

Forward by the Editor

Samuel Rundell (1762—1848) was by trade a wool-dealer who lived in Liskeard, a small town in southwest England. As a young man he was recognized as a minister in the Society of Friends (Quakers), of which he was a member. In the course of a long ministry he often travelled and held meetings in the county of Cornwall where he resided, and at times made longer journeys in the service of truth, visiting Scotland, Ireland, and elsewhere; and he was a frequent attender of the annual Yearly Meeting in London.

Throughout his life he was particularly concerned to press the necessity of a real and living experience of inward purification by an unreserved obedience to the light or Spirit of Christ working in the heart. Having witnessed its effectual operation in his own soul, he greatly desired to see this scriptural doctrine both upheld amongst his fellow Quakers and more widely known among sincere Christians of every denomination.

The book you are reading came out from that lifelong concern, and was first published in 1834 when Rundell was 72 years old. This edition has been minimally and carefully modernized with the goal of making this valuable work somewhat more accessible for today's readers without changing the author's meaning or over-modernizing the original language. All footnotes are Rundell's, unless labeled *Editor's Note*.

—JARED HENDERSON

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Introduction

When we look around us and observe how many conflicting creeds and systems of Christianity are actively promoted in the present day, our reflections on the subject should lead us to properly appreciate the privileges with which, through divine love and mercy, we are favored; for the Light of Christ has been given to illuminate our minds, and the holy Scriptures have been placed within our reach, to which we can refer for instruction.

In that sacred record the doctrine preached by our Lord and Savior Jesus Christ on the subject of the redemption and salvation of man is clearly exhibited. As there is no other subject of equal interest and importance, these few pages were written to point out from this high authority the way by which all mankind may come to the knowledge of the truth and be saved. May they prove the means, under the divine blessing, not only of convincing the merely nominal Christian of the imminent danger he is in;

but also of encouraging the weak yet sincere believer to hold fast his “grain” of living faith; (Matt. 17:20) so that, amid all the conflicts with which he may be proved, his confidence may be steadily fixed on Him who is the “wisdom of God, and the power of God.” (1 Cor. 1:24) By submission to His command, “Take My yoke upon you, and learn of me,” and by the resulting fulfillment of His gracious promise “You shall find rest unto your souls,” (Matt. 11:29) the sincere believer will be enabled eventually to adopt the ancient language, “The Lord is my light, and my salvation; whom shall I fear? The Lord is the strength of my life; of whom shall I be afraid?” (Ps. 27:1)

Chapter I

On Conversion and Regeneration

When our Lord Jesus Christ was transfigured on the mount, the voice from the excellent glory bore witness of Him, saying, “This is my beloved Son, in whom I am well pleased; hear Him!” (2 Pet. 1:17, Matt. 17:5) He, whose doctrine we are thus commanded to hear, and of course reverently to embrace, declared:

(John 3:16) “God so loved the world, that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life. (3:17) For God did not send His Son into the world to condemn the world, but in order that the world through Him might be saved. (3:18) He who believes in Him is not condemned, but he who does not believe is condemned already, because he has not believed in the name of the only begotten Son of God. (3:19) And this is the condemnation, that the light has come into the world, and men loved darkness rather than light, because their deeds were evil. (3:20) For every one who does evil hates the light, and does not come to the light, lest his deeds should be reproved. (3:21) But he that does the truth comes to the light, that his deeds may be made manifest, that they have been done in God.”¹

By this highly important declaration of our holy Redeemer it is apparent that the salvation of God through

¹ In the 16th verse of the above quotation, faith in the Son of God is set forth as necessary for obtaining everlasting life. In the 18th verse, condemnation is represented as the result of unbelief in His name. In the 19th and 20th verses, the cause of condemnation is more particularly described, being declared to consist in not loving, but rather hating (which of course includes not believing in) the light. Therefore it appears that in this very important passage of Scripture, THE LIGHT should be regarded as the spiritual manifestation of the Son of God in the soul of man, for Christ said “I am the light of the world.” (John 8:12) The light may also be considered as one of the divine attributes which are contained in the NAME of the Son of God. In taking this view of the subject, there is no essential inconsistency in the various parts of the doctrine of our holy Redeemer respecting the OBJECT OF FAITH. Christ, the ever blessed Son of God, is the object of saving faith. And this faith, when first brought forth in the newly awakened soul, is very small, even comparable to “a grain of mustard-seed”—yet it is sufficient to enable its humble recipients to believe in Christ revealed in their souls in His manifestation as “the light.” Through “the obedience of faith,” these witness its gradual increase and become capable of believing in all of Christ’s other gracious offices as set forth in the holy Scriptures, if they have access to that sacred record. Moreover, believing in “the light” is expressly commanded by our Savior in John 12:36.

Him is not limited to any particular class or portion of mankind; for God so loved the world that He gave His only begotten Son “that the world through Him might be saved.” The Son of God “tasted death for every man,” (Heb. 2:9) and His salvation is partaken of by every one who truly and effectually *believes in His name*. Now the *name* of the Son of God in this and in many other places of the New Testament appears to signify or have reference to His divine attributes—namely His power, life, light, etc.² And this light, being “the life” of “the Word” (or Son of God), is that “true light which enlightens every man that comes into the world.” (John 1:4-9)

By this light shining in the hearts of all the children of men they are, at seasons, reprov'd and convicted of sin—“for all have sinned, and come short of the glory of God.” (Rom. 3:23) Those who do not reject this light are enabled to see the miserable state they are in while unregenerate, being in bondage under the power of sin and defiled by its pollution. Deeply humbled by this view of their own real condition, their hearts are contrit'd, they are brought to repentance, and the cry arises: “God be merciful to me a sinner.” (Luke 18:13) Abiding in patient submission under the operation of the divine power they are prepared to receive an increased manifestation of the light of the Word, or Spirit of Christ, whereby faith (which is its fruit and which in some degree had been previously exercised) is now more fully confirmed. Thus the work of conversion advances in those who do not reject the appearance of the light, which is the free gift or “grace” of God. (Titus 2:11) By the operation of His power, the eyes of the spiritually blind are in degree opened, and some true sensibility is imparted to their souls. They are brought to feel more deeply the inestimable value of a Savior; and, coming to Him in faith, through the attraction of the love of God,³ they are favored to experience the baptism of His Spirit; witnessing the remission of their past sins through His blood, who is “the propitiation for the sins of the whole world.” (1 John 2:2) They who thus walk in the light of Christ, in “the obedience of faith,” are enabled, like the believers formerly, “to rejoice in God through our Lord Jesus Christ;” by whom they receive “the atonement,” or reconciliation with God. (Rom. 5:11) Abiding under the baptism of the Spirit, its cleansing operation progresses in their hearts. Their motives—the secret springs to action—are purified from the alloy of sin, even those lurking under a seemingly genuine appearance. This process is described in the figurative language of Scripture as a baptism “with fire.” (Luke 3:16)

The soul-satisfying peace and joy which these have found to result from believing in and obeying the light or Spirit of Christ encourage them to continue adhering to its manifestations. They submit not only their words and actions, but also the thoughts and desires of their hearts to its righteous scrutiny and decision; so that every sinful thought and desire, every idle word, and every evil deed, are brought unto judgment. They see in this light that there is much more to be effected in their hearts by the “refiner’s fire” (Mal. 3:2) than previously they had any conception of; and they are made sensible that this purifying process

2 See *Cruden’s Concordance* under “Name,” also Barclay’s *Apology*, Tuke’s *Principles*, Bates’ *Doctrines*; the three last under the article “Baptism.”

3 “No man can come unto me, except the Father, which has sent me, draw him.” (John 6:44)

must be endured so that the selfishness, pride and haughtiness, with all the other evil affections and lusts which the tempter strives to excite and foster in their hearts, may be fully subdued and made to give place to the righteousness, the love, the purity, the meekness, and the gentleness of Christ. Amidst their many trials, by watching unto prayer and by patiently waiting on the Lord in spirit, an increase of strength is received, and they are enabled to hold on their way. Continuing to follow the light of Christ in *the path of self-denial, taking up their daily cross* (Luke 9:23) and not conforming themselves to the vain customs, fashions, and maxims of this world, nor fixing their affections on its riches or pleasures, but breaking off from and avoiding everything which the light discovers to be evil, they gradually witness the progress of *the new birth* in their souls: old things pass away, and all things become new. (2 Cor. 5:17) The threshing floor of the heart, figuratively speaking, becomes cleansed; and the chaff burned up “with unquenchable fire.” (Matt. 3:12) Having in this way received Christ Jesus the Lord, He gives “power to become the sons of God,” this grace being dispensed “to those who believe on *His name*.” (John 1:12)

The preceding description of the commencement and progress of conversion is not meant to be an exact delineation of the steps by which *every individual* is conducted in whom this important work has been accomplished. The degree of depravity by which the human character is marked previous to conversion is much greater in some cases than in others. Also, the repugnance of the natural disposition to submit to the control and guidance of the light of Christ, and thus to come under His yoke, varies greatly in different persons; and consequently a corresponding variation may be required in the duration and in the intensity of “the refiner’s fire.” And when individuals of a serious disposition have embraced doctrines which, by leading them to place an undue stress on outward forms and ceremonies, in fact obstruct their coming to Christ, their prejudices are not easily overcome; these have to pass through a time of stripping—of breaking to pieces all those things, however highly esteemed, which have a tendency to prevent their receiving Christ in the simplicity and humility of little children. (Matt. 18:3) It may be expected therefore, under this great diversity of character, that in the process of conversion there would be “diversities of operations, but it is the same God, which works all in all.” (1 Cor. 12:6)

The foregoing view of faith in the name of the Son of God appears to have been *set forth by Him* in the latter part of that memorable passage of Scripture which began this chapter. After our holy Redeemer declared, “He who does not believe is condemned already, because he has not believed in the name of the only begotten Son of God;” (John 3:18) He then proceeded still more particularly to point out the *cause* of condemnation. For He immediately added:

And this is the condemnation, that the light has come into the world, and men loved darkness rather than light, because their deeds were evil. For every one who does evil hates the light, and does not come to the light, lest his deeds should be reproved. But he that does the truth comes to the light, that his deeds may be made manifest, that they have been done in God.

—John 3:19-21

From these words of our blessed Savior it may be inferred that although professed Christians may be very diligent in acquiring the literal knowledge of the doctrines contained in the holy Scriptures, and may profess an unlimited confidence in the benefits resulting from the sufferings and death of our Lord Jesus Christ; yet if they persist in disregarding and rejecting the admonitions of the light (which at times shines in their hearts in order to deliver them from the power of sin and cleanse them from its pollution) they do not, according to His doctrine, truly *believe in His name*, and consequently they are in a state of condemnation. It would indeed be a lamentable and dangerous delusion for such persons as these to conclude that even while they remain in this state of unbelief and disobedience that they are nevertheless cleansed and justified by the blood of Christ simply because they profess a faith in His personal appearance, sufferings, and death.

In the text quoted above, the Savior of the world briefly, yet in clear and emphatic language, *preached the doctrine of the light*; showing that this divine gift is embraced and adhered to by every one who “does” or walks in the path of “the truth;” and that it is hated by all who do evil—who reject it in order to escape from its convictions. Now, these two classes comprehend all mankind; and therefore it is clear that this divine gift is dispensed unto all. Evil men could not hate or reject the light if it did not in some degree illuminate their minds, reproving them on account of their evil deeds. Their not believing in, nor loving the light—refusing to hearken to and to obey its admonitions—gratifying their corrupt propensities by continuing in their evil ways,—*this* is the ground of their condemnation and the cause of their exclusion from that salvation, which is by and through Jesus Christ. On the other hand, those who walk in the paths of “truth” and righteousness, in the obedience of faith, following the guidance of the light, ordering their conduct and conversation according to its dictates,—all who take this course and persevere therein, are brought out from the darkness and death of our fallen nature and are made partakers of the salvation of God, through Jesus Christ their Redeemer. (See 1 John 1:7)

But although all mankind may be comprised in these two classes, yet it is a truth clearly following from the doctrines of Scripture that individuals may pass from either of these classes into the other. Those who have begun to walk in the paths of truth and righteousness, and even such as have made considerable advancement in a religious life, may, by not abiding in the fear of God and in obedience to His holy will, fall into temptation and be overcome thereby, and thus become evil doers. (Ezek. 33:18, 1 Cor. 9:27) So also, if individuals of the latter description—before the day of mercy passes away—happily embrace the renewed visitations of a long-suffering and gracious God, they may undoubtedly (through sincere repentance and faith in His Son Jesus Christ) be cleansed from the pollution of sin and brought into a state of reconciliation and favor with God. Thus the declaration of the apostle to the Corinthians when describing various kinds of evil doers will be applicable to them: “And such were some of you; but you were washed, but you were sanctified, but you were justified in the name of the Lord Jesus, and by the Spirit of our God.” (1 Cor. 6:11)

Among other declarations of Christ in accordance with the foregoing, are these: “I am the Light of the

world; he that follows Me, shall not walk in darkness, but shall have the light of life.” (John 8:12) To some of the Jews who through unbelief were in danger of having this divine gift taken from them He said, “Walk while you have the light, lest darkness overtake you.” “While you have the light, believe in the light, that you may become sons of light.” (John 12:35-36) These declarations of Christ, in which He represents Himself under the designation of “the Light,” appear to have reference to Him principally as that divine Word, the life of which, as the apostle declares, is “the light of men.” (John 1:4) By the operation of this Word the work of regeneration is effected in those who believe and walk in its light. They are “born again, not of corruptible seed, but of incorruptible, by the Word of God which lives and abides forever.” (1 Peter 1:23) Thus they become children of light—in other words, true Christians.

It may further be observed that all who believe in the light of Christ and walk in obedience to its manifestations from day to day fully participate in the benefits procured by the sufferings and death of the Redeemer. “*If we walk in the light*” said the apostle, “as He is in the light, we have fellowship with one another, and *the blood of Jesus Christ His Son cleanses us from all sin.*” (1 John 1:7) Hence it appears that being cleansed from all sin by the blood of Christ is the blessed privilege of those who walk in the light.

Christ is the gift of God unto mankind not only with respect to His outward or personal appearance, sufferings, and death; but also with respect to His spiritual manifestation in their hearts. The Almighty declares, “I will give You as a light to the Gentiles, that You should be My salvation to the ends of the earth.” (Isa. 49:6) His salvation is freely offered unto all; but it is only partaken of by those who in humility of mind receive and obey this manifestation of His holy light, or Spirit; and embracing the faith, which is its fruit, are baptized in or into the name—the life and power, of the Father, Son, and Holy Spirit—as it is written: “He who believes and is baptized, will be saved.” (Mark 16:16) The faith of these will necessarily embrace the testimony of the holy Scriptures, if they have access to this invaluable record, respecting the birth, life, doctrine, miracles, death, resurrection, and ascension of our Holy Redeemer. For the giving of the light, or Spirit of Christ, (especially with respect to the increased measure in which it is granted under the Christian dispensation) is altogether to be ascribed to the efficacy of that which Christ, in His appearance in the flesh, did and suffered for the human race. Thus the benefits of the “one offering,” are not depreciated, but are *more completely* exalted by the doctrine of the manifestation of the Spirit, or universal saving light and grace.

It is evidently the practice of the wicked one to endeavor, by various strategies, to induce the children of men to shut up their hearts against the influence of the light, or Spirit of Christ; and as far as he succeeds in this design, so far he maintains his evil power and dominion in the world. If for instance, the subtle adversary, in order to effect his purpose, can so far beguile any of the professors⁴ of Christianity as to

⁴ Editor’s note: the word *professor* is used throughout this book to refer to one who professes or affirms a belief in something; here it has nothing to do with teachers or scholars. Likewise, a person’s *profession* refers to what they believe or profess to be true, and is not related to their employment.

instill into their minds a secret aversion to the heart-searching manifestation of the light of Christ; and if, by following up the advantage he has thus gained, he can induce them to attach to this doctrine the stigma of enthusiasm, or fanaticism, it then becomes easy for him to persuade them to disregard and to reject altogether the admonitions of this divine teacher in their own minds, in order that he may without restraint bring forth his own works of darkness in their hearts. But He who was manifested “to take away our sins,” was also “manifested to destroy” these “works of the devil.” When this blessed light of Christ is believed in and allowed freely to shine in our hearts, the works of the adversary at their very origin are clearly detected; and if its warnings and requirements are embraced, we are enabled, through the power which it imparts, to “overcome the wicked one” in his various devices, and “to deny ungodliness and worldly lusts, and to live soberly, righteously, and godly, in this present age.” (Titus 2:11-12)

The great importance of this divine gift unto mankind appears very evident in the account given of it by our Lord Jesus Christ in the texts which have already been quoted. The apostolic epistles also furnish corroborating testimony by the designations under which they describe it, and by the effects which they attribute to it. In the epistle to the Corinthians it is declared that “God, who commanded the light to shine out of darkness, *has shined in our hearts*, to give the light of the knowledge of the glory of God, in the face (or manifestation) of Jesus Christ. But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us.” (2 Cor. 4:6-7) The same apostle describes this divine gift also as “The grace of God, that brings salvation, and has appeared unto all men.” (Titus 2:11) He also represents it as “the Spirit of God” or “of Christ;” (Romans 8:9) “A manifestation whereof, is given to every man to profit with.” (1 Cor. 12:7) It is also called “the anointing,” which “teaches all things.” (1 John 2:27) “Christ in you the hope of glory.” (Col. 1:27) The 5th verse in the 13th chapter of 2 Corinthians is very emphatic: “Examine yourselves whether you are in the faith. Test yourselves. Do you not know yourselves, that Jesus Christ is in you?—unless indeed you are reprobates.⁵ “All things that are reprovéd are made manifest by the light,” etc. (Eph. 5:13)

In addition to the above, the following texts are also presented as having reference to the same divine gift using the phrase “the Word,” or “the Word of God.” There are some professing Christians, however, who suppose that these texts should be understood as referring to the Scriptures. But it is apprehended that the incorrectness of this supposition will be evident if a portion of the context of each quote be duly considered. In that context, this phrase will be found to embrace attributes which, it is conceived, are ascribable not to the Scriptures, but only to Christ, who is “the Word,” by whom the world, and all things in it, were created. (Heb. 11:3)

The apostle Paul declares that the righteousness which is of faith speaks in this way, “Do not say in your heart, ‘Who will ascend into heaven?’ (that is, to bring down Christ from above) or, ‘Who shall descend into the abyss?’ (that is, to bring Christ up from the dead). But what does it say? ‘The word is near you,

⁵ “Reprobates,” that is, not approved.

even in your mouth and in your heart' (that is, the word of faith which we preach)." (Rom. 10:8) The apostle James exhorts: "Receive with meekness the engrafted word which is able to save your souls." (James 1:21) The apostle Peter addresses the believers as those "being born again, not of corruptible seed but incorruptible, by the Word of God which lives and abides forever." "All flesh is as grass," etc., but "the Word of the Lord endures forever." (1 Peter 1:23-25) In the epistle to the Hebrews we have a very particular description of this divine Word. The apostle declares that "the Word of God is living and powerful, and sharper than any two-edged sword, piercing even to the division of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart. And there is there no creature that is not manifest in His sight, but all things are naked and open to the eyes of Him with whom we have to do." (Heb. 4:12-13) Here this eminent apostle ascribes the divine attribute of omniscience to the Word of God. Now those who say the "Word of God" described in this text is the Scriptures must of course ascribe this attribute (omniscience) to them; but in doing this, they should consider whether they are not subjecting themselves to the serious charge of *idolizing* the Scriptures.

The apostle Paul teaches us that the holy Scriptures were given by divine inspiration and are "profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly equipped for every good work;" and that they "are able to make you wise unto salvation through faith which is in Christ Jesus." (2 Tim. 3:15-17) They bear testimony to Christ as the Savior of the world; setting forth the doctrine which He preached when personally on earth and describing what He did and suffered for mankind. They also hold forth very clear declarations respecting His spiritual appearance in the soul in order to effect regeneration and sanctification. But in the various dispensations of "His grace and truth" unto mankind, the Lord Jesus Christ "the High Priest of our profession," (Heb. 3:1) works either directly or by outward means as He pleases. Indeed, one of the distinguishing excellencies of the Christian dispensation is that it leads to a communion with the Father and the Son, which is not dependent on any external medium. Through Christ we have "access by one Spirit unto the Father." (Eph. 2:18) While we highly esteem the benefit to be derived from the sacred record, we should not forget that we would be abusing this precious gift if we exalt it so as to put it in the place of Him, who is thus described: "In the beginning was the Word, and the Word was with God, and the Word was God... All things were made through Him... In Him was life, and the life was the light of men." (John 1:1,3,4) Let us then, in ascribing to the Bible all the honor which the inspired writers themselves attribute to it, be careful not to exalt it above, nor to grant it equality with Christ or the Holy Spirit, from whom its authority is derived.⁶

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6 Such however is the deference that is due to this authority, that the Scriptures are to be considered as the only fit outward test by which controversies among Christians on religious subjects are to be decided; so that whatever doctrine is contrary to their testimony may therefore justly be rejected as false. Moreover, whatsoever any person pretending to have the guidance of the Spirit may do which is contrary to the Scriptures should be considered as the effect of delusion. See Robert Barclay's *Apology*, Prop. 3.

In publishing this concise view of the commencement and progress of vital religion in the soul, the writer wishes to observe that probably it may fall into the hands of religiously inclined persons of different denominations. Some of these may be ready to say, ‘this doctrine does not accord with that which we have been accustomed to hear from our ministers; it is a doctrine which in many material points, as far as we can observe, is seldom heard from the pulpit in the present day.’ Should objections of this kind be excited in the minds of any persons who in sincerity of heart are seeking that knowledge which “is life eternal,” (John 17:3) the writer entreats them to consider that this doctrine was openly declared by our Lord Jesus Christ Himself; and that His apostles preached substantially the same truths—abundant proof of which may be found by referring to the various texts quoted in the preceding paragraphs.

While the reader is engaged in the investigation of this momentous subject, he is also earnestly entreated to remember his own experience in past seasons of serious reflection. Have you not witnessed, at least in some degree, the truth of the declarations of Scripture, to which, in the preceding pages, your attention has been directed?—*Has not the light of Christ shone in your heart?*—Has it not awakened you from a state of carnal security and placed your transgressions in order before you, urging you to break off from your sins by repentance and amendment of life? You may be well assured of this truth, that it is not the work of your soul’s enemy thus *to detect* and to *lay open* his own devices: he seeks rather to deceive, to cover up, and to darken his own ways and baits, that their real nature and tendency may not be discovered. It is the light of Christ Jesus our adorable Redeemer that detects and makes known the workings of the grand deceiver.

If then you are now convinced by the combined testimony of the Light or Spirit of Christ and of holy Scripture, that the doctrine preached by men (whom you have esteemed as ministers of the gospel) is not in full accordance with that which Jesus Christ and His apostles preached; surely eternal happiness is at stake in your faithfully embracing the latter. And should this course of inward conviction and renovation of heart prove very contrary to your natural inclination, so as to be indeed a cross difficult to be endured; yet, remember who it is that said, “Whoever does not bear his cross and come after Me cannot be My disciple.” (Luke 14:27) Be encouraged, then, to *bear this cross* and faithfully to follow Christ in the path of self-denial. It is one of the greatest privileges held out to you by the Christian dispensation that He is given to be your “Leader,” your spiritual guide; (Isa. 55:4) and if, in humility of mind, you obey the instructions of His holy light revealed in your heart, *you truly follow Christ*.

As this is an important point of Christian doctrine, the writer is inclined to repeat the assertion that only he who truly believes in and follows the light of Christ is really a believer in and follower of Christ; and therefore, a partaker of the benefits resulting from His sufferings and death.⁷ On the contrary, he who

⁷ This assertion is not invalidated by the fact that some persons who have professed (although falsely) a belief in the Light or Spirit of Christ have disregarded and rejected the holy Scriptures. As the sacred record was written under the inspiration of the Holy Spirit, and as this divine Teacher in itself is unchangeable, it evidently follows that its influence never can lead anyone to despise that which it has dictated for our instruction. Therefore they who disregard and reject

in practice disregards and rejects this Light disregards and rejects Christ; and thus deprives himself of that salvation which those who believe in and follow Christ partake of. These positions are supported by the texts quoted in the beginning of this chapter, taken in connection with John 8:12, and 1 John 1:7. Corroborating testimony appears also in the following gracious declaration of the Almighty concerning Christ, already quoted: *“I will give You as a light to the Gentiles⁸ that You should be My salvation to the ends of the earth”* (Isa. 49:6) They who believe in and follow this divine Light are favored with access to the fountain of wisdom and strength. Through faith they receive power to fulfill its requirements; and the obedient are rewarded with peace and joy. “Thanks be to God for His indescribable gift!” (2 Cor. 9:15)

May the attention of the sincere seekers after truth be turned day by day to this inward monitor, the true spiritual guide. It will not lead you in the least degree to disregard the holy Scriptures. On the contrary, it will enable you to understand them more truly in the sense in which they were written, than the best unassisted faculties of man can do; and to apply them most effectually for your individual instruction and comfort. Moreover, the harmony which you will witness as you advance in your religious progress between the law of the Spirit written on the heart and the precepts and doctrines contained in the Bible (as far as the latter apply to your individual states respectively) will not fail to afford you much satisfaction and encouragement. Then, in order that you may be kept from falling into any temptation by which the enemy may strive to mar the Lord’s work in your souls, let your secret aspirations (under the influence of the Spirit of Christ) frequently ascend unto your heavenly Father, with fervent desires that His kingdom may come, and be set up in your hearts, and that His holy will may be done in and by you, even in all things. And when the Light of Christ points out what He requires of you as individuals, both in doing that which is right in His sight, and in avoiding that which is evil, may the language of each soul be,—“Not my will, O Lord, but Yours be done!” By thus endeavoring, in all things, to follow your Redeemer by that divine aid which will assuredly be granted to every one who seeks it in sincerity of heart, you will find His gracious declaration, already quoted, to be fulfilled in your experience;—“I am the light of the world. He who follows Me shall not walk in darkness, but have the light of life.”

The apostle Paul made this observation respecting the Jews:—“When Moses is read,” (who wrote of Christ, John 1:45) “a veil is upon their heart; nevertheless when it shall turn to the Lord, the veil shall be taken away.” (2 Cor. 3:15-16) So also it may be said now of very many professed Christians,—that when they read the New Testament, the veil is, in some measure, upon their heart. For although they receive the doctrine held forth in the Scriptures concerning the outward or personal appearance of Christ and His sufferings and death for mankind—which doctrine the Christian faith fully embraces—yet they are deficient with respect to that important article of the same faith which the apostle enforces in this emphatic language: “Examine yourselves as to whether you are in the faith. Test yourselves. Do you not

the holy Scriptures do plainly show, whatever they may profess, that their minds, instead of being under the influence of the Light or Spirit of Christ, are involved in gross darkness and delusion.

8 The word “Gentiles,” in the language of Scripture, appears to signify all mankind excepting the Jews.

know yourselves, that Jesus Christ is in you—unless indeed you are reprobates?” (2 Cor. 13:5) He also declares that “If anyone does not have the Spirit of Christ, he is not His.” (Rom. 8:9)

We may, however, confidently entertain the same assurance concerning the professed Christians just referred to as the apostle expressed respecting the Jews; that is, that when their heart “shall turn to the Lord, the veil shall be taken away.” When this change takes place (*O that it may be speedily effected!*) they will then be prepared to receive the Light, or Spirit of Christ, for their “Leader.” (Isa. 55:4) And by submitting to His heart-purifying baptism, and following Him in the path of regeneration and sanctification, they will bring forth the fruit of the Spirit through its quickening, life-giving influence. This fruit, the apostle declares, is “Love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance.” (Gal. 5:22-23) Again, “The fruit of the Spirit is in all goodness, righteousness, and truth.” (Eph. 5:9)

What greater blessing can the most enlightened philanthropist desire for the whole human race than this,—that the fruit of the Spirit, as above described, may be universally brought forth? Moral evil would then be driven from the face of the earth; and “The kingdoms of this world [would] become the kingdoms of our Lord, and of His Christ; [who] shall reign forever and ever.” (Rev. 11:15)

Chapter II

The Worship Ordained of God Under the Christian Dispensation

In the conversation which our Lord condescended to hold with the woman of Samaria, he declared:

The hour is coming, and now is, when the true worshipers will worship the Father in spirit and truth; for the Father is seeking such to worship Him. God is Spirit, and those who worship Him must worship in spirit and truth.

—*John 4:23-24*

On other occasions He said, “No one comes to the Father except through Me,” (John 14:6) and “without Me you can do nothing.” (John 15:5) These declarations plainly indicate that the worship of God under the Christian dispensation is of a spiritual character; and must be offered in truth;—that we cannot come unto the Father (and offer unto Him this true worship) but by Jesus Christ, who is “*the way, the truth, and the life.*” Therefore His assistance is communicated to us by the quickening influence of His Holy Spirit, without which the important duty of worship cannot be acceptably performed. This appears to have been the sentiment of the apostle Paul; for he declares that “No one can say (or acknowledge) that Jesus is Lord except by the Holy Spirit.” Hence it is apparent that all worship having a different origin is not the true worship of God, but is rather that which the apostle designates as “will-worship.”¹ (Col.

2:23) It is so termed because it is merely the act of self—the mere product of the will and wisdom of man—whether or not it be adorned with eloquence of speech, or accompanied with vocal or instrumental music. Even if this worship is supported by human authority, and sanctioned by it as orthodox, still the declaration of Jesus Christ is applicable unto it. “In vain they do worship Me, teaching for doctrines the commandments of men.” (Matt. 15:9)

It may be said of merely nominal Christians in the present day, that although in many instances thoughtlessness respecting religion is the prominent feature of their character; yet, in many other cases, they are zealous in supporting the creeds of the religious communities to which they are individually attached. But, notwithstanding their zeal, these refuse to submit to the convictions of the Spirit of Christ—they will not come to His baptism—they refuse to walk in the path of self-denial;—and the consequence is that their hearts are not cleansed—the chaff is not burnt up—they remain carnally-minded. Now while they continue in this state of resistance against the Spirit of Christ, there is cause for them to fear that the worship which they offer to Almighty God is not more acceptable in His sight than was that of the Pharisees formerly. The Pharisees rejected Christ in His outward, or personal appearance; the merely nominal Christians above described reject Christ in His inward, or spiritual appearance in their hearts. Like the Pharisees, they think they “have eternal life” in the Scriptures; and like them also, they will not come to Christ, that they “might have life.” (See John 5:39-40)

But it is much to be lamented that the adversary of mankind so much prevails, not only in diverting the merely nominal Christian from even entering on the true spiritual course, but also in impeding the progress of many serious persons who have begun to walk in it—even those who, loving the Lord Jesus in a good degree of sincerity, have so far followed His holy guidance as to be redeemed from many evil customs and vanities of the world. Yet these, not patiently and humbly submitting to the operation of that power by which “old things are” made to “pass away” and “all things to become new, and all things” to be “of God,” (2 Cor. 5:17-18) find their growth in the divine life obstructed. Their strong attachment to human prescriptions (relative to forms of worship and ceremonial observances) prevents them from attaining that clearness of spiritual discernment into which they would have been introduced, if, in childlike simplicity, they had been passive in the Lord’s hand, like clay in the hand of the potter. In this state of defective submission to the divine will they are not in a capacity duly to appreciate the benefits resulting from a practical faith *in the name* of the Son of God. Their views and dependence (being outwardly directed) are limited to a merely literal explanation of this holy name; they do not therefore clearly perceive the necessity of seeking and waiting for divine influence to effect the needful preparation of heart before Him, previous to the offering of their prayers at the throne of grace. And if in their assemblies for divine worship they are not gathered together in the name of Christ, can it be expected

1 Editor’s note: Here Rundell is quoting the KJV translation of Colossians 2:23 which, although a very accurate rendering of the underlying Greek word, is an unfamiliar phrase to most modern Christians. More contemporary versions usually translate the same word (also accurately) as “self-imposed worship” or “self-made religion.”

that He will be in the midst of them? (See Matt. 18:20)

The necessity of the influence of the Spirit of Christ in this solemn engagement of worship is fully acknowledged by the apostle Paul. For, notwithstanding his extraordinary gifts and large experience in the ministry of the Gospel, he declares respecting himself and his fellow-believers, “Likewise the Spirit also helps in our weaknesses; for we know not what we should pray for as we ought, but the Spirit Himself makes intercession for us with groanings which cannot be uttered;” (Rom. 8:26) that is, as a late writer² observes, “with fervent internal aspirations, the sensible effect of that powerful cause,—even the silent operation of the Spirit of truth; showing unto man from time to time his real condition; and teaching him directly both what to pray for, and how to pray aright.”

By Him, Jesus Christ, let us then worship and serve God “in the newness of the Spirit, and not in the oldness of the letter;” (Rom. 7:6) believing *in His name*,—even in that name which God has exalted above every name, “that at” or in³ “the name of Jesus, every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.” (Phil. 2:10-11) If the true *bowing at the name of Jesus* were understood and witnessed in our hearts,—were we so humbled by His power as to submit to His government, however contrary to our former views and practices—the performance of our religious as well as of our moral duties, being thereby brought under His holy influence and control, then we would be Christians indeed. We would be able in truth to address Jesus Christ as our Lord;—His holy light being our Leader, and His holy will (made known to us thereby) being done in and by us in all things. Thus would the name of Jesus be “exalted above every” other “name, to the glory of God the Father.”

In the opening of this chapter reference was made to those merely nominal Christians who, rejecting the admonitions of the light of Christ, refuse to enter the path of self-denial and are consequently disqualified (while they persist in their disobedience) for the performance of that worship which is in spirit and in truth. In pursuing this subject it is my design to show the necessity not only of entering “in at the narrow gate,” but also of *continuing* “to walk in the narrow path,” bearing the cross daily and following Christ; so that the Christian traveller may be preserved from taking up a rest in his own works, trusting in a form of godliness without its life and power. May a sense of this danger deeply impress the minds of such religiously disposed persons as have been addressed in the several preceding paragraphs of this chapter. In order to place the subject before them in a clear point of view, may they earnestly give attention to these next observations founded principally on the following precept of our Redeemer—He whom, let us ever remember, our heavenly Father has commanded us to hear (Matt 17:5). “*If any man will come after Me,*”—in other words, if any man will be a Christian indeed,—“*let him deny himself, and take up his cross daily, and follow Me.*” (Luke 9:23)

2 Priscilla H. Gurney

3 J. G. Bevan’s *Life of Paul*, note, page 363.

The effects which result from faithfully persevering in this course (which, we must acknowledge, our Savior Himself has pointed out to us) are briefly described by the apostle Paul in this way: “I have been crucified with Christ; it is no longer I who live, but Christ lives in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me and gave Himself for me.” (Gal. 2:20) This eminent minister of Christ not only witnessed the mortification of the flesh in his own person, but also enforced it on those among whom he labored in the following emphatic language: “This I say then, walk in the Spirit, and you shall not fulfill the lusts of the flesh; for the flesh lusts,” or strives “against the Spirit, and the Spirit against the flesh; and these are contrary to one another.” (Gal. 5:16-17) And in order to convince us that walking in the Spirit and bearing the daily cross are absolutely necessary to our becoming true Christians, he declares, “Those who are Christ’s have crucified the flesh with its affections and lusts.” (Gal. 5:24)

This observation of the apostle respecting the conflict which takes place between the Spirit and the flesh may be considered applicable to all mankind, however diversified as to religious profession. Now whichever of these (the Spirit or the flesh) we join with and obey, by this are we influenced and governed,—“You are that one’s servants whom you obey, whether of sin unto death, or of obedience unto righteousness.” (Rom. 6:16) The Spirit prompts us to deny self, to crucify the flesh by taking up our cross daily, and to follow Christ; its purifying effects in our hearts being demonstrated by our living “soberly, righteously, and godly in this present world.” (Tit. 2:11) And if this divine instructor in its further manifestations in our hearts is obeyed (through the ability which it imparts) it will enable us “to worship the Father in spirit and in truth.”

But the tempter, through the medium of the flesh, strives in various ways to obstruct and prevent these most desirable results. When his efforts are ineffectual to draw awakened minds back again into their former habits of gross irreligion and sin, he then employs a more insidious snare by assuming a religious character and making a superficial show of piety and devotion while still opposing the Holy Spirit. This opposition to the Spirit is pursued by means of deceptive insinuations calculated to prevent its life-giving admonitions from being listened to and obeyed.

In particular, the enemy strives to excite and to foster in the minds of many professed Christians an aversion to the duty of “watching;” (Eph. 6:18; Mark 13:37, Matt. 14:38, Col. 4:2) which appears to include a patient waiting for the Lord in the exercise of faith and love (see Hos. 12:6; Isa. 40:31; Ps. 40:1). This duty is mercifully designed to be the means by which in stillness⁴ (weak and feeble and liable to be misled as we all are of ourselves) the sincere in heart may hear the voice of the “good Shepherd” and may receive from Him instruction to perceive, and strength to avoid temptation, as well as ability to offer up their prayers in His holy name to their heavenly Father.

4 “Be still, and know that I am God.” (Ps. 46:10)

But the enemy, through the carnal mind, suggests doubts as to whether this duty of watching be really obligatory. In order effectually to divert the professors of religion from the practice of it, he prompts them to place their dependence on *their own wisdom* and activity, rather than to submit to so self-denying an exercise of mind. In all cases in which these insinuations are embraced and followed, the secret warnings of the spirit of Christ become gradually disregarded; darkness then ensues; and the great work of purifying the heart is obstructed. They seek, and soon find, a way to walk in that is more agreeable to the natural will and the pride of the human heart, than that in which the denial of self and the patient bearing of the daily cross are required. Their faith standing not in the power of God but in the wisdom of men (1 Cor. 2:5) they are frequently running after this or the other eloquent minister, not regarding the declaration of Christ—"the kingdom of God is within you;" nor seeking the manifestation of this kingdom and the righteousness of God according to His command (Matt. 6:33). As they go on in this course they become (in very many instances) strongly attached to forms and ceremonies set up and commanded by human wisdom and authority; and thus they are led into the practice of will-worship.

Alas! how greatly is the brightness of genuine Christianity obscured in the present day among very many professors of it, through their not duly watching against and avoiding the influence and efforts of the carnal mind in every form under which it opposes and strives against the Spirit of Christ. They will probably admit that watchfulness is required as a preservative from violating the precepts of morality in their general conduct and conversation; but they appear not to be sufficiently aware that it is especially necessary in regard to the worship which they offer to Almighty God. For in this solemn engagement, as far as they are led by the activity of self or the flesh, so far are their minds disqualified for the reception of the life-giving influence of the Spirit of Christ—through which alone the acceptable worship, which is in spirit and in truth, can be offered. So that however ardent their zeal may be in devotional exercises, and however delightful the passions it excites, yet, if the influence by which they act in their worship is not that of the Spirit of Christ, the conclusion seems inevitable that it proceeds from self or the carnal mind.

How needful then is it for professed Christians of every denomination (under a conviction of the great danger a mistake in this important concern would mean for them) to lay open their hearts in all humility and sincerity to the discriminating ray of the light of Christ, to that standard to which the apostle directs our attention—"All things that are reprov'd are made manifest by the light, for whatsoever does make manifest is light" (Eph. 5:13)—that, under its direction they may be enabled to form a true judgment as to which influence has obtained the government in their minds.

The sad consequences of continuing to act under the influence of that which opposes the Spirit of Christ may be inferred from these words of the same apostle: "To be carnally minded is death, but to be spiritually minded is life and peace; because the carnal mind is enmity against God, for it is not subject to the law of God, nor indeed can be; so then they that are in the flesh" (they in whom the carnal mind predominates) "cannot please God." (Rom. 8:6-8) To which it may be added that however highly they may characterize their religious attainments, yet while they remain in this state, they are incapable of

participating in that fellowship which is “with the Father and with His Son Jesus Christ.” (1 John 1:3)

In returning to the description which the apostle gives of his own experience already quoted, let us take into view what he says in another place, on the same important subject:

Or do you not know that as many of us as were baptized into Christ Jesus were baptized into His death? Therefore we were buried with Him through baptism into death, that just as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life... knowing this, that our old man was crucified with Him, that the body of sin might be done away with, that we should no longer be slaves of sin.

—Rom 6:3-6

By thus conforming to the doctrine of his Lord in bearing the daily cross, and by submitting to the baptism of the Holy Spirit, the apostle was enabled to say: “I am crucified with Christ, nevertheless I live, yet not I, but Christ lives in me.” (Gal 2:20)

May all professed Christians be stimulated and encouraged to press forward to the attainment of this state⁵ according to the measure of divine light or grace dispensed to them. May they be so humbled by the power of God, as to become willing to “deny self,” “the flesh,” or “the carnal mind;” in other words, to “put off *the old man* with his deeds;” (Col. 3:9) not only *his* grossly corrupt and sinful practices, but also *his* acts of devotion—*his* praying and singing, and (in respect to ministry) *his* preaching too. Then will they be enabled, by following Christ in the regeneration (Matt. 19:28), to “put on the new man; which was created according to God in true righteousness and holiness.” (Eph. 4:24) They will become true worshippers—like the believers formerly—*worshipping God in the Spirit, rejoicing in Christ Jesus, and having no confidence in the flesh.* (Phil. 3:3)

The Scriptures declare that “as many as are led by the Spirit of God, these are the sons of God;” (Rom. 8:14) and that “the manifestation of the Spirit is given to every man to profit with.” (1 Cor. 12:7) How desirable, how indispensable then is it, that all—and especially those who call themselves ministers of Christ—should follow the putting forth and leadings of His Spirit in their own minds. The teaching of the Spirit of Christ is always in accordance with His doctrines and precepts which are presented to us in the Scriptures. Therefore those who are in office as ministers of Christ (if they be truly such and be indeed led by His Spirit) will manifest, not only in their conduct and conversation, but also *in their ministry*, a faithful adherence to that portion of His doctrine already referred to wherein He urges the necessity of denying self, taking up the daily cross, and following Him.

⁵ Let it not be supposed that the high privileges which the Christian dispensation holds out to mankind do not include the attainment of this state. Our Lord Jesus Christ prayed to the Father not only on behalf of His immediate followers, but for those also who would believe in Him through their word, “That they all may be one, as You, Father, are in Me, and I in You, that they may be one in Us. *I in them, and You in Me,*” etc.—concluding His supplication (which should be read with reverence and awe) in these words: “I have declared unto them *Your name*, and will declare it; that the love with which You have loved Me, may be in them, and *I in them.*” (John 17:20,21,23,26)

But if any who undertake the office of a Christian minister show in their general behavior a disposition to evade the denial of self, to shrink from bearing the cross and from putting “off the old man with his deeds;” (Col. 3:9)—if, instead of following the Spirit of Christ in their ministry they follow the suggestions of their own “fleshly wisdom,” (2 Cor. 1:12) “teaching for doctrines the commandments of men,” (Matt. 15:9) our Lord’s own declaration seems to authorize the conclusion that their worship is “in vain.” And when any of those who decline the use of the modes and forms of worship prescribed by human authority and profess to depend on the direction of the Spirit of Truth do not wait in humility of mind for its life-giving influence, but in their self-will and under the impulse of creaturely zeal undertake to preach or to pray in their public assemblies, these performances, like the offering of strange fire under the Mosaic dispensation, (Lev. 10:1) may be considered to be in a particular manner offensive in the divine sight.

In all these cases, unless they submit to that divine word, which is said to be “like a hammer that breaks the rock in pieces,” (Jer. 23:29) and unless by its effectual operation they are brought to the experience of true humiliation and contrition, and through repentance witness purification of heart from pride and exaltation of self, they are in danger of becoming like unto some formerly of whom we read that they “shut up the kingdom of heaven against men;” neither going in themselves nor permitting “them that are entering to go in.” (Matt. 23:13) If they persist in this course, disregarding the convictions of the Spirit of Christ, which, from the time when they began to reject its admonitions in their own consciences, it may be presumed has not failed at seasons still to reprove them, they will become more and more “laden with iniquity.” (Isa. 1:4) And by thus continuing to transgress the law written on the table of the heart, there will be much ground for them to fear—however successful they may esteem their ministerial labors—that ultimately their portion will be with those concerning whom our Holy Redeemer has declared, “Many will say to Me in that day, ‘Lord, Lord, have we not prophesied (or preached) in your name, cast out demons in Your name, and done many wonders in Your name?’ And then will I declare to them, ‘I never knew you; depart from Me, you that work iniquity.’” (Matt. 7:22-23)

Chapter III

Baptism, Worship, and Partaking of the Flesh and Blood

The qualifications required for admission into the church of Christ do not include the observance of any of the types, ceremonies, and carnal ordinances of the Mosaic dispensation, or of that of John the Baptist, which were fulfilled and abrogated by the Son of God in His personal appearance and death on the cross. But the apostle Paul plainly declares that “if anyone does not have the Spirit of Christ, he is not His;” (Rom. 8:9) that is, if any man has not accepted the Spirit of Christ for his teacher, his baptizer, and his sanctifier; but on the contrary, in respect to these offices has disregarded and rejected Him, this man

is not Christ's. Whatever may be his profession or performances as to religion, whether he is a member of the 'Established Church,' or a dissenter from it, he is not a member of the spiritual body or church of which Christ is the head. For according to the doctrine of the same apostle the baptism by which believers are introduced into this church is the baptism of the Spirit; (1 Cor. 12:13) consequently it is not that of water, applied either by sprinkling or immersion. The baptism of the Spirit is an inward work; and it should never be forgotten that it is not the body, but the soul of man, that is the subject of it.

John the Baptist makes a very clear distinction between his baptism with water and the baptism of Christ: "I indeed (said he) baptize you with water unto repentance, but He who is coming after me is mightier than I, whose shoes I am not worthy to carry; He shall baptize you with the Holy Spirit and with fire." (Matt. 3:11) And a similar and equally clear description of the two baptisms is given by our Lord Himself (Acts 1:5). This baptism with the Holy Spirit is that which has been already referred to in the first chapter of this book. It is the work of the Spirit of Christ operating in the soul of man, principally directly, but sometimes also instrumentally by the ministry of the Gospel. This baptizing ministry appears to have been instituted by Jesus Christ Himself, though we do not find that He gave any commission to His disciples to baptize with *water*, or that He so baptized any one Himself. We read that after His resurrection He declared to them, "All authority has been given to Me in heaven and in earth," adding "Go therefore and teach all nations, baptizing them in the name (the divine power and life) of the Father, and of the Son, and of the Holy Spirit." (Matt. 28:18-19)

Of this baptizing ministry, we have an instance in the account which the apostle Peter gives of his visit to the family of Cornelius. "As I began to speak," he said, "the Holy Spirit fell on them as on us at the beginning; then I remembered the word of the Lord, how He said 'John indeed baptized with water, but you shall be baptized with the Holy Spirit.'" To this the apostle added, "God gave them the same gift as He gave us." (Acts 11:15-17)

Thus the gift of the Holy Spirit appears to have accompanied the preaching of Peter and was communicated *independently of water baptism*. However this apostle was not then fully weaned from an attachment to this figurative ordinance; for it appears that in this case of early Gentile conversion he directed it to be administered to those who had previously received the Holy Spirit; (Acts 10:47-48) although under a doubt, which the enquiry, "Can any man forbid water?" seems to imply. In process of time, however, this eminent apostle's views on the subject of baptism appear to have been enlarged; for we find, that in his general epistle, describing the baptism by which believers are now saved, he declares that it is "not the removal of the filth of the flesh," (which is the proper effect of baptism, or washing, in water) "but the answer of a good conscience toward God by the resurrection of Jesus Christ." (1 Peter 3:21) Now this is a description of the effect of Christ's baptism with the Holy Spirit and with fire—by which a death unto sin and a new birth unto righteousness (through faith in that divine power by which Christ rose from the dead) are witnessed. And thus the answer or testimony of a good conscience is produced.

The apostle Paul's language on this subject is also very instructive. Having referred to the mystery which has been hid from ages and generations but now is made manifest to the saints, which (he says) "is Christ in you, the hope of glory; whom we preach, warning every man and teaching every man in all wisdom, that we may present every man perfect in Christ Jesus;" he then proceeds, "As you have therefore received Christ Jesus the Lord, so walk in Him;"—"and you are complete in Him, who is the head of all principality and power;"—"buried with Him in baptism, in which you also were raised with Him, through the faith of the operation of God, who has raised Him from the dead." (Col. 1:26-28; Col. 2:6,10,12) "Therefore we were buried with Him through baptism into death; that just as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life." (Romans 6:4) This is that one baptism of which the apostle speaks: (Eph. 4:4-5) "There is one body and one Spirit...one Lord, one faith, one baptism." And describing the agent in this important work (whether commenced through outward preaching, or not) he declares, "By one Spirit we were all baptized into one body,"—or Church of Christ—"and have been all made to drink into one Spirit." (1 Cor. 12:13)

The terms "water" and "fire" are used in the New Testament in reference to the baptism of Christ and to the new birth which is the effect of this baptism. It is said of Christ, "He will baptize you with the Holy Spirit and with fire." (Matt. 3:11) Again we read, "Unless one is born of water and the Spirit, he cannot enter the kingdom of God." (John 3:5) But these terms in the texts quoted are not to be understood literally, but figuratively. As the property of water is to cleanse, and that of fire to refine, so the baptism of Christ cleanses and refines the soul which submits to it from the stains and dross of sin.

During the apostolic age the baptism of Christ when administered through the preaching of the Gospel was in many instances accompanied by miraculous gifts. Yet we have no ground to conclude now, in the absence of such gifts, that a measure of the same baptizing influence of the Spirit does not still accompany the ministry of those whom He calls, qualifies, and employs in His service, and who act therein only under His ministration and guidance, in a humble dependence on His wisdom, life, and power. Through the gracious continuance of divine mercy and love, this influence is still witnessed in a greater or lesser degree when the word, thus preached, is "mixed with faith" in those who hear it. (Heb. 4:2)

Some of the advocates of water baptism lay much stress on those instances which are recorded in the New Testament in which some of the apostles appear to have used, or to have directed the use of, this typical ordinance. But when it is considered that some of the apostles for a while after the crucifixion and ascension of our Holy Redeemer were in the practice not only of water baptism, but also of some other typical ordinances—including circumcision—there appears no valid reason why their practice with respect to water baptism should be considered more obligatory on the Christian church at the present day than their practice with respect to circumcision and some other Mosaic rites. On a view of the whole matter there appears sufficient ground for the conclusion that it was permitted by divine wisdom that the typical ordinances of the preceding dispensations of Moses and of John, although effectively abrogated by the death of Christ on the cross, should not in the infantile state of the Church be laid aside suddenly, but

rather gradually, as the minds of the Christian converts became capable of more clearly comprehending the spiritual character of the Christian dispensation.

To all those whose minds are so far enlightened as to see clearly that something more than the mere name or outward profession of Christianity is absolutely necessary, it is therefore earnestly recommended that, while seeking to become in reality members of the church of Christ and sheep of His fold, they do not endeavor to climb up through the ways which human wisdom may uphold by a return to the use of any of the types or ordinances of former dispensations which were fulfilled and abrogated by the coming and death of Christ, as the Scripture declares. (Heb. 9:8-11; Col. 2:14-17) For Christ is the door of the true sheep-fold, or church; (John 10:9) and they who become members of it must enter in by faith in Him, and by submission to the baptism of His Holy Spirit. (1 Cor. 12:13)

They who thus become members of the true church of Christ are permitted to witness its blessed privileges. They partake of that divine food which He describes as His flesh and blood. And this food is so necessary for their preservation and growth in true religion that He declared, “Unless you eat the flesh of the Son of Man and drink His blood, you have no life in you.” (John 6:53)

Some who heard Him speak these words thought then, as many professed Christians appear to think in the present day, that this declaration should be understood as relating to the flesh and blood of His outward or material body. Our Lord, however, graciously condescended to correct this mistake. May every one who has adopted this or any other outward signification of the words of Christ now under notice very seriously reflect upon and accept the explanation which He gave on this highly important subject. After it had been queried, “How can this man give us His flesh to eat?” this was His reply: “*It is the Spirit that quickens.*” Surely then, if it is the Spirit that quickens, or gives life, it should be concluded that it was the partaking of the quickening, life-giving influences of His Holy Spirit diffused in the soul—He dwelling in us and we in Him (vs 56)—which He intended to represent by the phrases eating His flesh and drinking His blood, without which we have no life in us. And, as if it were in order to place this important point beyond the risk of mistake or doubt, after He had said, “*It is the Spirit that quickens,*” He immediately added, “*the flesh profits nothing; the words that I speak to you are spirit and they are life.*” (John 6:63)

The doctrine of the apostle Paul on this very important subject is in perfect unison with that of his divine master. In his epistle to the Corinthians he declares that “the Spirit gives life.” (2 Cor. 3:6) It also appears (from his first epistle to the same church) that long before the incarnation of Christ some of the Israelites partook of that spiritual food and drink which are derived from Him; for the apostle declares that “they all ate the same spiritual food, and all drank the same spiritual drink; for they drank of that spiritual Rock that followed them, and that Rock was Christ.” (1 Cor. 10:3-4)

If the followers of Jesus Christ could have been permitted to eat the flesh of His material body it is evident from His own words that it would have profited them nothing. It was the life-giving influence of His Holy

Spirit by which alone those who believed on Him in that day were made alive and preserved “alive unto God.” (Rom. 6:11) And in the present day the same divine influence produces similar effects in the souls of all those who, believing in the light, life, and power of Christ, receive Him for their Teacher, Savior, Priest, and King; believing also, if they have access to the Holy Scriptures, all that those sacred records declare concerning the sufferings and death of Christ, and the benefits resulting therefrom to mankind. These partake of the true supper of the Lord; as it is written, “Behold, I stand at the door” (*of the heart*) “and knock; if anyone hears My voice and opens the door, I will come in to him, and will sup with him, and he with Me.” (Rev. 3:20) This divine food is essentially the same as that which our Holy Redeemer described under other figurative terms as the bread which comes down from heaven and gives life unto the world; (John 6:33) and as the “living water,” which, in those who drink of it, should be as a “well of water, springing up into everlasting life.” (John 4:10,14)

Those who, through divine grace, witness an advancement in the work of regeneration should ever gratefully acknowledge this communication of spiritual food to their souls amidst the manifold mercies of which they partake. Like the sap that enables the branches which abide in the vine to bring forth fruit, so the quickening, life-giving influence of the Spirit of Christ—who is the “true vine” (John 15:1)—enables those who abide as branches in Him to bring forth the fruits of the Spirit, which are “in all goodness, and righteousness, and truth.” (Eph. 5:9) For under His holy influence they are incited and strengthened from day to day to maintain, even in their temporal concerns, a strict adherence to justice, truth, and equity; doing unto others as they would that others should do unto them. As their growth in the divine life progresses, their words and actions become leavened by Christian purity, sincerity, humility, and love. They exemplify, not only in their own families, but amongst all with whom they associate, the powerful efficacy of that holy name in which they have believed, and into which they have been baptized.

If we seriously remember the solemn declarations of our Lord Jesus Christ, “Unless you eat the flesh of the Son of Man and drink His blood, you have no life in you;” “He who eats My flesh, and drinks My blood dwells in Me, and I in him;” (John 6:53,56) and if we keep in view the clear explanation which he condescended to give of these words, the conclusion must surely be admitted, on the highest authority, that whatever may be our religious profession,—however largely our minds may be furnished with the literal knowledge of the doctrines and precepts of the Holy Scriptures, or our memories charged with the recorded experience of good men of ancient and modern times,—and however highly we may think of ourselves, or be esteemed by others, on this or on any other account; yet, *if we do not partake of the quickening influences of the Spirit of Christ, we have no life in us;—we do not dwell in Him, nor He in us;* and consequently we are in a state of spiritual darkness and death. A conviction of the vast importance of this subject induces the writer, under what he trusts is a degree of the constraining love of Christ, to press it upon the close attention of those with whom he is connected in religious profession,¹

¹ The Society of Friends.—The writer wishes to state that the Society is not responsible for anything contained in these pages.

as well as upon Christians of every other denomination.

Having endeavored in the preceding pages to point out the means whereby the soul, through the obedience of faith, may attain to a capacity of partaking of this divine food, and to show the necessity and benefits thereof, it may be proper in the next place to make some further observations with respect to its communication and effects.

The great Head of the church dispenses this heavenly sustenance to the living members of His body in their religious assemblies when they are gathered in a state of solemn silence and reverent waiting before Him. Sometimes this is through the instrument of an individual engaged in the ministry of the gospel, and at other times by the immediate effusion of His Holy Spirit upon their minds. They are also permitted to enjoy this privilege from time to time in seasons of private retirement; and even day by day, while engaged in their lawful occupations—if, feeling the lack of the enlivening influence of the Spirit of Christ, they humbly seek it.

It is preeminently for this divine nourishment—for this bread “that comes down from heaven,” that our blessed Savior teaches us to pray to our heavenly Father,—“*Give us this day our daily bread.*” When favored in their public assemblies to witness the gracious promises fulfilled that, “They that wait upon the Lord shall renew their strength,” (Isa. 40:31) and that where even two or three are gathered together in His name, *there He who is “a quickening Spirit,”* (1 Cor. 15:45) *even the Lord Jesus Christ, is in the midst of them;* (Matt. 18:20) they can thankfully acknowledge that although the baptizing ministry of the gospel is a great blessing to the church of Christ, and should be received with feelings of gratitude to the Source of all good; yet it is a higher privilege to be fed directly by *Himself*, the holy Head of the church and Bishop of souls, than through the instrumentality of their fellow-members.

The solemn declaration of our Holy Redeemer to the woman of Samaria on the subject of worship should indeed make a deep and awful impression upon the minds of all who profess to prostrate themselves before the Most High. “God is Spirit, and those who worship Him must worship Him in spirit and in truth.” And again He said; “No man comes unto the Father but by Me;”—and “without Me you can do nothing.” How needful then must it be, in order to perform this worship, that the mind be brought into a state of entire humiliation,—bowed down under a true sense of its great weakness,—of its many needs, and utter unworthiness,—accompanied with a conviction of the perfect purity of that Almighty Being

[Editors note: The fact that Samuel Rundell felt compelled to add this note is a sad testament to the declension of the Society of Friends during his day. Anyone familiar with the principles and writings of the early Quakers can testify that the entirety of this publication is in perfect agreement with them. However, by the early 1800's there was an alarming departure from these first principles and a return to much of what early Friends came out from and testified against. Many of the most influential Quakers of Rundell's day were leaning much upon the letter of the Scripture, natural learning, and a faith in the historical appearing and death of Christ without insisting also upon the heart's submission to His purifying inward baptism. Quakers of this description had so far gained the ascendancy in England by the 1830's that they refused to publish this book. At length, Samuel Rundell (with the encouragement and approbation of many others) published it on his own, independently of the Society of Friends.]

whose sacred presence is unapproachable except through our Holy Mediator, the Lord Jesus Christ. Perhaps it may be said that there is no other engagement in which the religiously exercised mind is so fully penetrated by these feelings as in that of silent waiting upon God in assemblies for public worship.

But although Christ is always in some measure present with those who, through the baptism of His Holy Spirit, are members of His church; yet, according to the experience of many who are of this description, He is frequently pleased to withhold from them for a season—in their religious assemblies, as well as at other times—that increased communication of His power and life which is needful to qualify them for the performance of the solemn act of divine worship. Yes, for a wise and gracious purpose, He often permits them to feel how weak they are of themselves, and how utterly insufficient by their own strength they are to resist the efforts of their soul's adversary. This adversary, by exciting the natural propensity to be occupied with earthly things, or by presenting to the imagination creaturely ideas relative to worship or doctrine, often endeavors to draw off their minds from that denial of self—that subjugation of their own will and wisdom—which are required in order to wait patiently upon God in the exercise of faith and love.

But although He, the good “Shepherd and Bishop of souls,” (1 Pet. 2:25) may permit those humble believers in Him to be thus tried and proved, yet He does not forsake them. In His own time (for which they reverently wait with fervent desire) the enlivening, purifying influence of His Holy Spirit imparts fresh vigor to their souls. Thus strengthened, they surmount those impediments—of whatever kind—which had obstructed their access “to the throne of grace;” (Heb. 4:16) and they are enabled to “draw near in full assurance of faith.” (Heb. 10:22) The worship thus offered in religious assemblies, whether it be accompanied with vocal ministry, prayer, or praise—offered in obedience to the will of the great Head of the church, directly communicated to such of its members as He may see fit to employ in His service—or whether in obedience to the same holy will it wholly consists in silent² aspirations arising from quickened souls in a state of reverent prostration before the throne of grace,—in either case, this worship does not fail to meet the divine acceptance.

Although many individuals in whom the work of regeneration has been begun and who are in the practice of waiting upon God in assemblies for public worship may not always receive such a supply of spiritual food as the apprehension of their own need leads them to expect; yet these should not be discouraged. May they properly consider that the Lord knows better than they do what is best for them. He knows what will conduce to the progress of that great work which he has begun in their souls. For a wise and

² It must not be supposed that all who are in the practice of sitting in silence in assemblies for public worship are benefited in the manner above described. It is only the awakened mind—the mind in which the work of regeneration is in some degree begun—that is capable of truly waiting upon God in silence under an exercise of faith and love towards Him. Yet there is ground to believe that in numerous instances, individuals who have previously shown little or no concern about their soul's salvation, having entered a silent religious assembly (some of them probably by mere curiosity) have been awakened, and their minds greatly contrited by the divine power; although not a word has been spoken. And this visitation of the love of the Redeemer has proved the beginning of the effectual working of His grace in their souls.

benign purpose He introduces His children into a state of poverty of spirit; the tendency of this discipline being to increase their faith, and to establish them more firmly on Himself, the “sure foundation,”—“the Rock of Ages.”

Therefore, you who hunger and thirst for the bread and water of life, be not dismayed on account of the apparent smallness of the portion sometimes, even frequently, dispensed unto you. Should it be no more, figuratively speaking, than a crumb of this bread or a drop of “living water,” yet, if received with thankfulness it will be found sufficient for the present need,—sufficient to strengthen you still to trust in the Lord,—still to wait upon Him in faith and with a lively hope in His goodness and mercy. And whenever these effects are witnessed, they should be considered as an evidence that, through the gracious regard of your heavenly Father, a portion of divine aid and sustenance has been dispensed unto you. The revival of this faith and hope, when felt after much mental labor and conflict, whether in religious assemblies or in private retirement, how precious is it to the tribulated soul! The Lord’s holy name be praised for all His mercies partaken of by those who are engaged—although frequently under a feeling of many discouragements and infirmities—to seek for ability to worship Him in Spirit and in truth!

Concluding Observations

In reviewing the subjects referred to in these pages, the writer is inclined to say a little more on some of them, especially on that very important one: the benefits resulting to mankind from the sufferings and death of our blessed Savior Jesus Christ on the cross. This is followed by some additional remarks respecting worship and ministry, with an exhortation to professed Christians.

The Scriptures declare that the “Word which was in the beginning with God, and was God, was made (or took) flesh.” (John 1:1-14) “As the children have partaken of flesh and blood, He also Himself likewise took part of the same, that through death He might destroy him who had the power of death, that is, the devil.” (Heb. 2:14) “He Himself is the propitiation for our sins, and not for ours only but also for the sins of the whole world.” (1 John 2:2) He suffered death on the cross, and was buried. On the third day He rose from the dead and ascended into heaven, where, glorified with the Father, He is our Mediator and Intercessor with Him.

In proceeding to describe more particularly the benefits which result to mankind from the death of Christ, the sentiments of the writer on this subject being well expressed in R. Barclay’s *Apology for the True Christian Divinity*, he inserts the following selection from that work.

We therefore consider our redemption in a two-fold respect or state, both of which in their own

nature are perfect, though in their application to us the one cannot be without respect to the other, as will be seen.

The first then, is the redemption performed and accomplished by Christ for us in His crucified body without us. The other is the redemption wrought by Christ *within* us, which is no less properly called and accounted a redemption than the former. The first is that whereby man, as he stands in the fall, is put into a capacity of salvation, and has conveyed unto him a measure of that power, virtue, spirit, life, and grace that was in Christ Jesus—which, as the free gift of God, is able to overcome and root out the evil seed with which we are naturally leavened in the fall. The second is that whereby we experience and know this pure and perfect redemption in ourselves, purifying, cleansing, and redeeming us from the power of corruption, and bringing us into unity, favor, and friendship with God.

By the first of these two, we, who were lost in Adam, plunged into the bitter and corrupt seed, unable, of ourselves to do any good thing, but naturally joined and united to evil, forward and prone to all iniquity, servants and slaves of the power and spirit of darkness, are, notwithstanding all this, so far reconciled to God by the death of His Son, even while enemies, that we are put into a capacity of salvation, having the glad tidings of the Gospel of peace offered unto us, that God is reconciled unto us in Christ, and so calls and invites us to Himself. It is in this respect that we understand the following scriptures: “He put to death the enmity in Himself;” “He loved us first,” “Seeing us in our blood, He said unto us, Live;” “He Himself bore our sins in His own body on the tree;” and “Christ also suffered once for sins, the just for the unjust;” etc. (Eph. 2:15; 1 John 4:10; 1 Peter 2:22,24, and 3:18)

By the second, we experience this capacity brought into act, whereby receiving and not resisting the purchase of His death (namely, the Light, Spirit, and Grace of Christ revealed in us), we witness and possess a real, true and inward redemption from the power and prevalence of sin, and so come to be truly and really redeemed, justified, and made righteous, and to an experiential union and friendship with God. Thus He “gave Himself for us, that He might redeem us from all iniquity and purify for Himself His own special people;” and thus we “know Him and the power of His resurrection, and the fellowship of His sufferings, being conformed to His death.” (Tit. 2:14; Phil. 3:10) This last follows the first in order, and is a consequence of it, proceeding from it, as an effect proceeds from its cause. So then, even as none can enjoy the last without the first having been established (such being the will of God); so also none can truly partake of the first, except as he experiences the last. Thus to us, they are both causes of our justification.

—*Apology, Prop. 7, Sec. 3*

It is evident from Scripture testimony that it is absolutely required for our complete redemption that we should individually believe in the divine light or Spirit of Christ, and by submission to His baptism experience the work of regeneration in our souls. Therefore, how desirable is it that among all professed Christians (as has been already hinted) no doctrines be embraced, nor any ordinance or institution relative to ministry and worship set up and practised, the tendency of which is to divert their attention from this internal teacher, or in any degree to obstruct or restrain its influence and operation in the soul. An attentive reading of the New Testament will show that one of the principal objects of the ministry of Jesus

Christ, and also of His apostles, was to turn the attention of the people to this divine gift as their teacher and guide in the way to everlasting happiness. And surely this should be a principal object in the view of every professed minister of Christ *in the present day*. For the Christian religion is, in itself, the same now as it was in the apostolic age. Yet, alas! great is the degeneracy from its original purity among many of its professors, not only in regard to conduct and conversation, but also respecting doctrine and worship.

True believers in Christ, after their conversion and the remission of their past sins through His blood, are still liable in their interaction with the world (when the daily watching unto prayer is not fully maintained) to contract contamination from its spirit, and also from the flesh and the devil. When this contamination is received—however minute it may be—it cannot escape the detection of Him who sees all things. To whatever degree this has prevailed it tends to obstruct the access of the soul unto God, who is a Being of infinite purity and holiness. Now, the great Head of the church, the High-priest and Bishop of souls, beholds the state of every individual in religious assemblies. And He does not fail (when He sees fit) to dispense unto every person, according to his need, who in the exercise of faith and love comes to Him. He breaks the bread of life unto the pure in heart, and in His abundant mercy He gives repentance and contrition of soul unto those who, through unwatchfulness, have contracted any degree of defilement, “sprinkling their hearts from an evil conscience.” (Heb. 10:22)

Thus the gracious declaration of our Lord is verified, “Where two or three are gathered together in My name,” (and consequently also when a larger number is so gathered) “I am there in the midst of them.” (Matt. 18:20) For these words of our holy Redeemer are not unmeaning sounds; they are definite and most certain truths. What a blessed privilege it is then that a religious assembly *may* witness the life-giving presence of Christ revealed in and among them! But it should ever be borne in mind that this high privilege is held out to those, and to those only, who are gathered in His name. His name, as has already been observed, signifies or has reference to His divine attributes, namely His power, life, light, etc.

In order that we may participate in this high privilege the command of our Holy Redeemer to His disciples should not be forgotten: “*What I say unto you I say unto all, watch!*” and again, “*Watch and pray, that you do not enter into temptation.*” (Mark 13:37; Matt. 26:41) It is indeed a duty very needful to be observed in the course of our daily conduct and conversation among men, but on no occasion is the practice of watching more necessary than in assemblies for public worship. For there is reason to believe that the enemy of all good strives by every means in his power to prevent the worshipping of Almighty God in spirit and in truth; and the human mind by its own strength is entirely incompetent to withstand his efforts.

“The hour is coming, and now is, when the true worshippers will worship the Father in spirit and in truth; for the Father is seeking such to worship Him.” (John 4:23) This declaration of Jesus Christ on this important subject affords sufficient ground for the conclusion that it is consistent with the will of our heavenly Father that this pure spiritual worship should everywhere prevail. Therefore, when assembled

for the purpose of divine worship, how indispensable to being preserved from opposing the divine will in this matter is a uniform, implicit adherence to the injunction of our Lord that “all,” of every denomination in His militant church, should “*watch*.” This diligent watching is necessary in order that the supplications of their souls may ascend unto Him under the influence of His Holy Spirit, and that they may not enter into any of the temptations of the enemy—including the temptation to preach, or vocally to pray or sing before the quickening influence of the Spirit of Christ is felt distinctly to lead into any one of these acts.

The duty of watching may be understood to also include the duty of waiting upon God; and if this duty is patiently persevered in there is a gracious assurance that the result will be a renewal of strength. (Isa. 40:31) Thus invigorated, true believers—through the lovingkindness and strength of the Lord—will surmount the temptations of their souls’ adversary and will be enabled to worship the Father of spirits in spirit and in truth. This worship in solemn and reverential silence may then be followed, as often as the great Head of the church shall be pleased to direct, by vocal ministry, prayer, and praise. And this direction, communicated by the immediate influence of His Holy Spirit when and as He sees fit to give it in religious assemblies, will be clearly understood by those individuals (if duly watchful and attentive) whom He may be pleased to entrust with a gift of the ministry. He will also furnish them with the needful supplies of that “wisdom which is from above” for the edification of His church. As their dependence is placed *on this wisdom and not on their own*, then only will the apostolic direction be thoroughly complied with: “If anyone speaks, let him speak as the oracles of God; if anyone ministers, let him do it as with the ability which God supplies, that in all things God may be glorified through Jesus Christ.” (1 Pet. 4:11)

In divine worship, agreeable to the various texts of Holy Scripture bearing on this subject, the life-giving influence of the Spirit of Christ should be regarded as the only true spring to action. The will and wisdom of man should not be allowed to predominate, or take the lead, but should be kept in entire subserviency. The general tenor of those declarations and promises which the Scriptures hold forth relative to Christ and His Holy Spirit describes Him as being given to mankind to be their Lord—their Leader—their Guide—their Shepherd—their High Priest, etc. (John 13:13; Isa. 55:4; John 10:14, and 16:13; Heb. 2:17) Now these phrases convey the idea of *precedence, of direction, of going before*—but not of following. Accordingly we find that when our Lord described Himself as “the good Shepherd,” He said, “When he puts forth His own sheep, he goes before them, and the sheep follow Him; for they know His voice.” (John 10:4) “The good Shepherd” then “puts forth His own sheep” *in all their religious services*—in public assemblies and on other occasions.

If therefore it is admitted that the worship which is in spirit and in truth is performed only under the quickening influence and guidance of the Spirit of Christ—it behooves all professors of Christianity very seriously to consider whether they are performing this worship when in their public assemblies they begin their religious services according to a previously prescribed form, or when their ministers depend on their own wisdom for a supply of matter for their sermons and prayers. If their worship commences in this manner and is performed in this way,—or for those professed Christians who do not use any prescribed

forms of worship, if any of their ministers are not careful to reverently wait for that “ability which God gives,” (1 Peter 4:11) and if they presume to preach or to pray in their assemblies without this essential qualification—it should be a subject of grave consideration whether in all these cases they are proceeding without the only sure Guide and Leader and substituting another leader, human wisdom, in its stead. For indeed we have no ground from the testimony of holy Scripture to expect that the Spirit of Christ *will follow us* with its life-giving influence when we put ourselves under the direction of our own will and wisdom by beginning to preach, or to pray, or to sing in our religious assemblies before the quickening influence of the Spirit of Christ is felt to put forth and lead in the performance of any of these acts.

Far be it, however, from the writer to assign any limits to the love and mercy of our Lord Jesus Christ. He fully believes that in very many instances, where uprightness and sincerity of heart are found, our Holy Redeemer graciously condescends to render religious services, which are in some degree of the character now described, effectual to awaken the unconverted, to convince them of the danger of living in forgetfulness of God, and to excite in their hearts a lively feeling of their need of a Savior. However, it is of great importance that this gracious condescension of infinite goodness may not be held up as an argument to obstruct their reception of and obedience to such further manifestations of divine light as may enable them more clearly to discriminate between that worship which is in spirit and in truth, and those performances to which the appellation of ‘will-worship’ is in any degree applicable.

When we consider that the well-being in this life, and eternal happiness hereafter of every individual depends on their becoming not merely a nominal, but a real Christian—the subject then appears clearly to be of the greatest importance. For, as said our blessed Savior, “What will it profit a man if he gains the whole world, and loses his own soul?” Let then every professed Christian be stimulated not to place his dependence on being a member of any religious community, or on being in the practice of joining in any external form of worship or ceremonial observance. Rather let him, with an anxiety in some degree equal to the importance of the subject, seek after an experiential knowledge of the power of God inwardly revealed; that by submission to its humbling operation “every mountain and hill (of self-exaltation) may be brought low;” (Luke 3:5) and in this way every obstacle to his coming unto Christ, and partaking of the salvation which is by Him, may be effectually removed.

With this important object in view, let us apply to ourselves a portion of the doctrine referred to in the preceding pages. God, in His infinite love to mankind, has declared respecting Christ: “I will give You as a light to the Gentiles, that You should be My salvation to the ends of the earth.” (Isa. 49:6) And our Holy Redeemer, referring to this divine gift and describing the cause of the condemnation of those who perish, said “This is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.” Therefore, that we may not bring on ourselves this condemnation by *our* not loving but disregarding and rejecting Christ in His manifestation as the Light, let a heart-searching examination take place individually by a conscientious application to ourselves of the following questions.

Do you believe in Christ, in reference to His spiritual appearance in your own soul? (2 Cor. 13:5) Have you, in the metaphorical language of Scripture, opened the door of your heart unto Him, when, by the secret convictions of His holy Light or Spirit, He has knocked there for admission? (Rev. 3:20) Have you in this way received Christ to be your leader, (Isa. 55:4) your baptizer, (Matt. 3:11) your high-priest and your king? (Heb. 2:17; Isa. 33:22) Has it become your daily concern to obey Him in all things, avoiding in every part of your conduct and conversation that which the light manifests to be evil, (John 3:20-21) denying yourself and taking up the cross in respect to every pursuit and gratification which this divine Monitor does not allow, however earnestly pleaded for by your natural inclination and desires? (Luke 9:23) And finally, do you witness, through submission to the baptizing operation of His Holy Spirit, the work of regeneration begun, and gradually progressing in your soul? (John 3:3)

To promote this great work of reformation among professing Christians of every denomination, is the object which the writer has in view. He fervently desires that the awakening visitations of divine love and mercy may be extensively embraced,—that great may be the number of those who, feeling the burden of sin and their need of a Savior, and under the conviction that the form of godliness without the power cannot save them, will be prepared to accept the gracious invitation, “Come to Me, all you who labour and are heavy laden, and I will give you rest; take My yoke upon you, and learn of Me, for I am meek and lowly in heart; and you will find rest for your souls.” As a general concern prevails to come in this manner unto Christ—to submit to His yoke, and to learn of and to be baptized by Him—the fruit of His Holy Spirit will be abundantly produced. Then genuine Christianity will again shine forth in her ancient beauty; the name of Almighty God will be glorified by the consistent conduct and conversation of professed Christians; and in their religious assemblies, the will and wisdom of man being no longer allowed to predominate, but rather being kept in due subserviency, the eternal light, life, power and wisdom of our God will be exalted in dominion over all.

‘Even so, Holy Father, Your kingdom come, Your will be done on earth, as it is done in heaven.’