteousness of Christ is imputed to us, not because of any merit on our part, but as a free gift from God, is a precious thought. The enemy of God and man is not willing that this truth should be clearly presented; for he knows that if the people receive it fully, his power will be broken."—*Gospel Workers*, p. 161.

"This same resurrection power is that which gives life to the soul 'dead in trespasses and sins.' Ephesians 2:1. That Spirit of life in Christ Jesus, 'the power of His resurrection,' sets men 'free from the law of sin and death.' Philippians 3:10; Romans 8:2. This dominion of evil is broken, and through faith the soul is kept from sin. He who opens his heart to the Spirit of Christ becomes a partaker of that mighty power which shall bring forth his body from the grave."—*Desire of Ages*, pp. 209-210.

Much more could be quoted along the same line to show that justification by faith breaks the power of sin in the life. The reader is referred to Lesson 9, *Sanctuary Institute Syllabus No. 2*.

*It cannot be stressed too strongly that victory over sin is found in the true message and experience of justification by faith—and in that alone. There is no baptism of the Holy Spirit apart from it, and no justification apart from the baptism of the Holy Spirit.* Notice how the following statement shows that the baptism of the Spirit is given so that the soul might experience true conversion:

"The carnal heart must be crucified; for its tendency is to moral corruption, and the end thereof is death. Nothing but the life-giving influence of the gospel can help the soul. Pray that the mighty energies of the Holy Spirit, with all their quickening, recuperative, and transforming power, may fall like an electric shock on the palsy-stricken soul, causing every nerve to thrill with new life, restoring the whole man from his dead, earthly, sensual state to spiritual soundness. You will thus become partakers of the divine nature, having escaped the corruption that is in the world through lust."—*Testimonies*, Vol. 5, p. 267.

Not just the statement, but the whole context, points to a call to true conversion. In saying these things, we are not minimizing the power and glory of the baptism of the Holy Ghost, but we are magnifying the power and glory of justification by faith. Truly the prophet has told us: "Conversion is a work that most do not appreciate."—*Ibid.*, Vol. 2, p. 294.

In 1888 God sent a mighty message to the church, a message which Inspiration said was "to be proclaimed with a loud voice, and attended with the outpouring of His Spirit in a large measure."—*Testimonies to Ministers*, p. 92. What was the message? "It presented justification through faith in the Surety;

it invited the people to receive the righteousness of Christ, which is made manifest in obedience to all the commandments of God.”—*Ibid*.

Again the servant of the Lord wrote, “Several have written to me, inquiring if the message of justification by faith is the third angel’s message, and I have answered, ‘It is the third angel’s message in verity.’” —*Selected Messages*, Vol. 1, p. 372. It has been of special interest to me to observe that when Adventists refer to this statement without quoting it exactly, they say, “Righteousness by faith is the third angel’s message in verity.” I have scarcely found an Adventist who will actually say, “Justification by faith is the third angel’s message in verity.” This is not just a casual slip of the tongue, but it reveals that deep down in Adventist thinking there is a wrong concept of the power and glory of justification, and therefore they must interpolate for Sister White. But the fact remains that she meant what she said, and that it is this message which is to be “attended with the outpouring of His Spirit in a large measure.”

In 1888 we stumbled at justification by faith and so missed the real power of the Holy Spirit. And we have been stumbling at it ever since, looking for some other way to get the baptism of the Holy Spirit, or sanctification. This basic error has assumed various forms, and it blinds our minds to the fact that what is wrong with us is not simply that we have not been sanctified enough (as stated by Elder Spaulding as quoted in the second General Conference Reply to Wieland and Short), it is not simply that we have not received the baptism of the Spirit to add to our conversion, but our problem is simply and plainly that we have not that conversion that is consistent with the tremendous light which shines on our pathway, for it must be remembered that true conversion is always relative to the light bestowed. This is the essence of the Laodicean message which lays bare our nakedness and deformity in order that it might lead us to such broken-hearted repentance that it will lead to an experience of conversion which will be consistent with the cleansing of the sanctuary.

#### The Message of Wieland and Short

This was an essential part of the Wieland and Short message to the General Conference in 1950. In *1888 Re-examined*, they wrote:

“The general impression left upon the human mind is that the ‘victorious life’ is an advanced state of Christian experience, not attained by the majority of professed believers, even within the remnant church. It is an experience supplemental to ‘accepting Christ’ in conversion. After the sinner has ‘accepted’ Christ, he still feels himself in bondage to sin—has not been loosed from its *power*; the forgiveness of past sins is not sufficient—present power over sin is required. . . . If the ‘victorious life’ phrase were to be employed in our preaching, it would have to be applied to that experience of justification itself, and not to some supplemental experience. But that is not the idea conveyed to our people by its proponents. They are given the impression that contritionless justification was genuine, and are urged not to doubt it, for such would be to ‘doubt Christ.’ They are told that they need the secret of the ‘victorious life’ to add to their justification, when what they really need is a *genuine conversion*, a falling upon the Rock and being broken. But this is precisely what the carnal heart objects to, after years and perhaps decades of being a ‘church member in good and regular standing,’ and being, perhaps, a worker as well. That was the Rock of offense at Minneapolis. The ‘victorious life’ hope has been a detour around that Rock.”—Chapter 13, “The True Christ vs. The False Christ, In Contemporary S. D. A. Teaching,” Section 5, “Confused Impressions of Sanctification.”

#### True Conversion the Pre-Requisite for the Latter Rain

A true understanding of the relationship of the baptism of the Holy Spirit to justification by faith is vitally important. We are admonished over and over again in the Spirit of Prophecy to seek for the baptism of the Spirit, but not in the sense of being something supplemental to our justification. Rather

it is to be a deeper work of conversion in our lives that we might be emptied of all self.

A true experience in the former rain is the necessary preparation for the latter rain. The Scriptures clearly teach that this is *conversion*. “Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord” (Acts 3:19). Thus the Word declares that *true conversion is the preparation for the latter rain*. Those who are genuinely converted will be ready to receive the baptism of the latter rain.

Let us have no fear that we are bringing the mighty baptism of the Spirit down to ordinary conversion, but we are bringing conversion up to the baptism of the Holy Spirit. Only then will we not be putting asunder what God has joined together.



# Have You Received the Holy Ghost?

"And it came to pass, that, while Apollos was at Corinth, Paul having passed through the upper coasts came to Ephesus: and finding certain disciples, he said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost. . . . And when Paul had laid his hands upon them, the Holy Ghost came on them. . . ." (Acts 19:1, 2, 6).

It is time that we of the Laodicean Church faced up to the example and challenge of apostolic Christianity. Paul would not acknowledge that a man was a Christian unless he had received the baptism of the Holy Spirit. Neither will the angel of God:

" . . . a sentinel stood at the door of an important building, and asked every one who came for entrance, 'Have ye received the Holy Ghost?' A measuring-line was in his hand, and only very, very few were admitted into the building. . . .

" 'You may be tall and well-proportioned in self, but you cannot enter here. None can enter who are grown-up children, carrying with them the disposition, the habits, and the characteristics which pertain to children. If you have nurtured suspicions, criticism, temper, self-dignity, you cannot be admitted; for you would spoil the feast. All who go in through this door have on the wedding garment, woven in the loom of heaven.' "

--*Selected Messages*, Vol. 1, pp. 109, 110.

The apostolic Christians were expected to know that they had received the Holy Spirit. Says the great apostle of love: "Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit" (1 John 4:13). Paul also says: "Now if any man have not the Spirit of Christ, he is none of his. . . . The Spirit itself beareth witness with our spirit, that we are the children of God" (Romans 8:9, 16).

## The Laodicean Condition

"It is the Spirit that makes effectual what has been wrought out by the world's Redeemer. . . . This promised blessing, claimed by faith, brings all other blessings in its train."--*Desire of Ages*, pp. 671, 672.

Since every blessing from heaven can only come through the channel of the Spirit, the lack of the Spirit means a lack of everything. Have you received the Holy Ghost since you believed? If not, then you are not a child of God. If we have not received the Spirit of God, if we have not been renewed by the Holy Ghost unto the likeness of the Divine, then we are not in the truth.

How rich are we without the Spirit of God? We are poor. What do we wear without the Spirit of God? We are naked. Have you received the Holy Ghost since you believed? Only as we face up to this vital question can we face up to the Laodicean message which has been "lightly esteemed, if not entirely disregarded":

"I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing, and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: . . ." (Revelation 3:15-17).

"The message to the church of the Laodiceans is a startling denunciation, and is applicable to the people of God at the present time. . . . The message of the True Witness finds the people of God in a sad deception, yet honest in that deception. They know not that their condition is deplorable in the sight of God."--*Testimonies*, Vol. 3, pp. 252, 253.

What is the cause of this deplorable destitution among the people of God, who profess to have light above all people upon the earth? The great lack is all

comprehended in the lack of the Holy Spirit. In the parable of the ten virgins the foolish are represented as being destitute of oil. The tragic part of the parable is that they professedly accepted the message calling them to the marriage, but they were unaware of their spiritual destitution, of their nakedness, of their emptiness and poverty before God. The condition of the foolish virgins who are destitute of the Holy Spirit in their lives is the Laodicean state.

Unless we have been watered over by the baptism of the sweet Spirit of God, we are nothing in the sight of heaven. It means that God cannot answer our prayers, nor can He accept our saltless works. It means that converts brought into the "truth" by our missionary efforts are illegitimate children, strange children, whom the Lord does not know.

## The Covering of God's Spirit

"Wretched, miserable, poor, blind, and naked." This reminds us of another experience recorded in the Word of God. After Adam and Eve sinned they found that they were naked. When God created them they were filled with the Spirit of God. They had not life, righteousness, or virtue in and of themselves; but through the indwelling of the Spirit of love they were clothed with a robe of innocence and purity. Their whole beings thrilled with unutterable joy as they fellowshiped with God. They could so respond to Him because the Spirit of love dwelt in them.

Then came the fall. They chose to act independently of God. They lost the Holy Spirit. Now they were unable to respond to love. Without the Spirit they were naked. Too late they found that the Holy Spirit was their covering. Being fearful of appearing in God's presence in their own nakedness, they sought to make coverings of their own devisings. This is what the human family has done ever since the fall. This is what the Laodiceans do. God says "I know thy works. . . ." But nothing can cover man's nakedness of soul save the covering which God provides; and the covering which He provides is the one that was forfeited through transgression. "Woe to the rebellious children, saith the Lord, that take counsel, but not of me; and that cover with a covering, but not of my spirit, that they may add sin to sin" (Isaiah 30:1).

In our Laodicean state we are represented as doing that which our first parents did. They tried to make a covering to take the place of the Spirit of God. Without the baptism of the Spirit of God we remain naked in His sight. Lack of the Holy Spirit is the great deception of the Laodicean state. Have you received the Holy Ghost? Let us face up to this searching question. If we have not been renewed and sanctified by the baptism of the Spirit of God, then there is no Shekinah, and well might we weep before God. Then the heart is a desecrated shrine; Ichabod is written over us, and our house is indeed desolate. We may give lip consent, and intellectual acknowledgment to the great truth, but unless we have received the Spirit we are severed from the life of God and are not joined to the living Branch.

## Jesus and the Holy Spirit

When the human race severed itself from the Holy Spirit, Jesus, our great Creator, looked down upon the human family with infinite pity. He knew that without the Holy Spirit we were without God and without hope in the world. He considered heaven not a place to be desired while we, His creatures, were without the priceless gift of His Spirit. So Jesus gave the scepter back into the hands of the Father and stepped down into this night of woe so that He could restore to human nature the gift of the Spirit of God. In His incarnation Christ took hold of that nature *as it was since the fall*, after millenniums of separation from God. In Himself He united that nature with the divine Spirit. In Himself He united the broken ties and united man's fallen nature

to the divine Spirit. This was the great purpose of the incarnation. Christ came to make the human family a partaker of the divine nature. He came to make us partakers of the very life of the Godhead. Nothing else would suffice for salvation. For this reason the divinity of Christ was linked with the humanity which He took from Mary.

Jesus was born of the Spirit, and the only man that *was* born of the Spirit. This is why Jesus was not altogether human such as we are. Flesh He became, as we are flesh. *But there was one thing, just one thing*, that made the humanity of Christ different from our humanity. Mark this point with care. *Only the Holy Spirit made the difference.*

In His humanity He made human nature once again to be possessed by the Holy Spirit. Think of what an evangelist He was. Supposing you were an evangelist who had at your command the treasury of the United States. There is much money in there. What would you do with it? But suppose you had more resources than that—the wealth of the whole world. And with the authority to preach the gospel to the whole world, wouldn't it be natural to think that, using all the wealth, you could turn the world upside down? But when the eternal, omnipotent One came down to evangelize the world, the cattle on a thousand hills, the gold and silver of the world, a myriad stars, and all the treasures of the universe were at His command. He could have written His message in fire across the skies and thundered the news to every corner of the globe. But no! He grew up silently as a tender plant. He displayed no outward beauty to make men desire Him. No worldly wealth or position did He have. He was despised and rejected of men, a Man of sorrows, and acquainted with grief. He despised worldly wealth and glory. The foolishness of God is wiser than the wisdom of men. He saw that only one resource was needed—and before this one necessary thing all else was nothing. With what earnestness did He yield His life to the control of the Holy Spirit! Here was the only thing He used to evangelize the world; or rather He allowed the Holy Spirit to use Him to save the world to God.

What lessons we may learn from the life of Christ, a life lived in the Spirit! Here was One Who was rich, but for our sakes He became poor that through His poverty we may be made rich. The One Who had all things emptied Himself, and received, by faith only, the power of the Holy Spirit the same way as we may choose to receive Him. Despising the power and glory of this world, He lived His life in the Spirit alone. Yet all the armies that have ever marched, and all the parliaments that have ever sat, and all the kings that have ever reigned, did not accomplish one part of what was accomplished upon this earth by that one solitary life. And what was it that made the difference in His humanity? The Holy Spirit.

See Him working out for us a character without fault. He submitted Himself to the Spirit of God so that a perfect human character could be reconstructed in fallen human nature.

"Through the day He labored earnestly to do good to others, to save men from destruction. He healed the sick, comforted the mourning, and brought cheerfulness and hope to the despairing. He brought the dead to life. After His work was finished for the day, He went forth, evening after evening, away from the confusion of the city, and His form was bowed in some retired grove in supplication to His Father. At times the bright beams of the moon shone upon His bowed form. And then again the clouds and darkness shut away all light. The dew and frost of night rested upon His head and beard while in the attitude of a suppliant. He frequently continued His petitions through the entire night. He is our example."—*Testimonies*, Vol. 2, p. 202.

In His humanity He felt the need of the Holy Spirit. He supplicated the throne of grace until His humanity was charged with a divine current. ". . . in the days of his flesh. . . he had offered up prayers and supplications with strong crying and tears. . . ." (Hebrews 5:7). This contradicts the theory

of a superhuman Christ Who knew not the struggles and sufferings of human nature. Only one factor made His human nature sinless,—the Spirit of God. Not for one moment did Jesus fail to trust Himself to the keeping of the Holy Spirit until the beautiful pattern of a perfect human life was wrought out in His human nature—for us.

Then He had to go another step in His path of humiliation so that He could make His perfect human life available to us. Without His death on the cross the faultless life of Christ would have been beyond our reach. See Him in the Garden of Gethsemane with His soul bowed down with unspeakable agony as the bright beams of divine light were separated from Him. The cup of human woe trembled in the hands of the mysterious Sufferer. But He saw a world in need of the Holy Spirit, and only by death could He bring this treasure of heaven within reach of the lost.

"The atonement of Christ sealed forever the everlasting covenant of grace. It was the fulfilling of every condition upon which God suspended the free communication of grace to the human family. Every barrier was then broken down which intercepted the freest fulness of the exercise of grace, mercy, peace and love to the most guilty of Adam's race."—*Questions on Doctrine*, p. 669.

"The freest fulness of the exercise of grace" is all comprehended in the gift of the Spirit:

"But when they came to Jesus, and saw that he was dead already, they brake not his legs, but one of the soldiers with a spear pierced his side, and forthwith came there out blood and water. And he that saw it bare record, and his record is true: and he knoweth that he saith true, that ye might believe" (John 19:33-35).

Through the death of Christ there flows for all mankind a twofold stream. To the most guilty of Adam's race there is the cleansing stream of His precious blood. The water represents the Holy Spirit that renews the believer. The blood is to wash away the old life; the water is to bring the new.

### The Stream from the Sanctuary

When Jesus rose from the dead, He ascended into the heavenly sanctuary that this stream of divine grace may be available to us. In Ezekiel's vision of the healing waters, the prophet records that the waters come out of the sanctuary (Chapter 47:12). Jesus told the disciples that it was most necessary that He return to heaven, for only His ministration in the sanctuary makes His Spirit available to His followers. In the heavenly sanctuary our High Priest pleads that His Spirit be bestowed on all who receive Him as a personal Saviour. "Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust" (2 Peter 1:4).

Jesus came into this world to give us an existence out of Himself—even the very life of God in the soul. It is the Spirit that makes us partakers of this divine nature. An angelic nature is not sufficient to save us from sin. The nature of the angel Gabriel will not suffice for the fallen sons of men. Nothing but the very nature of God received by the baptism of the Spirit will suffice to break the bonds of sin and set men and women free in Jesus Christ.

Christianity is not just a philosophy of life. It is life lived in the Spirit of the divine. Have you received the Holy Ghost since you believed? If not, then your faith is vain. If we do not open our hearts to receive the baptism of His Spirit, then He died for us in vain, humbled Himself for us in vain. The gracious infilling of His Spirit can alone unite us to Christ, making us children of God and joint heirs with His Son.

Oh, may we consider well the searching message to the church of the Laodiceans! Christ is saying, "I have somewhat against thee. You say you are rich. You think you have the truth. You know not that you are wretched, miserable, poor, blind, and naked. I would rather you were cold than lukewarm. It

would be better to disown Me altogether than to continue in your lukewarm state." The Lord is telling us that without the baptism of His Spirit we are nothing in the sight of heaven. "... unless they are watered over by the baptism of the Holy Spirit, their candlestick will be removed out of its place. . . ."—*Testimonies to Ministers*, p. 168.

### Need of Sound, Solid Conversion

By the baptism of the Spirit, I do not refer to some emotional state or experience that it is becoming increasingly popular to seek for. I am referring to that sound, solid work of apostolic conversion that is presented in the Word of God. Without such a conversion, initially, and day by day, we shall not be ready to have our sins blotted out when the times of refreshing shall come from the presence of the Lord (Acts 3:19). This is what I mean:

"Conversion is a work that most do not appreciate. It is not a small matter to transform an earthly, sin-loving mind and bring it to understand the unspeakable love of Christ, the charms of His grace, and the excellency of God, so that the soul shall be imbued with divine love and captivated with the heavenly mysteries. When he understands these things, his former life appears disgusting and hateful. He hates sin, and, breaking his heart before God, he embraces Christ as the life and joy of the soul. He renounces his former pleasures: He has a new mind, new affections, new interest, new will; his sorrows, and desires, and love are all new. The lust of the flesh, the lust of the eye, and the pride of life, which have heretofore been preferred before Christ, are now turned from, and Christ is the charm of his life, the crown of his rejoicing."—*Testimonies*, Vol. 2, p. 294.

What only can bring about such a mighty change as that? The baptism of the Holy Spirit!

"Pray that the mighty energies of the Holy Spirit, with all their quickening, recuperative, and transforming power, may fall like an electric shock on the palsy-stricken soul, causing every nerve to thrill with new life, restoring the whole man from his dead, earthly, sensual state to spiritual soundness. You will thus become partakers of the divine nature, having escaped the corruption that is in the world through lust; and in your souls will be reflected the image of Him by whose stripes you are healed."—*Ibid.*, Vol. 5, p. 267.

What only can bring the needed transformation? The apostolic baptism of the Spirit of God without which religion is dry talk and heavy drudgery. Our young people need to understand the essence of the Christian experience. They may have been brought up to consent to the best standards and ideals, but without the Holy Spirit working mightily in their lives, their attempts to be Christians will be as nothing before the tide of their own evil natures and the attractions of this present evil world. Oh, that all of us may realize that it is too late in the day for any shallow work in our Christian experience!

### Seeking the Blessing of the Spirit

"Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he for a fish give him a serpent? or if he shall ask an egg, will he offer him a scorpion? If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?" (Luke 11:9-13).

What an assurance is this! Every barrier preventing the freest fulness of divine grace has been removed by the death of Jesus. It would please the Father to give us nothing less than He gave to His own Son. The Father waits to encircle us with the same love wherewith He encircled Christ. One condition only is expressed in the words of the Lord: we are to feel our need and hunger for His mercy and grace. God says, "I will pour water upon him that is thirsty, and floods upon the dry ground" (Isaiah 44:3). We are to seek, knock, and find. The Father is more anxious to give us the Holy Spirit than we are to receive it. If we have not the Spirit it is because we have interposed a perverse will, and with stubborn hearts have beaten back the strong tide of divine mercy.

Where are we to seek this blessing? Upon this point we must be careful. The present truth is the only channel of heaven's blessing of the Spirit. It is a very dangerous thing to seek for the baptism of the Spirit of God apart from the channel of present truth. This is forcefully illustrated by the vision of Ellen G. White, who saw the fate of those who did not follow Jesus' mediation in the most holy place by faith:

"I turned to look at the company who were still bowed before the throne [in the first apartment]; they did not know that Jesus had left it. Satan appeared to be by the throne, trying to carry on the work of God. I saw them look up to the throne, and pray, 'Father, give us Thy Spirit.' Satan would then breathe upon them an unholy influence; in it there was light and much power, but no sweet love, joy, and peace. Satan's object was to keep them deceived and to draw back and deceive God's children."—*Early Writings*, p. 56.

The only way to receive the genuine manifestation of the blessing of the Spirit is in harmony with the light of Christ's ministration in the most holy place of the heavenly sanctuary. There are, in the religious world, particularly in the churches in America, remarkable manifestations of spiritual phenomena. Thousands are rejoicing in what they suppose is the baptism of the Holy Spirit. Much power is accompanying this revival of PENTECOSTALISM in the churches. But are these people finding this blessing in the most holy place of the sanctuary? They are not! It is the work of a lying spirit, the beginning of Satan's last deception in an endeavor to deceive the very elect.

Just as it is a dangerous thing to seek for the baptism of the Spirit outside the channel of present truth, it is a dangerous thing for those who profess to have the present truth to neglect to seek for the true manifestation of the Spirit, with all diligence.

"Those who rose up with Jesus would send up their faith to Him in the holiest, and pray, 'My Father, give us Thy Spirit.' Then Jesus would breathe upon them the Holy Ghost. In that breath was light, power, and much love, joy, and peace."—*Ibid.*, p. 55.

### Counting the Cost

In the Laodicean message, Jesus counsels us to buy of Him the heavenly treasure,—the gold, the white raiment, and the eyesalve. All this treasure is comprehended in the gift of the Holy Spirit. Why are we counselled to buy this great treasure? Is not salvation free? Isaiah says, "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price" (Isaiah 55:1). The treasure of heaven cannot be bought with wealth, talent, intellect, or our good works. Nevertheless, we are exhorted to buy it. Then how are we to buy of Him?

Heaven cost Jesus all. All heaven was emptied in order that we could have the priceless treasure of God's Spirit. Now what does heaven call *us* to do? No man can become Christ's disciple unless he forsakes *all*. We are asked to give up our sins. We may exchange all these for the gift of the Holy Spirit. Have you any sins? Then you may "buy" the Holy Spirit by exchanging them *all* for the pearl of great price.

Jesus begs that we make the exchange. "Behold, I stand at the door and knock." Our rags of self-righteousness may be exchanged for His eternal riches. "If any man hear my voice. . . ." Do you hear His voice? Do you hear His invitation to become a partaker of the divine nature? Then there is a work to do: "And open the door. . . ." We must be willing to forsake our sins and surrender our wills to be controlled by His Spirit. Jesus tells us in one place to count the cost before attempting to follow Him. The price of Jesus is ALL. Christ continues, "I will come in." When He is exchanged for our sins, He brings to us all heavenly blessings. When we have Christ, what do we lack? Nothing!

Our hope is in the faith of His Word and not in feeling. When we make the decision to exchange all for Jesus, to count all things but loss for the knowledge of Christ, we may confidently direct our prayers, "My Father, give us Thy Spirit." We are to ask in faith, and believe that we receive His Spirit, and go forth by faith to live a new life in the power of the Spirit of God.

#### **A Call to Venture**

"... one night I dreamed that while many around us were dying with the cholera, my husband proposed that we should take a walk. In our walk I noticed that his eyes looked bloodshot, his countenance flushed, and his lips pale. I told him that I feared that he would be an easy subject for the cholera. Said he, 'Walk on a little further, and I will show you a sure remedy for the cholera.'

"As we walked on, we came to a bridge over a stream of water, when he abruptly left me and plunged out of sight into the water. I was frightened; but he soon arose, holding in his hand a glass of sparkling water. He drank it, saying, 'This water cures all manner of diseases.' He plunged in again out of sight, brought up another glass of clear water, and as he held it up repeated the same words.

"I felt sad that he did not offer me some of the water. Said he: 'There is a secret spring in the bottom of this river which cures all manner of diseases, and all who obtain it must plunge at a venture. No one can obtain it for another. Each must plunge for it himself.' "-*Life Sketches*, p. 124.

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