

HOLINESS AND POWER

REV. A. M. HILLS



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HOLINESS AND POWER

FOR

THE CHURCH AND THE MINISTRY



BY REV. A. M. HILLS,

Author of "Food for Lambs," "Pentecostal Light," "The Whosoever Gospel," and "Life of Mary A. Woodbridge."

REVIVALIST OFFICE, CINCINNATI, OHIO.

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DEDICATION.

To my beloved brothers and sisters in Christ who have walked in the twilight of a partial faith, when they might have dwelt in the unclouded light of the Sun of Righteousness, whose souls sadly sing,

“Where is the blessedness I knew
When first I saw the Lord?”

when God would have them “rejoice with joy unspeakable and full of glory”; to those who are weary of ever-repeated defeats, because of indwelling sin, when God would have them “more than conquerors” through Him who loves them, and are disheartened over a protracted infancy when God is urging them on to Christian maturity; and to those who are lamenting their impurity and spiritual weakness, while the Holy Spirit, with longing unutterable, is waiting to clothe them with “Holiness and Power,” this volume is prayerfully and lovingly dedicated by

THE AUTHOR.

PUBLISHER'S INTRODUCTION.

It is a source of great pleasure to the publisher of this book that the blessed Bible truth of "Holiness and Power" is piercing the steel armor of prejudice and leaping triumphantly over sectarian walls and barriers and uniting believers of every name and clime into one great family of kindred spirits, diverse indeed from each other as the stars above, yet all reflecting the image of the Heavenly Father and our Elder Brother.

This pleasure is increased by the privilege of issuing a book of this character from a minister of the Congregational Church, and especially by the devout and gifted writer of this volume who, like S. A. Keen, B. Carradine, W. B. Godbey, C. H. Fowler, Joseph Smith, Asa Mahan, C. G. Finney, and other kindred spirits, graduated from a fruitful soul-winning pastorate into a still broader field of itinerant Scriptural Evangelism, and in this field with mighty faith and fruits is utilizing both voice and pen.

As some of our readers may never have made his acquaintance as a minister and author, and would enjoy the book the better for an introduction, we are glad to call attention to the following commendatory words from those who are well known and who know him well. They are selected from many similar notices :

I am happy to bear testimony to the gifts and to the unusual success of Rev. A. M. Hills in evangelistic work. He has done more successful and substantial work than any other man whom we have ever employed as State Evangelist.—Rev. LeRoy Warren, D. D., Superintendent of Michigan Home Missionary Society.

It has never been my good fortune to listen to more thorough, logical and spiritually uplifting gospel sermons than from him. Bro. Hills possesses special gifts in evangelistic work, and I can most cordially recommend him to the churches as a brother beloved, whom God hath greatly blessed in bringing souls into His kingdom.—Rev. Joseph Estabrook, D. D., Professor of Logic and Literature in Olivet College.

I have never heard those primary truths of the gospel more plainly or cogently set forth by any one.—Rev. Wm. F. Blackman, now Professor in Yale University, after a series of meetings in Steubenville, O.

We, the undersigned, desire to state that Mr. Hills has preached for nearly three weeks in connection with the Congregational churches of Oberlin with marked success. His power as a preacher compares favorably with any evangelist we have heard. His sermons are direct, simple, Biblical, and presented with great power of persuasion. He is thoroughly educated, is a man of good judgment and unobjectionable methods, is entirely evangelical, thoroughly consecrated to his work and profoundly in earnest.—Hon. James Monroe, Professor of Political Economy, Oberlin College; Rev. E. I. Bosworth, Professor in Oberlin Theological Seminary; Rev. A. N. Currier, D. D., Professor in Oberlin Theological Seminary; Rev. Henry M. Tenney, D. D., Pastor Second Congregational Church; Rev. James Brand, D. D., Pastor First Congregational Church.

The two weeks' meetings of Rev. A. M. Hills in the First Presbyterian Church closed last evening. He is thoroughly furnished intellectually, and preaches a full-orbed gospel with a combined fearlessness and discretion which commands at once the respect and confidence of his audience. His discourses are logical, pungent, spiritual and convincing, and the blessing of God attends them.—From *Cleveland Leader*, March 23, 1895.

I have great satisfaction in bearing my testimony to the unusual qualifications of Mr. Hills for the work of an evangelist, and in stating my convictions that God has sent him forth to accomplish a very important service among the churches.

It affords us pleasure to state that the Rev. A. M. Hills, of Oberlin, O., conducted a revival service in our town in which there were one hundred and fifty conversions. He has shown himself to be possessed of unusual pulpit ability, and we heartily commend him to the churches.—Rev. J. Edward Reilly, Pastor Congregational Church; Rev. Geo. A. Walker, Pastor Methodist Episcopal Church; James H. Gillespie, Secretary Y. M. C. A.

For two weeks our church at New Hudson enjoyed the labors of Rev. A. M. Hills, of Oberlin, O. For the powerful presentation of the great truths of the gospel, logical construction of sermons, pertinent illustration, absence of sensationalism and sweetness of spirit, he has few equals. To those wishing to employ an evangelist, I can most heartily commend him.—Rev. L. N. Moon, Pastor Methodist Episcopal Church, South Lyon, Mich.

As a minister, I have engaged several evangelists of repute, but by none have I seen such thoroughness in work, nor heard so clear, logical and forcible presentations of the gospel as from Bro. Hills.—Rev. H. J. Johnson, Pastor Methodist Episcopal Church, East Tawas, Mich.

We believe that this book, like its author's oral discourses, will be used of God to lead many into the rich experiences which it so effectively magnifies, and that an especial blessing awaits all who read, heed and help circulate it.

M. W. KNAPP.

CINCINNATI, July, 1897.

PREFACE.

This book grew out of a burning desire in the author's soul to tell to others what he himself so longed to know a quarter of a century ago. When the truth dawned upon him in all its preciousness, it seemed to him that he could point out the way to receive the desired blessing of the Holy Spirit more fully and plainly than other authors had done. The result of his effort to do so is found in Part III. of this volume. Those who are convinced that there is such a blessing for them, and are in haste to receive it, may begin to read at Part III., omitting for the time the first half of the book.

There are others who are in doubt about the theological and Scriptural standing of the doctrine of the instantaneous "baptism with the Holy Ghost," with its consequent "holiness and power." To them Part I. and Part II. are earnestly commended. We believe that the arguments there advanced are built on, and formed out of, the impregnable Rock of God's Word. We have avoided all fanciful and doubtful and forced interpretations of Scripture. Passing by all texts of questionable bearing, there are enough left and in such profusion and variety of form and expression as to make the argument, to our mind, simply unanswerable.

For the sake of strength and accuracy of statement, we have used in discussions the Revised Version of Scripture, at some expense of pleasant familiarity to the general reader.

We have not made the slightest attempt at originality. Our aim was simply to write a book so plain, using all material at hand, that any one hungering for "holiness and power," could find how to be satisfied. The original writer on this subject was the Holy Ghost. If any one since St. Paul can claim originality, it is John Wesley. Later writers are only stating in a new form what has already been said. Readers will notice that the author has profusely quoted the written testimony and opinion of many others who have received the Spirit in sanctifying power. That fact gives to this book a great advantage. Had the author made a cheap attempt at originality, this volume would have been no more than one obscure man's private opinion or theory. But citing, as he has, the testimony of a hundred souls, who have been "filled" with the sanctifying Spirit, the combined verdict of these "living epistles" of God, written in human hearts, makes this volume, like the "Acts of the Apostles," a record of the work of the Holy Ghost in human hearts. Whoever argues against this book as a whole, is arguing not against a theory of the author, but against the facts of human experience created by the Holy Ghost himself in the souls of men. If human testimony, in perfect harmony with Scripture, can prove anything with regard to the work of the Spirit

in human lives, then the author's position is impregnable, and the book unanswerable.

The book has been written in the last fourteen weeks, while the author has been laboring in revival work most of the time, and preaching twelve to fifteen times a week, and with only such books of reference at hand as could be carried about with him in his trunk. This may partially explain any lack of literary finish and minor defects that may appear to the critical eye, and for which we crave the charity of a generous public.

258 N. PLEASANT ST., OBERLIN, O., Oct. 15, 1896.

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HOLINESS AND POWER.

PART FIRST.

CHAPTER I.

THE DISEASE OF THE CHURCH.

When Jesus rose from the dead the whole Church of Christ could assemble in one upper chamber. At the time of his ascension it numbered one hundred and twenty. Of all the ages of history it was the age of universal corruption. Outside of Judea, idolatry reigned supreme. Gods and goddesses, representing every phase of vice, were openly worshiped in magnificent temples and at costly shrines. All power was in the hands of a magnificent and heartless imperialism. The masses were sunk in hopeless degradation, without means, without learning, without protection, and sixty millions of them in the Roman Empire alone were slaves. Aged parents were suffered to die of starvation, children were exposed and murdered. Men fought each other as gladiators in the amphitheaters and died by thousands for the amusement of the cruel populace. Every precept of the moral law was violated almost without conscience and without hindrance. The early disciples had no wealth, no social position, no prestige, no Government aid, no help from established institutions. They were in themselves a despised and feeble folk, without influence, without skill,

without education, without a New Testament, or even the Old Testament in the hands of the people, without a Christian literature, or a single Christian house of worship. Pomp, power, custom and public sentiment were all against them. They were reproached, reviled, persecuted, and subjected to exile and death.

But those early Christians had the help of an indwelling, *sanctifying Saviour and the anointing of the Holy Ghost*, and with that equipment they faced a hostile world and all the malignant powers of darkness, and conquered. Within seventy years, according to the smallest estimate, there were half a million followers of Jesus, and some authorities affirm that there were a quarter of a million in the province of Babylon alone. In other words, with Holy Spirit power upon them, they increased more than four thousand fold in threescore years.

Is it too much to say or believe that if the Protestant churches and ministry had a similar anointing of Holy Ghost power to-day, we could take the world for Christ in ten years? We now have thrones and governments and protection and favorable public sentiment, and hundreds of billions of money in the hands of Christians. We have established institutions and organizations and all needed facilities, the Bible printed in some four hundred languages, and a Christian literature in abundance, like the leaves of the forest. We have everything desirable for doing Christian work but the general endowment of Holy Spirit power. But without that, alas, how feeble, comparatively, when measured by that first century, are our Christian triumphs!

If any thoughtful reader should be tempted to accuse me of exaggeration, let him note the testimony of the great souls on the watch-towers of Zion. Fifty years ago that spiritual commentator and theological professor of

Oberlin, Prof. Henry Cowles, commenting on the depressed standard of holiness and the consequent confusion and shame of the Church, wrote: "Plainly, there is no remedy but for the Church to come back to the very elements of piety. She must return to God and holy communion. The standard of piety must be raised. What can the Church do for the conversion of the world, for her own existence even, without personal holiness—*much deep, pure, personal holiness*. No wonder that a conviction of this truth should have fastened upon discerning minds with painful strength. *The standard of piety throughout the American Church is extremely and deplorably low*. It is low compared with that of the primitive Church, compared with the provisions of the gospel, with the obligations of redeemed sinners, or with the requisite qualifications for the work to be done. *The spirit of the world has deeply pervaded and exceedingly engrossed the heart of the Church*. Go through the land and estimate her unconsecrated wealth, measure the energy of worldliness and the apathy of love and prayer, for the proof. There is extensively a public sentiment which repels the subject of *personal holiness*, hears it named with fear, discusses it with sensitive apprehensions of excess, or even treats it with sarcasm, and, of course, which shields the heart and conscience against the appeal of truth. . . . The responsibilities and privileges of Christians in this life must be clearly exhibited, and wightily urged upon the heart and conscience of the Church."

About twenty-five years ago, Dr. Albert Barnes, the commentator, of blessed memory, delivered a discourse in New York City, in which he made the following statement concerning the condition of the churches: "Not one in ten of the membership of our church [Presbyterian] are doing anything effective for the sanctification

of believers, or the salvation of sinners." "That utterance was very extensively reported, and never," writes one of wide reading, "was its strict correctness questioned."

Still later Dr. Cuyler wrote: "Too many new converts sit down contented with the fact that they are converted. Born into the kingdom, they are satisfied to remain babies or dwarfs. To make a profession seems to be about the beginning and the end of their religion. They have no spiritual ambition to get beyond their alphabet, and the Church of Christ gains very little more than their useless, uncreditable names on their muster-rolls."

Rev. A. T. Pearson, D. D., said before a Christian Conference in Detroit: "God meant to impress men by the contrast of the unworldliness of his people; but, on the whole, the witness of a separate and sanctified life is gone, and the witness of the tongue of fire is gone with it. The worldliness of the Church is a fact to which we can not with impunity shut our eyes."

Dr. Rice, of Virginia, said: "The work of foreign missions will not advance to any great degree till there is a higher type of piety at home; that it would not consist with the plan of God to diffuse over the world such a low type of piety as prevails among us. In fact, such a sort of piety has but little disposition to diffuse itself: it requires all its vitality and energy to maintain its present position—there is none to spare."

Dwight L. Moody, than whom, probably, no man living is better acquainted with the spiritual condition of the English-speaking world, writes: "Nine-tenths, at least, of the church members never think of speaking for Christ. If they see a man, perhaps a near relative, just going right down to ruin, going rapidly, they never think

of speaking to him about his sinful course, and of seeking to win him to Christ. Now certainly there must be something wrong. And yet, when you talk with them, you find they have faith, and you can not say they are not children of God, but they have not the power; they have not the liberty; they have not the love that real disciples of Christ should have. A great many people are thinking that we need new measures, that we need new churches, that we need new organs, new choirs, and all these new things. That is not what the Church of God needs to-day. It is the old power that the Apostles had; that is what we want, and if we have that in our churches, there will be new life. Then we will have new ministers—the same old ministers renewed with power, filled with the Spirit.” . . . “Oh, that God may anoint his people! Not the ministry only but every disciple. Do not suppose pastors are the only laborers needing it. There is not a mother but needs it in her house to regulate her family, just as much as the minister needs it in the pulpit, or the Sunday-school teacher in his Sunday-school. We all need it together, and let us not rest day nor night until we possess it. If that is the uppermost thought in our hearts, God will give it to us, if we just hunger and thirst for it, and say, ‘God helping me, I will not rest until endued with power from on high.’ ”

Spurgeon said: “If we have not the Spirit of God, it were better to shut the churches, to nail up the doors, to put a black cross on them, and say, ‘God have mercy on us!’ If you ministers have not the Spirit of God you would better not preach, and you people would better stay at home. I think I speak not too strongly when I say that a church in the land without the Spirit of God is rather a curse than a blessing. If you have not the

Spirit of God, Christian worker, remember that you stand in somebody else's way. You are as a tree bearing no fruit standing where another fruitful tree might grow. This is solemn work: the Holy Spirit or nothing and worse than nothing. Death and condemnation to a church that is not yearning after the Spirit, and crying and groaning until the Spirit has wrought mightily in her midst."

Rev. J. Morlais Jones, D. D., in his inaugural address over the Congregational Union of England and Wales, in 1896, said: "Wanting in what? We can not pretend that the Church is telling on the world as it ought to. We are filled with a divine discontent. There is something missing. The first want is a renewal of the purely religious life of the Church. The Church is splendidly organized. We are great in all the accomplishments of religion. But the tone of religious life is low. God and fellowship with God are ceasing to be pathetic needs; the prayer-meeting, which used to be the thermometer by which we measure the temperature of the Church, is fast becoming a tradition, and the ideal Sunday service is getting to be that in which the music and the esthetics of worship are perfect and the sermon is not too long. The first corrective is earnest, devoted and constant prayer." We would only add, let that prayer be after the advice of Jesus—prayer for the Holy Spirit.

Rev. S. A. Keen, D. D., the mighty advocate of holiness and Spirit power of the Methodist Episcopal Church, so recently translated, wrote, in his "Pentecostal Papers": "How presumptuous for us to attempt our mission without the anointing, when Jesus did not venture to enter upon his without the aid of the Spirit! How careful he was to guard his first disciples against venturing to their mission—even after their commission

was given, and the gospel message all ready for the mouth of its heralds—without the anointing of the Holy Ghost! He said: 'Tarry till ye be endued with the power from on high.' Yet how many ministers, teachers, missionaries, evangelists, and workers have gone to their mission without this power to achieve it! The great blunder of the Church to-day is, that so many are attempting to do God's work, and to save souls, without the power of the Holy Ghost. Then we wonder why, for so much giving and doing and going, there is so little fruit and so little salvation. If the column of the Church would halt a few moments, get on its knees, look up, and receive the Holy Ghost, without stopping long enough to go into camp, it would push on the campaign so successfully that it would be the surprise of this century."

Rev. Asa Mahan, D. D., LL. D., first President of Oberlin College, once wrote: "What are the relations to Christ of the mass of believers in the ministry and in the churches? What were my own relations, also, during the first eighteen years of my Christian life? The sense of orphanage rather than sonship, of deadness to the things of God rather than to the things of the world, and of bondage rather than of liberty, have a leading place in their religious consciousness. Such was my experience. I read: 'He that believeth in me, out of him shall flow rivers of living water.' All this fullness, I said, ought to be, but is not true in my experience. For this state I found, as multitudes are finding, but one remedy. We must wait in prayer 'the promise of the Father,' until we are 'filled with the Holy Ghost.'"

President Finney, the mighty Elijah of our century, before he left us for glory, wrote these words: "It is amazing to witness the extent to which the Church has

practically lost sight of the necessity of this enduement of power! Christians and even ministers go to work without it. I mourn to be obliged to say that the ranks of the ministry seem to be filling up with those who do not possess it. May the Lord have mercy upon us! Will this last remark be thought uncharitable? If so, let the report of the Home Missionary Society, for example, be heard upon this subject. Surely something is wrong. An average of five souls won to Christ by each missionary of that Society in a year's toil certainly indicates a most alarming weakness in the ministry. Have all, or even a majority, of these ministers been endued with the power which Christ promised? If not, why not? But, if they have, is this all that Christ intended by the promise? I have alluded to ministers not that I suppose them exceptionally weak in faith and power as laborers for God. On the contrary, I regard them as among our most devoted and self-denying laborers in the cause of God. This fact simply illustrates the alarming weakness that pervades every branch of the Church, both clergy and laity. Are we not weak? Are we not criminally weak? It has been suggested that by writing thus I should offend the ministry and the Church. I can not believe that the statement of so palpable a fact will be regarded as an offence. The fact is, there is something sadly defective in the education of the ministry and of the Church. The ministry is weak because the Church is weak. And then, again, the Church is kept weak by the weakness of the ministry. Oh, for a conviction of the necessity of this enduement of power and faith in the promise of Christ!"

Bishop Peck said: "The Church is loaded with a body of death, filled with backslidings, and is comparatively

powerless for the great work to which she is ordained of heaven."

Bishop Foster: "How true that the Methodist Discipline is a dead letter. Its rules—no one ever thinks of disciplining its members for violating them. They forbid the taking of such diversions as do not minister to godliness; yet the Church itself goes into shows and frolics and festivals and fairs, which destroy the spiritual life of the young as well as of the old. The extent to which this is now carried on is appalling. The spiritual death it carries in its train will only be known when the millions it has swept into hell stand before the judgment. Is not worldliness seen in the music? Choirs, often sneering skeptics, go through a cold, artistic, or operatic performance, which is as much in harmony with spiritual worship as an opera or theater. The number is comparatively small who honestly desire and earnestly endeavor after full consecration, all the mind that was in Christ" ("Christ Crowned Within," pages 25, 26).

Cowles, Mahan, Finney, Albert Barnes, Cuyler, Rice, Moody, Pearson, Jones, Spurgeon, Keen, and Bishops Peck and Foster, noble representatives of four great evangelical denominations in England and America—these are not men of reckless thinking or rash statement. *They all agree that there is a great need, pressing, urgent, awful!—the need of such a personal baptism of the Holy Ghost as shall bring holiness and power to the churches and the ministry.*

Joseph Cook, who has acquired an inveterate habit of saying things, says: "The great need of the world is the Christianizing of Christianity." We do, indeed, sorely need to get back to the Pentecostal experience with its subsequent holiness and power. If anybody doubts it, and yet questions the accuracy of the opinion of these

leaders above quoted, let him study the unquestionable facts of the present hour. Last week's Advance (July 23, 1896) lies before me, informing us that a whole religious denomination in England, with an honorable history, is "discussing the cause of its census decrease." One correspondent of the Methodist Recorder thinks it is "probably bicycles." A whole denomination, bearing the honored name of Wesley, and not holding its own in England, where millions are living in sin and dying without hope and without God, is a matter too serious for satire or joke.

But we can find ample food for serious reflection nearer home. We will take the Congregational denomination, of which the writer has been a member since childhood. The last four Year Books show that on the average for the last four years there have been over thirteen hundred Congregational churches annually that did not receive an addition by profession of faith. The Year Book for 1896 shows fourteen hundred and eighty-three such churches. The average church of the denomination has one hundred and nine members and six and one-half converts per year, only one convert annually for seventeen church members.

But in some quarters the picture is darker still. We will take Massachusetts. There are probably no other equal number of churches on the globe that have a more cultured ministry, or better equipment for Christian work, or a more intelligent constituency or more promising opportunities for winning souls. They all rejoice in their intellectual privileges, living in sight of the "Athens of America." They have all needed organizations, and as perfect facilities for doing Christian work as the world is likely to see. While the Congregational churches of Michigan numbered thirty-five more than

there were ministers, there was a superabundance of one hundred and ninety-seven Congregational ministers in Massachusetts. Yet, with all these undeniable advantages, there has been for years an annual average of one hundred and forty Congregational churches in Massachusetts that did not report a conversion in a year. In Michigan it took fourteen church members to make one convert in a year—a fact truly sad enough, but in Massachusetts it took thirty! If that early Church in Jerusalem had had a like success, they would have had four converts the first year! They had no Boston culture among their preachers or membership, but they had something infinitely better—the baptism with the Holy Ghost for holiness and power, and the result was three thousand converts the first day of public effort, and converts daily afterward. But seventeen Congregational churches in Massachusetts can be named with an average of four hundred and eighty-three members each, which report all together only fifty-five conversions, one for every one hundred and forty-nine members. Such work in churches would not be very liable to hasten the millennium.

Mr. Moody writes in the *New York Independent* (quoted in the *Advance*, December 10, 1896) as follows: "In a recent issue of your paper I saw an article from a contributor which stated that there were over three thousand churches in the Congregational and Presbyterian bodies of this country that did not report a single member added by profession of faith last year. Can this be true? The thought has taken such hold of me that I can't get it out of my mind. It is enough almost to send a thrill of horror through the soul of every true Christian. If this is the case with these two large denominations, what must be the condition of the others also? Are

we all going to sit still and let this thing continue? Shall our religious newspapers and our pulpits keep their mouths closed like 'dumb dogs that can not bark' to warn people of approaching danger? Should we not all lift up our voice like a trumpet about this matter? What must the Son of God think of such a result of our labor as this? What must an unbelieving world think about a Christianity that can't bring forth any more fruit? And have we no care for the multitude of souls going down to perdition every year while we all sit and look on? And this country of ours, where will it be in the next ten years if we do n't awake out of sleep?"

Think of more than three thousand ministers in two denominations, world-renowned for their schools and culture, preaching a whole year, and aided by deacons and Sabbath-school teachers and Christian parents and church members and prayer-meetings and Sabbath-schools and Endeavor societies and help and helpers innumerable, and all without a convert!

Think of the charge of Rev. Thomas Dixon, made in the Academy of Music, New York, last September, that the eighty-six Methodist churches of that city, with over seventeen thousand church members, ran a year at an expense of five hundred and fifty thousand dollars and had a net gain of two hundred and forty-one members, and about the same number of Baptist churches, with eighteen thousand members, and an annual outlay of five hundred thousand dollars, had a net gain of two hundred and sixteen members a year, while all around them were half a million human beings who, as regards Christian knowledge, are heathen, and heathen not in name and form, but in heart and spirit, and that the same state of affairs prevails in the Presbyterian Church, notwithstanding its immense wealth and power.

Think of the wickedness of our ever-growing cities, waxing under the very shadows of our church towers, church attendance declining in the country until we are told that fifty per cent. of the population of the State of Maine, and fifty-nine and a half per cent. of the population of Vermont, have not been to church on the average for the last six years, and Dr. Fairbanks, of St. Johnsbury, Vt., declares that not more than seventy-five thousand (twenty-two per cent.) are ever in church on a given Sabbath. And all this while the Christian Church—the Bride of Christ—as Bro. Moody says, “is walking hand in glove with the world,” or what is worse, is indolently sleeping in its guilty embrace.

Truly, something is needed besides church organization and machinery and culture and pulpit oratory. These unspeakably sad facts above cited ought to call the Church to its knees in humble supplication for the mercy of God and the outpouring baptism with the Holy Ghost. The only escape from our spiritual impotency, the only way out of the difficulties and threatening perils of Zion for believers in general, and for these ministers and theological professors and the leaders of Israel in particular, is a journey back to Pentecost.

A married missionary and his wife can be supported in Japan for a year for one thousand dollars. A Congregational church in New England can be named in which during four years each convert, counting the interest on the permanent investment and the current expenses of the church, cost five thousand dollars apiece, enough to support ten missionaries for a year in Japan. One year the converts were so few that each one cost enough to support sixteen male missionaries for a year in Japan. For a term of years that church has had but one convert for every fifty church members, and one for every fifty

in the Sabbath-school. One year it was one for every one hundred. In other words, that church is training gospel-hardened candidates for damnation. Many other churches might be named that are scarcely less inefficient. Yet we have become so accustomed to these things that such deplorable facts do not awaken a comment in any quarter. A baptism with the Holy Ghost upon that same minister and church would make them felt throughout the world. A journey back to Pentecost is the only cure of such disgraceful barrenness.

CHAPTER II.

QUESTIONS AND DEFINITIONS.

Is there any balm in Gilead for the hurt of the Bride of Christ? Is there in the redemptive work of the heavenly Bridegroom any provision for a full salvation from her sin? Has this heavenly Being—the Holy Son of God—coming from glory to prepare a Bride for his eternal possession, made it possible for her to be “as he is,” in this present evil world? Holiness is his character. Holiness he loves. Has he made provision for her holiness, that she may perfectly delight his heart? He said in that solemn hour in the upper chamber in intercessory prayer: “For their sakes I sanctify myself, that they also may be sanctified.” Is sanctification the blessed, blood-bought privilege of believers? What is sin? What is holiness? What is sanctification in a redeemed child of God? What is the salvation needed by a lost or fallen race? What is the baptism of the Holy Ghost, and what does it accomplish for believers? These are vital questions that touch the very marrow of the subject before us.

Webster defines sin as (1) “Transgression of the law of God; disobedience of the divine command; any violation of God’s will, either in purpose or conduct; moral deficiency in character. (2) Sin is spoken of in theology as original or actual. Actual sin is the act of a moral agent in violating a known rule of duty. Original sin, as generally understood, is native depravity of

heart, that want of conformity of heart to the divine will, that corruption of nature or deterioration of the moral character of man which is supposed to be the effect of Adam's apostasy, and which manifests itself in moral agents by positive acts of disobedience to the divine will."

The Century Dictionary appends this note to its definition of sin: "The true definition of sin is a much contested question, theologians being broadly divided into two schools of thought: the one holding that all sin consists in voluntary and conscious acts of the individual; the other, that it includes the moral character of the race. Original sin is the innate depravity and corruption of the nature common to all mankind. But whether this native depravity is properly called sin, or whether it is only a *tendency*, and becomes sin only when yielded to by a conscious and voluntary act of the individual, is a question upon which theologians differ."

Writers upon sin and depravity and holiness may in a kind of general way, and with sufficient accuracy for this discussion, be divided into three classes:

1. Those who affirm that all sin lies in the wrong action of the will, and that there is no moral depravity of nature from which we need salvation.

2. Those who hold that sin is both voluntary transgression and a sinful constitution, which is the source of transgression, for both of which we are responsible, but from which we can not be saved completely in this life.

3. Those who hold that we have both actual sins of the will and a corrupt nature, from both of which we may be saved in this life.

The author believes that the truth is with the third class, that Scripture and reason and the experience of God's sanctified ones justify their position. It is not his purpose to make this book a polemic, but simply to

state the general position of conflicting schools sufficiently to make plain what he believes is the truth and the Word of God.

President Finney, writing in the Oberlin Review for May and August of 1846, on "Moral Depravity," is a representative of the first class. Arguing against the position of President Edwards, and Dr. Woods, of Andover, and the Presbyterian Confession and older Calvinists generally, he affirms: "Moral depravity can not be predicated of any involuntary acts or states of mind, for moral law legislates only over free, intelligent choice." "Moral depravity is sin. Sin is a violation of law, and must consist in choice." "Moral depravity can not consist in any attribute of nature or constitution, nor in any lapsed and fallen state of nature, for this is physical, and not moral depravity." "It can not consist in anything that is a part of mind or body, nor in any involuntary action or state of either mind or body." "It can not consist in anything back of choice; whatever is back of choice is without the pale of legislation." "Moral depravity, then, strictly speaking, can only be predicated of selfish, ultimate intention." "Moral depravity is the depravity of free will, not of the faculty itself, but of its free action." "It consists in a violation of moral law."

It will be seen from these quotations that President Finney denied any moral corruption of human nature, any inbred sin inherited from our fallen race. He carried forward the application of the term moral depravity from the nature of man to the outward, voluntary conduct of man. "It can not consist," he said, "in a sinful constitution, or in a constitutional appetency or craving for sin. Moral depravity is sin itself, and not the cause of sin. It is not something back of sin, that sustains to it

the relation of a cause, but is the essence and the whole of sin.”

How, then, it may be asked by the reader, did Finney account for the universal depravity or sinfulness of man? It was on this wise: “Man is not *morally*, but *physically*, depraved. Physical depravity may be predicated of all the powers and involuntary states of body and of mind, of the intelligence, of the sensibility, and of the faculty of will. That is, the actings and states of the intelligence may become disordered, depraved, deranged, or fallen from the state of integrity and healthiness. The sensibility or feeling department of the mind may be sadly and physically depraved. The appetites and passions, the desires and cravings, the antipathies and repellences of the feelings fall into great disorder and anarchy. Artificial appetites are generated, and the whole sensibility becomes a wilderness, a chaos of conflicting and clamorous desires, emotions and passions.” “The sensibility acts as a powerful impulse to the will from the moment of birth, and secures the consent and activity of the will before the reason is at all developed. The will is thus committed to the gratification of feeling and appetite when first the idea of moral obligation is developed.” “It was the priority of the action of the sensibilities over that of reason, leading to the committal of the will to self-gratification, coupled with the influence of universally depraved example, that leads to universal sin.” He argued that the theory of a corrupt nature received by inheritance reflects upon the goodness of God, making Him by creation the author of our sin; but he did not show how his own theory of the providential priority of the action of the sensibilities over that of reason upon the will reflected any less upon the goodness of God. By one theory of depravity, it is God’s creation of

beings with a corrupt nature that ultimates in universal sin; by the other, it is his providential arrangement of the development of the mind and moral powers that ends in universal sin. By either supposition, God's hand is equally apparent and the result is precisely the same.

Many arguments which I shall only stop to name seem to prove conclusively that back of all actions of the will there is a corrupt nature in all of us at birth inherited to our sorrow by race connection.

1. The universality of sin is a strong presumptive proof. The fact that every duck as soon as it is hatched takes to water, proves that by nature it is an aquatic fowl. The fact that every child, of every family, of whatever age or tribe or clime, whatever be its surroundings, begins to sin with the very dawn of its moral faculties, is awful evidence that the very faculties themselves are corrupt.

2. The Scriptures expressly teach the doctrine of the corruption of our nature. "The heart is deceitful above all things" (Jer. xvii. 9). "The imagination of man's heart is evil from his youth" (Gen. viii. 21). By "heart" in Scriptural language is meant the man himself, the soul, that which thinks and feels and chooses. "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit" (John iii. 6). That is, a child born of fallen parents will have a corrupt nature. Eph. ii. 3 reads: "We also . . . were *by nature* children of wrath, even as the rest." Jews as well as Gentiles, all alike were "*by nature*," displeasing to God. "The natural man receiveth not the things of the Spirit of God." In Eph. iv. 17, 18, Paul speaks of the Gentiles as "alienated from the life of God, because of the hardening of their hearts, because of the ignorance that is in them." In I. Cor. ii. 14, all are represented as by

nature "dead in trespasses and sins." Many other passages might be cited that seem to teach or imply the corruption of the very nature of man. Rom. viii. 7, 8: "The carnal mind is enmity against God: . . . they that are in the flesh can not please God."

3. The universal necessity of regeneration is an argument for this truth. Regeneration is the change of heart, of nature, by the Holy Spirit. Jesus makes no exception in the cases of babes, or children. The passage evidently means every descendant of Adam, with no exception of class or family or age. God always included people and their "little ones" in the provisions of His grace, contemplating them from birth as needing to be saved, and as interested in the plan of salvation. No doubt the child dying in early life will, in some way unknown to us, become a recipient of that regenerating grace. The covenant of which circumcision was the seal, and the repetition of it in infant baptism to those who practice it, is a sign that children are in a state of pollution, and need cleansing grace.

4. Another argument is drawn from the universality of death which was the penalty of sin. Many hold that this meant physical death as well as spiritual, and, therefore, the physical death of infants is a Scriptural proof that they were born with a corrupted nature that will with absolute certainty end in spiritual death unless they become the subjects of redemptive grace, which is not doubted.

5. The corruption of nature is argued from the universal conviction of the people of God. True Christians, men and women of unquestioned purity and piety, are convinced that there is within them an inherent depravity of heart and nature, warring against all their holy purposes, opposing their conscience and resisting their purest

impulses and strivings. They groan under this depravity as a grievous burden. This sense of bondage and inward corruption voices itself in all Christian literature and sings its sorrow in plaintive hymns. One of the purest of souls and most honored composers of sacred song writes :

“ My God, I cry with every breath
 For some kind power to save,
 To break the yoke of sin and death
 And thus redeem the slave.”

And again :

“ Their hearts, by nature all unclean
 And all their actions, guilt.”

And still again :

“ Lord ! let not all my hopes be vain,
 Create my heart entirely new.”

It is this sense of inward corruption that gives the unrest of soul to earnest Christians and causes them to cry in anguish : “ Oh, wretched man that I am ! who shall deliver me out of the body of this death ? ”

Who that has resolved on living conformably to the holy law of God, and struggled with foes within, can not interpret such words from his own heart's experience ? Who does not feel that his disordered affections, so difficult to control and fasten and concentrate supremely upon God, and his unholy passions, so difficult to restrain and correct, so easily kindled into forbidden anger, so readily confirmed into hateful revenge, or subjected to low and debasing indulgences, spring from a fallen and corrupt nature ?

So long as the life of man is a warfare,—a warfare, not merely with the world and Satan, but with those erratic sensibilities, those wild passions and propensities of his

own soul, those springs of evil in his own being,—he will carry with him an ever-present evidence of the corruption of human nature, an evidence that will last till sanctifying grace has made him a full “partaker of the divine nature.”

There is no argument against human consciousness. Dr. Samuel Johnson said: “I know I am free, and that is the end of it.” Dr. Daniel Steele, of Boston University, says: “Consciousness killed Calvinism.” And it did it in spite of Calvinism’s cast-iron logic. This *universal consciousness* of inward defilement and pollution, of malignant feelings and abnormal appetites and diseased imaginations in spite of the choices and volitions, can not be argued against. There is something besides the acts of will of which conscience and the law of God take notice. The nature of man is corrupt.

6. It has been wisely argued by others that the whole gospel economy proceeds on the ground of man’s natural depravity, or corruption of nature.

Says Luther Lee, in his “Elements of Theology”: “There are two leading truths on the very face of the gospel, on the ground of which the whole gospel system proceeds. These truths are the following: First. All are lost, and stand in need of salvation. Secondly. Christ is the Saviour of all, able and willing to save all who will come unto him that they might have life. These which are fundamental, and draw after them every other part of the gospel system, clearly suppose a fallen and corrupt state of human nature; for they can be truths only in view of the truth of our inherent depravity. If man is not corrupt in nature, and if all sin consists in voluntary actions, it is perfectly possible to avoid all sin so as to need no atonement for sin, no restorer, no mediator, no interposition of Jesus Christ, to reconcile us to God. It would be profane to say that men are unreconciled to

God so as to need a mediator and lost so as to need salvation while in the same state in which God created them. Hence, if men are not by nature corrupt, it is possible to live free from all sin, so as not to need the atoning blood to wash away our sins, or the Holy Ghost to renew our hearts. 'This would be subversive of the whole gospel system.'

As the holy Fletcher wrote: "If man is not polluted, why must he be washed in the blood of the immaculate Lamb? If his soul is not disordered, what occasion for such a divine Physician? In a word, if he is not born in sin, why is a new birth so absolutely necessary that Christ declares that without it no man can see the kingdom of God?" (p. 123).

Dr. Charles Hodge is a fair representative of the second class. He was a champion of the baldest Calvinism, teaching the imputation of Adam's sin to his descendants; the corruption of their entire nature; that it is truly and properly of the nature of sin, involving both guilt and pollution; that it retains its character as sin even in the regenerated; that it renders the soul spiritually dead, entirely unable of himself to do anything good in the sight of God (Vol. II., Sys. Theol., p. 230) He further taught that sanctification is never perfected in this life; that sin is not in any case entirely subdued; so that the most advanced believer has need to pray for the forgiveness of sins" (Vol. III., pp. 245 and 258).

This is truly severe and dark enough, that we must all bear the guilt of Adam's sin, and a consequent guilty corruption, which still inheres in the Christian's heart, and from which not all the atoning work of Christ, nor all the infinite grace of God, nor all the sanctifying power of the Holy Spirit, can cleanse us in this life. This is truly appalling, and, if believed, it might well fill the whole Christian Church with the anguish of despair.

Rev. Asbury Lowrey, D. D., author of "Positive Theology" and "Possibilities of Grace," fairly states the Wesleyan view, and represents the third class. He writes: "Redemption, in all its stages, is a stern grapple with sin. Sin is an alien element, alike antagonistic to God and the interests of men. Sin exists under Scriptural aspects. First, as a taint of evil *in* man. Second, as evil done *by* man. There is a specific difference between a sinful state and a sinful practice. In practice, sin is the transgression of the law. A sinful state implies a corrupt nature, a bent to evil, a heart alienated from God and opposed to holiness." "But according to Scriptures, there is a point of culmination in grace that belongs to this life—a state in which, according to Paul, we 'stand perfect and complete in all the will of God' (Col. iv. 12)." "This finished work of salvation from sin we call entire *sanctification*, or perfect holiness. It is known by various titles and phrases in the Bible, such as 'perfection,' 'sanctification,' 'perfect love,' 'pure in heart,' 'dead to sin,' 'crucified with Christ,' 'Christ liveth in me,' 'mind of Christ,' 'partakers of the divine nature,' 'free from sin,' 'filled with the Spirit,' 'loving God with all the soul, mind and strength,' 'cleansed from all sin and from all unrighteousness,' 'cleansed from all filthiness of the flesh and spirit,' 'perfecting holiness in the fear of God,' 'that the body of sin might be destroyed,' 'that he might destroy the works of the devil,' 'purify the sons of Levi and purge them as gold and silver,' 'from all your filthiness and from all your idols will I cleanse you.'" "All these phrases have substantially the same signification." "They represent the cleansing of the believer's soul, and the reproduction in him of the image of Christ" (Possibilities of Grace, pp. 142 and 210).

CHAPTER III.

DOCTRINAL, AND PHILOSOPHICAL, HINDRANCES.

It is one of the marvels of a thinking mind, and one of the strongest proofs of the divinity of Christianity, that it has escaped annihilation from the falsities of its own friends and defenders,—false lives or false doctrines or false philosophies. There is not a doctrine of the creed that has not been perverted or travestied or denied by learned theologians. There is not a truth of Scripture that has not been rejected, condemned or controverted. And scarcely an error can be named that some learned doctor has not advocated and supported by his texts. This in general; the great theme before us for consideration has not escaped the common fate. Great and good men, whom all love to honor, and whose names are spoken with reverence, have so written upon the great themes of sin and holiness or sanctification, that they have obscured the subjects by their philosophies, and “darkened counsel by words.”

Here is the theory of Dr. Hodge, to which reference has already been made. Laying upon us the guilt of Adam’s sin, and holding us responsible for the entailed corruption in every sense, his picture of sin is painted in too dark colors, and needlessly offends every sentiment of justice and equity, and every conception of divine goodness in the heart of man. His standard of holiness is as much too high. He tells us that no allowances can be made for the natural infirmities, the unavoidable limitations of human faculties consequent upon the fall, the

error of judgment, the lapses of memory, the mistaken conceptions of duty and propriety. The law of God requires of us such absolute holiness as might have been required of Adam's posterity if he had not sinned, and was required of Adam. "The thing to be done is to turn from sin to holiness; to love God perfectly and our neighbor as ourselves; to perform every duty without defect or omission, and keep ourselves from all sin of thought, word, or deed, of heart or life. Can any man do this? Does any man need argument to convince him that he can not do it? He knows two things as clearly and surely as he knows his own existence: first, that he is bound to be morally perfect, to keep all God's commands, to have all right feelings in constant exercise, as the occasion calls for them, and to avoid all sin in feeling as well as in act; and, secondly, that he can no more do this than he can raise the dead" (Vol. II., p. 271).

Man is utterly disabled and enfeebled by moral inability, through inherited corruption; he is still under obligation to be absolutely holy, for obligation is not measured by ability; God requires holiness, and holiness is impossible. "It may be safely assumed that no man living has ever seen a fellow man whom, even in the imperfect light in which a man reveals himself to his fellows, he deems perfect. And no sound-minded man can regard himself as perfect, unless he lowers the standard of judgment to suit his case" (Vol. III., p. 258).

If all this is true, hard indeed is the lot of mankind. It is the fable of Sisyphus forever rolling the stone up hill that can not reach the top. We are the unfortunate Sisyphus. Our character is the stone; holiness is the goal at the top of the mountain which can never be reached by any possible striving, but which we are commanded to reach; and on our quivering, straining back,

paralyzed with inability, is laid the lash of moral obligation! We might all cry out with one breath, "God pity us!" But no; God himself is the hard master who drives us to attempt the impossible feat and pitilessly swings the lash! There is nothing for us here but a life of hopeless sinning, and consequent agony of heart, for which all the blood of Christ affords no adequate help, no healing balm. To ask or command men to be holy, or to strive for holiness under such conditions would be as vain as it would be to urge them to pray, while you solemnly assure them that no prayer ever was, or ever can be, answered. Men holding such doctrines may become sanctified, but it is not likely; and if they do, it will be in spite of their philosophy and not on account of it.

Upon this false teaching, bolstered up by a famous catechism which multitudes still reverence as if inspired, President Mahan made these apt observations: "Let us now contemplate the iron bands of theological dogma, bands in which the convert so often finds himself fast bound, bands which render the normal growth of the new-born soul as impossible as does the iron shoe that binds the foot of the female infant among the Chinese. Take two or three of these dogmas as examples: 'No man is able, either of himself or by any grace received in this life, perfectly to keep the commandments of God, but daily doth break them in thought, word, and deed.' Thus the convert is started on his course with a professed revelation from God, that he has no power, either of himself or from any grace vouchsafed in this life, to render the obedience required of him, on the one hand, and that, as a matter of fact, he will, on the other, every day of his life break these requirements 'in thought, word, and deed.' As a matter of course, he must

'make God a liar,' that is, discredit His revealed Word, or utterly dismiss from mind and thought all expectation and rational intention to render obedience. To aim at such obedience, in the case of one who holds such sentiments, is but to attempt and aim at a revealed and acknowledged impossibility. One of the most irrational and absurd purposes conceivable.

"But what, according to these dogmas, is the state of the believer when he does sin? Listen to the answer: 'True believers, by reason of the unchangeable love of God and his decree and covenant to give them perseverance, . . . can neither totally nor finally fall away from the state of grace.' . . . 'Nevertheless they may, through the temptations of Satan and the world, the prevalence of corruption remaining in them, and the neglect of the means of preservation, fall into grievous sins, and for a time continue therein; whereby they incur God's displeasure, and grieve his Holy Spirit, come to be deprived of some of their graces and comforts, have their hearts hardened and their consciences wounded, hurt and scandalize others, and bring temporal judgments upon themselves.'

"Thus the young convert is taught that he can not receive grace sufficient to obey God, but must daily sin in thought, word, and deed, yet he has a divine assurance that, however he sins, he will not utterly fall away from God. This I affirm in the fear of God, and as my absolute belief, that if it had been left wholly to the Old Serpent to frame dogmas and mould a religious sentiment for the education of the Lord's sons and daughters, he would not have desired or asked that one 'jot or tittle' should be taken from or added to those under consideration. What could God do more to insure in every new-born soul a backsliding life, than to require

of it an absolute belief that it will sin, sin 'daily in thought, word, and deed,' sin nobody knows in what form and to what extent, but that no form or degree of sin it can by any possibility commit will imperil its immortal interests? If the purpose of the framers of such dogmas was to render the churches, in the language of of a distinguished Presbyterian minister in the United States, 'a hospital for invalids and a refuge for scoundrels,' how could they frame a system better adapted to the purpose?" (Mahan's Autobiography, pp. 90-93).

"The most blighting heresy that the father of lies ever introduced into a Christian creed is the absurd dogma that, in order to induce and perpetuate in God's children humbleness of mind, He must leave in the depths of their hearts an abyss of moral corruption and death, a mass of 'foolish and hurtful lusts' to 'war in their members'" (p. 106). "While believers regard it as a revealed truth of God, that they will in fact, 'sin daily in thought, word, and deed,' the exercise of faith to be 'sanctified wholly,' and 'saved to the uttermost,' becomes an utter impossibility" (p. 319).

Yet this monstrous and irrational heresy has been framed into a creed and defended by learned theologians till a whole denomination has been drugged and wrapped in the slumber of guilty acquiescence in a life of shortcoming, as if it were a divinely revealed necessity. The few Calvinists who have received the baptism with the Holy Ghost, and a marvelous degree of saintliness, like Jonathan Edwards and his wife, and George Whitefield, and William Tennant, and David Brainerd, have done so in spite of this stupefying doctrine of "necessary sinfulness." They practically got away from their creed, and their mind dwelt chiefly upon helpful truths which the Spirit used to their sanctification.

President Finney, than whom no man of the century has been more revered by the writer, and no other has exercised a greater influence upon his life, as we have seen, held a peculiar theory of sin and depravity, denying that man's *nature* was depraved. All sin was in the wrong use of the will; moral quality could be affirmed of nothing else. He also held a peculiar theory of the will which has been adopted as the Oberlin view, called the "unity or simplicity of moral action." According to this theory, there can be no mixed character. "A man can not be holy and sinful at the same time." A man's obedience is entire, or he does not obey at all. "It is nonsense to speak of a holiness that consists with sin." It would, of course, follow that every moral agent is always "as sinful or holy as with their knowledge they can be." Regeneration is an "instantaneous" change "from entire sinfulness to entire holiness." "The only sense in which obedience can be partial is that obedience may be intermittent." The only thing to be expected of sanctification, then, is a confirmation of the will in its right choice.

"All true saints, while in a state of acceptance with God, do actually render, for the time being, full obedience to all the known requirements of God; that is, they do for the time being their whole duty—all that God, at this time, requires of them."

President Fairchild, the latest exponent of these views who has published, says: "One of the most obvious consequences of the doctrine is, that conversion is entire consecration (sanctification); that the earliest obedience of the converted sinner is entire obedience, and that his moral state is entirely approved of God."

There is something wrong with this philosophy, for its conclusions are at war with Scripture, consciousness and universal experience.

1. It locates all sin in the attitude of the *will*, and accepts but one Scriptural definition of it—"Sin is the transgression of the law"—of course, a willful act of disobedience. But the Scripture has two other definitions of sin: "All unrighteousness is sin," and "Whatsoever is not of faith is sin." There is a vast realm in the nature of man that lies back of the will in his thoughts, feelings, imaginations, passions, appetites, and desires, of which our own enlightened conscience and the law of holiness take cognizance. In regeneration we receive forgiveness of sin and adoption into the divine household; the power of sin is broken, the tyrant is dethroned and his reign ceases in the soul; yet sin is not so destroyed as not to leave his mark upon the soul, and even yet struggle for the mastery. However clear may be the perception of duty, and however determined the will may be to execute the decisions of the judgment, there will be found an opposing element in the sensibility, which, though it no longer controls the will, often rebels against it, and refuses to obey. The uprisings of anger, the strivings of pride, the evil imaginations, the envies, jealousies, lusts, that find a place in the experience of every regenerated man, is a matter too universal in Christian experience to need proof. Together they form a state of heart that is *unrighteousness*, and "all unrighteousness is sin."

While, as President Finney says, "it is evident that sanctification is not a mere feeling of any kind," it is no less evident that "it includes all right feelings, and excludes all wrong feelings." While "it is not a desire, an appetite, a passion, a propensity, an emotion, nor indeed any kind or degree of feeling," yet it comprehends and implies a right state of all the desires, appetites, passions, propensities, emotions, and every kind and proper degree

of right feeling. While, as he declared, "the states of the sensibility are, like those of the intelligence, purely passive states of mind," still while they rebel and struggle against the dictates of intelligence and the protests of conscience, and the decisions of the will, they mar the perfection of the sacrifice which man is bound to make of his entire self to God, and their rebellion is inconsistent with a Scriptural idea of entire sanctification. While it is, as Finney taught, "a voluntary state of mind," yet it also includes a condition of the whole being that is far more than volition can effect. (See Lee's Theology, pp. 212, 213.)

2. If, as President Finney contended, man had absolute freedom of will to choose the right and reject the wrong, and that choice, when made, secured his holiness and sanctification, then it follows logically that any man can regenerate and sanctify himself in a moment by a simple act of will. Nothing can be more opposed to the teaching of Scripture upon this subject of sanctification, or to all human experience.

3. To hold that a Christian believer in every moral act is as good or bad as he can be, and that the least sudden sin of a warm-hearted Christian plunges him to the level of the worst sinner, is too great a tax on credulity to be accepted.

Said a graduate of Oberlin Seminary, now a Doctor of Divinity, to the writer: "According to the Oberlin theory of moral action, an average Christian with ordinary industry can be by turns a perfectly holy saint or an absolute sinner a dozen times a day. I confess I can accept no such theory of moral character."

Finney says these sinful or holy states "may succeed each other an indefinite number of times for aught we can see" (p. 114, Sys. Theol.).

This "intermittent," "alternating," vibratory theory of moral character is certainly opposed by the unanimous testimony of multitudes of immature but earnest Christians, who are conscious of lapses that their consciences condemn as sins. To tell them after a moment of repentance and prayer that they are perfectly holy would be to mock them; to tell them after the next outflaming of anger and the hasty word of which they will repent, that they have done their worst and utterly given up their religion and their Saviour and ranged themselves with rebels against God, is again to assert what their moral consciousness will promptly resent. There is something wrong either in the premises or in the conclusion, for the theory as a whole is at war with the common consciousness of mankind. There are multitudes who love Jesus and would die for him, and have the witness of the Spirit to their sonship; but, like the Galatian Christians, they are conscious that there is a conflict within them, that "the flesh lusteth against the Spirit, and the Spirit against the flesh," that they are not wholly spiritual, but carnal, even babes in Christ. They know that they are living a kind of mixed life of sin and virtue. As Dr. Daniel Steele, of Boston University, writes: "In all ages and in all Christian lands, always and everywhere, resounds the wail of truly regenerate souls over the antagonism, of divine love, discovered in them under the illumination of the Holy Spirit. In passing from death unto life, they have passed into a conflict not only with the world and Satan, but also with the flesh—the perverse tendencies of their own natures. Now one of three things must be true. Either (1) these have all made a mistake in calling themselves regenerate, or (2) they have backslidden, or (3) they are truly regenerate while struggling with the remains of the carnal mind. To

assert that the first is true is to assert the delusion of the whole body of believers in respect to the most vital point—sonship to God. To assume the second supposition is to declare the apostasy of the Church in each of its members very soon after conversion—an appalling hypothesis. The third alternative saves the Church from the theories of delusion and of apostasy, and is in perfect harmony with universal testimony” (Love Enthroned, p. 40).

Beyond question there is something wrong with this philosophy concerning sin and the will. If there is nothing wrong with our nature or constitution, then children dying in early life need no redemption. They will have no part in the “Song of Redeeming Love”; they can only celebrate the grace of an early death. If it is “physical depravity” rather than moral depravity of nature, we say, Very well, then physical depravity must be corrected before there can be a clean life acceptable to a holy God. If there is no mixture of good and evil in the character, no co-existence of virtue and sin in the life as the prevailing consciousness of the good affirms, but it is only, as President Fairchild teaches, the *mixture of alternation*, too rapid to report itself to consciousness (Moral Philosophy, page 94), we are impelled to ask with Dr. Daniel Steele, “whether Jesus Christ has any immediate salvation from the mixture of alternation?” It is the *mixture* that Christian hearts are everywhere longing to be rid of, by whatever name it may be called.

The severest criticism that can be made on this philosophy is that it stands in the way of attaining to, or teaching others, the Scriptural experience of sanctification. Signally useful as that beloved man of God, President Finney, was, I can not but believe that he would have led many more into the experience of sanctification had he held a different philosophy. He himself

had experienced marvelous baptisms of the Holy Ghost, which made him an example to the world of "holiness and power," the theme of this book. Under their influence he was made the mightiest preacher of the gospel to sinners that our century has produced in any land. He has well been called the "Prince of Evangelists." But when he attempted to lead others into a spiritual experience similar to his own, something stood in his way. Rev. Asa Mahan, D. D., LL. D., the first President of Oberlin College, in his Autobiography (pp. 245-249), gives an insight into the difficulty: "No individual, I believe, ever disciplined believers so severely and with such intense and tireless patience as my Brother Finney. Appalled at the backsliding which followed those revivals (1831-'32), his most earnest efforts were put forth to induce among believers *permanence* in the divine life. In accomplishing this he knew of but one method: absolute and fixed renunciation of sin, consecration to God, and purpose of obedience. (All-will work—mere human doing.) During his pastorate in Chatham Street Chapel, New York, for example, he held for weeks in succession special meetings of his church for perfecting this work, and never were a class of poor creatures carried through a severer process of discipline than were these. Years after, as their pastor informed me, those believers affirmed that they had never recovered from the internal weakness and exhaustion which had resulted from the terrible discipline through which Mr. Finney had carried them, and this was all the good that had resulted from his efforts.

"When he came to Oberlin, and entered upon the duties of his Professorship, he felt that God had given him a blessed opportunity to realize in perfection his ideal of a ministry for the churches. He had before him

a mass of talented and promising theological students, who had implicit confidence in the wisdom of their teacher, and with equal sincerity would follow his instructions and admonitions. He accordingly, for months in succession, gathered together those students at stated seasons, instructed them most carefully in regard to the nature of the *renunciation of sin, consecration to Christ* and *purpose of obedience*, required of them. Then, under his teachings and admonitions, they would renew their *renunciations, consecrations* and *purposes of obedience*, with all the intensity and fixedness of resolve of which their natures were capable. The result, in every case, was one and the same: not the new life, and joy, and peace, and power that was anticipated, but groaning bondage under the law of sin and death. At the commencement, and during the progress of each meeting, their confessions and renunciations, their solemn consecrations and vows of obedience, were renewed, if possible, with fuller determination than ever before. Each meeting, however, was closed with the same dirge song:

Or, 'Look, how we grovel here below,'
 Or, 'Where is the blessedness I knew,
 When first I saw the Lord?'"
 Or, 'Return, O Holy Dove, return.'

And as they went out, not their songs of joy and gladness were heard, but their groans became more and more terribly audible. 'They followed,' and followed hard, 'after the law of righteousness, but did not attain to the law of righteousness. Wherefore? Because they sought it not by faith, but as it were by the works of the law'; that is, by self-originated efforts and determinations. . . .

“ Brother Finney and his teachings at that time were right, as far as they went. In the absence of a total renunciation of self and sin, a full and entire consecration of the entire being and possessions to Christ and his kingdom and glory, and a hearty acceptance of the will of God as the absolute law of the present and future activity, the Holy Ghost will never be received. But if the convert or believer stops short with such renunciations, consecrations and purposes he will never advance a step in the direction of his purposes, but will remain, amid his broken resolutions, a groaning prisoner under the law of sin and death ” (Mahan’s *Autob.*, pp. 245–248).

No better illustration of the correctness of my position could be desired.

It is this relatively undue prominence given to the will that was and is the fatal defect of the Oberlin system of thought on these subjects. It showed itself in President Finney’s direction to the theological students,—more *renunciations*, more solemn consecrations, more vows of obedience,—poor human willings and doings, to secure “ establishment ” in right-willing and right-doing, instead of telling the students to take the Holy Ghost and Jesus by faith as their Sanctifier “ to will and and to do ” in them. This is the only keeping power. The apostles and early disciples when “ filled with the Holy Ghost ” were cleansed and kept—and then only. But so inveterate and ingrained has become this stress put upon the will in the Oberlin theology, that it gets into their definitions. Four times in the space of two pages in his *Systematic Theology* (pp. 404, 405), President Finney defines sanctification as “ entire consecration.” President Fairchild follows the same line of thought, and makes sanctification consist in “ establishment ” in consecration, so that there shall be no more “ alternation of

the will." This is a careless confusion of thought in these great men. Consecration is not sanctification, and no establishment in it can be, however permanent. Consecration is only the *condition* of sanctification, but not the thing itself. Consecration is *man's* part of the preparatory work—wholly *man's* act; sanctification is *God's* act. Consecration is *man's* act of self-devotement to the service and glory of God; sanctification is *God's* act of cleansing the believer. For proof, hear Jesus pray the Father: "Sanctify them through thy truth;" and hear Paul pray: "The *God of peace* HIMSELF *sanctify* you wholly" (I. Thess. v. 23, R. V.). No dependence here upon renunciations, and vows, and consecrations for sanctification. Such direction to the poor agonizing Christian, longing for holiness, is like telling one who has fallen into a well to lift himself out by his own boot-straps. Even Webster's Dictionary, utterly unbiased in its definitions, bears me out in this distinction between consecration and sanctification. It defines the latter as "the ACT OF GOD'S GRACE by which the affections of men are purified, or alienated from sin and the world, and exalted to a supreme love to God; also, the state of being thus purified or sanctified." "God hath from the beginning chosen you to salvation through sanctification of the Spirit" (II. Thess. ii. 13).

This definition of the dictionary reminds me of two other mistakes in the Oberlin teaching, showing the lexicographers to be more accurate than the theologians even in their own chosen field of thought.

I. "Sanctification is the ACT of God's grace," says the dictionary. But President Fairchild starts his chapter on sanctification thus: "The *growth* and establishment of the believer, the development in him of the graces of the gospel, is called sanctification."

“ We may use the word in the theological sense, as a convenient term to designate Christian growth and progress and establishment ” (p. 280, Elements of Theology). This “ *growth* ” method, by getting more knowledge, and more experience, and better habits, and more stability, even to the “ establishment of the believer,” is a way by which no man ever reached sanctification. This “ *growth* ” method by man’s toilings and strivings differs from God’s method of sanctifying by one of his own almighty acts *toto coelo*. The early Church remained in prayer ten days for God’s sanctifying Spirit to come. “ Suddenly ” he came, and from that moment they were sanctified men. Dr. A. J. Gordon says: “ The possession of the Spirit commits us irrevocably to separation from sin. For what is holiness but an emanation of the Spirit of holiness who dwells within us? A sanctified life is therefore the print or impression of his seal. ‘ He can never own us without his mark, the stamp of holiness. The devil’s stamp is none of God’s badge.’ The great office of the Spirit in the present economy is to communicate Christ to his Church, which is his body. And what is so truly essential of Christ as holiness? ‘ In him is no sin; whosoever abideth in him sinneth not.’ The body can only be sinless by uninterrupted communion with the Head; the Head will not maintain communion with the body except it be holy ” (Ministry of the Spirit, pp. 79, 80).

These disciples had received the Spirit of holiness, they were sanctified, “ committed irrevocably to separation from sin.” Yet President Fairchild writes (p. 285): “ There seems to be no ground in Scripture for the idea of a definite experience, like a second new birth, which marks the line between a sanctified and an un sanctified state.” A man must read his Bible through the spectacles

of a very obscuring philosophy who can not see that there was a very "definite experience" at Pentecost. Whosoever compares the Peter of Pentecost with the Peter of the Judgment Hall must see that something very "definite" had happened to him which, with transforming power, went to the very elements of his being. And it came about by one sanctifying "ACT" of the Spirit of God on a Sunday morning.

2. Webster defines sanctification as "the *act* of God's grace whereby the affections of men are PURIFIED." The root meaning of the original word is "cleansed," "purified." But there is no *cleansing* or *purification* in either President Fairchild's definition or discussion of sanctification. Indeed, according to this philosophy there is nothing to be cleansed from. However the sensibility may foment its corruption and defile with its reeking impurity the whole life, that is without significance; nothing is needed but to get that will "established" and cured of "alternation"! Somehow it does not have the ring of Scripture language. "I will sprinkle clean water upon you, and ye shall be clean from all your filthiness, and from all your idols will I cleanse you" (Ezek. xxxvi. 26). The "clean water" was an emblem of the Holy Spirit that should be poured out upon believers with sanctifying power. Its first work was *cleansing*; and then "I will put my Spirit within you and cause you to walk in my statutes, and ye shall keep my judgments and do them" (27). *God's method was to first "cleanse" the heart by the sanctifying work of the Holy Spirit, then the will would be confirmed in its loyalty to God.* There is no other way revealed in Scripture or testified to by human experience.

Again, President Fairchild argues against the notion of a "sudden" uplift of soul into a life of holiness:

“As if there were some short cut for Pilgrim to the Delectable Mountains without his passing through the Slough of Despond and the Valley of Humiliation. The gospel opens the only royal road to such attainments, and it leads along the beaten path of faith and patience. It does not provide a spiritual elevator which one may enter, and be lifted at once to the heights of spiritual vision” (p. 283). It would be a sufficient answer to say, “*Pentecost*,” a repetition of which would be a wonderful “spiritual elevator” for the Church of to-day, and it was “*sudden*.”

We might answer again by pointing to the testimony of John Wesley, who, going about for fifty years, preaching four, five, or six times a day and examining his bands and classes, knew the inner experience of Christian hearts as well as any man since St. Paul. He kept a daily journal and collected his facts with as much enthusiasm as Darwin studied earthworms, and this was the result: “In London alone I found six hundred and fifty-two members who were exceedingly clear in their experience, and of whose testimony I could see no reason to doubt. . . . And every one of these (after the most careful inquiry, I have not found *one exception*, either in Great Britain or Ireland) has declared that his deliverance from sin was *instantaneous*; that *the change was wrought in a moment*. Had half of these, or one-third, or one in twenty, declared it was *gradually* wrought in them, I should have believed this in regard to them and thought some were *gradually sanctified* and some *instantaneously*. But as I have not found in so long a space of time *a single person* speaking thus—as all who believe they are sanctified declare with one voice *that the change was wrought in a moment*—I can not but believe that sanctifi-

cation is commonly, if not always, an instantaneous work" (J. A. Wood's *Perfect Love*, p. 74).

Again, President Fairchild writes: "The idea has been set forth of receiving Christ as our sanctification in a second experience, as we receive him as our justification in the experience of conversion. There is no proper basis for the idea" (p. 286). What answer does this assertion need but to point to the fact that every person mentioned in the New Testament who received the Holy Ghost had a marvelous SECOND EXPERIENCE, which was deemed of the utmost importance?

We will give the testimony of Dr. Mahan, the first President of Oberlin College. He was converted at seventeen years of age. During the next eighteen years, as college student, preacher and college president, he led a life of rare Christian usefulness, seeing two thousand of his converts join the churches. Then he sought and obtained the baptism with the Holy Ghost, and lived in that blessed experience fifty years. This is what he writes: "The first eighteen years I lived and walked in the dim twilight of that semi-faith which fully knows Christ in the sphere of 'justification by faith' but knows almost nothing of him in the sphere of 'sanctification by faith' and is absolutely ignorant of him in the promise, 'he shall baptize you with the Holy Ghost and with fire.' During the subsequent fifty years I have had grace 'to walk with God' in that sphere of cloudless sunlight in which 'we are complete in Christ,' and know him as our wisdom, righteousness, sanctification and redemption" (*Forty Witnesses*, p. 223). "It was an instantaneous passage from the dimmest twilight into cloudless noon." "Sanctification, like pardon, I found in experience to be an *instantaneous* work. Propensities which, from childhood up, and not

less during the first years of my Christian life than during my impenitency, had had absolute control when strongly excited, in a moment lost utterly and forever their power, being superseded by a new and right spirit of an opposite character. If I am conscious of anything, I am conscious of being 'by the cross of Christ crucified to the world and the world to me'' (Autobiography, p. 295). "For example, during the first eighteen years of Christian life, I maintained a most determined war upon that evil temper; yet when suddenly provoked I found myself, and that invariably, betrayed into words and acts of which I would have occasion to repent and confess as sins. How often did I exclaim, 'Oh, wretched man that I am! who shall deliver me from the body of this death?' Nor did my struggles and most determined resolutions issue in any seeming increase of power over these propensities" (Forty Witnesses, p. 227).

"During these last fifty years I have almost, and I might say quite, ceased to be conscious of the existence of those evil propensities (lusts) which, during the preceding eighteen years, 'warred in my members,' and so often rendered me a groaning captive, 'under the law of sin and death.' In but one single instance, for example, have I, during all these fifty years, been conscious at all of a movement of that evil temper, the strongest of all my propensities, and that was but for an instant, and occurred some thirty or forty years since, no one suspecting the fact but myself" (Forty Witnesses, pp. 231, 232).

What an infinite blessing it would be to the cause and kingdom of Christ if such a "second experience" should come to the whole body of believers! The saintly Dr. A. J. Gordon wrote: "To say that in receiv-

ing Christ we necessarily received in the same act the gift of the Spirit, seems to confound what the Scriptures make distinct. There is the same reason for our accepting the Spirit for his special ministry, as for accepting the Lord Jesus for his special ministry. For it is as sinners that we accept Christ for our justification, but it is as sons that we accept the Spirit for our sanctification" (Ministry of Spirit, pp. 68, 69). Yet President Fairchild declares that "there is no proper basis" for these "second experiences" (that is, in his philosophy). Very well; so much the worse for his philosophy. God grant that multitudes of Christians may obtain this blessed "second experience," with or without a "proper basis" in any man's system of thought.

Again, President Fairchild writes (p. 287): "But this establishment or permanency, when attained, can not reveal itself in consciousness." Here is the false idea of "establishment or permanency" worked into the conception of sanctification, and the fact that that could not reveal itself to consciousness is used to discredit the whole experience. The very angels in heaven probably had not reached a "consciousness of establishment or permanency," for they fell, and Adam fell, but they were once holy. There are thirty volumes on the desk before me on this blessed subject of "sanctification," and not one of all the authors pretends to teach that there is any state of grace attainable in this life from which a child of God *may not* fall. But sanctification, as taught in Scripture and by all recognized and accredited authors, is an experience which does report itself to *consciousness*. Mahan said: "I am as conscious of it as I am of my existence." Bishop Randolph S. Foster is a profound scholar, "an expert in the analysis of mental

phenomena, and well skilled in the correct use of psychological terms." A Boston clergyman told me last summer that he was the profoundest theologian of the Methodist Church. This is what this great man writes about his own advanced Christian experience: "Here again the Spirit seemed to lead me into the inmost sanctuary of my soul—into those chambers where I had before discovered such defilement, and showed me that all was cleansed, that the corruptions which had given me such distress were dead—taken away—that not one of them remained. I felt the truth of the witness; it was so; I was conscious of it, as conscious of it as I had ever been of my conversion. A change had been wrought in my heart—a radical, conscious change. I was not peculiarly exercised, but I was changed. I was a new creature; my heart had entered into a new and higher existence. This was as evident as transition from darkness to light" (Defense of Christian Perfection, p. 63). Notwithstanding the teaching of any opposing school of philosophy, manifestly there is a sanctification, an entering "into a new and higher existence," which reports itself to consciousness.

Another unscriptural notion is found in President Fairchild's definition and fundamental conception of sanctification—which he calls a "term to designate Christian growth and progress and establishment." The Scriptural idea is, to be sanctified—cleansed from sin, that you may *grow* the Christian graces, just as you kill the weeds in the garden that the vegetables may have a chance to grow; but the author under discussion reverses the order and says secure all Christian "growth and progress and establishment," and you will be sanctified. The Scripture commands us "to grow in grace and in the knowledge of our Lord and Saviour Jesus Christ." But

The same Greek word is used for "grace" that is used in Luke ii. 52 about Jesus. "And Jesus advanced in wisdom and in stature and in favor [grace] with God and men." Jesus could grow his matchless growth because he had no sin in his heart—nothing within of evil to check the development of the graces of the Spirit. Our churches to-day are filled with infantile Christians, because, as the Apostle Paul wrote to the Corinthians, they are "carnal, and walk after the manner of men."

The divine order of Christian development is, first *purity*, then growth to MATURITY. If our church members would all seek a "second experience" such as will be described in this book—the sanctifying, cleansing work of the Holy Spirit—we would hear less about weak and worldly churches; but we would behold multitudes of stalwart Christians, men and women like Barnabas: "He was a good man, and full of the Holy Ghost and of faith; and much people were added unto the Lord."

President Mahan has the following in his Autobiography (p. 391): "How often it is said in opposition to such a doctrine of full salvation, and especially to the idea of its immediate attainment: 'I do not believe in this entire and immediate sanctification; I believe in GROWING IN GRACE.' This was the identical objection urged by a leading minister in a Conference on Scriptural Holiness in Freemasons' Hall, England. 'Will you tell us candidly,' asked the chairman of the objector, 'whether you are conscious of such growth in your own experience?' 'I have grown in knowledge,' was the reply after a moment's reflection. 'But are you really conscious of actual growth in *grace* during the years that have gone by?' 'I have grown in *knowledge*,' was the second reply. 'Will you tell us candidly now whether you are conscious of real growth in *spirituality* during the many years under con-

sideration?' 'I am not conscious of real growth in *holiness* during these years,' was the final answer. 'There is not one in a million among all who urge the same objection who could honestly give a different answer in respect to the conscious facts of his own experience. Under the idea of such growth the mass of the ministry and membership of the churches are at a dead standstill, or are sliding backwards, in their religious experience.' This statement, we think, is too strong; but there is a sad truth in it.

President Fairchild in his closing paragraph on sanctification observes: "One of the mischievous implications and inferences of the doctrine of instantaneous sanctification, by a special experience, is that there is a form of religious life which is much below holiness, a justified not a sanctified state. . . . It does not seem possible to guard the doctrine of special sanctification, whatever its form, from this false impression." Here at last in the final sentences is the real gist of the matter as it lies in his mind, namely: there is no "special sanctification" apart from justification.

This reminds one of the famous History of Ireland, written by a wit. One chapter had for its subject, "On Snakes in Ireland." The entire contents of the chapter were: "There are no snakes in Ireland." President Fairchild's Theology might be abridged as follows: "Chapter XXIII. On Sanctification. Contents: *There is no 'special sanctification' as distinct from justification.*" The critical reader will see that this is the drift and pith of the whole discussion. What a blundering and benighted theologian the Apostle Paul was! Nine times he prays that the Christians in the various churches may become holy and sanctified. Thirteen times his inspired lips command Christians to go on to sanctification and

perfection and holiness. Deluded man! he ought not to have entertained that "false impression"—"the doctrine of special sanctification" after justification. But then, we must not be too hard on the dear old apostle whom we used to admire as quite a theologian. St. Paul lived a long time ago in a dark age, and though he had been taught by Jesus, he did not have the privilege of reading some modern theology on the doctrine of sanctification.

But if our modern author, now being reviewed, is correct we are shut up to one of two alternatives. Either there are no Christians, or these millions of church members, with their faults and foibles and sins, over which they grieve and pray and repent with endless repetition, are all sanctified. Either supposition borders on absurdity. President Mahan makes the following striking comment: "No doctrine can be less Scriptural or more manifestly unscriptural than is this, that all believers are in this dispensation baptized with the Holy Ghost at the time of their conversion. If we compare the actual state of our converts with the revealed results of the 'baptism of the Holy Ghost' we shall perceive at once that no more absurd notion ever whirled in a human brain than the idea that these converts, or even one in a million of them, have received this baptism" (Autobiography, p. 362).

Dr. Daniel Steele, reviewing President Fairchild's teaching, says: "We have dwelt at length on this mischievous identity of entire sanctification with justification: 1. Because it tends to make young Christians abandon their trust in Christ when they discover sin still lurking within. 2. Those who do hold fast to Christ are by this doctrine excluded from seeing the great and glorious privilege of full salvation attainable on earth, and

are left to a low and mixed spiritual state. 3. The census of the Christian Church in all the world would be reduced from millions to units. For, if this doctrine be true, we must count as regenerate only such as experience entire sanctification in the new birth" (Love Enthroned, p. 48). John Wesley wrote: "We do not know a single instance in any place of a person's receiving in one and the same moment remission of sin, the abiding witness of the Spirit, and a clean heart" (Plain Account of Christian Perfection, p. 34). William Bramwell once wrote to a friend: "An idea is going forth that when we are justified we are entirely sanctified. You may depend upon it this is the devil's great gun." Who would have supposed that Oberlin theologians would be shooting it.

To my mind, the severest arraignment of this Oberlin philosophy and theology has been made, not by any outside critic, but, unwittingly, by President Fairchild himself. July 29, 1875, he read a paper at Oberlin, before the Theological Institute, on "The Doctrine of Sanctification at Oberlin," afterward published in the Congregational Quarterly, for April, 1876, and then reprinted in pamphlet form. That pamphlet is now before me. In it he gives a clear, succinct history of the development of the doctrine in Oberlin through its various stages till it came to its untimely death. First there was a great revival in 1836 at Oberlin, under the leadership of Mahan and Finney, as a result of which personal holiness became the great theme (pp. 5, 6). The whole faculty were seeking the fullest possible blessing. President Mahan received his great baptism of the Spirit—"the turning point in his Christian life" (p. 6). He called it after Wesley, "Perfect love"—"Christian Perfection." Professor Finney called the experience "Sanctification." Professor Morgan called

it "The Gift of the Holy Ghost." Professor Cowles called it "The Holiness of Christians in the Present Life." "The idea was much the same under these varying forms of expression, namely, that there is an experience attainable in the Christian life, subsequent, in general, to conversion, in which the believer rises to a higher plane, secures new views of Christ and his salvation, obtains victory over weaknesses which had before marred his character, and attains a stability to which he was before a stranger" (p. 7). "A more distinct and higher apprehension of Christ as a Saviour from the power of sin, as well as from its penalty, was not only theoretically accepted, but to a great extent practically realized." . . . "There were remarkable transformations of character in connection with the work, a great enlargement of spiritual power and energy, the effects of which have remained in some cases from that day to this" (p. 9).

Then the new philosophy of Simplicity was sprung on Oberlin in 1841, by William Cochran. "One of the most obvious consequences of the doctrine is that conversion is entire consecration; that the earliest obedience of the converted sinner is entire obedience, and that his moral state is entirely approved of God" (p. 14), that "indeed, there is no justification without sanctification" (p. 15). "In this view every believer is sanctified" (p. 15). "All Christians, while in the exercise of faith, are sanctified, nor is there any clear line between the simply sanctified and the permanently sanctified" (pp. 16, 17). "The incompatibilities soon appeared" between this new "Oberlin theology" with "the doctrine of special sanctification," previously adopted and experienced (p. 18). Professor Finney, Professor Cowles, and President Mahan could never quite adjust their "sanctification" to the new views (pp. 18-24). "It came to be more and

more a matter of doubt whether the seeking of sanctification as a special experience was on the whole to be encouraged, and it was not in general an *occasion* of satisfaction when a young man gave himself up to seek 'the blessing,' and when he obtained what seemed to him the thing he sought, there came to be less confidence that he had made substantial progress" (pp. 11, 12). "Persons who came to Oberlin were heard to remark that they had waited for months and perhaps years to hear a sermon on the doctrine of sanctification" (p. 12). "Of all the theologies now prevailing, the Oberlin theology is least adapted to yield the doctrine of immediate sanctification; and so far as this doctrine now prevails among us in limited circles, it is sustained, not by the Oberlin theology or the Oberlin teaching or preaching, but by the writings and periodicals and teachings, introduced from abroad, especially of the Wesleyan school" (p. 25).

I read all this, and say with unfeigned sorrow, *So much the worse for Oberlin theology!*

Says Rev. Sheridan Baker, D. D., who spent years in the study of this great theme and wrote several volumes upon it: "Never since Methodism has had an existence has she shown as many backslidden and worldly-spirited members as she has since this heresy has been proclaimed among her people. If regeneration and sanctification take place at the same time and always co exist, the apostles were in error when they ordered the churches of their day to cleanse themselves from all filthiness of the flesh and spirit; and theologians have always misapprehended God's promises of cleansing when they have applied them to believers instead of to unbelievers. To accept this modern heresy is to reject the teachings of all Christendom upon this point for seventeen hundred

years, to ignore the experience of God's people in all ages, and arrogantly to assume more knowledge than was ever reached before. That the heart's purification is a work of the Spirit subsequent to regeneration is the teaching of the Scriptures" (Hidden Manna, p. 98). "Thousands now in heaven testified while living, and thousands now living testify, that all their efforts at Christian development did not free them from the carnal mind; but when, in utter abandonment of self-helps, they threw themselves upon the Mighty to Save, they were at once freed from the impurities of the heart, and filled and thrilled with the perfect love of God. Over against all this array of experience there is not a solitary one, among the dead or the living, who has recorded or stated in any way a contradictory experience" (p. 108).

After twenty-three years of absence, the writer moved back to Oberlin, which is to him the dearest spot on the globe; but at once he was painfully impressed with the manifest decline of spiritual life in the town. He has heard it lamented on all sides, and has been often asked the cause. Here it is found at last. Once the whole faculty were bowed before God as one man seeking the baptism with the Holy Ghost, and President Mahan was receiving a marvelous "second experience" which lifted him from "twilight piety to the effulgence of noon-day"; but the faculty are not doing it now, for they have a precious philosophy that rules out such Pentecostal "second experiences"! Once the young men were eagerly seeking clean hearts from a sanctifying Saviour; now "it is not an occasion of satisfaction when a young man gives himself up to seek 'the blessing.'" (God pity the young men held back by a hostile philosophy from the great prize!)

No more preaching on the great theme; no more

public advocacy of holiness ; no longer a banner floating over the college campus with the inscription, "Holiness unto the Lord." And we may further add, there is no longer a perpetual revival spirit in the town and college, with a hundred persons converted in a single term without an extra meeting. A regular Monday evening prayer-meeting has been discontinued ; once it would frequently be so large that an overflow meeting was required. The writer has seen seven young men converted in a single evening at a regular prayer-meeting, led by a student not half through college ; he has seen a hundred kneel together to seek Christ before the great congregation without an extra sermon or meeting for prayer.

Such things have not been taking place for a score of years. We have a charming philosophy now that makes all Christians sanctified, and rules out all "second experiences," as unsuited to the new order of things. But with their going has gone that abiding power of the Holy Spirit that once made Oberlin the wonder of the Christian world. A more striking comment on this philosophy of universal sanctification could not be made than is afforded by the widespread lamentation over the spiritual decline in its own home. So marked did it become that two years ago the leading pastor said three times publicly from his pulpit : "I have no heart to face the future with our present state of piety." Only yesterday the author heard him pray before the great congregation : "O Lord, save us from living any longer at this poor, dying rate." And the college President, with aching heart, appointed an early morning prayer-meeting for the faculty, which was to be continued till God came in mercy to the institution.

By all this God seems to be saying to this community : "Once you were all seeking 'with one accord' a 'second

experience' of holiness and the baptism with the Holy Ghost, and I came in love and rained righteousness upon you, and gave you 'the anointing that abideth.' Now you have adopted a philosophy that leads you to frown upon this second blessing: very well, take your idol, and with it will come leanness to your souls."

President Fairchild admits (p. 9) that in those early seekings after holiness, there "was practically realized a more distinct and higher apprehension of Christ as a Saviour from the power of sin. . . . There were remarkable transformations of character, a great enlargement of spiritual power and energy, the effects of which have remained in some cases to this day." Yet he tells us elsewhere repeatedly that the Oberlin theology now affords "no basis" for such a sanctifying experience! Indeed! What would be thought of a philosophy of the heavens that had "no basis" for the movement of the stars? What shall be said of a theology that affords no place for the highest and holiest experiences of human souls? These heavenly uplifts of soul are facts, experienced by thousands; and such facts must be accounted for and provided for. Any system of thought that does not do it will in time be laid on the shelf as a unique specimen of erratic speculation. Plainly, Oberlin should alter some of the premises or the conclusions or the inferences of her philosophy, and get back as speedily as possible to the spiritual condition of other days. She sorely needs a liberal supply of "immediate sanctification"; and it can not be too "immediate." Even President Fairchild is reported to have said to a theological class less than two years ago: "A wave of the world has struck Oberlin. We are not doing the work we did; there is a decline of piety here."

Had this theology now regnant in Oberlin prevailed in the early life of the college, President Mahan and the professors and students would never have been bowing before God, seeking with one accord the baptism with the Holy Ghost. But this is equivalent to saying that this theology could never have produced that wonderful spiritual Oberlin that once was. It requires no man of prophetic vision to declare that it can not permanently better or even maintain the Oberlin that now is. It goes without saying that Oberlin pulpits have been filled by unusually able and devoted men. Probably none would have done better under the circumstances. But for more than a score of years there has been a steady decline in the spiritual life of the churches and the college. The set of the current toward worldliness and away from God, and the consequent loss of spiritual power, are unmistakable, and there is no power in this modern Oberlin theology to lift the ebbing tide of spirituality.

This theology, so erratic on the subject of sanctification, destroys its own fulcrum, and makes it impossible for it to elevate the churches to an exalted type of piety. By telling all Christians—all regenerated people—that they are “already sanctified” and “as good as they can be,” it flatters the carnal mind and cuts the sinews of its own power to bless and inspire to a higher life. Whoever believes it will lose all hope, if not all desire, of betterment. The ministry that accepts it will be hopelessly crippled. A minister educated in Oberlin Seminary told a friend of mine that it took him sixteen years to get over the deplorable effects of this false theory. What minister has sixteen years to throw away in partial inefficiency? A more favorable field than Oberlin for testing the worth of this theory of sanctification could

not have been afforded by the entire continent. Not one community in ten thousand ever had such a spiritual beginning, or had a history so imbued with the loftiest principles of pure religion. No community has been more signally exempted from the vitiating influences of the flagrant evils of the day. Yet in such a vineyard of the Lord, hedged about and guarded by a kindly providence, this theory has been tried, and it has signally failed, as it will always fail whenever and wherever tried, for the simple reason that it is contrary to the perpetually multiplying facts of human experience, to the teaching of Scriptures and to the gracious provisions God has made for the full salvation of men.

I write these things with pain, only in the interest of truth and the kingdom of Christ. I revere these great men who have been my instructors. I love my Alma Mater. But much as she needs additional resources, I would rather see her faculty and her students and these churches bending before God seeking a baptism with the Holy Ghost and personal sanctification than to see the college receive an additional million dollars to its productive endowment. The colleges that have millions of money are numerous; a great college and theological seminary baptized with the Holy Ghost is the need of the hour. This review of the Oberlin theology, as taught by President Fairchild, has been so sharp and full that there may seem to some to be an element of personality in it. There is nothing of the kind. The author has received nothing but kindness from President Fairchild and from Oberlin. It is the place of his residence and the home of his affection. But the thought of the college of Mahan and Finney teaching for a quarter of a century to theological classes such views of the doctrine of sanctification as will keep the young ministers from

seeking the baptism with the Holy Ghost with its consequent "holiness and power," is enough to make angels weep and men lament. To correct that awful mistake this review has been sorrowfully written.

Samson broke his covenant with God as a Nazarite and revealed the secret of his strength to the enemy. Soon he became "like any other man." "And he wist not that the Lord had departed from him." God will have a peculiar people in this world, and once he called Oberlin to be that people, and poured his spiritual blessing upon her with a lavish hand. A philosophy has been permitted to change the conditions that brought that abiding presence of the Lord which was once Oberlin's chief glory. A religious decline has followed, which, if it continues a few years more, will leave Oberlin "like any other college," and she will "wist not that the Lord has departed from her." When that day comes, any reason why a young man or woman should cross half the globe to get to Oberlin will no longer exist. God grant that that unhappy day may never come!

I have said enough on this painful subject to show how true it is that the philosophies of great and good men, whom all love and revere, may stand directly in the way of the sanctification of God's people, the very last thing that the authors themselves intended. I will make but one other observation. President Fairchild tells us in his pamphlet (p. 9) that during the great holiness movement in Oberlin "the memoirs of James Brainerd Taylor, of Hester Ann Rogers, of Carvosso, and the Wesleys, and similar works were very generally read, and often referred to in the pulpit," but now any movement for "immediate sanctification" among us is sustained not by Oberlin theology, or teaching, or preaching, but "by the writings and periodicals and teaching intro-

duced from abroad, especially of the Wesleyan school" (p. 25). "A pity 'tis 'tis true!" And the most wholesome thing Oberlin could do just now would be to go back to the old habit of importing other literature on this great subject to correct the evils of her own. Indeed, a dozen or twenty volumes fresh from other presses might easily be named that would be an "eye opener" to Congregationalists in general, and would greatly help to clarify their spiritual vision.

John Wesley says: "In 1729 my brother Charles and I, reading the Bible, saw we could not be saved without holiness. In 1737 we saw that this holiness comes by faith. In 1738 we saw, likewise, that men are justified before they are sanctified; but still holiness was our object—inward and outward holiness. God then thrust us out to raise up a holy people." After preaching the doctrine of holiness for half a century, and having seen thousands brought into the experience, he wrote two years before his death: "This doctrine is the grand *depositum* which God has lodged with the people called Methodists: and for the sake of propagating this chiefly he appears to have raised us up" (Double Cure, p. 4, and Christian Perfection as Taught by Wesley, p. 93).

This distinctive mission of Methodism was recognized by the bishops of the Methodist Episcopal Church in 1824, and in the address to the General Conference, they said: "If Methodists give up the doctrine of entire sanctification, or suffer it to become a dead letter, we are a fallen people. Holiness is the main cord that binds us together. . . . The original design of Methodism was to raise up and preserve a holy people" (Double Cure, p. 4). In 1866, in New York City, Dr. John McClintock, President of Drew Theological Seminary,

in the closing words of his centenary sermon, said: "Knowing exactly what I say, and taking the full responsibility of it, I repeat, we are the only church in history, from the apostles' time till now, that has put forth as its very elemental thought the great pervading idea of the whole Book of God, from the beginning to the end—the holiness of the human soul, heart, mind, and will. . . . It may be called fanaticism; but, dear friends, this is our mission. If we keep to that, the next century is ours; if we keep to that, the triumphs of the next century shall throw those of the past into the shade. There is our mission; there is our glory; there is our power; and there shall be the ground of our triumph! God keep us true" (Defense of Christian Perfection, p. 14)!

These words seem prophetic, almost to the degree of inspiration. The saddest sign in the religious sky is the fact that so many Methodist ministers and churches are so neglecting this great central idea of Methodism. On the other hand, the brightest sign in the sky is the multiplied holiness camp-meetings, and the increasing holiness literature of Methodism, and the appointment of such men as Keen and Dunham to go from conference to conference to lead the Methodist denomination back to their old-time loyalty to the doctrine of holiness. Their ideas are surely gaining supremacy. The drift of the Presbyterians away from all that is distinctive in Calvinism, and toward the Methodist position, is unmistakable. It was observed of the report of the Congregational Creed Commission, "Whatever else it is, it is not Calvinistic." The Methodists have the theology of the future. And they are as unmistakably getting the numbers. With less than half the age of the Congregationalists, they are more than nine times as numerous. During the last five

years their increase was two hundred and sixty-three thousand more than the entire number of Congregationalists, after two hundred and seventy years of American history. That increase was two and one-half times that of the Baptists, five times that of the Presbyterians, and ten times that of the Congregationalists. God hates sin and loves holiness. Evidently his eye is lovingly watching over that people for good who, with all their shortcomings, are still the most friendly in their teachings and administration to the idea of *holiness as an attainable experience*, of any church in the world. If the Methodists but hold fast to "the doctrine of entire sanctification" and make it a living experience of their people, the race for moral supremacy and religious influence will certainly be theirs in the next century. The Salvation Army teaches the doctrine of holiness with far more constancy and fidelity than the Methodists; and, with all its eccentricities, it is outgrowing them. Beginning with one Methodist family thirty years ago, it now numbers one million and a quarter members in uniform. They demand a higher type of piety than any great denomination, and their growth is unparalleled in all the Christian centuries. God will have a holy people.

More than fifty years ago, President Finney, in Vol. III., p. 393, of his *Theology*, paid a beautiful tribute to the Methodists as the only denomination whose ministers treated kindly, and wisely led, those who were seeking holiness; on the other hand, if "the most pious members of the Calvinistic churches" sought or proclaimed sanctification, they were "at once treated as heretics or fanatics by their brethren, until, being overcome of evil, they fall into censoriousness and opposition to the church." It is much the same now. Let an individual or a little company of earnest believers get to hungering after

holiness, and perhaps attaining it, and at once they are sneered at and criticised and berated and persecuted; as John Wesley said, "hooted at like mad dogs." It is because the average minister, from sheer ignorance, does not know what to do with them, not discerning that it is the most hopeful indication of the presence of the Holy Spirit in the Church. Even President Mahan said that though in his early ministry he could preach the gospel to the impenitent and lead multitudes of inquiring sinners unto Christ, yet he "was conscious of a lack in himself of essential qualifications for the highest functions of his sacred calling." Not until he received the "baptism with the Holy Ghost," could he "feed the flock of God" and build them up in holiness. When will our seminaries send out a ministry so instructed in divine things and so filled with the Spirit, that they shall be able to feed the hearts hungering for holiness in the flock of God, and point them intelligently to a sanctifying, "uttermost" Saviour?

This want of Holy Spirit power has been the great underlying cause of the spiritual failure of Congregationalism. I do not wish to seem to be a self-appointed censor of our beloved denomination. It has done a truly noble work as the special patron of schools and learning. It has been the champion of civil and religious liberty. It has led all others in the work of foreign missions. I do not forget what I owe it of love and esteem and service. It is because I wish to serve it that I speak the painful truth,—*in reaching the masses it has been a signal failure.* Rev. Smith Baker, D. D., of Boston, has brought to our notice the following facts: "So far as New England is concerned, Congregationalism had the historic advantage. It was first upon the ground and for many years was almost the only religious denomination. At the close

of the Revolutionary War in Massachusetts, the Roman Catholics had one church, the Universalists had three, the Quakers had six, the Episcopalians had eleven, the Baptists had sixty-eight, and the Congregationalists had three hundred and thirty. This proportion was quite the same in all the New England States. That is, the Congregational churches in New England at the close of the Revolutionary War were nearly four to one of all the other denominations. What is the record to-day? There are in New England at the present time about thirteen hundred and sixty Congregational churches, four times as many as then. There are now about three thousand churches of other denominations, not including the Catholics, thirty-four times as many as at the close of that war, eight times as great an increase as the Congregationalists have had, on the very soil where the Pilgrim Church had the right of way. One hundred years ago, three out of every four church members were Congregationalists; now only one in eight Protestant Church members is a Congregationalist." (Then the Congregational denomination was the largest and strongest in the United States. Now it has fallen to the tenth place among the denominations.)

Notwithstanding this sorry showing, Congregationalism had some undeniable advantages. Besides being first on the ground, "in education and culture," says Dr. Baker, "it has been the peer of any and the superior of most of the other denominations. It has insisted upon an educated ministry, and has spent more money and time in preparing young men to preach than any other church in New England. In wealth and social position it has had the leadership in New England and been the equal of any other church in the nation.

Again, its polity has been in sympathy with the

democratic government of the State and the Nation. Congregationalism has been both conservative and liberal. It has given the greatest liberty to its preachers, so that if any presentation of the truth could reach men it should have done it. But the great and conquering denominations have all been those of conservative and stiff creeds. The Baptists, Methodists, Presbyterians, and the Salvation Army have held to the old and so-called narrow doctrine, and these four are the only Protestant denominations which are to any extent reaching the people. Liberal preaching has never reached the people permanently. The men in all evangelical pulpits who are seeking to cut down the doctrines to a minimum do not gather in the people or have revivals. If anything in the history of the Church has proved a failure, it is the power of liberalism to reach the masses. An easy religion is not a conquering religion.

Wherein, then, has been the weakness of Congregationalism? Why has it failed to reach the masses? While it has been boasting of its Pilgrim blood, and waxing eloquent over Plymouth Rock (and its schools and educated membership), the other churches have been "saving the people."

1. The author believes that as a denomination we have been too liberal. We have tolerated too many brilliant but erratic preachers, who have enjoyed an unlimited amount of free newspaper advertising, and have become undeservedly famous. They have advocated a go-as-you-please religion, and preached a believe-what-you-will theology. Their influence has been destructive rather than constructive. They have been the weakness and the shame rather than the strength and the glory of our denomination. But there is a reason back of this; there is a cause for this liberalism.

Dr. Baker, in his article on "The Word and the Work, Bangor, Maine, April, 1896," already quoted above, gives two other reasons for Congregationalism's failure, viz:

2. "While it has been democratic in polity it has been undemocratic in spirit. Its wealth and its culture have a tendency to throw it out of sympathy with the people. The poorer people have not felt at home in its services, and the Pilgrim Church has lost the poor boys and girls who always make the leading men and women in the next generation. This is more noticeable in our cities. There is scarcely a Congregational church in any city in New England which reaches the common people. Our churches drift into religious clubs, each club divided into cliques. Three-fourths of our Congregational churches are simply religious societies, which are run for religious pleasure and the help of its own members and into which, once a week, a few outsiders come to see what is going on. It is not fine churches nor fine music which keep the people from us, for they enjoy these as truly as the upper classes; it is the cold pews and the cold hearts. Thus we fail, because it always has been the case, and always will be, that the strong church of the future is the democratic church of to-day. The growth of the church depends upon its reaching the masses." But this, too, is only a symptom of the disease, and not the cause of it.

3. Dr. Baker adds: "The Congregational churches have not reached the masses because the intellectual has been lifted above the spiritual in the presentation of truth. Not that its ministers were too well educated. No church can ever have too much culture or too many educated men in its pulpits. It is not too much culture which has kept the denomination from growing, but the

neglect of the spiritual. There have been too many little theological professors in the pulpit, and not enough preachers of the indwelling Christ. The ministry have appealed to the reason more than to the heart and the conscience. Far too many of our preachers have had religious conviction without spiritual experience. *We have trusted to the truth rather than to the Holy Spirit. We need to warm up and stir up our orthodox doctrine with a Methodist stick.* This is not a growl, but the honest confession of a High Church Congregationalist" (Smith Baker, Boston, Mass.).

To this the author says, "Amen and amen!" Dr. Baker touched at last the seat of our trouble—A LACK OF HOLY SPIRIT POWER. First spirituality declines; then our keen intellectuality is as ready to run after every new fad of unbelief as water is to run down hill. Then, too, we lose our enthusiasm for humanity at our own doors. The caste spirit and social pride supplant all Christlike passion for souls, and we plunge into worldliness instead of following after holiness. Our only remedy is such a baptism with the Holy Spirit as shall slay our worldliness and our proclivity to unbelief, and fill us with the love of truth and the love for souls and the divine power to win them. That "Methodist stick" with which we need to be stirred is their great doctrine of sanctification by the Holy Spirit, which John Wesley says the Methodists were raised up to teach; it gives them a passion for souls and Holy Spirit power to win them.

PART II.—THE REMEDY.

CHAPTER IV.

SANCTIFICATION THE CURE OF DEPRAVITY.

The careful reader has already observed that the author holds, with the many authorities he has quoted, that the word *sin* is used in the Bible with at least two very distinct meanings. It is also so used in theological literature generally. This may be a misfortune; but if so, we can not help it. We have been born too late in the history of the world to correct the language of St. Paul and St. John, and the theologians of the Christian ages. We do not invent language usually; we use it as we find it ready-made. The word *sin* designates: 1. Actual transgressions, willful acts of disobedience to a known law of God. "Sin is the transgression of the law." It is very frequently used in the plural, as "sins," "iniquities," "transgressions." It is for this kind of sin that every man's conscience holds him directly responsible. 2. The word "*sin*" is often used, without any adjective and, as scholars who have studied the subject most carefully tell us, always in the singular number, to designate a sinful STATE, not an act. This second use of the word refers to that sinful state of our moral nature brought upon each of us by our connection with a sinful race. It is that natural lack of conformity of our whole being to the moral law. A small Greek lexicon of the

New Testament lies before me. The first three definitions of a common Greek word for sin are "error, offence, sin," but the next three definitions are, "A principle or cause of sin; proneness to sin; sinful propensity." These two sets of definitions of a Greek noun in an unbiased dictionary prove that this double use of the word "*sin*" in the New Testament is no fanciful notion of the author, but the actual Bible usage. The Apostle John used the word in the first sense when he wrote: "If we confess our sins he is faithful and righteous to forgive us our sins" (I. John i. 9, R. V.). He used the word in the second sense when he wrote: "All unrighteousness is sin" (I. John v. 17). The same Greek word is used in both passages. St. Paul used the word in this second sense when he wrote of "the sin that dwelleth in me" (Rom. vii. 17).

Now this corruption of our moral nature, this disordered state of our faculties, this abnormal condition of our being, needs to be rectified. It is a perpetual source of temptation to *acts* of sin, which in turn react upon the innate corruption and intensify it. We are not primarily responsible for this diseased condition of our moral nature. It was born in us through no fault of ours. As Dr. Steele writes: "Under the remedial system, it involves no guilt till approved by the free agent and its remedy is rejected" (Love Enthroned, p. 11). A man may not be blamed for taking involuntarily a contagious disease; but he is to blame if he keeps it by willfully rejecting a known remedy.

Though a gracious God does not hold us responsible primarily for the evils of the fall that have perverted our beings, yet he can not be pleased with the fact that his children, designed to be perfect images of himself, are morally diseased, infested with "sin that dwelleth in us,"

“the body of sin,” “the old man” of corruption, “the law of sin and death,” “the body of this death,” “the lusts which war in the members.” These striking expressions all mean the same thing, and constitute what is called “depravity” or “indwelling sin” or “inbred sin.” It makes us unlovely in the eyes of a pure and holy God. So he has made a provision of grace for us, “that the body of sin might be destroyed,” that “our old man might be [is] crucified with Him.” He “condemned [to destruction] sin in the flesh,” that he might “take the heart of stone out of your flesh and give you an heart of flesh.”

This inbred sin produces a sad harvest of unlovely fruit—pride, anger, self-will, jealousy, covetousness, peevishness, impatience, hatred, variance, emulations, strife, envyings, unbelief, and such like. These do not *reign* in the justified believer, but they keep up an incessant warfare against the holiest purpose of his soul. The thoughts and feelings and cravings and appetites are unclean, and displeasing to God. The conduct and inner life of the *disciples* grieved Jesus. They were converted men, ordained preachers, with power to work miracles and cast out devils. Jesus said of them in his intercessory prayer: “Thou gavest them me,” “and the world hath hated them, because they are not of the world, even as I am not of the world.” Jesus also said to the disciples: “Rejoice that your names are written in heaven,” and “ye [which] have followed me in the regeneration.” “And yet the Saviour had found it necessary to reprove them for unbelief, instability, selfishness, a worldly, secular spirit, a retaliating spirit, a cowardly and vacillating spirit,” and repeated feelings of jealousy. These manifestations of the “indwelling sin”—the “carnal” nature,—troubled the Master, and he prayed for them that

they might be "sanctified." When the Holy Ghost came upon them that "old man" of sin was crucified, and they were sanctified. He took the cowardice out of Peter, and the unbelief out of Thomas, and the overgrown ambitions out of James and John. The "Son of Thunder" became the "Apostle of Love." And right here we touch the meaning of SANCTIFICATION. It is the work of the Holy Spirit—the act of God's grace, by which "our old man is crucified" and the moral nature is "cleansed" of all "unrighteousness,"—*unrightness*, "proneness to sin," "sinful propensity."

Sanctified souls have called this experience by different names. The Apostle Paul, filled with ecstatic rapture, called it "The Fullness of God." John Wesley, following the Apostle John, called it "Perfect Love." Mrs. Jonathan Edwards, with doubts forever slain and looking with steadfast gaze upon her Saviour, "whose presence was so near and real" that she "was scarcely conscious of anything else," called it "The Full Assurance of Faith." A. B. Earle, the great Baptist evangelist, was so conscious of a deep, sweet resting in Christ, after his painful struggles for holiness, that he called it "The Rest of Faith." President Mahan, filled and thrilled by "the refining and sin-killing Spirit" chose Pentecostal language and called it "The Baptism of the Holy Ghost." Prof. Henry Cowles, with heart aglow with the conception of a church some day purified and walking with God, called it the "Holiness of Christians." President Finney, with a flood-tide of rapture flowing over his soul, used the language of Christ, and called it "Entire Sanctification."

But the work, by whatever name called, is essentially the same. It is God's act of cleansing the soul.

When he was eighty-two years old, the venerable Mahan wrote: "Facts of experience of the most palpable

character, and of every variety of form, absolutely evince that in the renewing of the Holy Ghost believers are fully cleansed from *indwelling* as well as from actual sin. Tens of thousands of eminent and most trustworthy believers testify to being as conscious of permanent changes and removals of evil appetites, tempers, and dispositions, of the longest standing and dominion, as they are of their own existence. Nothing can be verified by testimony if the fact of such changes can not be. Those who deny that such changes are among the possibilities of faith render impossible, this unbelief continuing, their 'deliverance from the body of this death.' 'If ye will not believe ye shall not be established'' (Autobiography, p. 345).

In another passage he wrote: "My inner life, as I came unto God by Jesus Christ, not only for pardon, but for heart purification, was taking a surprisingly new form. Old habits, evil tempers, and sinward propensities, which had been the bane of my impenitent career, and the cause of the groaning servitude of my primal Christian life, had suddenly lost all power and control. I became distinctly conscious to myself of being no longer 'carnal, sold under sin,' but the Lord's free man, emancipated from former enslavement, and now a divinely inaugurated sovereign over those propensities." . . . "I seemed to anticipate the great verity thus impressively set before us by Dean Vaughan, Master of the Temple: 'We are to believe, not in the suspension or supersession or down-trampling of what we call the laws of nature, . . . but in certain other things which to eyes not spiritually enlightened are at least as difficult; we have to believe in the actual forgiveness of things actually done; we have to believe that that black, hateful thing done or said yesterday—even though it had fever in its breath and

corruption in its influence—can be, shall be, obliterated and annihilated in the blood of Jesus Christ; we have to believe that that bad habit formed in boyhood, weakly yielded to in manhood, still strong, still predominant, can, by the grace of God,—*shall, by the grace of God,—be VANQUISHED in us, ERADICATED, BURNT OUT of us, so that we shall be more than conquerors through Him that hath loved us*’ ” (pp. 326, 327).

We are now ready for some formal definitions of sanctification.

Rev. Luther Lee, President of Leoni Theological Institute, defined sanctification thus: “ Sanctification is that renewal of our fallen nature by the Holy Ghost received through faith in Jesus Christ, whose blood of atonement has power to cleanse from all sin; whereby we are not only delivered from the guilt of sin, which is justification, but are washed entirely from its pollution, freed from its power, and are enabled, through grace, to love God with all our *hearts*, and to walk in his holy commandments blameless” (Elements of Theology, p. 211).

Wesley, in his Plain Account of Christian Perfection, says: “ It is the loving God with all our heart, soul, mind, and strength. This implies that no wrong temper—none contrary to love—remains in the soul; and that all the thoughts, words, and actions are governed by pure love.” “ By one that is perfect, we mean one in whom is ‘ the mind which was in Christ,’ who so ‘ walketh as Christ also walked,’ who is cleansed ‘ from all filthiness of flesh and spirit,’ in whom is ‘ no occasion of stumbling,’ who accordingly ‘ does not commit sin,’ one in whom God hath fulfilled his faithful word, ‘ From all your filthiness and from all your idols will I cleanse you; I will also save you from all your uncleannesses.’ ”

Rev. Isaiah Reid, an exceedingly clear writer on this subject, says, in 'The Holy Way' (pp. 10, 11): "Doctrinally, holiness may be defined as that secondary work of grace by which the depravity of the soul is remedied. . . . Holiness or entire sanctification is the application of redemption to the depraved, corrupt nature in which we were born. It is that feature of salvation which lies back of pardon,—which is for an act,—and back of justification, which refers to our adjusted relations: it relates to our depravity. For the inheritance of our depravity we are not responsible. We never committed the sin that produced it, and can not repent of being so born, nor seek pardon for it. God's remedy is CLEANSING, called 'entire sanctification,' 'holiness,' 'perfect love.' On the side of man it is through consecration and faith. On the part of God it is the application of the cleansing blood. Entire sanctification makes us morally *pure* from our inherited depravity. It destroys the old man of sin, the carnal mind. The subject is *perfect* as to the kind of his Christianity or religion, yet not in such a way that the measure of it can not be increased. He is *holy* in the sense that he is morally pure. He is *sinless* in the sense that his past sinful acts have all been pardoned, and his corrupt nature cleansed. He is *blameless* in the sense that God sees in his pardoned and cleansed soul nothing condemned by the gospel law. As to his *love*, it is perfect in the sense that he loves with all the heart, mind, soul, and strength, and in the sense that 'love is the fulfilling of the law.' As to *progress*, he is growing *in* it. 'His soul made in kind heavenly, now *matures* in degree, and ripens for glorification.'

"Holiness is properly the name for the state of a soul sanctified wholly, and denotes (1) the absence of de-

pravity, (2) the possession of perfect love. A heart emptied and a heart refilled."

If such an experience is possible in this life, then there is a blessed privilege offered to every child of God.

President Mahan gives this definition: "Sanctification is exclusively the work, not of the creature but of God, a work wrought in us by the eternal Spirit, on the condition that 'God be inquired of by us to do it for us.' Entire sanctification implies 'salvation to the uttermost' from sin in all its forms as God sees it, and perfect moral purity as he requires it" (Autobiography, p. 375). "By the state under consideration I do not understand mere separation from *actual* sin, and full *actual* obedience. I understand more than this, namely: a renewal of the *spirit*, and *temper*, and *dispositions* of the mind, and of the *tendencies* and *habits* which impel to sin, and prompt to disobedience to the Divine will. A fully sanctified believer is not only *voluntarily* separate from sin, and in the will of God, but is in this state with the full assent of every department of his moral and spiritual nature. He not only 'feareth God and escheweth evil,' but *loves* righteousness and *hates* iniquity" (p. 322).

Dr. W. McDonald, of Boston, defines as follows: "It is to be cleansed from all *actual* sin and *original* depravity. Sin exists in the soul after two modes or forms,—actual and original,—the sins we have committed, and the depraved or sinful nature inherited, which was ours before we were conscious of sinning. . . . A fully saved heart can look up into the face of Jesus, and without mental reservation say, 'Thy will be done,' while the whole nature responds, 'Amen.' This is entire holiness. . . . But if depravity remain, it will rebel and refuse to yield. But to have

'A heart in every thought renewed
 And full of love divine
 Perfect, and right, and pure, and good,
 A copy, Lord, of thine,'

is to be saved from all sin, and made perfect in love. A soul in possession of such a blessing can sing,

'Thou art the sea of love,
 Where all my pleasures roll,
 The circle where my passions move,
 And centre of my soul.'

There is no longer a conflict between the inclinations and the judgment. The desires are no longer at war with the will. The seat of war has been mainly changed. Formerly we not only contended with outward foes—the world and Satan—but with inward enemies—our own unholy desires and tempers. Now the citadel is purged, the heart made pure, the enemies are without, and the fort royal is all friendly to the king" (Saved to the Uttermost, pp. 25-32).

The Methodist Catechism says: "Sanctification is that act of divine grace whereby we are made holy."

Dr. Steele says: "The act is that of removing impurity existing in the nature of one already born of the Spirit—the deliverance from sin as a tendency born with us."

These definitions have been sufficiently extended to make clear to the most careless reader the meaning and scope of sanctification. We are now prepared to see a broad and clear distinction between regeneration and justification—the primal experiences of the Christian life, and *sanctification*, about which some writers are strangely confused.

Regeneration is the work of the Holy Spirit in the heart, graciously inclining the sinner to repentance and faith in Christ, and so renewing the voluntary nature

that the power of sin is broken, and the principle of obedience is planted in the heart. It is accompanied by justification and adoption, which we may treat together.

Justification is the sovereign act of God by which the sinner, on condition of repentance of sin and faith in an atoning Saviour, is forgiven his past transgressions, and restored to the Divine favor, and treated legally as if he had not sinned. The clearest extended picture of justification in the entire Bible is found in the parable of the Prodigal Son. The father takes the repentant boy to his bosom and reinstates him in the home, puts on him the ring of adoption and the robe of charity to cover the shame of his guilty past, and does not twit him of his sinful career, but treats him as if he had never wandered.

But that prodigal was still diseased in body and mind and soul, in passions and appetites and feelings, in thoughts and imaginations and desires—the vile effects of his riotous living. But if that father had been a mighty physician, as our Saviour is, and had laid his dear hand on the child and said, “My son, be thou clean through all thy being,” as Jesus used to do, and does yet, that would have been a picture of sanctification.

1. Regeneration is God’s work done *in us*, rectifying the attitude of the will toward him and holy things.

Justification is God’s work done *for us*, making us at peace with his law and government.

But sanctification is the work of God *purging* the whole being.

2. Regeneration removes the *love* of sin.

Justification removes the *guilt* of sins already committed.

Sanctification removes the *inclination* to sin in the future.

3. Regeneration changes the state, the character, of the will toward sin and plants within us the germ of the divine life.

Justification secures the pardon of *actual* sins.

But sanctification removes *inbred sin*, and, by correcting the nature of the whole being, confirms the will in obedience.

4. Justification remits the penalty of broken law.

Regeneration *plants* the principle of obedience, and breaks the reigning power of sin and makes us children of God.

But sanctification so "cleanses from filthiness and idols," and puts within the *soul* such "a new heart and a new spirit," that the whole man reinforces the will, and perfect obedience and a holy heart are secured.

5. Justification brings the *favor* of God.

Regeneration gives a relish for holiness and a *longing for the image* of God.

But by sanctification, "we are transformed into the same image from glory to glory," and we are "made partakers of the divine nature." The longings for holiness and the image of God become realized. (See Lee's *Theology*, p. 200.)

In short, regeneration brings *renewing*, justification brings *forgiveness*, and sanctification brings *cleansing*. I know not how to make it more plain.

Rev. William McDonald adds the following pithy distinctions :

1. "In regeneration, sin does not *reign*; in sanctification, it does not *exist*.

2. "In regeneration, sin is *suspended*; in sanctification, it is *destroyed*.

3. "In regeneration, irregular desires—anger, pride,

unbelief, envy—are *subdued*; in sanctification, they are *removed*.

4. "Regeneration is salvation from the voluntary *commission of sin*; sanctification is salvation from the *being of sin*.

5. "Regeneration is the 'old man' *bound*; sanctification is the 'old man' *cast out and spoiled of his goods*.

6. "Regeneration is sanctification *begun*; entire sanctification is the work *completed*" (Perfect Love, p. 30).

To make the subject still more clear we will define negatively, and show what sanctification is not, and what it does not do in us and for us.

1. It does not bring us to ideal or *absolute* perfection. God only is absolute. "God charges his angels with folly; with errors in judgment, but not with sin." In this sense, "there is none good but one, that is God."

2. It does not bring us to *angelic* perfection. With their freedom from all inherited infirmities, and their superior knowledge, judgment and discernment, they have a degree of perfection which no grace of God makes possible to mortals in this life.

3. It does not bring us to the perfection of our own glorified state, in the after-resurrection life. St. Paul disclaimed that celestial perfection in Phil. iii. 12, while he did claim the perfection of a sanctified man in verse fifteen.

4. It does not bring a "sinless perfection," in the sense that it makes it *impossible* for one to sin and fall. The angels fell and Adam fell, though they were once holy.

5. Entire sanctification does not imply or involve *infallibility* of knowledge or judgment or memory. There is still room for innocent mistakes; the heart may be right while the judgment is wrong.

6. It does not secure us from temptation ; only the tempters and temptations are not reinforced by traitors within the citadel of the soul. Jesus himself was tempted ; but he said, " Satan cometh and findeth nothing *in me.*"

7. Sanctification does not end Christian growth ; but, cleansing the heart of its vileness, makes the growth of all graces possible and certain. Eleven months after the recorded date of her sanctification, Frances Ridley Havergal wrote :

" Perfect, yet it floweth
Fuller every day,
Perfect, yet it groweth
Deeper all the way.
Like a river glorious
Is God's perfect peace,
Over all victorious
In its bright increase."

Thus does the tide of divine life deepen and widen in the soul when the cleansing has come, and the proneness to evil no longer vexes the heart.

8. This blessing of sanctification does not obviate the need of constant dependence upon the atoning work of Christ. No other class of believers so constantly trust in Jesus, or so feel their utter dependence upon him, and so live in him moment by moment. Miss Havergal thus stated the method of holiness: " I would distinctly state that it is only as and while a soul is under the full power of the blood of Christ that it can be cleansed from all sin; that one moment's withdrawal from that power, and it is again actively because really sinning; and that it is only as and while kept by the power of God himself that we are not sinning against him. One instant of standing alone is certain fall!" (Forty Witnesses, p. 240).

In this chapter it may be well to observe that in current discussions both the terms *regeneration* and *sanctification* are sometimes used in two senses. Dr. Daniel Steele, in an address before the Boston ministers' meeting, following Arminius and the early writings of John Wesley, spoke of regeneration first as "*the instantaneous impartation of the divine life*"; second, as the "*perfect recovery of the moral image of God which sin has effaced.*" In this latter sense, regeneration is not a single act, but "*a process* implying steps and intervals, and entire sanctification is one of these steps, and the preceding interval was a period of progressive sanctification." . . . "After a man is born of the Spirit he needs an interval for a heart knowledge of Christ, through the light of the Holy Spirit, as the basis of that supreme act of faith in him as the Sanctifier."

Bishop Merrill, in "*Christian Experience,*" speaks of sanctification first as *initial sanctification* which, though entirely distinct from regeneration, is concurrent with it, beginning with the cleansing of the soul. In its fullest signification, sanctification relates to a process of cleansing which goes on and on through all the experience of growth, maturity and perfection" (p. 188). Second, he speaks of it as the *act of entire sanctification*. "In the *primal* act of sanctification, at the time of the new birth, the heart is washed from the defilements of old sins; but neither Scripture nor experience will justify the assertion that all the impurities of thought and the evil tendencies of nature, which are impurities in God's sight, are entirely purged till the new life has expanded and the indwelling Spirit has revealed to the enlightened conscience the enormity of inbred depravity. The 'filthiness of the flesh and spirit' must be loathed before it can be washed away. Hence the general experience is

that the full cleansing follows a season of deep self-abasement. The provision for this *entire sanctification* is ample, and the Spirit of God is always ready to respond to a longing desire for it. As soon as the soul feels the need of this great deliverance and takes hold of the atonement as efficacious to this end, the merit of the cleansing blood is applied, and the Spirit reveals the result as suddenly as faith will apprehend the evidence given" (p. 194).

To avoid all confusion of thought the author speaks of regeneration only as the initial, creative act of the religious life, and of sanctification as *entire*—the act of God cleansing the heart of the true believer of all its sin.

Another question comes up that may be mentioned here, whether it is possible for a soul to be entirely sanctified at the moment of conversion or regeneration? It is not necessary to deny the *possibility* of it; but the question is philosophical rather than practical, at this stage of the development of the Christian Church. The practical, urgent, crying question of the hour is how to get all these millions of Christians up to the high spiritual level of entire sanctification. Until the vast mass of church members are lifted to this high level, and the whole Christian public is as thoroughly educated on this subject as it is now thoroughly ignorant, to suppose that one sinner in a hundred thousand will know enough to go to the altar and seek regeneration and entire sanctification at the same moment is a wild supposition. The improbability of it is shown by the fact that John Wesley never found a person who had done it. The world would be sweeping along into its millennium if the Christian Church was so generally in this experience that all converts could be hurried along into it in the early days of their fresh first love.

We may close this chapter by meeting an objection

raised in some quarters, that those who advocate holiness as a special, second experience belittle justification to make room for sanctification. It is a mistake. I find nothing of the kind in all these forty volumes on the subject of holiness. Three quotations will suffice to show the sentiment of all. Wesley says: "But even babes in Christ are so far perfect as not to commit sin." Luther Lee says: "No man can believe with the heart unto righteousness, or so as to obtain justification, while living in the practice of any known sin, or in the neglect of any known duty. . . . The moment he does what he knows to be a sin, or neglects what he knows to be a duty, faith, by which he is justified, loses its hold upon God, and he loses his justification" (p. 191). Dr. McDonald writes: "Freedom from sin belongs to the justified believer. No man can retain his justification and commit sin. Entire sanctification is far in advance of mere freedom from the voluntary commission of sin. This is too low a standard for entire sanctification. . . . Conversion is no inferior work. It is a change so great as to be called a 'new creation.' If it be genuine, it will stop men from committing sin, and free them from the condemning power of the law, and make them obedient to all of God's commands. Do not call this entire sanctification; it is far below that exalted state. . . . Some place Christian holiness too low and make a profession of sanctification, when, as Mr. Fletcher very justly says, 'they have not so much as attained the mental serenity of a philosopher, or the candor of a good natured, conscientious heathen'" (Saved to the Uttermost, pp. 22-24).

Dr. Carradine sums up the whole matter as follows: "In JUSTIFICATION, which means pardon, my own actual or personal sins are forgiven, but not original sin. How

can I be *pardoned* for what I did not commit? How could I ask God to forgive me for what I did not do? And how could God, in truth and justice, grant me pardon for what I had not done? Justification evidently can not reach original sin, and the conclusion is that I stand a justified man, with inherited depravity within me.

“ IN REGENERATION the soul is born again, made new, entered upon a spiritual life. That *personal* depravity which arises from one’s own actual sin is corrected by regeneration; but *inherited* depravity remains untouched. It is idle to say that this was removed in regeneration. Sound reasoning is against it and a universal Christian experience.” . . . “My will may be rectified in regeneration; but what if sin be something more than an act of the will? It certainly seems so, when we behold it transmitted from Adam down to us without the consent of our wills, and exhibiting itself in children too young to exercise their judgment and moral powers. When I am born again, I stand a regenerate creature in the presence of wayward tendencies of the flesh, and this dark element, that has been indescribably but certainly sent down from Adam to us, and interwoven in our natures. It is not long before the young convert finds out its presence and power. . . The fact to which we are driven is that the regenerated soul is left in the presence of inherited sin or depravity.

“ SANCTIFICATION has no quarrel with regeneration, either in the Bible or Christian experience, and is not in antagonism with it in any respect whatever, although some would so persuade the people. Regeneration is a perfect work in itself, and needs no improvement. Sanctification aims to do another thing, and accomplishes another work altogether. It removes something from the soul that has been a constant trouble and hindrance

to the regenerated man. It kills inbred sin; or, as Dr. Whedon calls it, the 'sinwardness' in us; or, as some would recognize it, the 'prone-to-wander' movement of the heart. . . . Our hope for a perfect deliverance is in the sanctifying grace of God. . . . When that work occurs sin dies in the heart. Various propensities of the body, which regeneration subdued, but could not eradicate, are instantly corrected, arrested, or extirpated. The craving of habit is ended, the root of bitterness is extracted, pride is lifeless, self-will is crucified, and anger and irritability are dead. A sweet, holy calm fills the breast, actually effects the body, steals into the face, and rules the life" (Sanctification, pp. 26-31).

Jesus said: "That they may receive remission of sins and an inheritance among them that are sanctified by faith that is in me" (Acts xxvi. 18). "The great salvation is two-fold: 'Forgiveness of sins, and . . . sanctified by faith that is in me.' The forgiveness of sins is a perfect work; but a perfect forgiveness is a very different thing from entire sanctification. Forgiveness refers to one hemisphere of your moral nature, and entire sanctification to another. There is a hemisphere of voluntary wrong-doing and a hemisphere of unintentional evil dispositions; there are things people do that they know are wrong, and there are yearnings that do not come to the surface; they lie beneath and do not come to the will power; it lies behind the will. The hemisphere of what a man is responsible for is covered by pardon. When God forgives your sins he forgives every sin you were ever responsible for; but complete sanctification goes into bed rock in the moral nature. There are evil dispositions way down that we grieve over; sanctification proposes to give us relief in the 'basement story' of our moral nature. And this is 'by faith,'

not by growth ; grace can grow, but cleansing can't grow. Cleansing prepares the way for grace and puts grace where it can grow'' (Love Abounding, p. 28).

The difference between the justified and the sanctified state of the believer is not inaptly set forth in the following lines by Dr. A. B. Simpson :

CHRIST HIMSELF.

1. Once it was the blessing, now it is the Lord ;
Once it was the feeling, now it is His Word ;
Once His gifts I wanted, now the Giver own ;
Once I sought for healing, now Himself alone.
2. Once 't was painful trying, now 't is perfect trust ;
Once a half-salvation, now the uttermost ;
Once 't was ceaseless holding, now he holds me fast ;
Once 't was constant drifting, now my anchor 's cast.
3. Once 't was busy planning, now 't is trustful prayer ;
Once 't was anxious caring, now He has the care ;
Once 't was what I wanted, now what Jesus says ;
Once 't was constant asking, now 't is ceaseless praise.
4. Once it was my working, His it hence shall be ;
Once I tried to use Him, now He uses me ;
Once the power I wanted, now the Mighty One ;
Once to self I labored, now for Him alone.

CHAPTER V.

EVIDENCE THAT HOLINESS IS ATTAINABLE.

The venerable and famous Professor in Andover Theological Seminary, Dr. Woods, said to his pupils one day: "If there were somewhere a hospital in which souls could be made whole, I would go there as a patient." I can not but feel that if he had read John Calvin and the Catechism less, and had read John Wesley more, he would have had a clarified vision to find from his Bible that there was a "fountain opened to the House of David," both "for sin and for uncleanness." Let us notice some of the arguments and evidence that a loving, atoning God has indeed provided humanity with healing for the hurt of sin.

I. There is the argument from *Probability*. This has been noticed by General Booth, of the Salvation Army. All God's dealings with the race prove that he hates sin with an infinite hatred, and loves his sin-cursed children with an infinite love. With infinite remedial agencies at his disposal, what will his redeeming grace be likely to attempt with regard to us—a partial or an entire cure of the malady of sin? Mary Magdalene, being willing to receive a complete salvation from Jesus, did her blessed Lord cast out four devils and leave three in to torment her and tempt her to dishonor her Master, or did he "forgive her much," and give her a complete deliverance? What would a skillful earthly physician do whose son had been fatally poisoned? Would he use every possible antidote to drive out all the poison, and that

immediately, or would he leave a portion of the virus in his system to be fought gradually and to make him a suffering invalid for life? There is but one answer to such a question. How much more is it probable that our sin-hating and infinitely compassionate and omnipotent Heavenly Father would provide an instantaneous and complete salvation for his "grievously tormented" children? Reasoning simply from the nature of a sin-hating, holy God, who tries to save at all, it is not probable that we must all go on in an endless round of sinning and repenting and confessing, and be infested with the "sin that dwelleth in us," until death. It is highly probable that such a God as the gospel reveals "would provide some better things for us," and enable us to "serve him without fear, in holiness and righteousness before him all our days" (Luke i. 74, 75).

II. The Bible as a *whole* is a witness for the possibility of holiness. The most careless reader can not fail to see that it is a Book against sin of every kind and degree. As a grand whole, it is "profitable for doctrine, for reproof, for correction, for instruction which is in righteousness; that the man of God may be complete, furnished completely unto every good work" (II. Tim. iii. 16, 17, R. V.). It is fraught with instruction, appeals to the conscience, informs the judgment, illuminates the understanding. It plies the heart with the most cogent and winning motives, drawing hearts to holiness by the sweetness of communion with God and the blessedness of his service, while it drives from sin by the revelation of divine displeasures and "the interminable horrors of damnation." This makes it plain why Christ prayed that his people might "be sanctified *through the truth*," and why Paul should speak of their being sanctified and cleansed with "the washing of water *by the Word*," and

of Christians as attaining salvation "through sanctification of the Spirit and belief of the *truth*." "Truth is the *means*, and the Spirit is the *efficient agent*." Men are to "purify their souls by obeying the truth through the Spirit." Prof. Henry Cowles wrote: "Surely here is everything of motive that can well be conceived. How could God make them stronger? Who can weigh them fully and yet resist them? And they are all perfectly adapted to promote the sanctification of the heart. Can it be believed that the result must inevitably fall short of the end proposed? If there is failure, does it lie in defective means, or defective application of those means?" (Holiness of Christians, pp. 64, 65.)

III. We may infer the possibility of complete salvation—the entire sanctification of Christians—from the Bible descriptions of the possible experience of believers. They are spoken of,—

(1) *As having a CLEAN HEART*, washed from all sin. Ps. li. 10: "Create in me a clean heart." Matt. v. 8: "Blessed are the pure in heart, for they shall see God."

(2) As living such a blameless life that God himself shall not see anything to condemn. Phil. ii. 15: "That you may be blameless and harmless, children of God without blemish." II. Pet. iii. 14: "Give diligence that ye may be found in peace, without spot and blameless in his sight." The same Greek words are used of Christ, as in I. Pet. i. 19: "But with precious blood as of a lamb without blemish and without spot, even the blood of Christ." This suggests the solemn as well as most comforting thought that we may, by the sanctifying power of Jesus, live such a spotless, blameless life as he lived. This is the end towards which we are exhorted to make an effort.

Again, the same word is used in James i. 27, which

represents the keeping of ourselves "unspotted from the world" as one of the essential elements of religion. On this passage Dr. Steele, recent Professor of New Testament Greek in Boston University, writes: "This seems as impossible to the man of weak faith as it would for a white-robed lady to dance among dye-tubs or tar-buckets, without being smirched. But all things are possible to him that believeth. This world needs a gospel which gives victory over sin. The first is deliverance from sinning. The new birth introduces the sin-sick soul into a state of triumph over actual sin, giving him the ability not to sin. Justification saves from sinning, but not from the *tendency* to sin, improperly called sin, because it lacks the voluntary element essential to guilt.

"But in these proclivities to sin, though repressed, there is peril and cause of inward strife, the flesh warring against the spirit, and the spirit against the flesh. When this war ends by the extinction and annihilation of the flesh as the lurking place of the sin-principle, there is deliverance from *sin* also, as well as from *sinning*. Justification, implying regeneration, saves from *sinning*; entire sanctification saves from *sin*." Then one can live the pure and undefiled religion, "unspotted from the world."

(3) The Bible speaks of the possibility of such a reconsecration on the part of a believer that he will be wholly given up to God to be possessed and used by him, and made holy and acceptable. Rom. xii. 1: "I beseech you therefore, brethren, by the mercies of God, to present your bodies a living sacrifice, holy, acceptable to God." The saintly Bishop Simpson taught that these "brethren" were Christians already; that God was pleading with them for a more intelligent, all-including consecration, the body, the present home of

the soul, being a comprehensive word for *the whole being*. When all was brought to the altar—Christ—in faith “the altar sanctified the gift,” the sanctifying power came, and the life was henceforth “holy” and “acceptable to God.”

(4) The Bible speaks of “Love” as “the fulfilling of the law,” and the proper requirement of God. Matt. xxii. 37-40; Rom. xiii. 10. The divine requisitions of holiness in the present life do imply that we “love the Lord our God with all our heart, and soul, and strength, and mind, and our neighbor as ourselves” (Luke x. 27). Thus Jesus taught; this love to God involves adoration, reverence, submission, faith and universal obedience; this love to man implies all practical and possible efforts to promote his well being. This is wholly practicable. We are not required to love with an *angel's* powers, but with *our own*; not with his mind, or degree of intelligence, but with our *own*. Professor Henry Cowles says: “The question then becomes simply this, *Is it possible for a man to do and love all he can?*—about which question there is perceived no room for dispute. It scarcely need be added that this holiness implies that all the selfish and sinful passions are subdued, and reign no longer” (Holiness, pp. 20-22).

(5) The Bible asserts the possibility of Christians reaching an experience in which they shall be “DEAD TO SIN,” having the “old man crucified,” “the body of sin destroyed,” and the soul “freed from sin.”

Rom. vi. 11: “Reckon ye also yourselves to be dead unto sin, but alive unto God in Christ Jesus.” Rom. vi. 6: “Our old man was crucified with him, that the body of sin might be destroyed [done away], that so we should no longer be in bondage to sin.”

On this verse Dr. Steele observes: “The Greek for

'destroy' is never used by Paul in the sense of rendering inactive, as those assert who insist that the root of sin is not killed till it is plucked up by old Mortality himself. Says Cremer, who had no doctrinal partiality to warp his definition: 'Elsewhere it signifies a putting out of activity, out of power or effect; but with St. Paul it is to *annihilate*, to *put an end to*, to *bring to naught*.' If any expression could be stronger than this, it is found in the reciprocal crucifixion found in Gal. vi. 14: 'By whom the world is crucified unto me and I unto the world.' 'This,' says Bishop Ellicott, 'is a forcible mode of expressing the utter cessation of all communion between the apostle and the world.' 'Paul and the world, the sum total of all that is opposed to the spiritual reign of Christ, regard each other as dead.' Hence no surprise is awakened by Paul's declaration that he is made free from the law of (the uniform tendency to) sin and (spiritual) death. The proclivity toward sin is not only removed, but an upward gravitation is substituted. As the cork set free at the bottom of the sea rapidly rises to the surface, so the soul that is 'risen with Christ, seeks those things which are above'" (Half-Hours with St. Paul, p. 10).

Wonderful salvation! which so sanctifies the soul that it is "crucified to the world," and "freed" from the tendency to sin, and "dead" to all the solicitations of evil!

(6) The Bible holds up to Christians the possibility of being "FILLED WITH GOD."

Eph. iii. 19: "That ye might be filled unto all the fullness of God." Eph. v. 18: "Be filled with the Spirit." "The possession of the Spirit," says Dr. A. J. Gordon, "commits us irrevocably to separation from sin." The "fullness of God" can not be realized by a corrupt, defiled heart. It was for sanctification that Paul

was praying in behalf of those Ephesians; and language could go no further and prayer could rise to no greater height than this climax petition reached when Paul supplicated that they might be "filled unto all the fullness of God."

IV. We may infer the possibility of complete salvation from sin—entire sanctification—from the revealed *purpose of the life and death of Christ*. The Scriptures declare that he came "to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness" (Dan. ix. 24); that "he would grant us that we, being delivered out of the hands of our enemies, might serve him without fear, in holiness and righteousness before him all the days of our life" (Luke i. 74, 75). Here is deliverance from all spiritual enemies and sanctification, not at *death*, nor after death, but "all the days of our life."

But again: "Christ loved the church and gave himself for it, that he might *sanctify* it, having cleansed it by the washing of water with the Word, that he might present the church to himself a glorious church, not having spot or wrinkle or any such thing; but that it should be *holy* and *without blemish*" (Eph. v. 25-27). How can a whole church be sanctified and holy and without spot or blemish, unless this wonderful blessing *can* come and *does* come to its individual members?

Again: "Wherefore Jesus also, that he might sanctify the people through his own blood, suffered without the gate" (Heb. xiii. 12). "Who gave himself for us that he might redeem us *from all iniquity* and *purify* unto himself a people for his own possession, zealous of good works" (Titus ii. 14). "Hereunto were ye called: because Christ also suffered for you, leaving you an example that ye should follow his steps; *who did no sin*"

(I. Pet. ii. 21, 22). "For this end was the Son of God manifested that he might destroy the works of the devil" (I. John iii. 8). What are the works of the devil but sin and sinning, the corruption of our hearts, and the ruin of our outward lives. Jesus came to rectify all this and make us *pure* and *holy*. "Who his own self bare our sins in his body upon the tree that we, *having died unto sins*, might live unto righteousness" (I. Pet. ii. 24).

Now take all these passages together, and how could the statements be more plain, or the evidence more cumulative? God has put his whole heart into this work. He designed the great plan of salvation to restore *fallen man to holiness*. Christ gave himself that he might accomplish this work. The Spirit renews individual believers, and afterwards gives them a *sanctifying* "baptism of fire," to consume all hidden evil in their hearts, and make them holy.

Professor Henry Cowles says: "The plan manifestly contemplates the accomplishment of the work in the present life, for the means said to be employed *are used here*, and so far as we know, *here only*. . . . As the gospel feast of pardon shall not be made in vain, though many scorn it, so these provisions for sanctification, and this great design to have a glorious church, *unspotted*, shall not come to nought. For this let God be praised. The praise is his. The plan—he laid it—the provisions and the execution are his work. Happy thought that God is employing the resources of the Trinity, to redeem from sin a revolted race! Let the work go on, and nought from earth or from beneath impede its progress" (pp. 26, 27).

V. We may make an unanswerable argument for the possibility of this sanctification from the continuous mediatorial work of Christ. His parting words with his

disciples were: "Lo! I am with you alway, even unto the end of the world" (Matt. xxviii. 20). "He ever liveth to make intercession for them" (Heb. vii. 25). It is "he that sanctifieth" his children, "bringing many sons unto glory" (Heb. ii. 10, 11). He labored in his atoning work and still labors, "that the requirement of the law might be *fulfilled* IN US, who walk not after the flesh but after the Spirit." When his loved ones permit it, he will come and make his "abode with them" and "*live in them*" the sanctified life that pleases God. This was St. Paul's explanation of his own holy and blameless life. "I have been crucified with Christ; yet I live; and it is no longer I that live, but Christ liveth in me" (Gal. ii. 20, R. V., Am. Com.). The old man of sin was crucified and dead; the sinful principle was extinct, and now Jesus was living the perfect life *in him* and for him. It was probably to a similar experience that Martin Luther referred when a stranger knocked at his door and inquired if Martin Luther lived there. His reply was: "No, sir; Luther does not live here any more. Jesus Christ lives here." Paul was conscious of a spiritual life, that was not so much of himself as of Christ, who had created it and was sustaining it. "It pleased the Father that in him should all fullness dwell" (Col. i. 19). "And of his fullness we all received, and grace for grace" (John i. 16). Where this grace of the "fullness of God" is sought, and cherished, and used, evermore is given "grace for grace." This same Christ Jesus "was made unto us wisdom from God, and righteousness ["justification" in the Greek] and sanctification and redemption." Professor Henry Cowles says: "Here we have the inventory of spiritual blessings which come from Christ. And what more does a Christian need? Here is wisdom to guide him; righteousness for his

acceptance with God ; sanctification to fit him for heaven ; and redemption to buy him from the curse of the law, and the slavery of sin. . . How wonderfully is Christ made everything to us, and that, too, *by God himself!* No wonder Paul should say (Col. ii. 9, 10): "In him dwelleth all the fullness of the Godhead bodily ; and in him ye are made full." Again: "He is faithful and righteous to forgive us our sins." And what else? "*And to cleanse us from all unrighteousness*" (I. John i. 9). *That is sanctification.*

Furthermore, through this interceding Saviour, we have all the resources of prayer put at our disposal. "Hitherto have ye asked nothing in my name; ask and ye shall receive. If ye shall ask anything of the Father he will give it you in my name" (John xvi. 23, 24). The Christian is spiritually poor and bankrupt in himself; with the use of Christ's name he can draw without limit from the infinite storehouse of grace. The Christian is weak in himself, but he is "strong in the Lord," his sanctifying Saviour (Eph. vi. 10). What matters it who or what are his foes if Christ is his strength and the "Captain of his salvation"? What matters it what or how many and subtle are his temptations, if Jesus is his "hiding-place from the storm, and his covert from the tempest"? Well does Prof. Cowles ask: "Does not the Bible exhibit most glorious and adequate provisions for the Christian's aid in the life of holiness? *Need* he live in sin and want who has Christ's name for his credit—Christ's strength and help for his weakness—Christ's wisdom for his folly, and Christ's all-pervading, and inspiring presence for his atmosphere of life and breath, and being?" (Holiness, p. 48).

VI. Another unanswerable argument for the possibility of complete salvation can be drawn from the re-

vealed work of the *Spirit* as a sanctifier. The Spirit's work is so vast and many-sided that a full description of it alone would fill a volume. We can only say here, briefly, that the Spirit "*teaches*" believers, and helps them to "*remember*" divine truth, and reveals *Christ* to them in all his atoning and sanctifying work. He further "*reproves,*" "*convicts,*" the world of sin, *comforts* in trouble, develops the "*fruits of the Spirit*" in the souls of believers, "*sheds abroad the love of God*" in their hearts, "*helpeth our infirmities,*" "*maketh intercession for the saints.*" Believers who open their hearts to receive are "*filled with the Spirit,*" until out of them "*shall flow rivers of living water*" of holy influence. "Holy affections are free and flowing just in proportion as the Spirit's aid is sought and obtained. Sweetly willing are love and obedience when that Spirit moves and melts the soul." Still further: "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" (I. Cor. vi. 16). "Or know ye not that your body is a temple of the Holy Ghost?" (I. Cor. vi. 19).

And again, the Spirit "*fills*" us. "Be not drunken with wine, wherein is riot, but be filled with the Spirit" (Eph. v. 18). Gordon observes: "The passive verb employed here is suggestive. The surrendered will, the yielded body, the emptied heart, are the great requisites to his incoming. And when he has come and filled the believer, the result is a kind of passive activity, as of one wrought upon and controlled rather than of one directing his own efforts. Under the influence of strong drink there is an outpouring of all that the evil spirit inspires—frivolity, profanity, and riotous conduct. Be 'God-intoxicated men,' the apostle would seem to say; let the Spirit of God so control you that you shall pour yourself out in psalms and hymns and spiritual songs." And

now notice, reader, the effect of being thus "filled with the Spirit." Three are mentioned which culminate in a fourth, namely, *power, sealing, anointing*, and sanctification.

"Ye shall receive power after that the Holy Ghost is come upon you" (Acts i. 8). "Strengthened with *power* through his Spirit in the inward man" (Eph. iii. 16). Here is the source of POWER to do God's will—not our own resolute, heroic strivings, but the all-conquering might of the indwelling God to whom we have yielded ourselves to be controlled. Godet says: "Man is a vessel destined to receive God, a vessel which must be enlarged in proportion as it is filled, and filled in proportion as it is enlarged." Dr. Gordon adds: "Whether consciously or not, it is the fact of the Holy Spirit's coming in new power to the soul, that all new life is due; and the more that this is consciously understood, the more is the Holy Ghost in his due place in our hearts. It is only when he is consciously accepted in all his power that we can be said to be 'baptized' or 'filled' with the Holy Ghost."

And now the "SEALING": "Now he that stablisheth us with you in Christ, and *anointed* us, is God; who also SEALED us, and gave us the earnest of the Spirit in our hearts." What does this divine transaction mean? Dr. Gordon directs our attention for an explanation to II. Tim. ii. 19: "Howbeit the firm foundation of God standeth, having this seal, The Lord knoweth them that are his; and, Let every one that nameth the name of the Lord depart from unrighteousness." In other words, God puts his seal on us, as an express agent puts the stamp of the "seal" upon the precious package. The two inscriptions on God's seal which he stamps on us are —OWNERSHIP and HOLINESS. The ancient High

Priest had "Holiness to the Lord" sealed upon his forehead. Upon those who would have the fullness of blessing now, the Spirit puts the seal of God's ownership and irrevocable separation from sin upon their whole being.

Then there is the "anointing." Jesus said: "The Spirit of the Lord is upon me, because he hath ANOINTED me to preach the gospel" (Luke iv. 18). "Ye have an anointing from the Holy One, and ye know all things." Here is the spiritual discernment and divine insight into gospel truth which the Spirit alone can give. "No man can say, Jesus is Lord, but in the Holy Spirit." The Holy Spirit alone can reveal to men the lordship of Jesus, and "the word of wisdom" and "the word of knowledge" (I. Cor. xii. 3, 8). He holds the key to the knowledge of divine mysteries, and fills the heart with the understanding of truth that sanctifies the soul. "The seal with assurance and consecration; the filling with power, and the anointing with knowledge." All these gifts are wrapped up in the one gift of the Holy Spirit. And to what end?

Now we reach the climax of all. "God chose you from the beginning unto salvation in *sanctification of the Spirit*" (II. Thess. ii. 13). "Elect . . . in *sanctification of the Spirit* unto obedience" (I. Pet. i. 2). The Greek word for sanctification is *hagiasmos*. Dr. Steele writes: "It is used ten times in the New Testament. In the old version it is translated by 'holiness' five times, and five by 'sanctification.' The Revised Version always renders it by 'sanctification.' This is the more accurate version, since the ending *mos* in Greek means an ACT, as does the ending *tion* in English. Hence the revisers have furnished five new proof texts to the definition of sanctification as *an act* in the Catechism of the

M. E. Church: 'Ans. 57. Sanctification is that *act* of divine grace whereby we are made holy.' The act is that of removing impurity existing in the nature of one already born of the Spirit. Deliverance from *sin* as a *tendency* born with us is the *act* of God through the Holy Spirit'' (Half Hours, p. 106). Let theologians, who speak and write of sanctification as a long, indefinite, hazy, nebulous process of human *growth* that begins *anywhere* and ends *nowhere* in this life, take notice that the Greek New Testament shows that *sanctification* is an INSTANTANEOUS ACT of the omnipotent SPIRIT OF GOD.

And let the teachable hungry soul that is seeking after purity know that the Holy Spirit is hovering about him to teach, and admonish, and intercede for him with God; and if he will permit it, and "inquire" for the great blessing, the Spirit will come in and "fill" him, and "seal" him, and "anoint" and, by one blessed, all-cleansing act of grace, *sanctify* his soul.

CHAPTER VI.

ARGUMENTS FOR THE ATTAINABILITY OF SANCTIFICATION CONTINUED.

We have seen in the previous chapter that an argument for the possibility of entire sanctification can be drawn from *probability*, from the general teaching of the *Bible*, from the Scriptural *descriptions of believers*, from the *purpose* of the life and death of Christ, also from his continuous *mediatorial work*, and from the revealed work of the Spirit.

We now approach another argument equally unanswerable.

VII. God commands his people to be holy. We begin with Abraham and read in Gen. xvii. 1: "I am the Almighty God: walk before me and be thou perfect." I abbreviate a comment by Dr. Steele on this passage: "Twenty-four years after Abraham's first call, and several years after his justification, when he 'believed God and it was counted to him for righteousness,' he passed the third and final transition in his religious career, which in modern parlance would be called his *spiritual perfection*. When he was ninety-nine years old, Jehovah disclosed to him His Almightyness, under the name of El-Shaddai, Almighty God, as the ground of a new commandment, 'Be thou perfect.' With this injunction was the institution of circumcision, demonstrating typically that spiritual circumcision, or entire sanctification, is the gateway into Christian perfection. Here we find a striking type of original or birth

away by 'the circumcision of Christ,' through the agency of the sanctifying Spirit, not by a *gradual* outgoing of native depravity, but by the heroic treatment of INSTANTANEOUS excision. Hence the doctrine of spiritual circumcision is a two-edged sword, cutting away Pelagianism—the denial of inbred sin—with one edge, and *gradualism*—the denial of its INSTANTANEOUS extinction—with the other. God found Abraham perfect in loyalty and love in after years, and in the supreme test of his faith in obeying the command to offer up Isaac, he demonstrated the fact to all the coming generations'' (Half Hours, pp. 166, 167).

Again, Deut. vi. 4, 5: "Hear, O Israel; the Lord our God is one Lord: and thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might." How is such a life to be lived by depraved men? Deut. xxx. 6 lets us into the secret: "And the Lord thy God will *circumcise thine heart*, to love the Lord thy God with all thine heart, and with all thy soul, *that thou mayest live.*" That is, when the "Almighty God" of Abraham lays his sanctifying hand on the soul in the INSTANTANEOUS ACT of spiritual circumcision, then it can live the life of perfect love.

Jesus taught this same command in still stronger terms in Matt. xxii. 37-39, and Luke x. 27—a command which no man ever kept till God prepared him to do it, by sanctifying his soul.

Jesus again commanded (Matt. v. 48): "Ye therefore shall be perfect, as your Heavenly Father is perfect."

Rom. vi. 11: "Even so reckon ye also yourselves to be dead unto sin, but alive unto God in Christ Jesus." Dr. Dugan Clark, Professor of Systematic Theology in Earlham College, has the following on this passage: "We are wholly unable to destroy or do away with the

body of sin by any resolution or will power of our own. Sin will not go dead at our bidding, nor can we become dead to sin by wishing or striving to be so. Again, we are brought face to face with our helplessness, but the apostle solves the problem for us by directing us to resort to the process of *reckoning*. 'Likewise reckon ye, also, yourselves to be dead unto sin, but alive unto God in Christ Jesus.' Ah! now our help is laid upon One that is mighty. 'The things that are impossible with men are possible with God.' What we reckon, with the sublime reckoning of faith, Christ can make real and true. We have only, therefore, to reckon ourselves to be dead, indeed, unto sin and leave to Him to make the reckoning good. But we must not fail to reckon ourselves alive as well as dead. And to be alive to God means to be responsive to every intimation of his will, to love him perfectly, to be, to do, to suffer all he may determine concerning us, in short, to be sanctified wholly. O beloved, what a blessed reckoning is the reckoning of faith! How vastly does it transcend all the reckonings of logic or mathematics. For by it we experience a continual deadness to sin, and a continual holiness of heart and life'' (Theol. of Holiness, p. 97).

Rom. vi. 13: "Present yourselves unto God, as alive from the dead, and your members as instruments of righteousness unto God." On this verse Dr. Clark also makes this striking comment: "The command is to 'yield yourselves,' not a certain portion of your money, nor a certain portion of your effort, nor your sins, nor your forbidden indulgences. . . . Consecration means yielding yourselves unto God. When you yield yourself you yield everything else. All the details are included in the one surrender of yourselves'' (pp. 43, 44).

It is a personal transaction of a heart already re-

generated—"alive from the dead"—with a personal God, for the sake of complete holiness and the greater glory of a sanctifying Saviour.

Heb. xii. 14: "Follow after peace with all men, and the sanctification, without which no man shall see the Lord." "Only holy beings can rise to the sight of the Holy One. Whenever the Scriptures speak of the divine vision as the prerogative of the sanctified, it is a blissful, spiritual perception of God here and now. Spiritual perception comes from love; love comes from the Spirit, who fills the sanctified heart to the exclusion of the sin-ward trend. Hence sanctification gives clear spiritual eyesight" (Half Hours, pp. 107, 108).

Eph. iv. 22-24: "That ye put away, as concerning your former manner of life, the old man, which waxeth corrupt after the lusts of deceit; and that ye be renewed in the spirit of your mind, and put on the new man, which is after God, created in righteousness and holiness of truth" (R. V., Am. Com.).

I. Peter i. 15, 16, reads: "Like as he who called you is holy, be ye yourselves also holy in all manner of living; because it is written, Ye shall be holy; for I am holy."

With these commands to holiness, we put two other passages, indicating God's desire and efforts to produce holiness in believers.

Eph. i. 4: "He chose us in him before the foundation of the world, that we should be holy and without blemish before him in love." Col. i. 22: "In the body of his flesh through death, to present you holy and without blemish and unreprouvable before him." These words "perfect" and "holy" and "holiness" point unmistakably to sanctification which enters into the very essence of the moral nature. The holiness of angels is

inherent and natural; in man it is a divinely inwrought and gracious state. "Holy and without blemish before him in love." Love is the element in which holiness exists. "Hence," as Steele observes, "a tart holiness, a bitter holiness, a sour holiness, an envious holiness, is a contradiction and an impossibility."

But what shall we say of these commands as a whole? Is God a heartless tyrant issuing commands to a race of moral beings that none are able to keep? These commands are as authoritative as any in the Bible; and if holiness is not attainable, then God commands what is impossible. To affirm it is a wicked reflection on his holiness. Some one has observed that all God's commands are *enablings*. Whatever he commands he furnishes a gracious ability to perform. "Not that we are sufficient of ourselves; . . . but our sufficiency is from God" (II. Cor. iii. 5). But a sanctifying Spirit, an indwelling Christ, can live in us a holy life, "which is our reasonable service." "His commandments are not grievous" (I. John v. 3).

VIII. Another conclusive argument is drawn from the PROMISES of God. He promises holiness to those who seek it. Take Ez. xxxvi. 25-27: "Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness and from all your idols will I cleanse you. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh. And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them." Verse 29: "I will also save you from all your uncleanness."

Mahan observes on this passage: "Three great blessings, in all fullness, are here specifically promised;

namely, full and perfect cleansing from all sinful dispositions, tendencies, and habits ; an equally full and perfect renewal, 'the gift of a new Spirit,' and 'a heart of flesh,' in the place of the 'heart of stone which had been taken out of the flesh ; and the gift of Holy Ghost,' by whose indwelling the believer is 'endued with power,' for every good word and work, and perfected in his obedience to God's statutes and judgments'' (Autobiog., p. 293).

The reader will notice that every item of this promise stands before us as the exclusive work of God. "I will sprinkle," etc. We are not sanctified gradually by our own poor, fitful and life-long strivings, but by God's INSTANTANEOUS ACT of cleansing. Our part is revealed in the thirty-seventh verse : "Thus saith the Lord God ; I will yet for this be inquired of by the house of Israel, to do it for them." It is God's part to keep his covenant with us and accomplish the work.

Mal. iv. 2 : "Unto you that fear my name shall the Sun of Righteousness arise with *healing* in his wings : and ye shall go forth and grow up as calves of the stall." "First the *healing* or sanctification—as sudden as the sunrise of the morning ; then *growth*. This is God's order. If we neglect the sanctifying healing of the Sun of Righteousness, our growth will be very intermittent and feeble instead of 'going from strength to strength'" (Autobiog., p. 294).

Matt. v. 6 : "Blessed are they that hunger and thirst after righteousness, for they shall be filled." Prof. Henry Cowles, the Bible commentator, says : 'Righteousness here means *being right*. It is questionable whether our Saviour ever uses the word righteousness in the sense of justification by faith. Personal holiness is naturally the object of hunger and thirst. If, then, as we suppose, the passage speaks of personal holiness, it is

exceedingly rich in promise. What is the measure of the promised blessing? Is it a stinted morsel, now and then a scanty taste, just enough to prevent starvation? Is this the manner and the measure in which God feeds his hungry children with the bread of life? No; '*they shall be filled.*' But it will be said that this promise is fulfilled only in heaven. I answer: I am hungry and thirsty *now* for the bread and the water of life; sin within me grieves my heart and sinks down my soul unutterably, *and how can I live so?* Let me look at some other promises for further light. Christ said: 'I am the bread of life: he that cometh to me shall never hunger, and he that believeth on me shall never thirst, but the water that I shall give shall be in him a well of water springing up into everlasting life.' And I remember it is said, 'This is the will of God, even your sanctification.' 'And the very God of peace himself sanctify you wholly.' 'Faithful is he that calleth you who also will do it.' What could have been plainer? God has made provision for the attainment in the present life of all the holiness which he requires" (Holiness, pp. 80-86).

Luke i. 74, 75: "To grant us that we being delivered out of the hand of our enemies, should serve him without fear, *in holiness and righteousness* before him all our days."

I. Cor. i. 8: "Who shall also confirm you unto the end that ye be unproveable in the day of our Lord Jesus Christ."

Phil. iv. 19: "And my God shall fulfill every [need of yours, according to his riches in glory."

On this verse the saintly Frances Ridley Havergal wrote: "One arrives at the same thing [the possibility of sanctification] starting from almost anywhere. Take Phil. iv. 19: 'Your need.' Well, what is my great need and craving of soul? Surely it is now (having

been justified by faith and having the assurance of salvation) to *be made* HOLY by the continual SANCTIFYING POWER OF GOD'S SPIRIT; to *be kept from grieving the Lord Jesus*; to *be kept from thinking or doing whatever is not accordant with his holy will*.

"Oh, what a need is this! And it is said, 'He shall supply all need.' Now shall we turn around and say 'all' does not mean quite all? Both as to the commands and the promises, it seems to me that anything short of believing them as they stand is but another form of the serpent's 'Yea, hath God said?'" (Forty Witnesses, p. 42).

This blessed woman laid hold of Jesus in faith for all she needed—entire sanctification—on December 2, 1873, and was IMMEDIATELY granted such an experience that, to use her own words, it "lifted her whole life into sunshine, of which all she had previously experienced was but as pale and passing April gleams, compared with the fullness of summer glory." Two months later she wrote her immortal consecration hymn:

"Take my life, and let it be."

Five years later, thinking of the inbred sin that had once troubled her, but had been cleansed away by the blood of Christ, she wrote:

"I know the crimson stain of sin,
Defiling all without, within;
But now rejoicingly I know
That He hath washed me white as snow.
I praise Him for the cleansing tide,
Because I know that Jesus died."

II. Cor. vii. 1 : "Having therefore these promises, beloved, let us cleanse ourselves from all defilement of flesh and spirit, perfecting holiness in the fear of God."

Dr. Steele says : " All filthiness of the flesh and of the spirit is to be cleansed in the ACT of *perfecting holiness*. Paul leaves no room for sin continuing until death. Having these promises, as adopted sons and daughters, the work of entire sanctification is to be perfected in so thorough a manner as to exclude every 'filthiness of the flesh,'—all tendencies to those sins which find expression through the body,—'and of the spirit,' every taint of the spirit prompting to sins independent of the material organism, as pride, unbelief, rebellion, hatred, etc. The doctrine taught by St. Paul is that spiritual circumcision follows spiritual sonship in order to the perfecting of holiness. Impenitent sinners are nowhere in the Holy Scriptures exhorted to holiness, to perfection, to fullness of the Spirit, but rather to repentance and the new birth. Only they who 'have been made partakers of the Holy Ghost,' can be filled with the Spirit, only they who have become believers can mount up to the altitude of perfect faith, and only they that have life are capable of having the more abundant life" (Half Hours, pp. 91 and 162).

II. Pet. i. 4 : " Whereby he hath granted unto us his precious and exceeding great promises ; that through these ye may become partakers of the divine nature, having escaped the corruption that is in the world by lust." Now we reach the conclusion of the whole matter, the two things that human beings universally need : first, "escape" from the universal corruption of human nature that is in the world ; second, we need to become "partakers of the divine nature." This is precisely the work of the sanctifying Spirit of God,—to cleanse our hearts, and to made us in nature *holy like Christ*. And it is to this very end that all these promises tend.

" All these commands and promises are correlated to each other." What God commands he promises aid to

perform. They are all in the present tense, "*on demand*," for immediate realization in the present life. President Mahan said of them: "Nothing but salvation from ALL sin in its entirety, and sanctification in full completeness, is here expressed, and salvation and sanctification in this one specific and exclusive form are here set forth in terms the meaning of which can not be misunderstood. If they authorize and require us to 'inquire of God to do' *anything* for us, they authorize and require us to ask and expect '*salvation to the uttermost*,' and nothing less than this. A denial of the doctrine of entire sanctification is nothing less, and can be nothing else, than a visible staggering at God's most sacred promises, all of which inspiration affirms to be 'yea and amen in Christ Jesus'" (Autobiog., p. 340).

CHAPTER VII.

ARGUMENTS FOR THE ATTAINABILITY OF SANCTIFICATION CONTINUED.—THE INSPIRED PRAYERS.

We now approach one of the strongest of all possible arguments to one who knows the meaning of prayer. For,—

IX. Christ and inspired writers pray that believers should be thus holy. What is prayer? Is it a form of spiritual gymnastics whose only benefit is the development of soul muscle by reflex influence? Or is it the voice of a child asking of a father what that father has encouraged him to ask for, and promised to grant? This is the only rational, as it is the well-nigh universal, conception of prayer. What Jesus and inspired apostles prayed for, then, is proof of what God is willing to do for us, and what it is possible for man to receive. "No truth, to my mind," says Mahan, "can be more self-evident than this, that the Holy Spirit never did influence and inspire Christ and his apostles and saints to pray for a specific blessing, and inspire men to record in the Bible prayers for a specific blessing, which God, in the same Scriptures, requires us to believe he never did, and never will, bestow upon any believer." True; and therefore what Jesus and Paul prayed for it is possible for believers to experience. Any other theory is fatal to prayer itself, and is the rankest nonsense, even though it be supported by the teaching of famous theologians and endorsed by a Catechism several hundred years old.

Let us turn our attention now to some of the Bible

prayers. Jesus prayed, or taught his disciples to pray (Matt. vi. 10): "Thy will be done, as in heaven, so on earth." No one will deny that the saints and angels in heaven are holy and sanctified. Then Jesus prays that believers may be sanctified on earth. Again, "Deliver us from evil" (13). There is no evil but sin and sin's consequences. When we are delivered from that we shall be sanctified. John xvii. 17: "Sanctify them in the truth." John xvii. 15: "I pray that thou shouldest keep them from the evil." John xvii. 23: "I in them and thou in me, that they may be made perfect in one." Who can deny that these prayers are for the Christian's perfection—the sanctification of God's people? Who will be rash enough to affirm that the Son of God was praying for something that was not "according to the will of God," and was therefore impossible?

II. Cor. xiii. 9: "This we also pray for, even your perfecting." Meyer says Paul here prayed for "your complete furnishing, perfection in Christian morality." Whedon says he prayed for "complete symmetry of Christian character." Alford says: "Perfection generally in all good things." Steele says: "This is the burden of Paul's prayer for the church members in Corinth. Paul had too good sense to spend his breath in praying for what was impracticable in this life, and for what would come to them as a matter of course in the hour of death" (Half Hours, p. 115).

Eph. iii. 15-21 is the record of Paul's wonderful prayers for the sanctification of believers. Let us transcribe a few of the petitions, and let the scholars be heard in interpretation. "I bow my knees . . . that Christ may dwell in your hearts by faith." "That Christ may take up his lasting abode in your hearts" (Alford and Ellicott). "This rendering," says Steele, "gives the

force of the aorist tense." Meyer says that opposed to this taking up of the lasting abode of Christ, is a transient reception of the Holy Spirit, as in Gal. iii. 3: "Having begun in the Spirit, are ye now made perfect by the flesh?" Steele adds: "This is a searching question, which many modern believers of the Galatian type would do well seriously to ponder. Their eager pursuit of worldly pleasures, their dallying with temptation, their inquiry, What harm in the dance, the drama, and the card party? all too painfully prove that the Holy Comforter, the artesian well of water, is not in them, springing up into everlasting life."

"It is instructive also to note that Christ dwells only in the vital center of our being, not in the tongue, which would produce only a mouth-religion, nor in the hand, which would make a lifeless routine of works, but in the *heart*, which rules the tongue, the hands, and the feet, making them the instruments of a glad and willing service. He never takes up his abode in the brain alone; but it is his purpose, after taking possession of the heart, to extend his conquest to the head. To reverse this order would reduce Christianity to a theory instead of a joyful experience. A Christ flitting through the intellect now and then, gives no such repose of soul as the Christ who becomes a permanent resident of the heart" (Half Hours, p. 19).

"May be strong to apprehend with all the saints what is the breadth and length and height and depth." "The tense of the verb 'apprehend,' Ellicott suggests, implies the singleness of the act, as if through the INSTANTANEOUS PERFECTING of love, there comes a SUDDEN revelation of God to the soul in the face of his adorable Son, revealed by the Holy Spirit" (p. 20).

"When he prays that the believers in Ephesus may

be *fully able to apprehend* with *all saints*, he hints at the idea of the equal privilege of all, ascribing to the humblest *Christian* the highest and most precious knowledge."

" 'That ye may be filled unto all the fullness of God.' Something more than initial Christian life is here prayed for by Paul. The new birth begins with the love of God shed abroad in the heart by the Holy Spirit. But such a heart is narrow and needs enlargement; it has remaining defilements which need *cleansing*. The crowning act is here denoted by the being 'filled unto all the fullness of God' " (p. 23).

I. Thess. v. 23: "And the God of peace himself sanctify you wholly, and may your spirit and soul and body be preserved entire, without blame." Here is INSTANTANEOUS sanctification, not after death, nor at death, nor by a process lifelong, nor by the growth method, if language can teach any such thing. Says Dr. Steele: "The aorist tense of the verb, 'sanctify,' denoting SINGLENESS OF ACTION, as distinguished from a continuance or repetition, strengthens our position that there is no *post-mortem* cleansing taught in these passages. This remark is for the special benefit of some good and otherwise orthodox theologians, who reject the modern philosophical inference that a change of relation to God's law from condemnation to justification, may take place after death, but look with favor on the doctrine of the completion after death of the SANCTIFICATION which began in the new birth. The latter is as destitute of Scriptural foundation as the former. The only purgatory for sin is the blood of Christ. To assert that this purgatory stretches out from death to the Day of Judgment is to pass over the gulf between Protestantism based on the Bible and Romanism built on traditions. Prayer for the unsanctified dead would logically follow" (Half Hours, pp. 85, 86).

Dr. Lowrey says: "The apostle implores two cardinal blessings: First, complete sanctification; second, preservation in that hallowed state till Christ shall come for the holy subject" (p. 286).

Let us all, then, pray with Paul that "God himself" may "sanctify" us INSTANTANEOUSLY and *wholly, here and now*.

I. Thess. iii. 13: "To the end he may stablish your hearts unblameable in holiness."

Heb. xiii. 19, 20: "Now the God of peace . . . make you perfect in every good thing to do his will," etc. And in the same chapter, to throw light upon the meaning of the prayer, we read: "Wherefore Jesus also, that he might sanctify the people through his own blood, suffered without the gate" (Heb. xiii. 12).

Col. iv. 12: "Epaphras, a servant of Christ Jesus, saluteth you, always striving for you in his prayers that ye may stand *perfect* and fully assured [complete] in all the will of God."

The apostle quotes this prayer of Epaphras, and so endorses the petition. "What language," asks Finney "could more perfectly describe a state of entire sanctification? If this is not sanctification, what is?" Mahan, quoting this prayer of Epaphras and others, observes: "Such is the unvarying character of those Spirit-inspired prayers, not at all for an *increase* of holiness, or for greater and greater *freedom from sin*, but for salvation 'TO THE UTTERMOST' and for a 'standing *perfect* and *complete* in ALL the *will of God*.' Do such prayers, which it would be an offense in us not to repeat, and that in all sincerity, pertain to what God requires us to regard as the unattainable? Does the Spirit of God thus contradict Himself? From my heart of hearts I answer, No. When we thus pray, we are bound to expect, not less,

but 'exceeding abundantly above all that we ask or think.' "

If the attainability of holiness *here* and *now* be a visionary notion that can not be realized, then Christ was not sincere when he prayed God to "sanctify" us, and put in the lips of all believers a prayer for holiness—"Thy will be done on earth as it is in heaven." There is no escape from the alternative. Either these prayers of Christ and his apostles were stupid blunders, praying and teaching us to pray for an impossibility, or they teach the attainability of entire sanctification *HERE* and *NOW*. How would this prayer sound: O Lord, help me to do thy will perfectly and be holy like thee ten years from now, but *not now*? Who does not see that such a prayer would be a mockery of God?

X. Another unanswerable argument may be drawn for the attainability of holiness from the Scriptural declarations concerning what CHRIST IS ABLE to do for us.

Jesus said to his disciples: "All power is given unto me in heaven and in earth." And we are expressly taught that "He came to destroy the works of the devil," and to "sanctify the people." To what end will that unlimited power of the exalted Saviour be exerted? What gave, and still gives, him infinite pain and sorrow? *Sin*. What does he hate with infinite hatred? *Sin*. What end did he have in view in his incarnation, and what is the object of his mediatorial work? "To redeem us from all iniquity and purify unto himself a peculiar people."

Let us notice now the specific declarations of what Jesus is ABLE to do for us with all this infinite power.

1. Hebrews ii. 18: "He is ABLE to succor them that are tempted." The Greek word for "succor" is com-

posed of the verb "to run" and the noun "a cry." It means "to run to the aid of those who cry for help." But an insufficient help would be no help. Suppose that General Grant, with two million men under his command, had ordered a colonel to attack with his regiment a brigade of the enemy, saying, "I am fully able to succor you"; and in the engagement that followed he furnished inadequate help and allowed his colonel to be defeated. Under such circumstances, who would not say that General Grant "made a promise to the ear and broke it to the hope"? Would the adorable Saviour, with "all power on earth and in heaven" treat us in that way, when we were in a mighty struggle for holiness and *crying* to him for help? His holiness forbids us to believe it. But we must believe it, or else accept the truth that entire sanctification is attainable.

2. Jude 24: "Now unto him that is ABLE to guard you from *stumbling*, and to set you before the presence of his glory without blemish, in exceeding joy." The old version reads, "without *falling*"; but the new version is even stronger and more comforting, and tells us that Christ is able to keep us even "from STUMBLING." "And we are not," as Dr. Steele observes, "to be found faultless in some dark corner of the universe, where flaws and flecks would be unnoticed, but faultless amid the splendors of his ineffable glory. This is what divine grace, as mediated by the Holy Spirit, the Sanctifier, is able to do for the weakest saint who perseveringly trusts in Jesus Christ, the adorable Son of God and Saviour of men." "And it is the office of the Holy Spirit to complete such characters *in this life*, not in the hour of death, nor in purgatorial fires after death, as Dr. Briggs hints, when he suggests that the believer's sanc-

tification may be completed in the intermediate state" (Half Hours, pp. 29, 99, 103).

3. Rom. iv. 21: "Being fully assured that what he had promised, he was ABLE also to perform." Let us refresh our minds with two or three promises to see what he is *able* to perform. "I will put my Spirit within you and cause you to walk in my statutes, and ye shall keep my judgments and do them." "God is faithful who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape that ye may be able to bear it" (I. Cor. x. 13). "My grace is sufficient for thee: for my power is made perfect in weakness." Even before the Messiah came, one was inspired to say of him: "He shall be as a refiner's fire and as fuller's soap. And he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness" (Mal. iii. 3). "The very God of peace himself sanctify you wholly. . . . Faithful is he that calleth you who will also do it" (I. Thess. v. 23, 24). Wonderful promises! And they are made by one who is ABLE to keep them. Jesus today sits upon his throne of exaltation as a refiner—not only to reign over and purify the Church as a whole, but each individual member. All the mighty provisions of grace are the crucible. The Holy Spirit is the sanctifying fire. Jesus is the watchful and practiced refiner, who is able to "purge" and "purify" and "sanctify" till each heart shall be a reflection of his own.

4. Rom. xiv. 4: "Yea he shall be made to stand; for the Lord *hath* POWER to make him stand." There is no fall, in the Bible sense, but a fall into sin, and here is the declaration that Jesus is *able* to make us *stand*. After the ordinary "up-and-down" Christian experience of

ever-repeated sinning and repenting, it seems impossible to men; but it is not impossible to an omnipotent Saviour. "For He is abundantly able to save."

5. II. Tim. i. 12: "I am persuaded that he is able to guard that which I have committed unto him against that day."

We all know what it is to try to keep ourselves. We have covenanted, and pledged, and resolved to live for God and keep his commandments. We have watched against the besetting sin; but in spite of our vigils, there have been sudden temptations and weak hours, and our "old man" of sin has risen up to cast us down. We have fallen and repented, and wept and prayed, and rededicated ourselves and tried again, only to meet again the dark hours and repeat the sad failures, and go down into the dust in repentance and tears. And the Christian life of most believers is made up chiefly of an endless repetition of these unhappy experiences and fruitless attempts at self-keeping. Paul had learned a better way. He was taught by the sanctifying Spirit to "commit" himself to the Almighty Saviour for safe-keeping; and he was not disappointed. F. B. Meyer, of London, says: "Give yourself up wholly to Jesus and he will keep you. Will you dare to say that he can hold the oceans in the hollow of his hand, and sustain the arch of heaven, and fill the sun with light for millenniums, but that he can not keep you from being overcome by sin or filled with the impetuous rush of unholy passion? Can he not deliver his saints from the sword, his darlings from the power of the dog? Is all power given him in heaven and on earth, and must he stand paralyzed before the devils that possess you, unable to cast them out? To ask such questions is to answer them. 'I am persuaded that he is ABLE to keep.' "

6. Acts xx. 32 : "Able to build you up and to give you the inheritance among all them that are sanctified." Paul was taking his final leave of that beloved church at Ephesus, for which he had labored in one of his longest pastorates. His first question at his first meeting with them was : "Have ye received the Holy Ghost since ye believed?" This great doctrine of the Baptism with the Holy Ghost unto *sanctification* was put into the foreground in his ministry. And now, in his farewell, thinking of the "grievous wolves" that should follow him, "speaking perverse things to draw away disciples after them,"—teaching something else than this mighty doctrine of a *full salvation* which had been the warp and woof of his preaching—he tells them of a mighty Saviour in this solemn parting who was "ABLE to give them an inheritance *among the* SANCTIFIED."

7. Heb. vii. 25 : "Wherefore also he is ABLE to save *to the uttermost* them that draw near unto God through him, seeing he ever liveth to make intercession for them." "This verse alone might prove the attainability of entire sanctification. . . . The Greek word for 'uttermost' is a compound word meaning 'all to the end.' As the R. V. margin shows, it means 'completely, to the very end.' Olshausen says the Greek for 'to the uttermost' signifies 'completely, perfectly.' Lange says : 'The reference is not to his saving always, or forever, but to his saving completely those that come unto him.' Alford teaches that it means '*completeness*,' not duration. Delitzsch says it means 'perfectly, completely, to the very end,' but without necessarily any reference to time. Christ is able to save in every way, in all respects, unto the uttermost ; so that every want and need, in all its breadth and depth is utterly done away.' McDonald says : 'In fact, there is no word which more fully

expresses the completeness of salvation. The divine ability is pledged for a finished salvation—a completed work’’ (Saved to the Uttermost, p. 9).

President Mahan remarks: “There are not a few believers at the present time who admit and teach that we may, by faith, be saved from all *actual*, but not from *indwelling* sin. On this subject I remark:

“1. That the terms ‘sanctified wholly,’ ‘saved to the uttermost,’ and ‘cleansed from all sin,’ must include sin in every form in which it really exists. It is a contradiction in terms to affirm that any person is ‘*wholly sanctified*,’ ‘saved to the *uttermost*,’ and ‘*cleansed* from ALL sin,’ when there is one form of sin, *indwelling* sin, from which he is not saved at all.

“2. We might just as properly, and with just as full warrant from Scripture, that is, with no warrant at all, affirm that the Bible teaches salvation from indwelling but not from actual sin, as to affirm the doctrine under consideration.

“3. The testimony of Scripture on this subject is perfectly plain and explicit. All admit that the terms, ‘sin that dwelleth in us,’ ‘the body of sin,’ ‘the old man,’ ‘the law of sin and death,’ ‘the body of this death,’ and ‘lusts which war in the members,’ mean the same thing, and constitute what is called ‘indwelling sin.’ What then do the Scriptures mean by such expressions as these? ‘That the body of sin might be destroyed;’ ‘condemned to [destruction] sin in the flesh;’ ‘our old man is crucified with Him.’ No dogma can be more obviously unscriptural than is that of the non-destruction of the body of sin in believers’’ (Autobiography, p. 344).

“These passages authorize and require us to trust for, and expect salvation in this one complete and perfect

form. To deny this is to charge the Spirit of God with mocking our misery, and all the divine aspirations which he has stirred up in our hearts, and to do this in the most revolting form conceivable; that is, revealing Christ as ABLE, in the most vital of all our interests, to do for us what he requires us to believe he never will do. God forbid that I should lay a foundation for such a charge against the Spirit of Inspiration" (Autobiography, p. 338).

8. II. Cor. ix. 8: "God is ABLE to make all grace abound unto you; that ye, having always all sufficiency in everything, may abound unto every good work." It seems as if Paul were taxing the resources of language, piling up Alps upon Appenines, Pelion on Ossa, as he heaped up superlatives in this verse to express his conception of the abounding grace of God. Here is "sufficiency," "all sufficiency," "always all sufficiency," "in everything," "all grace abound," "abound unto every good work." Could stronger words be used to magnify the sufficiency of sanctifying grace? Well does Dr. Steele observe that "the mass of believers are mere babes in spiritual development. They see days of great weakness and are often on the verge of surrender to the foe. Some, alas, throw away their arms, and run away from the fight, and never renew the battle. Others fight all their lives with foes in their own hearts and never overcome and cast them out. They have been told by their preachers that this war in the members is the normal Christian life. Hence, believing their preachers, instead of the Word of God, they limit his power by their unbelief, and never gladly run, but always sadly drag along the heavenly way. This large class of Christians need enlightenment and encouragement, and not denunciation. They need to dwell in

thought on the 'exceeding great and precious promises,' that they may have an experience of the 'exceeding greatness of God's power to usward who believe.' They need to lock arms with St. Paul and walk through his glorious epistles, and get his large view of the extent of Christ's saving power, since he has sent down the Holy Spirit, the Sanctifier. . . . Especially should they ponder that declaration of God's ability to save, found in II. Cor. ix. 8: 'God is able to make *all* grace *abound* towards you; that ye, *always* having *all sufficiency* in *all* things, may *abound* unto *every good work*'" (Half Hours, pp. 157, 158).

9. Eph. iii. 20: "ABLE to do exceeding abundantly above all that we ask or think, according to the power that worketh in us." Here is another verse in which language itself is strained to contain one of God's infinite truths. If we were only told that Jesus was able to do "all that we ask," it would seem to be ample. How quickly we could drop on our knees and cry from the depths of loving hearts: "O blessed Saviour, take away these evil propensities, this indwelling sin. Crucify this 'old man,' this 'carnal mind,' and let me 'die to sin' and be 'alive to righteousness' and like thee in holiness for evermore!" It would be a great thing to ask of God. But it is just what he longs to do for us: and he is "able to do all that we ask." Yea, more: "*above* all that we ask"; still more, "*abundantly above* all that we ask"; and still more, "*exceeding abundantly above all* that we ask." And as if that were not superlative enough to inspire a mighty faith to lay hold on God for a full salvation, he puts it, "*exceeding abundantly above all* that we ask or THINK, according to the power that worketh in us.' There is an infinite Spirit working in us, and if we will only *yield* to him, and ask for and

expect great things, he is ABLE to do more than we ever, in our highest aspirations and moments of deepest, holiest communion with God, even THINK. O God, give us enlargement of heart—a spiritual apprehension to take in this mighty truth! Adam Clark translates it, “Able to do superabundantly above the greatest abundance,” and asks, “Of what consequence would it be to tell the Church of God that he had *power to do* so and so, if there were not implied an assurance that he *will* do what his power *can*, and what the soul of man needs to have done?”

Upon the teaching in these wonderful passages Mahan remarks: “For what purpose can these provisions for our ‘salvation to the uttermost’ have been revealed, but to induce in us faith and hope for salvation in that specific form? No one would dare, in view of the passages before us, to deny the fullness and adequacy of the revealed provisions of grace for our entire and present sanctification. To teach that they are not available in their fullest extent, is to deny that they are real provisions at all; for provisions not available are mock, and not real, provisions. To teach that these provisions are not available to their fullest extent, is also to render them utterly indefinite, unmeaning and inaccessible, so that we are left in utter ignorance of what they authorize us to trust and hope for” (Autobiog., p. 339).

CHAPTER VIII.

ARGUMENTS FOR THE ATTAINABILITY OF SANCTIFICATION CONTINUED.—OTHER PASSAGES OF SCRIPTURE.—THE COUNSEL TO THE APOSTLES AND THE CHURCHES.

XI. Still another argument can be made for the attainability of sanctification from various assurances and exhortations in the Bible not yet quoted. They all confirm the doctrine of an INSTANTANEOUS deliverance from all sin.

Heb. xii. 10: "For they verily for a few days chastened us as seemeth good to them; but he, for our profit, that we may be partakers of his holiness." "This," says Steele, "is the recovery of the lost moral image of God, a glorious possibility to every believer." And the verse declares that this is the end and aim of God's chastenings and providences. If we are God's children he allots to us our experiences, not so much primarily to make us happy as to make us holy. If we are proud, he manages to mortify our pride. If we are self-seeking in the matter of reputation, he gives us shame for glory, till we learn to set our heart on the honor that comes from God. If we have an inordinate love for riches, he can consume them by water or flame or financial disaster, till we turn our stricken hearts to the treasures in heaven. If domestic blessings ensnare and lead us to forgetfulness of the heavenly home, he can take away the darling of the heart and the pride of the life. He chastens because he loves that we may "bear the peaceable fruits of righteousness," and become "partakers of his holiness."

Col. ii. 9-11: "For in him dwelleth all the fullness of the Godhead bodily, and in him ye are made full, who is the head of all principality and power; in whom ye were also circumcised with a circumcision not made with hands in the putting off of the body of the flesh, in the circumcision of Christ."

Paul prayed that the Ephesians might be filled unto all the fullness of God. Here he explains how. All "fullness of the Godhead" is in Jesus, and we can come into such a condition or relation that we "shall be full in him." We attain this condition by spiritual circumcision, or entire sanctification. "The putting off of the body of the flesh," says Bishop Ellicott, "is practically synonymous with 'the body of sin,' in Rom. vi. 6." Steele says: "We call the attention of every Greek scholar to the strength of the original noun, 'putting off.' It is a word invented by Paul, and found nowhere else in the Bible, nor in the whole range of Greek literature. To show the thoroughness of the cleansing by the complete stripping off and laying aside of the propensity to evil, the apostle prefixes one preposition (*apo*) denoting separateness, to another (*ek*) denoting outness, and thus constructs the strongest conceivable term for the entire removal of depravity" (Half Hours, p. 163). Meyer comments thus: "Whereas the spiritual circumcision, divinely performed, consisted in a complete *parting and doing away* with this body (of sin) in so far as God, by means of this ethical circumcision, *has taken off and removed* the sinful body from man, like a garment drawn off and laid aside." Steele adds: "If this does not mean the complete and eternal separation of depravity, like the perpetual effect of cutting off and casting away the foreskin, then it is impossible to express the idea of entire cleansing in any language" (p. 89).

Col. iii. 14, 15: "Above all these things put on love, which is the bond of *f* *fectness*. And let the peace of Christ rule [arbitrate] in your hearts." Meyer translates: "In addition to all this, however, put on love by which *Christian perfection* is knit." Love, in other words, is to be put on like an upper garment, because love establishes moral perfection. Dr. Steele adds: "Let that peace of Christ, that holy satisfaction of mind wrought by Christ through the Spirit, the blessed inner rest and delicious repose, arbitrate in your hearts." It is very gratifying to find John Wesley, the heroic defender of Christian perfection in a darker age, so perfectly vindicated by Meyer, pronounced by Dr. Schaff 'the ablest exegete of his age.' He even uses the very phrase, 'Christian perfection,' for which Wesley was almost snowed under by hostile pamphlets written by his clerical brethren. 'The world moves, thank God' (Half Hours, p. 112).

Heb. vi. 1: "Wherefore let us cease to speak of the first principles of Christ, and press on unto perfection." Here again we meet this same word for "perfection," used but twice in the Greek Testament. Here perfection "refers especially to the fullness of spiritual knowledge manifesting itself in a Christian profession as the antithesis of babyhood." Delitzsch teaches that the verb "press on" is used very appropriately here with *epi* (unto), of the mark or object aimed at; it combines the notion of an impulse from without, with that of eager and onward pressing haste. "It refers to *life* as well as to knowledge." Dr. Whedon says: "When Heb. vi. 1 is adduced as an exhortation to advancing to a perfected Christian character, it is no misquotation." It seems to refer to the same idea advanced in Eph. iv. 12, 13: "For the perfecting of the saints . . . till we all attain

unto a full-grown man, unto the measure of the stature of the fullness of Christ."

Dr. Steele says of Heb. vi. 1: "Perfection is here represented, *not as something realized by the lapse of time, or by unconscious growth, and, least of all, attainable only at death.* We are exhorted to press on against wind and tide, till we reach this 'land of corn and wine and oil,' and take up our abode. For the Greek preposition 'unto' here embraces both motion *to* a place and rest *in* it, and can not mean an aim at an unattainable ideal" (Half Hours, p. 113).

Dr. Clark says: "The verb teaches the idea of our *being borne on* IMMEDIATELY into the experience."

Dr. Lowrey says: "The goal invariably set before the racer in Scripture is a sinless state. And those who talk about *progressive* sanctification without such definite goal, talk nonsense. - It is like shooting into vacancy, and then prowling around through the weeds for the game" (Possibilities of Grace, p. 16.)

Bishop Taylor says: "Allow me to call attention to this important fact—this term 'perfection,' and terms used synonymously, such as 'holiness,' 'sanctify you wholly,' and 'perfect love,' are not of human origin at all. They are all employed by the Holy Ghost, in application to the experience of believers in this life. It is fair to presume that he perfectly understood the use of language, and that in the employment of such terms he meant something. He certainly would not use such words unless he designated them to represent some definite, understandable, attainable thing. To suppose that he would use these terms as mere verbiage, and yet make them the subject of specific command and promise, is monstrous blasphemy. If we must admit that the Holy Spirit did understand the use of these terms,

and did design by them to teach a definite, attainable development of Christian life called 'perfection,' to which he promises to lead us, if we will cheerfully walk after him, why should any man dare to ignore God's teaching, and say, 'O, it is impossible! impossible! No man ever was perfect or can be in this life!' The least we can do in safety is to admit that in the use of the term in application to the experience of men and women in this life, the Holy Spirit meant something, and something, too, of vast importance to ourselves, and hence we should patiently and prayerfully investigate the subject, and ascertain what he did mean, and how we may attain it." "You may readily perceive that Christian perfection is not that misty, incomprehensible, unattainable something that Satan and poor dwarfish doubters would have us believe, but a simple, appropriate, necessary, practical attainment. Not for a certain 'caste,' or small class only, but the privilege of all believers. Not a matter left to their own option, but an imperative duty which they can not ignore, when brought home to their conscience by the Holy Spirit, nor neglect without a forfeiture of their justified relation" (Infancy and Manhood, pp. 19, 123).

Now look at these double sentences in the New Testament, moving along in the clear sky of Christian thought like a bird on two wings: the one wing, justification; the other, sanctification:

JUSTIFICATION.

Acts ii. 38: "Repent ye and be baptized every one of you in the name of Jesus Christ unto the remission of your sins;

Acts xxvi. 18: "That they may receive remission of sins,

SANCTIFICATION.

AND ye shall receive the gift of the Holy Ghost" (which means sanctification).

AND an inheritance among them that are sanctified by faith in me."

Titus iii. 5: "He saved us by the washing of regeneration,	AND renewing of the Holy Ghost."
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I. John i. 9: "He is faithful and righteous to forgive us our sins,	AND to cleanse us from all unrighteousness."
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The first member of no one of these sentences means the same as the second member. It is idle to pretend that "remission of sins" is the same thing as the "Baptism with the Holy Ghost"; or that "remission of sins" is a synonym for "an inheritance among them that are sanctified"; or that "washing" is "renewing"; or that "forgive us our sins" is equivalent to "cleanse us from all unrighteousness." The sins are many; the unrighteousness is single—that *unrightness* of our moral being. The former are acts; the latter is a state. The former must be forgiven; the latter must be cleansed away.

On the first of this group of passages (Acts ii. 38) Dr. A. J. Gordon says: "This passage shows that logically and chronologically, the gift of the Spirit (in sanctification) is subsequent to repentance." This point is so clear that one of the most conservative as well as ablest writers on this subject, in commenting on this text in Acts says: "Therefore it is evident that the reception of the Holy Ghost, as here spoken of, has nothing whatever to do with bringing men to believe and repent. It is a SUBSEQUENT operation; it is an additional and separate blessing; it is a privilege founded on faith already actively working in the heart. I do not mean to deny that the gift of the Holy Ghost may be practically on the same occasion; but *never in the same moment*. The reason is quite simple, too. The gift of the Holy Ghost is *grounded* on the fact that we are sons by faith in Christ, believers (already) resting on redemption in him.

Plainly, therefore, it appears that the Spirit of God has already regenerated us" (William Kelly, Lectures on New Testament Doctrine of Holy Spirit, p. 161). Rev. Andrew Murray also writes: "To the disciples, the baptism of the Spirit was very distinctly not his first bestowal for regeneration, but the definite communication of his presence in power of their glorified Lord." In other words, in Acts ii. 38, two distinct and separate Christian experiences are clearly spoken of—first, regeneration with all that accompanies it of forgiveness, justification, and adoption; and second, that other "second experience" discussed in this volume, "the Baptism with the Holy Ghost unto sanctification."

Eph. v. 25, 26: "Christ also loved the church, and gave himself up for it, that he might *sanctify* it, having cleansed it." Here is sanctification promised or provided for those who have already had the first work of grace wrought upon them. "And that it is a MOMENTARY ACT is seen from the aorist tense in which the verb appears."

What is more needed to-day than that all our churches (the individual members of them) shall be *sanctified*? Let any one go about from church to church, as the writer does in revival work, and his heart will ache over the low state of religion and the desolations of Zion. On this painful subject Dr. A. J. Gordon, who developed such a wonderfully spiritual church in a large city (Boston), observes: "An unsanctified church dishonors the Lord, especially by its incongruity. A noble head, lofty-browed and intellectual, upon a deformed and stunted body is a pitiable sight. What to the angels and principalities, who gaze evermore upon the face of Jesus, must be the sight of an unholy and misshapen church on earth, standing in that place of honor called 'his body'? Photo-

graphing in a sentence the *ecclesia* (church) of the earliest centuries, Prof. Harnack says: '*Originally the church was the heavenly bride of Christ and the abiding place of the Holy Spirit. . . . A self-indulgent church disfigures Christ; an avaricious church bears false witness against Christ; a worldly church betrays Christ, and gives him over once more to be reviled and mocked by his enemies*' '' (Ministry of Spirit, pp. 59, 64).

XII. *An unanswerable argument for this "second experience" of sanctification may be drawn from Christ's words to the disciples and St. Paul's instruction to the churches.*

We have already incidentally noticed that Jesus treated the disciples as regenerate and addressed them as such. Their "names were written in heaven"; they had "followed him in the regeneration" and they were "not of the world"; and "they have kept my word." They were commissioned to preach the gospel and to cast out devils as representatives of Jesus. It is rashness itself to say that they were not regenerated men. But Jesus prayed that they might be "sanctified," and charged them to wait for the "Baptism with the Holy Ghost," which would be to them a sanctifying second experience. This is no conjecture of ours. Peter has left us no room for doubt on this subject. In his speech before the council at Jerusalem, Acts. xv. 8, 9, he declared the effect of that baptism: "God which knoweth the heart, bare them witness, giving them the Holy Ghost, even as he did unto us, *cleansing their hearts* by faith." Dr. Steele says: "This text is an incontrovertible demonstration that the fullness of the Spirit is a synonym for entire sanctification." That is exactly what we are insisting upon in this whole volume, and what the Bible teaches—that sanctification is the "*cleansing of the*

heart by faith”—the result of a “Baptism with the Holy Ghost.” And the after lives of those disciples prove that they were sanctified.

We might, in passing, mention the case of Cornelius, who was “a devout man,” “one that feared God with all his house,” and “prayed to God always,” and was “a just man.” When Peter learned all the facts about this Roman he declared: “In every nation he that feareth him and worketh righteousness is acceptable to him.” (Acts x. 35). He was one that God had saved—a regenerate man, yet he was not sanctified; but while Peter yet spake “the Holy Ghost fell on all them which heard the word.” And then was realized what Charles Wesley sang of:

“Refining fire, go through my heart,
 Illuminate my soul,
 Scatter thy life through every part,
 And sanctify the whole.”

Now we will touch upon Paul’s instruction to the young church at Rome. He thanked God that their “faith was proclaimed throughout the whole world” (i. 7). Yet he prayed that he might be able to come to them and impart a “spiritual gift to the end that they might be established,” much as Peter and John went to Samaria after the revival under Philip, to confer a spiritual gift to the converts who had “believed and were baptized in the name of the Lord Jesus,” “who when they came down prayed for them that they might receive the Holy Ghost”—a sanctifying “second experience.” He is praying for those Roman Christians much as he prayed for the Thessalonians—that “God may stablish your hearts unblameable in holiness.” And he wanted to visit Rome and help them into this confirming, “stablishing” experience of sanctification. But he could not

come then. So he wrote about the grounds of their salvation, teaching them of the atoning work of Christ and justification by faith. "Being therefore justified by faith let us have peace with God" (v. 1). But he goes farther than justification, and shows them also that sanctification is not gained by a process of works, but by faith. He will not be satisfied with anything less than the death of the "old man" of inbred sin, "that the body of sin might be done away, that so we should no longer be in bondage to sin" (Rom. vi. 6). "So reckon ye yourselves dead to sin" (11). "But present yourselves unto God as alive from the dead, and your members as instruments of righteousness unto God" (13) and then, "being made free from sin, ye have your fruit unto sanctification, and the end eternal life" (22). If St. Paul did not urge upon those Roman converts a "second experience" of sanctification in these passages, then language could not do it. It would be as absurd to say it, as to say that the author is not arguing for sanctification in this book.

We find the same kind of instruction in the epistles to the Corinthians. He courteously salutes them in the introduction (I. Cor. i. 2) as "them that are sanctified in Christ Jesus," that is, "called to be saints." But they are not yet saintly, for there are dissensions and sins among them; so that he "could not speak unto them as unto spiritual, but as unto carnal, as unto babes in Christ" (I. Cor. iii. 1). But he holds up before them the conception of their being "the temple of the Holy Ghost" (I. Cor. vi. 19). He tells them of the all-sufficient grace (I. Cor. x. 13), and urges them to imitate him as he also imitated Christ (I. Cor. xi. 1). He tells them of the "anointing," and "sealing," and "earnest" of the Spirit that always insures sanctification (II. Cor. i. 21, 22) and that their "sufficiency" to live the holy life

was from God (II. Cor. iii. 5). He gives them encouraging promises to holiness, and then beseeches them to "cleanse themselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God" (II. Cor. vii. 1). Again, giving them a double assurance that God is able to make all needed grace to abound (II. Cor. ix. 8 and xii. 9), he closes thus: "And this we also pray for, even your perfecting" (II. Cor. xiii. 9). I say again, if St. Paul did not urge upon people in Corinth already converted a "second experience" of sanctification, then language could not do it.

Let us now look at the epistle to the Ephesians. St. Paul writes it "to the faithful in Christ Jesus" (Eph. i. 1). Here are certainly regenerated people. But so full was the apostle's heart of this great theme of sanctification, and so eager was he to have the churches experience it, that in the fourth verse of the epistle he assures the Ephesians that God "chose" them before the foundation of the world that they "should be *holy* and *without blemish*." And before the first chapter closes, he breaks out in his unceasing prayer that God may give them "the spirit of wisdom," that "having the eyes of their heart enlightened" they might "know what is the *hope* of his calling and what is the riches of the glory of his inheritance in the saints, and what the exceeding greatness of his power to usward who believe,"—that mighty power that is ABLE to sanctify the soul (Eph. i. 16-19). He tells them (ii. 22) that they were builded together for a habitation of God in the Spirit. Then he breaks out into another ardent prayer (Eph. iii. 14-21) "that God would strengthen them with power through his Spirit," that they might "be strong to apprehend" and "know the love of Christ that passeth knowledge and be filled unto *all the fullness of God*." And he

assures them that such a blessing is possible because Jesus is "able to do exceeding abundantly above all that we ask or think" for any one of us. To further urge them on to this blessing, he writes them (iv. 12) that God has provided means "for the *perfecting* of the saints," till we all "attain" "unto the measure of the stature of the fullness of Christ" (iv. 13). He therefore begs them (iv. 22) to put off the "old man" of sin, and (iv. 24) "put on the new man . . . created in *righteousness* and *holiness*," and "be *filled with the Spirit*" (v. 18), for "Jesus loved the church and gave himself for it that he might *sanctify* it" (v. 25, 26), that it might be "*holy and without blemish*."

This beloved apostle sits down to write to Christians at Colossæ, and he calls them "faithful brethren in Christ." Surely they must have been converted, regenerated, justified people. But he can not get through the first chapter without touching on the great theme and telling them that Christ is trying "to present them *holy and without blemish* and *unreproveable* before him" (i. 22). And in the next chapter he reminds them that "all the fullness of the Godhead is in Christ," and "in him they are made full," and they may have their whole being circumcised by "a circumcision not made with hands in the putting off of the body of the flesh, in the circumcision of Christ," and be clean (ii. 9-11). He urges them, therefore, to "put on the bond of *perfectness*" (iii. 14), and tells them that Epaphras prays constantly for them that they "may stand *perfect* and fully assured *in all the will of God*" (iv. 12).

Now we consider his words to the Thessalonians. It is a dear church, so precious that he tells them that he thanks God unceasingly for their "work of faith and labor of love and patience of hope in our Lord Jesus

Christ" (i. 1, 2), "so that ye became an ensample to all that believe in Macedonia and in Achaia and in every place, your faith to Godward is gone forth." Here there was a body of believers above the average, far-famed for justifying faith and hope and works. Yet, strange as it may seem to certain theologians of a peculiar philosophy, St. Paul tells them in the third chapter and tenth verse, that he is praying night and day exceedingly that he may see them and "may perfect that which is lacking in their faith."

Why, Paul, what is the matter with such Christians? When a man is justified, is he not "as holy as he can be"? "There is 'no basis' in philosophy or—theology" for any "second experience" beyond, is there? St. Paul quietly adds, to the surprise of some: "May our God and Father bring me to you . . . to the end he may stablish your hearts *unblameable* in HOLINESS before our God and Father" (iii. 13). "And the God of peace himself *sanctify* you wholly, and may your spirit and soul and body be preserved entire without blame" (v. 23). "For this is the will of God, even your *sanctification*" (iv. 3). "For God called us not for uncleanness but in *sanctification*" (iv. 9).

Verily, St. Paul's philosophy and theology must have been different from some people's that we wot of. He evidently believed a "second experience" was not only possible but exceedingly desirable, a blessing so needful to the churches that it is to be prayed for unceasingly. He felt that there was a difference between regeneration and sanctification, and that no believer ought to rest short of being "established *unblameable in holiness*," and "*sanctified*" which was the "will of God."

According to some authorities, this Thessalonian church was only six months old—young converts from

heathenism, of all ages and conditions. Yet this great apostle is urging them on, by exhortations and prayers, to *entire sanctification*, the privilege of all believers. President Mahan says: "Were all converts 'instructed in the way of the Lord' as they were then, instead of appearing as they do now, 'a feeble folk,' sickly, and unable to 'fly or go,' they would everywhere be seen 'girded with everlasting strength,' 'holding forth the word of life,' and ready and 'able to endure hardness as good soldiers of Christ.' At no period of his Christian life can the believer be so readily prepared to receive 'the baptism of the Holy Ghost,' and thus to be 'filled with all the fullness of God,' as during the period of this 'first love.' His consecration to Christ is then supreme; his hunger and thirst after righteousness subordinate in his mind to all other desires, and his faith is so simple and child-like that he will readily receive 'the things which are freely given us of God,' as soon as he clearly apprehends them. But when these primal joys have faded out, and the mind has become habituated to a state in which it 'walks in darkness and has no light,' and has come to think, perhaps, that God has 'reserved' no 'better things for us,' in this life, how difficult it is for the believer, in the midst of all his worldly entanglements, to get back into that child-like faith in which he will 'receive with meekness the engrafted word!'" (Autobiog., pp. 59, 60).

If we turn to the Epistle to the Hebrews, which President Woolsey, of Yale, after a lifetime spent in studying the Greek Testament, thought Paul certainly wrote, we notice the same fact. It is a letter written to Hebrews to whom he would unfold the privileges of believers. Again and again he writes of the Saviour "that *sanctifieth*" (ii. 11), "who is able to *save to the utter-*

most" (vii. 25) and "able to *succour them* that are tempted" (ii. 18). For this reason they were urged to "cease to speak of the first principles of Christ, and press on unto *perfection*" (vi. 1), for "by one offering he hath *perfected* forever them that are *sanctified*" (x. 14). God chastens us that we may become "*partakers of his holiness*" (xii. 10) and yield the "fruit of *righteousness*" (xii. 12); therefore "follow after *sanctification* without which no man shall see the Lord" (xii. 14). And may that Jesus who suffered "that he might *sanctify* the people" (xiii. 12) "make you *perfect* in every good thing to do his will" (xiii. 21).

A theologian, who denies that such language teaches the "second experience" of *sanctification* might be safely challenged to write anything that would teach it.

But what shall we say of all these passages taken together in epistle after epistle? What shall we say of the fact that the word "perfection" and its relatives is predicated of human character under the operations of grace more than fifty times; and the words "holy" and "holiness" and "sanctify" and "sanctification" and "without spot" and "without blemish" and "unblameable," as affirmed of believers or urged upon them, move through the Scriptures like a flock of birds? President Mahan said: "If such terms as 'sanctify wholly,' 'save to the uttermost,' 'cleanseth from all sin,' 'cleanseth from all unrighteousness,' and 'preserve blameless,' do not mean salvation from *all* sin, and *entire sanctification*, then who can tell us what they do mean? No man, living or dead, can tell us. All words of Scripture pertaining to the provisions and promises of grace are rendered utterly indefinite and void of any assignable meaning" (Autobiog., p. 347).

CHAPTER IX.

FINAL ARGUMENTS FOR THE ATTAINABILITY OF SANCTIFICATION.—DIFFICULTIES REMOVED AND GENERAL STATEMENT OF CONCLUSIONS.

XIII. The possibility of immediate sanctification can be proved by the testimony of God's own Word concerning his children. We might suppose that, if such a doctrine were true, we should find in the Bible some examples of men who had attained to such holiness as God requires, and such as the Word terms *sanctification* or *perfection*. We are not in the least disappointed. We have the witness of the Spirit to God's own holy ones.

"ABEL . . . had witness borne to him that he was righteous, God bearing witness."

"ENOCH walked with God three hundred years," until he walked straight into heaven without passing through the gateway of death.

MOSES so walked with God in intimacy of holy communion, that "the Lord spake unto Moses face to face, as a man speaketh unto his friend." He came down from the Mount of Vision with so much of God in him that his "face did shine." And Aaron, his brother, and all the people, were "afraid to come nigh him." But in the modesty of his sanctified soul "he wist not that his face did shine." When he talked with the people he had to veil the divine glory that was in him from their eyes. "But when Moses went in before the Lord to speak with him, he took the veil off," and spoke with God "face to face." And when jealous Korah, Dothan

and Abiram rose up against Moses and Aaron and said unto them, "Ye take too much upon you, seeing *all* the congregation are holy, every one of them," Moses meekly responded, "To-morrow the Lord will show who are his and who are HOLY." Wonderful man, shining with the glory of indwelling deity! We see but one touch of sin on him in forty years! We make two remarks in passing: First, God himself beareth witness to them that they are holy. Second, it is quite an old theory, after all, that "the whole congregation are holy, every one of them"!!

Job lived in the dim twilight of the world's morning. For one in his circumstances and conditions he was what God required, "a perfect and an upright man, one that feareth God and escheweth evil." For the world's benefit and to teach spiritual lessons to a suffering humanity, he was permitted to suffer in body and mind and heart all that man may endure. "In all this Job sinned not, nor charged God foolishly" (Job i. 8-22).

Of Caleb it is five times declared that "he wholly followed the Lord God of Israel" (Josh. xiv. 14).

Isaiah was a prophet of God whose bosom glowed with the fervor of piety. He was certainly neither an unregenerated man nor a backslider. But he had a marvelous second experience, amply described for our purpose in the sixth chapter of Isaiah. The great prophet had an exalted spiritual revelation—some vision of God that made him painfully conscious of uncleanness. This is the state of heart that invariably precedes sanctification. He cried out, "Woe is me! for I am a man of unclean lips!" Then flew one of the seraphims unto him "having a live coal in his hand," and he laid it upon his mouth and said: "Lo, this has touched thy lips, and thine iniquity is taken away, and thy sin purged."

Amidst this wonderful imagery, describing this profound spiritual experience, some things are perfectly plain. Fire is repeatedly the Scriptural emblem of the Holy Spirit; and the effect of fire in purifying metals is made to represent the work of the Holy Ghost in cleansing the heart.

This was the thought of Malachi: "He shall sit as a refiner and purifier of silver; and he shall purify the sons of Levi and purge them . . . that they may offer unto the Lord an offering in righteousness" (Mal. iii. 3). John the Baptist repeated the prediction: "He shall baptize you with the Holy Ghost and with fire" (Matt. iii. 11). At Pentecost "tongues, like as of fire, sat upon each one of them," "and they were all filled with the Holy Spirit" (Acts ii. 3, 4). All this shows the nature of that which befell Isaiah. It was not the pardon of transgressions which he received or a restoration from a spiritual lapse, but a *sanctifying act* of God "purging" away his indwelling sin. This may explain why, ever after, he was emphatically "the evangelical prophet," proclaiming in loftiest strains the deepest, divinest things of the kingdom of God. Dr. Carradine on this transaction writes: "Notice also that this *blessing of holiness* was *brought*, came from God, and *was not developed within by a long growth in grace*. And, furthermore, notice the alacrity, the gladness, and the fearlessness of sanctification, as shown in the experience of Isaiah. 'Then said I, here am I; send me'" (Sanctification, p. 111).

The great Hezekiah, Isaiah's contemporary, said to the Lord in prayer: "I beseech thee, O Lord, remember how I have walked before thee in truth and with a PERFECT HEART" (II. Kings xx. 3).

Of Zacharias and Elizabeth—the father and mother of John the Baptist—it is recorded: "They were both right-

eous before God, walking in all the commandments and ordinances of the Lord blameless" (Luke i. 6). "And Elizabeth was filled with the Holy Ghost" (Luke i. 41). "And his father Zacharias was filled with the Holy Ghost" (Luke i. 67).

"This fullness of the Spirit," says Dr. Steele, "is a synonym for entire sanctification. (Proved by Peter's incidental remark in Acts xv. 9.) Since there are but two forces that can sway the soul, the flesh and the Spirit; to be completely filled with either is to exclude the other. To be filled with the Spirit is to be completely emancipated from the flesh, or inherent depravity. To be but partially swayed by the Spirit is to afford a foothold in the soul for a contest between these antagonistic powers.—Gal. v. 17" (Love Enthroned, p. 96).

Both Jeremiah and John the Baptist were sanctified by a special miracle of grace in earliest infancy. "I sanctified thee, and ordained thee a prophet unto the nations" (Jer. i. 5). "He shall be filled with the Holy Ghost" (Luke i. 15). We have no comment to make upon these extraordinary cases of sanctification, except to call attention to the fact that it was, as ever, in each of these persons the *cleansing act* of the infinite God, and no gradual work of man. And the after lives of these mighty prophets support fully our theory of sanctification.

St. Paul said so much about sanctification that we certainly might expect to find him an illustration of his own doctrine. And we are not disappointed. There is abundance of both negative and positive evidence that he was a sanctified man. There are his frequent requests for prayer on his own behalf—never that he may be "forgiven sin" or "delivered from an easily besetting sin," or that "he may hold out faithful,"

or that he "may be delivered from a bad habit"—never anything of this kind. He asks the Roman Christians to pray "that he may be delivered from them which do not believe in Judea, and that his service to the saints may be accepted" (Rom. xv. 30-32). He asks the Ephesians to "pray that utterance may be given him to make known the mystery of the gospel" (Eph. vi. 18, 19). He asks the Colossians to "pray God would open a door of utterance, to speak the mystery of Christ" (Col. iv. 3). He asks the Thessalonians to pray "that the Word of the Lord may have free course and be glorified." And it is thus to the end—never any confession of sins, or prayers for forgiveness or spiritual cleansing. "Hence we infer," says Dr. Steele,—

"1. That Paul enjoyed the grace of Christian perfection, being delivered both from sinning and from sin—having been saved from the first by regeneration and from the second by entire sanctification.

"2. That he had a clear, satisfactory, and joyful knowledge of his sonship to God, through faith in Christ, by the abiding witness of the Holy Spirit.

"3. That the self-condemning, self-loathing style of piety is not the highest style. St. Paul says nothing depreciative of the self on which the image of Christ is clearly enstamped. He is a stranger to a spiritual crucifixion in which he is forever dying on the cross and never dead" (Half Hours, p. 40).

Once he told the Philippians and twice the Corinthians, "Be ye imitators of me even as I am also of Christ," and to the Thessalonians he wrote: "Ye are witnesses and God also how *holily* and *righteously* and *unblameably* we behaved ourselves toward you that believe" (I. Thess. ii. 10). Here is direct testimony

to his sanctification, which only the rash will venture to dispute. He showed a perfect love for his enemies who were following him about from city to city and banding themselves together by an awful curse to take his life. "I say the truth in Christ, I lie not, my conscience-bearing witness with me in the Holy Ghost, that I have great sorrow and unceasing pain in my heart, for I could wish that I myself were anathema from Christ for my brethren's sake, my kinsmen according to the flesh" (Rom. ix. 1-3). Such a spirit, like that of Jesus on the cross, could only be found in a sanctified heart. There is no taint of selfishness or sin in a love that truthfully affirms: "I will most gladly spend and be spent for your souls" (II. Cor. xii. 15). He spoke "not as pleasing men, but God, who proveth our hearts" (I. Thess. ii. 4). For "if I were still pleasing men, I should not be a servant of Christ" (Gal. i. 10). He had an unworldliness of heart which enabled him to say: "Our citizenship is in heaven" (Phil. iii. 20), and our "life is hid with Christ in God" (Col. iii. 3). The secret of it all was given in his own words: "I have been crucified with Christ [that is, the "old man" of sin in me] yet I live: and yet no longer I, but Christ liveth in me." Surely Christ did not live in him and through him an unsanctified life. (See Half Hours, Chaps. VII. to XI.)

XIV. The witness of the Holy Spirit is unanswerable proof of the attainability of sanctification. Of course, this argument has weight only with those who have the witness of the Spirit, and those who will believe testimony. To indicate our meaning, let us read over again that remarkable passage, Acts xv. 8: "And God, who knoweth the heart, BARE THEM WITNESS, giving them the Holy Ghost, even as he did unto us; and

he made no distinction between us and them, cleansing their hearts by faith." Turn also to that companion Scripture, Heb. x. 14: "For by one offering he hath perfected forever them that are sanctified. And the *Holy Ghost also beareth witness to us.*"

The men who deny the possibility of sanctification may argue their case to a conclusion, not with the obscure author of this book, but with the Holy Ghost—the infinite God himself. He "BEARETH WITNESS" to his own divine work of cleansing and sanctifying; if anybody denies it and cares to "make God a liar," they may settle it with Him. It is our aim simply to unfold what He teaches,—what are the blessed possibilities of grace to those who believe.

Remember, the Holy Ghost is a witness bearer to all humanity of their spiritual condition. He is sent to the sinner to bear witness to him and convict him of sin, in rejecting Jesus (John xvi. 9). He bears witness to the believing convert that he is a child of God. "Ye received the Spirit of adoption whereby we cry, Abba, Father. The Spirit himself beareth witness with our spirit, that we are children of God" (Rom. viii. 15, 16). And, as we have seen above in Acts xv. 8 and Heb. x. 14, he is a *witness* to "*them* that are SANCTIFIED."

That doubtless was why St. Paul was so "*persuaded*," and so marvelously *serene* in all the inconceivable evils that beset him. He had the witness within him, and knew that his "life was hid with Christ in God," and that a sanctifying Saviour was living in him (Gal. ii. 20). This was what enabled the Apostle John, another instance of sanctification, to say: "And hereby we know that he abideth in us by the SPIRIT which he gave us." "It is the *Spirit* that beareth witness because the Spirit is the truth" (I. John iii. 24 and v. 7).

Sinners are ever ready to question the witness of the Spirit to believers of their justification. And it is a very sad fact that believers, in the same way, turn around and question the witness of the Spirit to the sanctification of the sanctified. Dr. Carradine justly observes that "the scoff and denial of the experience and witness of sanctification comes with a poor grace from one who confesses that he has never sought or obtained the blessing. This is on a par with saying that he does not believe in the existence of London because he has never been there, or he has doubts that Jenny Lind had a voice because he never heard her sing; or, closer still, that he heard her sing one song, but does not believe that she ever sang another song in a different key. The denial of the witness of sanctification when sifted down, merely means, that the brother who denies it has simply never had the witness himself. He thinks that the Spirit has but one song for the soul (forgiveness), and speaks in only one key (regeneration), and testifies to but one fact (justification)" (Sanctification, p. 85).

Hear that wonderful man of early Methodist annals, Carvosso, say, when seeking sanctification a year after conversion: "I then received the full witness of the Spirit that the blood of Jesus had *cleansed* me from *all sin*" (Life of Carvosso, p. 33).

Rev. William Bramwell testifies: "The Lord, for whom I had waited, came suddenly to the temple of my heart, and I had an immediate evidence that this was the blessing I had been for some time seeking. My soul was all *wonder, love and praise*" (Perfect Love, p. 124).

Rev. Benjamin Abbott wrote: "In three days God gave me a full assurance that he had sanctified me *soul and body*. I found it day by day manifested to my soul by the *witness of the Spirit*" (p. 126).

Bishop Hamline says of his experience: "All at once I felt as though a hand, not feeble, but omnipotent, not of wrath, but of love, were laid on my brow. I felt it not only outwardly but inwardly. It seemed to press upon my whole body, and *diffuse all through and through it a holy, sin-consuming energy*" (p. 127).

Mrs. Jonathan Edwards gives her experience in these glowing words: "So conscious was I of the joyful presence of the Holy Spirit that I could scarcely refrain from *leaping with transports of joy*. My soul was *filled and overwhelmed with light and love and joy* in the Holy Ghost, and seemed just ready to go away from the body" (p. 133).

Mrs. Phœbe Palmer, the blessed evangelist, wrote: "While thus exulting, the voice of the Spirit again appealingly applied to my understanding: 'Is not this sanctification?' I could no longer hesitate, reason as well as grace forbade; but I rejoice in the assurance that *I was wholly sanctified throughout body, soul, and spirit*" (p. 129).

Dr. Daniel Steele, relating his experience, writes: "Very suddenly, after about three weeks' diligent search, the Comforter came with power and great joy to my heart. He took my feet out of the realm of doubt and weakness, and planted them forever on the Rock of assurance and strength. . . . In the language of Dr. Payson I daily exclaim, 'O that I had known this twenty years ago!' But I thank God that after a struggle of more than a score of years

'I have entered the valley of blessing so sweet,
 And Jesus abides with me there;
 And his Spirit and blood make my cleansing complete,
 And his perfect love casteth out fear.

O come to this valley of blessing so sweet,
 Where Jesus doth fullness bestow;
 And believe, and receive, and confess Him,
 That all his salvation may know.' "

(Half Hours, p. 306).

Dr. Carradine, after writing his experience, adds: "Can not God witness to purity of heart as he does to pardon of sin? Are not his blessings self-interpreting? He that impresses a man to preach, that testifies to a man that he is converted, can he not let a man know when he is sanctified? I knew I was sanctified, just as I knew fifteen years before that I was converted. I knew it not only because of the work itself in my soul, but through the Worker. He, the Holy Ghost, bore witness clearly, unmistakably and powerfully to his own work; and, although months have passed away since that blessed morning, yet the witness of the Holy Spirit to the work has never left me for a moment" (Sanctification, p. 22).

Bishop Foster writes of his experience thus: "The *Spirit* seemed to lead me into the inmost sanctuary of my soul—into those chambers where I had before discovered such defilement—and showed me that all was cleansed, that the corruptions which had given me such distress were dead—taken away—that not one of them remained. I felt the truth of the *witness*; it was so; I was conscious of it; as conscious of it as I had ever been of my conversion" (Defense of Christian Perfection, p. 63).

Prof. T. C. Upham, D. D., a Congregationalist, testifies: "There is calm sunshine upon the soul. I have continually what seems to me to be the witness of the Holy Spirit—that is to say, I have a firm and abiding conviction that I am wholly the Lord's, which does not seem to be introduced into the mind by reasoning nor by

any methods whatever of forced and self-made reflection, and which I can ascribe only to the Spirit of God. It is a sort of interior voice which speaks silently, but effectually, to the soul, and bids me be of good cheer. . . . I can not help saying, with the apostle, 'God hath also sealed us and given us the earnest of the Spirit in our hearts'—II. Cor. i. 22'' (Forty Witnesses, p. 280).

We could fill a volume (larger than we propose to make this book) with similar testimony. But we have presented enough to show that God verifies his word, and still gives the witness of his Spirit to the sanctification of men. To those who receive it, this is *absolute proof* of the doctrine of sanctification; and it is *satisfactory proof* to those who are willing to accept the consentaneous testimony of a multitude of God's ripest saints. Those who are committed against the doctrine, no amount of argument or testimony of Scripture or of living souls will persuade. Precisely that same state of mind rejected the Son of God, and sent him to the cross. Blessed are they whose hearts and minds are open to the truth.

What conclusions, now, may be safely drawn from these fourteen arguments? We have, as the reader observed, defended the doctrine of entire sanctification as an attainable experience, (1) from *probability*; (2) from the Bible as a whole; (3) from Bible descriptions of what is possible to believers; (4) from the revealed purpose of the life and death of Christ; (5) from his continuous mediatorial work, as our Sanctifier; (6) from the revealed work of the Spirit as our Sanctifier; (7) from God's commands to be holy; (8) from God's promises of holiness to those who seek it; (9) from the inspired prayers that believers may become holy; (10) from what Christ is declared to be ABLE to do for us; (11) from the assurances of, and exhortations to, holiness; (12) from Christ's words

to the disciples and Paul's instruction to the churches ; (13) from the testimony of God's Word concerning his own children ; (14) from the witness of the Holy Spirit himself to sanctification.

If a hundred proof-texts of unmistakable bearing, confirmed by the exegesis of the ablest Greek scholars, can support a doctrine ; if the revealed work of Christ and the Spirit, and the inspired commands, and exhortations, and promises, and prayers, and assurances, and encouragements of the Bible, and the witness of the Holy Spirit, can teach a truth—then the *attainability of sanctification* and the *duty to be sanctified* are among the revealed truths of God. They stand impregnable against all the assaults of infidelity, in the church or out of it. There are five times as many proof-texts, fairly interpreted, for the support of this doctrine as there are for the doctrine of conversion and regeneration. There are ten times as many as there are for the divinity of Christ. If these texts, teaching sanctification and holiness as an attainable experience, by nouns, adjectives and verbs, in every possible form of expression, do not confirm and establish this doctrine, then no doctrine can be taught by Bible language.

As rational beings, then, we must accept this doctrine of entire sanctification as a revealed truth of God, and hold that "Jesus is ABLE to save ALL to the UTMOST, or we must hold to the following ABSURDITIES :

1. That God of choice induces imperfect, when he might just as well induce perfect, moral and spiritual purity.

2. That Jesus "abides" in believers who are filled with "warring lusts" and constantly "sinning in thought, word, and deed," when he might render their hearts and beings clean temples of the Holy Ghost.

3. That Jesus, though "ABLE to save to the uttermost" and "sanctify wholly" his seeking, willing children, yet prefers to "dwell in them" and "walk with them," while they do not "separate themselves," nor "cleans themselves from all defilement of flesh and spirit perfecting holiness in the fear of God."

4. That Jesus came to be not only our righteousness (justification) but our "sanctification," and he has "all power," to do "exceeding abundantly above all that we ask or think," yet when we come with agonizing hearts, pleading to be "sanctified wholly," he will not do it, preferring to have us remain in sin.

5. That Jesus taught that our heavenly Father was more willing to give the Holy Spirit to them that ask him than are earthly parents to give bread to hungry children—that Spirit that can "purify our hearts," and "cause us to keep his commandments and do them," yet when we plead for the baptism with the Spirit, our Father in heaven will not send him, preferring to have us remain uncleansed and disobedient.

6. That God commands us to be holy, a command which he knows, with all possible grace to help, we never can keep—thus making himself an unjust tyrant.

7. That God declares that "he is able to make all grace to abound," and "my grace is sufficient," when it is not sufficient, and we are under the painful necessity of sinning "daily, in thought, word, and deed"—thus *making himself a liar* before the universe.

8. That Jesus prayed for our sanctification, and Paul prayed, "Now the God of peace himself sanctify you wholly"—prayers that never were or can be answered.

9. That all the promises that we may be "sanctified" and "partakers of the Divine nature," are mock promises.

10. That the "witness of the Holy Ghost" to the sanctification of believers is all untrue.

11. But I forbear. There is absolutely no end to these absurdities to which a man is driven who rejects this truth. As for myself, I prefer to reject all these absurdities, and open my whole being to the joyful truth that we have a Saviour both ABLE and WILLING to "save to the uttermost," and a "Holy Spirit waiting and longing to purify our hearts" and "fill us with all the fullness of God."

We come, therefore, to these conclusions :

1. That there is a second work of grace, which God would have wrought in us all by the Holy Ghost, entirely distinct from regeneration, and subsequent to it.

2. It is a cleansing, purifying ACT of God himself that sanctifies the heart. "The God of peace *himself* sanctify you wholly." Sanctification is not, therefore, reached by a gradual development or growth. Such a notion is a grave and even calamitous error. "So long as the Church supposes that sanctification is a gradual growth in grace, so long will God's people be kept out of the blessing of a holy heart. How Satan smiles when he sees the Church seeking holiness in a direction and a plane where it can never be found ! He is not the least alarmed so long as God's people look to *themselves*, or to *time*, or to *growth*, or to anything but the blood of Christ for holiness."

3. It is like justification, or anything else performed by an act of God, INSTANTANEOUS. It is as sudden as Pentecost. Such a work seems great to us and impossible, but not to God. He speaks, and it is done. "If God can take a perfect giant of sin and make him a babe in Christ in a moment, can he not take a babe in Christ and make him a perfect man in Christ Jesus

in a moment? If God can instantaneously make a spiritual man out of a sinner, he can, with even greater ease, make a holy man out of a Christian" (Sanctification, p. 75).

President Mahan says: "Forty-seven years ago, when my desire for the open vision had become almost insupportably intense, in a moment, in the twinkling of an eye, I stood face to face with the Sun of Righteousness, feeling his divine healings through every department of my being" (Autobiog., p. vi.).

Moody says: "This blessing came upon me **SUDDENLY**, like a flash of lightning" (Forty Witnesses, p. 269).

Such an **INSTANTANEOUS** sanctification is the only kind that will answer our purpose. Any one Christian living may be dead to-morrow and at the bar of God. Living or dying, we want the blessing, and want it **NOW**. Such a sanctification, **INSTANTANEOUSLY** received and accessible to all, the Scripture reveals and promises to those who seek. This is the will of God, even your sanctification: it is not his will, nor for his honor, that one of his children should be defiled or unholy a single hour.

4. This blessing, like justification, is obtained by *faith*. "Received ye the Spirit by the works of the law or by the hearing of **FAITH**" (Gal. iii. 2) "We receive the promise of the Spirit through **FAITH**" (Gal. iii. 14). "Giving them the Holy Ghost—*purifying their hearts by FAITH*" (Acts xv. 8, 9). "*Sanctified by FAITH in me*" (Acts xxvi. 18). Sanctification, like all other spiritual blessings, comes by faith. Jesus does not regenerate you by faith, and then leave you to make yourself holy by your own struggles of soul " **SANCTIFIED BY FAITH!**"

CHAPTER X.

STONES OF STUMBLING REMOVED; OR, OPPOSING TEXTS EXAMINED.

There are a few passages of Scripture which seem, on the face of them, to be *against* the doctrine of sanctification. They have long been a "soothing syrup" to the babies in Christ, who love chronic spiritual babyhood. They have been long used as conscience-balms and quieting opiates to those who are content to be at "ease in Zion" and "have only a name to live." They are stones of stumbling, which those who are "conformed to the world," and "mind earthly things," have industriously gathered together and built a fortification around themselves, so that neither truth nor the Spirit of God may reach them with promptings to higher and holier things. It is fair to give them at least a brief examination.

1. We will take I. Kings viii. 46: "If they sin against thee (for there is no man that sinneth not) and thou be angry with them," etc. This can not teach the perpetual sinfulness of the saints; for, in verse forty-eight, they are supposed to "repent with all their heart and soul." We will let two scholars speak on the passage. Dr. John Morgan, a lifetime Professor in Greek and Hebrew in Oberlin Seminary, says: "The parenthesis ought to be rendered, '*for there is no man who may not sin*'" (Holiness Acceptable to God, p. 78). Dr. Daniel Steele, of Boston University (Theological Seminary), writes: "It is very much like the Governor of Massachusetts at

the laying of a corner-stone of an insane asylum being reported as saying, in the dedicatory address, 'If any citizen of the Commonwealth become crazy, and there is no citizen who is not crazy, let him come here and be cured of his mental maladies.' All would say the reporter blundered, and it ought to read, 'For there is no citizen who *may* not be crazy.' Now, an examination of the text in the original Hebrew develops the fact that the word for 'sinneth' is in the future tense, the only form in the Hebrew for expressing the potential mood (See Nordheimer's Grammar, sec. 993; Green, sec. 263; Rodigers' Genesis, p. 238 *a*). The correct rendering then would be, 'For there is no man who *may* not sin.' The Latin Vulgate of the Roman Catholic Church translates '*non peccet*,' 'may not sin.' (Half Hours, p. 152).

2. The same criticism and correction apply to Eccl. vii. 20: "For there is not a just man upon earth that doeth good and sinneth not." It should read, "and *may not sin*," as the Vulgate and Septuagint and ancient versions read. "A little scholarship," says Dr. Steele, "applied to these texts would improve the theology of some people" (p. 153).

3. Job ix. 2, 3: "How should man be just with God? If he will contend with him he can not answer him one of a thousand." Dr. Morgan says: "These words say nothing at all on the question of constant sinfulness. They speak only of the numberless sins of which every man in the course of his life has been guilty, so that on the ground of sinless perfection from the commencement of moral agency, no man can 'be just with God.' The words might be properly employed by a saint who had been a thousand years in heaven" (Holiness Acceptable, pp. 79, 80).

4. Job ix. 20 : " If I justify myself mine own mouth shall condemn me : if I say, I am perfect, it shall also prove me perverse." Dr. Steele says : " This verse lies just as strongly against justification as against entire sanctification. In the evangelical sense, in which God is the Justifier and the Sanctifier of the believer in his Son, this verse contradicts neither. Job disclaims justification by works and absolute perfection. That he had evangelical perfection, unfaltering faith, unquestioned loyalty, and perfect love, the root of all obedience, God's testimony ought to be conclusive : ' Hast thou considered my servant Job, . . . a perfect and an upright man, one that feareth God, and escheweth [is shy of] evil?' " (Half Hours, p. 153). Job himself made the following stout profession of his righteousness : " All the while my breath is in me, my lips shall not speak wickedness, nor my tongue utter deceit . . . till I die. I will not remove mine integrity from me. My righteousness I hold fast and will not let it go : my heart shall not reproach me so long as I live " (xxvii. 3-6).

5. Psalm xiv. 2, 3 : " God looked down from heaven upon the children of men. . . . They are all gone aside ; they are all together become filthy : there is none that doeth good, no, not one." St. Paul quotes this in Rom. iii. 10, as a proof of the universal depravity of the race ; but it does not at all militate against our privilege as believers, through regenerating and sanctifying grace, to live without sin.

6. Ps. cxix. 96 : " I have seen an end of all perfection ; but thy commandment is exceeding broad." Martin Luther renders it : " I have seen an end of all things, but thy law lasts." " Hence, the word perfection not being in their version, the Germans have no

difficulty with this text. All earthly things end, but the Bible lasts, as is taught in Isaiah xl. 6-8 and I. Pet. i. 24, 25, 'All flesh is grass . . . but the Word of the Lord endureth forever.' We confidently make the assertion that no candid scholar, however strong his prejudices against evangelical perfection, or loving God with all the heart, after a thorough study of this text, will ever again hurl it against this precious Scriptural doctrine and blessed conscious experience of myriads of saints" (Half Hours, p. 155).

7. Ps. cxxx. 3: "If thou, Lord, shouldest mark iniquities, O Lord, who shall stand? But there is forgiveness with thee, that thou mayest be feared." "Who," says Dr. Morgan, "uninfluenced by a theory in need of support, would resort to such a text as this? Not a syllable is dropped from which we could gather that the Psalmist refers to present sin. Is it for present, and, of course, unrepented sin, that there is forgiveness with the Lord?" (p. 80).

8. Isa. lxiv. 6: "But we are all as an unclean thing and all our righteousnesses are as filthy rags." Evidently the prophet here speaks in the name of the backslidden Jews, who were all "fading as a leaf." In the two verses immediately preceding we see the contrast of the righteous: "From the beginning of the world men have not perceived or heard or seen what God hath prepared for him that waiteth for him. Thou meetest him that rejoiceth and worketh righteousness, those that remember thee in thy ways." Says Dr. Morgan: "This text, instead of disproving the doctrine of holiness, appears, when taken with its context, decidedly to sustain it" (Holiness Acceptable, pp. 81, 82).

9. Prov. xx. 9: "Who can say, I have made my heart clean, I am pure from my sin?" Such interroga-

tive sentences are often intended as a form to express a universal negative; but not always, as is shown by Prov. xxxi. 9: "Who can find a virtuous woman?" The context shows that the writer did not mean to intimate that there were no virtuous women, but that there were comparatively few: so the men of "clean hearts" and "pure from sin," are comparatively rare. (See Ps. lxxiii. 13.)

10. Rom. vii. 14-25. This is a passage too long and too familiar to be quoted. There are some that would have us believe that this is a picture of St. Paul in his best Christian experience, and of all believers in their most exalted state. This chapter has been a battleground of theologians. Only the briefest statement of some of the difficulties in the way of such an interpretation of this remarkable passage, in the support of the doctrine of unavoidable and continuous sin, is needed.

(1) If this was St. Paul's highest and lifelong Christian experience, it contradicts all that he has declared about his life in the other epistles. He elsewhere called men and God to witness how "holily and unblameably" he had lived (I. Thess. ii. 10).

(2) It violates the immediate context. In vi. 2 he says: "We who died to sin, how shall we any longer live therein?" In vii. 14, "I am carnal, sold under sin." In viii. 2, "The Spirit of life in Christ Jesus made me free from the law of sin." In vii. 17 he says, "It is no more I that do it, but sin that dwelleth in me," while in vi. 12, 13, "Let not sin therefore reign in your mortal body: but present yourselves unto God as alive from the dead and your members as instruments of righteousness unto God." And in viii. 4, "That the law might be fulfilled in us who walk not after the flesh but after the Spirit." In vii. 18, "For I know that in me, that is, in my flesh,

dwelleth no good thing," while in vi. 19 he says: "Present your members as servants to righteousness unto sanctification." And in viii. 9, "Ye are not in the flesh but in the spirit." In vii. 23, "I see a law in my members warring against the law of my mind, and bringing me into captivity, under the law of sin which is in my members," while in vi. 22, "But now being made free from sin, and become servants to God, ye have your fruit unto sanctification, and the end eternal life." And in viii. 10, "If Christ is in you, the body is dead because of sin; but the spirit is life because of righteousness." In other words, the seventh chapter of Romans details an entirely different experience from that described in the sixth chapter and the eighth chapter. The sixth and eighth chapters depict the ideal Christian experience of righteousness and sanctification and eternal life; the seventh chapter is a dark picture of a servant of sin—groaning in bondage and crying out for deliverance from the body of death. The eighth is the shout of a victor "more than a conqueror through him that loved us." It is a false interpretation which thus makes a writer contradict himself.

(3) Such an interpretation makes the gospel itself and all the atoning work of Christ as great a failure as the *law*, in reconstructing human character and redeeming man from sin.

It is evident to the logical mind that the apostle was either using himself, in an earnest, vivid style of composition, to represent others who were living very much below their privilege as believers; or he was depicting some *past* experience of his own, when, as a legalist, and without the help of Christ whom he was rejecting, he labored in vain to satisfy the law, and thus was once a represent-

ative of a very large class, whom now he is trying to lead into a better way.

“The best scholarship,” says Dr. Steele, “discredits this chapter as the photograph of a regenerated man. The Greek Fathers, during the first three hundred years of church history, unanimously interpreted this scripture as describing a thoughtful moralist endeavoring, without the grace of God, to realize his highest ideal of moral purity. Augustine, to rob his opponent Pelagius of the two proof-texts, originated the theory that the seventh of Romans delineated a regenerate man. Luther and Calvin followed him. The trend of modern scholars is to return to the view of the Greek Fathers. Among these are Moses Stuart, Calvin E. Stowe, Meyer, Julius Muller, Neander, Tholuck, Ewald, Ernesti, Lepsius, Macknight, Doddridge, A. Clark, Turner, Whedon, Beet, and Stevens, of Yale” (Half Hours, p. 74).

President Mahan gives the names of thirty-three commentators, from Erasmus down, who have thus gone back to the theory of the early church. He then adds: “If we suppose that Paul, in the words, ‘I am carnal, sold under sin,’ did, as the primitive church understood him, intend to describe a *legal* experience, and in the words, ‘The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death,’ intended to describe a *faith* experience, then all is plain. But if the other interpretation holds, and we must believe that the apostle affirmed that both of these declarations were true of him at one and the same time, he as palpably contradicts himself as he would have done had he said that the same thing may, at the same moment of time, exist and not exist” (Autobiog., pp. 347, 348).

There are three verses that seem on their face to resemble a Christian experience: “The law is holy, and

the commandment holy, and righteous, and good" (Rom. vii. 12). "For I delight in the law of God, after the inward man" (22). "So then I myself with the mind serve the law of God; but with the flesh the law of sin" (vii. 25). This mental delight in the law of God may be only the intellectual ideal of morality contemplated by wicked men with admiration, but never practiced. So drunkards praise temperance, but continue their revels; and the licentious admire virtue and seek it in marriage, and still live in licentiousness. So learned Brahmins, at the "Congress of Religions," in Chicago, declaimed beautifully about love to God and love to man; but when at home in India they would pass a brother of another caste dying by the roadside of thirst without thinking of offering him a drink. Noble moral sentiment is one thing; noble character is quite another. The well-known lines of Ovid will occur to the reader:

" My REASON this, my PASSION that persuades;
I see the RIGHT, and I approve it too;
Condemn the WRONG, and yet the wrong PURSUE."

Dr. Steele says "the last sentence of the chapter is an epitome of the whole struggle between the 'mind' or moral reason, and the flesh or sinful proclivity. The emphatic words are '*I myself*,' alone, on the plane of *nature*, without the aid of Christ, can do no better than to render a dual service, with the mind serving the law of God, by my admiration of its excellence, but with the flesh the law of sin, by such a surrender as carries my guilty personality with it." (See *Half Hours*, pp. 74-77.)

Professor Morgan, adopting similar views with Dr. Steele, says: "We confess to an intense interest in the true interpretation of this important passage; for we believe that the current false view has done more to hinder the saints and to flatter the hopes of hypocrites than any

other single error that has prevailed among good men" (Holiness Acceptable to God, p. 59).

Bishop Ryle, of England, says: "We have in Rom. vii. 14-25 a correct and perfect daguerreotype of the experience of every true saint of God." Mahan adds: "Had Ryle said, 'Of every saint of God who has not received the Holy Ghost since he believed,' he would have been correct in his affirmation. That was the only form of the Christ life which he then knew. In this state the believer is not 'spiritual but carnal, a babe in Christ,' 'carnal, sold under sin,' 'the law of his members warring against the law of his mind, and bringing him into captivity to the law of sin which is in his members.' Well may he exclaim, 'O wretched man that I am, who shall deliver me from the body of this death?' Apostles, and Christ, and heaven, and all Pentecostal believers sympathize with such a saint, and they also marvel at his unbelief. I know what such a wretched life is, for I have experienced it" (p. 408).

On the other hand, Dr. Steele, says: "How sad the blunder of mistaking the profile of the sinner for the saint, and hanging it up for imitation by believers."

Whichever of these two views is correct, the third, which makes Rom. vii. a picture of Paul's best, and a support for the doctrine of necessary and perpetual sin, can not possibly stand. In St. Paul's mature experience, he was not a bond slave, "carnal, sold under sin," making miserably abortive efforts to do good, and avoid evil. No more is it a picture of our best estate, with the help of an indwelling Christ and a sanctifying Spirit. Such a conclusion is monstrous in itself, and out of harmony with a hundred passages of Scripture, and can not stand a moment.

11. Phil. iii. 11-15: "If by any means I may attain

unto the resurrection of the dead. Not that I have already obtained, or am already made *perfect*: but I press on, if so be that I may apprehend that for which also I was apprehended by Christ Jesus. Brethren, I count not myself to have apprehended: but one thing I do, forgetting the things which are behind, and stretching forward to the things which are before, I press on toward the goal unto the prize of the high calling of God in Christ Jesus. Let us therefore, as many as be perfect, be thus minded."

This is the chosen text for preachers who appear to hug the doctrine of necessary and perpetual sinfulness, and fight the doctrine of sanctification, and deny the possibility of holiness. It would seem as if they were in love with weak and worldly churches, and were afraid to have their members become "spiritually minded" and Christlike. But such ministers only use verses 12-14. I have purposely added the eleventh and fifteenth verses, which utterly vanquish their misinterpretation.

Notice, first, that the verb "obtained" in verse 12 has no object. Its logical object is "the resurrection of the dead" in verse 11. When Paul, therefore, says, "Not that I have already *obtained*, or am already made perfect," he simply says that he had not yet attained to the "perfection of the resurrection state." Jesus spoke in the same way in Luke xiii. 32: "Behold, I cast out devils and perform cures to-day and to-morrow, and the third day *I am perfected*." Jesus, by that remark, did not brand himself as a perpetual sinner, sinning "daily, in thought, word, and deed," neither does St. Paul.

"But why," asks Dr. Steele, "should St. Paul assert a fact so manifest as this, that he had not risen from the dead? Did any one assert that he had risen? Yes; some were spiritualizing the resurrection, perverting

St. Paul's own words in Eph. ii. 6 and Col. iii. 1 into an argument against the resurrection of the body, while others were boldly declaring 'that the resurrection is past already' (II. Tim. ii. 18). Under this state of facts it was not the declaration of a mere truism for Paul to aver that his resurrection was future, not past' (Half Hours, p. 64).

Now, secondly, you will notice that in the fifteenth verse St. Paul does make a claim to *perfection*: "Let us, therefore, as many as be perfect, be thus minded." Spiritual imperfection is not so much as hinted at in verse 12, but only an affirmation that the unseen glory is yet ahead; but in the fifteenth verse he affirms his Christian evangelical perfection in the present life, as a servant of Christ and a racer for glory. "The twelfth verse is beautifully harmonized with the fifteenth. In the twelfth St. Paul disclaims perfection as a victor, since he has not finished his race and touched the goal; in the fifteenth verse he claims perfection as a racer 'having laid aside every weight and the sin which doth so easily beset'" (Half Hours, p. 65).

Prof. Morgan wrote on the same passage: "An erroneous translation of one word has alone occasioned this glorious passage to be cited to prove the dogma of constant moral imperfection in the saints. Prof. Robinson, in his *Lexicon*, p. 812, has corrected this mistake. His interpretation is: 'Not that I have already completed my course and arrived at the goal, so as to receive the prize.' . . . Thus understood, the passage exhibits the apostle as an illustrious example of the full performance of all the duties of the Christian race—one of which can not be to be all the time at the goal" (*Holiness Acceptable*, pp. 96, 97).

12. Gal. v. 17: "For the flesh lusteth against the

Spirit and the Spirit against the flesh; for these are contrary the one to the other, *that ye may not* do the things that ye would." The old version reads: "So that ye *can not* do the things that ye would." The new version is a great improvement—taking from indolent, unaspiring Christians their standing excuse for sin, namely, *inability to be holy*.

It is characteristic of sinners that they fulfill the desires of the flesh. But, in order that his people may not do this, God has placed his Spirit in them, to oppose and govern these desires; yea, to put an end to them. "Walk in the Spirit and ye shall not fulfill them." There is no longer any "*can not*" in the problem of Christian living.

Dr. Steele's comment is too good to leave unquoted: "'So that ye *can not* do the things that ye would.' Alas! how many unsanctified souls have made this astounding mistranslation the pillow upon which they have slept the sleep of death! There is no '*can not*' in the original nor in the Revised Version, which is word for word the version of John Wesley a century and a quarter before: 'that ye may not do the things that ye would.' The doctrine taught by Paul is that in the regenerate, but not in the entirely sanctified, there is a struggle going on; the purpose of which is this: When ye would do the works of the flesh the Spirit strives to prevent you, and when you would follow the leading of the Spirit the flesh opposes. This warfare ceases when 'the flesh is crucified' (24) 'and the body of sin is destroyed' (Rom. vi. 6). Of this mistranslation Wesley says: 'It makes Paul's whole argument nothing worth; yea, asserts just the opposite of what he is proving.'" The author was once giving a Bible reading on the subject of practical holiness, when an official of his church arose and read this

mistranslation, alleging the impossibility of living up to his moral ideal. With such a conception of God as a hard Master, he soon after became so demoralized as to wreck a national bank and flee to Canada, where he died. Apologies for sin, and extenuations of sin as unavoidable, are fraught with the utmost peril" (Half Hours, pp. 68, 69).

13. I. John i. 8: "If we say that we have no sin we deceive ourselves and the truth is not in us." This verse, and the passage in Phil. iii. 12-14, and the seventh of Romans, already examined, are the great reliance of the advocates of the doctrine of continuous sin. Many use this text to keep themselves, and drive all others, away from the hope of holiness. On its face, it does seem to declare that all Christians do sin continually, and if any say they do not, they deceive themselves and the truth is not in them. But there are absolutely fatal objections to such an interpretation. For, notice:

(1) That this view makes John flatly contradict himself in the same breath. It puts verses 7 and 9 in opposition to 8 and 10. A man whose "sins are forgiven" and who is "cleansed from all unrighteousness" does not "have sin," as a co-existing fact. I. John iii. 9 reads: "Whosoever is begotten of God doeth no sin," and iii. 6 reads: "Whosoever abideth in him sinneth not." It is the privilege of all Christians to thus "abide in Christ" and abstain from sin. Plainly, then, verses 8 and 10 can not assert continual sin of Christians.

(2) Dr. Steele quotes Bishop Wescott and Bengel as pointing to the fact that the phrase to "have sin" is one of the strongest expressions for sin, and always implies guilt and desert of punishment. Is every Christian, trusting Jesus and *abiding in* him, still in guilt and under wrath? To "have sin" can not be a present experience

of a devout Christian heart, living in a justified state. It is a general statement, meaning simply, "if we say that we have no blameworthiness (on account of sins, no matter when committed) needing atoning blood and pardoning mercy, we deceive ourselves." That is its only possible reference to Christians. "This," says Dr. Steele, "is the dilemma of the Alford school of expositors. Their theory that all Christians have guilt negatives justification, and contradicts St. Paul's joyful exultation in Rom. viii. 1, 'There is therefore now no condemnation.' The steps in our argument are few and plain. Guilt and the new birth are mutually exclusive. Sinning—a course of willful violations of the known law of God—excludes being born of God (iii. 9) because guilt is incurred. 'To have sin' in the meaning of St. John is to have guilt. Therefore the words 'to have sin' exclude from regeneration and the spiritual life" (Half Hours, p. 259).

(3) It is pertinent to ask how it was, then, that St. John came to write in this remarkable and apparently contradictory way. A historical fact makes the matter plain. A body of false teachers had arisen who were *seducing* the churches. They were liars and antichrists. Jude and Peter tell us they "were going everywhere and drawing disciples after them." These men professed to have fellowship with God, and yet led the most scandalous lives, "turning the grace of God into lasciviousness." These Dualists, or *Docetæ*, taught that all sin or evil belongs only to the *body* and existed in all matter, and denied that the mind or soul could possibly "*have sin*." But Christ had a body: and these seducers were logically driven to teach, therefore, that Christ was a man, a physical being, only in appearance. He was a "sham man," and his atoning death was "a *phantom*

appearance” only. Of course, Satan induced them speedily to draw another inference, namely, that their souls, being immaterial, had no sin, whatever their bodies might do, and had no need of an atonement. Sin could defile, and must defile, their physical beings only, but could not reach their souls. Inspired by such a philosophy, they plunged into all manner of beastly excesses—gluttony, drunkenness and licentiousness, still holding that their souls remained untarnished amid all this sensual sin, like a jewel in a dunghill. When these people were pointed to Christ, and urged to repent and believe and be saved, they impudently replied that they were not sinners—“had no sin” and “had not sinned”; they had nothing to repent of, and Christ was a man only in appearance, and the atonement was only an illusion, and was of no use to them. It was to save the churches from the on-sweep of this seductive and Satanic error that John wrote this epistle. Read it now, with this thought in mind. In the first verse he begins. Jesus was not a sham, phantom Christ, for we “have heard” him, “we have seen [him] with our eyes,” “and our hands handled” him. “And this message we have heard of him and announce unto you. If we say we have fellowship with him [God] and walk in darkness” (as these vile seducers and their followers are doing) we lie (I. John i. 5, 6). “But if we walk in the light—the blood of Jesus his Son cleanseth us from all sin” (v. 7). “If we say we have no sin” (8), “if we say we have not sinned” (10) (as these vile, false teachers are saying while living in their shameless sins), “we deceive ourselves, and make him a liar, and his word is not in us.” In other words, the apostle is saying, “We can not practice iniquity and have fellowship with God.” And if we say that we have

never sinned and have no need of an atoning Saviour, and of his forgiveness and cleansing, we simply deceive ourselves, and make God a liar. But if we humble ourselves in repentance and confess and forsake our sins "He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness."

It is now plain why the holy apostle wrote as he did. What a wretched interpretation it is to take these words, hurled against vile *seducers* of the bride of Christ, and force them to teach, as a divine revelation, that the bride herself, with all the Heavenly Bridegroom's sanctifying indwelling, and the "cleansing" of the Holy Spirit, can not herself be pure and clean! President Mahan says: "The use that is made of I. John i. 8, by the advocates of the dogma of continuous sin in all believers, changes the weapon with which inspiration has furnished us against all who, in any age, may deny the fact of sin and consequent need of atoning grace, into a herculean club, with which to knock out the brains of such believers as Polycarp, Clement, Barnabas, Hermas, Ambrose, Athanasius, Chrysostom, Fenelon, Madame Guyon, Wesley, Fletcher, James Brainerd Taylor, Upham, and Finney (St. John and St. Paul), by holding them up as self-deceivers, void of truth, and as making God a liar" (Autobiog., p. 350).

We have now examined all the passages which appear to a superficial view to affirm the necessity of continuous sin; but we clearly see that they do not do it. The Bible is a book against sin from cover to cover, and is consistent with itself. God does not command us to be holy and reveal a Saviour and sanctifying Spirit, "able to save to the uttermost," and then tell us in the same breath that we must live in sin till death.

CHAPTER XI.

OBJECTIONS ANSWERED.

The writer knows of a venerable man who has been for many years a pillar in the church and an example in good works. Some holiness literature has been put in his hands, and his remark is: "This work of the Holy Spirit, as depicted by these writers, in sanctifying the heart is beautiful, and I should like to have it realized in myself; but *I do not understand the philosophy of it.*" And so this noble college Professor does not seek this great blessing, this "pearl of great price," because there are mysteries which he can not understand. But that same dear man can no more explain the mystery of the new birth; and many educated sinners in his college classes are probably rejecting regeneration for precisely the same reason that he is rejecting the higher blessing of sanctification.

It reminds me of an incident in the life of Daniel Webster. Just as he was entering an orthodox church in Boston one Sabbath morning, a Unitarian passing by pointed his thumb contemptuously at the church and asked: "Are you going in there to worship three Gods?" Webster turned upon the flippant man his great, Jove-like face and wondrous eyes, and said: "Friend, there are a great many things in heaven and earth that you and I do not understand." And then the great man went into the sanctuary and bowed his intellect like a humble child in adoration of the triune God. But Unitarians can not understand the philosophy of it, and so reject this doc-

trine of the Trinity and the Divinity of Christ. On precisely the same ground, free-thinkers reject the doctrine of the Atonement and Agnostics relinquish all practical faith in God. They can not comprehend him with their feeble minds !

Now, devout Christians ought to have learned better than to deprive themselves of God's most precious gift of grace, on such grounds. The "Baptism with the Holy Ghost and with fire," sanctifying the heart, is a blessed experience, whether any one can compass the philosophy of it or not. There may be philosophical and metaphysical difficulties about it ; but the great blessing is received by FAITH. It is enough for the humble Christian to know that God has promised the blessed gift to those who seek. Men do not sail to this Beulah summit on the two expansive wings of philosophy and metaphysics. They reach it on the bended knee of humble faith. This probably explains why lowly souls often find this blessing which the learned miss. "I thank thee, O Father, Lord of heaven and earth, that thou didst hide these things from the wise and understanding, and didst reveal them unto babes."

"This verse," says Dr. Carradine, "explains why I have obtained that which nobler, better, wiser men have not received. I came to God as a little child in seeking the blessing of sanctification. I reasoned not, even as a child does not reason. I created no mental difficulties. I never went near Sir William Hamilton nor any like him. I knew the work was above him and all other human intellects. It was a part of the mystery the angels studied and could not fathom. I went not to books written by ancient or modern authors on the subject. *I went to God!* The Bible said he could do it, and would do it, and, better than either, that if I believed, *he*

did it then! I simply believed God—I took him at his word! The doors of the sweet experiences of regeneration and sanctification do not fly back at the touch of the hand of the metaphysician for several reasons. One is that the great mass of people on earth are not learned or trained in the laws of mental life; and if the reception of blessings were dependent upon the apprehension of syllogisms and recognition of certain great principles of mental science, the race would be lost. Another reason that occurs to me why the door of grace opens not to the touch of the reasoner is that salvation is above reason. It was not conceived by man, nor is it understood by lordly intellects to-day. I have often been struck with two expressions in the Bible. One is that the wisdom of God is foolishness to men, and the other that the wisdom of this world is foolishness to God. It is noteworthy that the Gospel came down to us through the air to Bethlehem, and not through the Brains of the scribes and learned members of the Sanhedrim” (Sanctification, pp. 150-153).

I have known ministers not so willing to open their minds to the heavenly light. And when this blessing of the Holy Ghost with cleansing, sanctifying power was brought to their attention they immediately went to their bookshelves and took down some volume of hostile philosophy, such as I have described in Chapter III., and braced their minds against the truth. If they had only gone to the Holy Word instead, and knelt over the sacred page, and prayed for light, they might not have turned a deaf ear to the call of God. “This is the will of God, even your sanctification.” “Sanctification, without which no man shall see the Lord.” “For God hath called you . . . unto sanctification.” “The *God of peace* HIMSELF SANCTIFY you WHOLLY.” . . . “FAITHFUL is he that CALLETH *you*, who also WILL DO IT.”

A second objection is that the doctrine of possible sanctification perilously lowers the divine standard of living. To this we may answer, sanctification, as the above texts show, is wrought in us by the Holy Spirit, and is not an achievement of our own, only that "God is inquired of by us to do it for us." The "Baptism with the Holy Ghost and with fire" so purges and purifies that the soul is "saved to the uttermost," from sin of every form and kind and degree, as *God* sees it, and it induces such evangelical perfection as pleases God. We become so "sanctified and cleansed" that we are "without spot or wrinkle or any such thing," and are "holy and without blemish, before him in love" (Eph. i. 4; v. 26, 27). What writer or critic can demand any more of us than such a life as pleases God?

Alford translates Paul as saying, "I know nothing against myself." And again: "Our glorying is this, the testimony of our conscience, that in holiness and sincerity of God, not in fleshly wisdom, but in the grace of God, we behaved ourselves in the world" (II. Cor. i. 12). "Whom I serve, in a pure conscience" (II. Tim. i. 3). "Ye are witnesses and God also how holily and righteously and unblameably we behaved ourselves" (I. Thess. ii. 10). A man who, when inspired, can speak thus of himself, has undeniably such sanctification and holiness as God requires. What right has Dr. Charles Hodge to require more, and say that this lowers the divine standard of living?

A third objection is that the doctrine of attainable sanctification as an obligatory experience holds up an impossible standard of living. The reader will observe that this objection is exactly the opposite of the last, and broadly suggests the fallacy of both. No; holiness is no unattainable standard, or God would not have commanded

it and so strenuously urged us to attain unto it. Bear in mind two things: First, God only requires us to "love with all our heart and soul and mind and strength"; not with an *angel's* ability, but with *our own*; not even with what might have been our powers and conditions if the race and we had never sinned, but with what powers we have left *now*, in our present condition and circumstances. This is God's revealed standard of living—unquestionably reasonable and possible; whoever proclaims a standard either higher or lower is preaching "another gospel," that is not the authoritative message from God. God only requires that we love with what power we have, and serve and glorify him with such power, not with some other "unknown or unknowable strength." Second, observe that, while this holiness may seem impossible to imperfect man, it is perfectly possible with God. Again and again we must reiterate, it is God that giveth the ability, that does the sanctifying, that does the keeping, whose "grace is sufficient," who "worketh in us to will and to do." He is "ABLE to keep you from STUMBLING," and "able to make you stand," and to "keep that which you commit to him," and to "sanctify you wholly." There is a "SANCTIFYING" grace and a "KEEPING" grace, and a "STANDING" grace. Whatever man may not be able to do in his own strength, he can do when God *commands* it, and *girds* with his own omnipotent strength. St. Paul knew the secret of holy living when he wrote: "Our sufficiency is of God," and "I live, yet not I, but Christ liveth in me." "If God should command me to fly," said John Wesley, "I would trust him for wings." Such an utterance is divinely wise. When Moses and his people stood on the shore of the Red Sea, and God said "go forward," it was their business to *obey* and it was God's business to make a path through the deep. When he

commanded them to cross the swollen Jordan, it was their business to attempt it and his to hold back the stream till the waters were piled mountain high. When God commands us to be "holy" and "sanctified," he furnishes the cleansing blood and the sanctifying Spirit to make it possible, and it is impudent and foolish wickedness to deny the possibility.

And yet there are those who are set up by the Church as authoritative teachers, who deny the possibility of receiving this great blessing, and treat the doctrine of sanctification as an attainable experience as "a dangerous heresy"! Finney says: "Suppose that the teachers of religion set themselves to prevent the *expectation* of becoming religious. Suppose they represent to sinners that there is no rational ground of hope in their case—that men can not rationally expect to be saved or to be converted, however much they may desire it (and God commands it). What must be the effect of such teaching? Everybody knows that just so far forth as such teachers had any influence, hell could not desire a more efficient instrumentality to dishonor God and ruin souls. This would be just what the devil would himself inculcate. It would prevent hope, and, of course, prevent faith, and render salvation impossible, and damnation certain, unless the lie could be contradicted and the spell of error broken.

"Now apply this principle to the promises that pledge a victory over sin in this life. Let, for example, ministers explain away I. Thess. v. 23, 24: 'And the God of peace himself sanctify you wholly; and may your spirit and soul and body be preserved entire, without blame. . . Faithful is he that calleth you, who will also do it.' Or let them teach, as some of them do, that it is a dangerous error to expect that these promises shall be fulfilled to

Christians, and what must the result be? This would be just as the devil would have it. 'Ha, hath God said, he will sanctify you wholly, spirit, soul, and body, and preserve you blameless unto the coming of the Lord Jesus Christ? Ye shall not surely be so sanctified and kept, and the Lord doth know this, and it is dangerous to trust him.' This surely is the devil's teaching; and when he can get the ministers of Christ to take this course, what more can be done?

"Suppose the ministers admit, as many do, that the blessing of sanctification is fully promised in the Bible, but at the same time teach that it is promised upon a condition with which it is irrational for us to hope to comply. What must result from such teaching as this? It represents God and his gospel in a most ridiculous light. What remains but to regard the gospel as a failure? It is in vain to say that entire sanctification in this life is not promised; for it really and plainly is, and nothing is more expressly promised in the Word of God. Now what an employment for the leaders and instructors of the people to be engaged in teaching them not to expect the fulfillment of these promises to them—that such an expectation or hope is a dangerous error—that it is irrational for them to hope to so fulfill the conditions of these promises as to secure the blessing promised. I say again the devil himself could not do worse than this. Hell itself could not wish for a more efficient opposition to God and religion. This is indeed a most sublime employment for the ministers of God! But how many ministers have fallen into this infinite mistake of laying a stumbling block before the church! How many are crying, There is no reason to hope for the fulfillment of God's promises. You must expect to live in sin so long as you are in this world. It is dangerous to entertain any other expect-

ation! The fact is, an unbelieving minister is the greatest of all stumbling blocks to the church" (Finney's Theol., Vol. III., pp. 364-371).

Martin Luther said: "If the clergy could have destroyed the Church of Christ, doubtless it would have been destroyed long ago."

A fourth objection urged against the doctrine of entire sanctification is that "those who are '*sanctified*' would be lifted up with pride and self-righteousness," that "a sense of sin is indispensable to humility!" Was ever an objection against attaining a life of holiness more absurd? Bear in mind that "a *sense* of sin" is produced by the existence of conscious, *actual* sin, and that a sanctified soul while in that state is "freed from sin,"—the sin of *pride* and all other sin. The objection then reduces itself to this absurdity: You must have *sin* in order to be free from the sin of pride, and a man whom the Holy Spirit has sanctified still has the sin of pride from which he has been freed. To put it in other words, sin is the remedy for sin, and therefore you must be sinful in order to be holy, and you must not seek to be holy, for that will induce sin! Indeed! Is it not amazing what absurd things even wise men can say when they are opposing the Word and will of God?

The Apostle Peter does not appear to have agreed with such a sentiment, for he says: "The time past may suffice to have wrought the desire of the Gentiles." That is, we have no more need of sin to produce the absence of pride, and induce humility or any other Christian virtue. No Christian virtues are gained by the presence of sin in the heart, and, on the other hand, holiness induces neither the sin of pride, nor any other sin. Our hearts are not purified by sin, but by the Holy Ghost, in response to faith.

To be sure, a man may be mistaken in his spiritual state and think he is sanctified when he is not—and be lifted up with pride. But so may a man be mistaken about being justified, and for that reason shall we cease teaching justification by faith? Was Paul proud because he walked holily and unblameably before men? No; he humbly declared that all his “sufficiency was from God,” and that “he could do all things” simply “through Christ” who strengthened him. “I live, yet not I, but Christ liveth in me.”

This objection is not only absurd in itself, but it is not true as a matter of fact. The most modest and humble people I meet in all my rounds as an evangelist are these dear souls who are professing and living the life of sanctification. They give God all the glory for all they are, for it was all a gift from him. They received it by faith. One such soul sings :

“Glory to the blood that bought me!
Glory to its cleansing power!
Glory to the blood that keeps me!
Glory, glory, evermore!”

There is no self-pride in such a sentiment as that. It is the man who rejects the Holy Spirit as a Sanctifier, and tries to sanctify himself by his own resolutions and strivings and growth, that is in greatest danger of spiritual pride and Pharisaism. John Fletcher, in his “Last Check to Antinomianism,” thus answers this objection : “Sin never humbled any soul. Who has more sin than *Satan*? And who is prouder? Did sin make our first parents humble? Who was humbler than Christ? But was he indebted to *sin* for his *humility*? Do we not see daily that the more sinful men are, the prouder they are also? If sin be necessary to make us *humble*, and to

keep us near Christ, does it not follow that glorified saints, whom all acknowledge to be sinless, are all proud despisers of Christ? See we not sin enough, when we look back ten or twenty years, to humble us to the dust forever, if sin can do it? Need we plead for any more of it in our hearts and lives? If the sins of our youth do not humble us, are the sins of our old age likely to do it? Lastly, what is indwelling sin but indwelling pride? And how can pride be productive of humility? Can a serpent beget a dove?" (Beauties of Fletcher, p. 284).

There is another batch of objections, namely, that our doctrine, if realized, would make sin impossible, and temptation impossible (I could heartily wish it were true), and growth impossible, and would make people infallible at least according to their own profession. There is nothing in any of these objections, as they all arise from misconceptions of the doctrine. They have been briefly, but sufficiently, answered at the close of Chapter IV.

A fifth objection that may be considered, is, that not many people believe in the doctrine of sanctification and *our best people* do not profess it. So much the worse for "our best people"! If it were not so sad, one who is himself possessed of this great blessing might serenely smile at that weakness of humanity that must always run with the majority, and lean on "our best people," instead of standing in with, and leaning on, God Almighty. This objection is very old, and as weak as old. Dr. Carradine observes: "It sweeps back more than eighteen hundred years into the city of Jerusalem. We find ourselves in the temple. There is a babel of voices around us. The people are discussing Christ, and they are saying the identical thing that appears in this objection: 'Have any of the rulers or of the Pharisees believed α

him?' In other words, do the best people, the prominent people, take to Christ and follow him? That they did not was sufficient with them to condemn the Son of God, unheard and untried" (Sanctification, p. 187). There are indeed excellent people in the church who reject sanctification; but there are also high-toned and quite excellent people in some respects in the world who reject regeneration. Such facts prove neither doctrine false. "Our best people" in the parlors on the avenue, in their worldliness and pride, often reject Jesus; while their servants in their kitchens, and their neighbors in the alleys, are walking with him in the white raiment of the saints! The question is not what "our best people" (even though they be theologians) *believe* is true, but what *God says* is true.

And as to *majorities*,—may God keep us from walking with them yet, when it comes to our reception of spiritual things. Dr. Steele observes: "The question how much God can do for a soul in probation is not left to be determined by the majority vote of the great men of any church. This question, in the words of Joseph Cook, has not been left to be decided 'by a count of heads and a clack of tongues.' In a question of speculative theology or of Scriptural interpretation, it will do to lean on the authority of a majority of experts; but on the practical question of the extent of gospel salvation from sin, through the power of the Holy Spirit, the unlearned minority who have put the doctrine to experimental proof may be very much wiser than the learned majority of the magnates of the modern church, who have never subjected the question to the test of personal experience. Here the testimony of some Uncle Tom or Amanda Smith of the slave plantation may outweigh the opinion of a whole faculty of German theological Professors. Expe-

rience outweighs theory; faith makes philosophy kick the beam" (Half Hours, p. 239). It is well not to forget that "a count of heads and a clack of tongues" sent Daniel to the lions, and banished "Aristides the just," and condemned Socrates to drink the hemlock, and nailed Jesus to the cross, and sent Paul to the executioner's block, and threw the early Christians to the beasts in the amphitheater. The same delightful and authoritative "count of heads and clack of tongues" of "our best people," burned John Huss and Jerome of Prague and Savonarola at the stake. They were against the doctrine of the divinity of Christ in the beginning of the first century, and also in great Boston in the early part of the nineteenth century. They were against the doctrine of salvation by faith in Paul's day . . . and in Martin Luther's day. They were against the doctrine of the Baptism with the Holy Ghost and full salvation in John Wesley's day and in *our* day, yet all these doctrines are true nevertheless. Remember the consenting opinion and unanimous vote of a wicked world full of "our best people" can not overthrow one "thus saith the Lord," or vanquish the "witness of the Spirit" to the sanctification of the humblest saint.

St. Paul spoke about "the offense of the cross." Dr. Carradine points out the fact that the offense of the cross "shifts as time moves on; it goes from doctrine to doctrine." Once it consisted in acknowledging one's self to be a Christian, which was then a term of reproach. It is not there now. Do you demand proof? Ninety-nine hundredths of all the distillers and brewers and gin-mill tenders in the land are church members, and the majority of their customers also. I am writing these lines within less than four miles of a church at the dedication of which ninety-one kegs of beer were drank.

Proof positive that it costs little now, either in morals or decency, to be a member of some so-called Christian church.

It is quite the fashionable fad now to be a church member. I find as I go about that in all our towns of considerable size "our best people" get together in some one or two churches and turn them into Ecclesiastical Progressive Euchre Clubs! No offense of the cross there—nor any cross, either. Once it was in the doctrine of justification by faith—but not now. Once it was in the doctrine of *assurance* of faith—but not now. "Let a man arise and proclaim by tongue or pen that he is a Christian, that he is pardoned, that he enjoys the witness of the Spirit, and not a ripple of disturbance is created. But let him declare that Christ has sanctified his soul and then comes the storm." He will soon find the "offense of the cross" in the doctrine of holiness as obtained INSTANTANEOUSLY BY FAITH in the sanctifying Spirit and the blood of the Son of God.

"Satan can not *endure* it, nor does he propose that the church shall come into the possession of the lost blessing of Pentecost. It is a sweet, loving, blessed doctrine—one, it seems, that should delight and gladden every Christian heart—viz., a doctrine that teaches the death of sin in the heart, and a perfect love to God and man indwelling and reigning there supreme. And yet its introduction and proclamation in church and community is the signal of commotion. The reason is that the offense of the cross abides therein" (Sanctification, pp. 180-182).

The writer was riding with a thoughtful Christian a few weeks ago, who, in course of conversation, made the remark: "It is a sad thing that so many Christians are living in ignorance of their privilege as the sons and

daughters of God, to enjoy the blessing of holiness. It is sadder still to see so many who do know about it and do not want it. It is saddest of all to see Christians who do not want the blessing turn around and fight those who do want it." That probably will explain why so many of "our best people" do not seek this blessing. There is too much "cross" in it for their easy-going, indolent, worldly souls.

6. The last objection which we will consider here is: "It leads to *fanaticism*, and makes people impractical in the church." To this objection we make several answers. First, notice the wise observation made by President Finney, quoted by us toward the close of the third chapter. If the pastors will furnish themselves with literature on this subject, both books and periodicals, of which there are now plenty, and put into the hands of, and wisely lead and instruct, those who are seeking and perhaps attaining this blessing, and cease the wicked persecution of these dear souls who are seeking with hungry hearts the sanctifying work of the Holy Ghost, there will be no coming out from the church and no clannishness, and no fanaticism. "Blessed be God," wrote John Wesley, "though we set aside a hundred enthusiasts (fanatics), we are still encompassed with a cloud of witnesses who testify in life and in death that perfection which I have taught these forty years! This can not be a delusion, unless the Bible be a delusion, too; I mean loving God with all our hearts, and our neighbors as ourselves." Later still he wrote (1785): "As soon as any find peace with God, exhort them to go on to perfection. The more explicitly and strongly you press believers to aspire after full sanctification, as attainable *now* by *simple faith*, the more the whole work of God will prosper." Again, please

remember that people have been erratic and misguided about a thousand other things of unspeakable value in themselves. Every great truth has been misrepresented by fanatics. The truth was truth just the same. So when people enter upon the experience of sanctification, and not clearly understanding it, and being uninstructed or unbalanced and persecuted, wander into lines of error and become impractical, the whole occurrence proves but one thing, and that is that the erring brother or sister is simply ignorant, weak-minded or misguided.

We close our answers to this objection with a question: Why is it that those who oppose this second blessing of the baptism with the Holy Ghost, or holiness, or entire sanctification, or Christian perfection, no matter by what name called, always pick out the cranks and fanatics? Why can not they be honorable enough to think of and name some whose lives and work are the glory of the Church of God during the last two centuries. Let me name just a few of the mighty host who have received this baptism with the Spirit, and exhibited its effects to the world, and advocated holiness, however they differed in philosophy and theology—John Wesley, Charles Wesley, George Whitefield, Jonathan Edwards, Mrs. Edwards, Adam Clark, Fletcher, Carvosso, Hester Ann Rogers, David Brainerd, James Brainerd Taylor, William Tennent; and these Bishops of the Methodist Church—Whatcoat, Asbury, McKendree, Hamline, Peck, Simpson; and these Bishops still living—Foster, Newman, Ninde, Thoburn, Foss, Mallalieu, Taylor of Africa, Bowman, Goodsell, Pierce; and in other denominations, President Mahan, President Finney, Professor Upham, Moody, C. J. Fowler, Torrey, Chapman, the great Baptist evangelist A. B. Earle, and

Evangelists Haney and Caughey, Harriet Beecher Stowe, Phœbe Palmer, Frances Ridley Havergal, Mrs. Van Cott, Frances Willard—who received the blessing and lost it by ceasing to confess it—Hannah Whitall Smith, Rev. A. B. Simpson, Prof. Dugan Clark and David B. Updegraff, the saintly Friends, Dr. Daniel Steele, of Boston University, Rev. J. A. Wood, Drs. Levy, Inskip, McDonald, Lowrey, Gordon, Dunham, Keen, Andrew Murray, J. O. Peck, J. A. Smith, F. B. Meyer, Alfred Cookman, General Booth and his holy wife Catherine, who mothered the most efficient family in the kingdom and service of Christ the century has seen. These are a few goodly souls, representatives of the great army of saints who are called “holiness cranks,” by people scarcely worthy to touch their shoe-latchets. May the blessed God, by his sanctifying grace, make us all to be worthy of their company.

PART III.—HOW TO OBTAIN THE BLESSING

CHAPTER XII.

SANCTIFICATION A CHRISTIAN OBLIGATION.

What I wish to say in this chapter, in a general way, as an introduction to the reception of the baptism with the Holy Spirit, is suggested by the following passages of Scripture: "Be filled with the Spirit" (Eph. v. 18). "Though it tarry wait for it, because it will surely come; it will not tarry" (Hab. ii. 3). "The Lord whom ye seek shall suddenly come to his temple" (Mal. iii. 1). "Ye are the temple of God and the Spirit of God dwelleth in you" (I. Cor. iii. 16).

These passages suggest to me these great facts:

I. It is the universal obligation of all Christians to become sanctified. This is not supposed to be the case. I have no doubt these words will be a surprise to many readers. But there can be no question whatever about it. The ringing exhortation of the Bible is, "Let us cease to speak of the first principles of Christ and press on unto perfection" (Heb. vi. 1). Who shall say that this command, "Be filled with the Spirit," is not as imperative as the command not to steal? Bishop Taylor, one of the most effective Christian workers of the century, who has girdled the world with his undying influence and has personally labored in America, Australia, India and Africa, says: "It is not optional with a believer to 'go on to perfection' or not. It is his imperative duty, just as fast as the Holy Ghost gives him light and applies the command to his conscience. After the soul

is somewhat established in the grace of pardon wherein it stands, then the Holy Sanctifier sheds increasing light into the heart of the young believer, and reveals its inherent depravity to an alarming degree. This is an occasion of great temptation. . . . Our only safety is to obey God, walk after the Spirit and go on to perfection.' The neglect to obey God's positive command, 'Be ye holy,' involves a risk of forfeiture of the justified relation, and soul distraction that no person should take.

"But this is not merely a question involving the personal salvation of the Christian professor, but one on which hangs conditionally the salvation of the world. Whatever may be the organic strength of the church, the number and grandeur of her institutions and appliances, her real spiritual *effectiveness* in the prosecution of her great mission of preaching 'the gospel to every creature,' will be *proportionate* to the *holiness of her individual members*. A church composed of spiritual dwarfs, instead of 'perfect men,' must be a dwarfish, ineffective church. When we remember that the provision of salvation in Christ embraces every sinner on the globe, and that God the Holy Ghost hath been sent down to 'abide with us,' and administer this provision to the salvation of the whole human family, we see at once the appalling fact that there is a dreadful miscarriage somewhere.

"Why is it that we grapple so feebly and ineffectively with Mohammedism and the various forms of heathenism? Why is it that, even in Christian countries, comparatively so few even profess to be loyal to God? Why is it that the large majority of our children, brought up at our family altars, and trained in the nursery of our churches—the Sunday-school—go out into the world unblushing rebels against God? Why is it that the Christian Church, instead of pushing a bold, aggressive warfare, under the

leadership of her divine Teacher, the Holy Spirit, for the conquest of the world, is in the main quietly reposing in her trenches, barracks, and spiritual hospitals, maintaining a feeble defensive, unable to resist the innovating forces of worldliness and sin, and the corrupting tide of infidelity itself? In searching for the grounds of this dreadful deficiency, involving the loss of millions of souls, we will find them not so much in organizations and ordinances, and institutions, *as in a want of entire heart purity in her individual members*" (Infancy and Manhood, pp. 7-13). "We have a sickly, dwarfish type of Christianity, which is proving itself to a demonstration quite inadequate to meet the demands of her great mission of mercy in saving the whole world" (p. 14).

Rev. F. B. Meyer, of London, says in the same strain: "How little power average Christians have. They wave the censer between the living and the dead, but the plague is not stayed. Like Gehazi, they lay the staff on the face of the dead child, but life does not return. Like the disciples at the foot of the mount, they speak the healing words, but the devil-possessed are not relieved. They pray; but prayers are unanswered. The life-giving power must be in us, or we shall not see dead sinners come to life through our words." Just here is the weakness of the church of our time. There are many members; but too many of them are Gehazis and faithless disciples. Until more believers are filled with the sanctifying and power-giving Holy Spirit, even the children of the church households will remain dead and devil-possessed. Mrs. E. M. Whittemore, of the Door of Hope Mission for fallen women in New York, said in an address in Boston: "Of two hundred girls taken into the mission, one hundred and ninety-nine were from Christian homes (so called). I rarely if ever meet a grown up girl born in

the slums in sin, down there still ; and I mean, too, those whom we have reached." It is safe to say those girls had parents who were easy-going, indifferent, worldly church members, but strangers to the Baptism with the Holy Ghost. They did not have religion enough to make their children respect it and want it. Their Sabbath-school teachers probably had the same kind of piety, and perhaps their pastors preached to them without a touch of Spirit power. And all these representatives of lukewarm piety, all unfilled with the Spirit, simply conspired to send these girls to the street, and sent five times as many young men to be their companions.

Hear Mrs. Catherine Booth, in one of her magnificent addresses on 'The Holy Ghost : " What a tide of lamentation and mourning reaches us all round the land as to the deadness, coldness and dearth of Christian churches ! We can not help feeling that there is a great want somewhere ! This is not only my opinion, but it is almost universally admitted, that with the enormous expenditure of means, the great amount of human effort, the multiplication of human instrumentalities during the past century, *there has not been a corresponding result.* People say to me, on every hand, we have meetings without number, services, societies, conventions, conferences, but what comes of them all, *comparatively ?* And I may just say here that numbers of ministers and clergymen in private conversation admit the same thing. When talking behind the scenes, they say : ' Yes, it is a sad fact ; I think I preach the truth, I pray about it, I am anxious for results, but alas ! alas ! the conversions are but few and far between, and even those few are superficial.' Now I say this is universally admitted, and it behooves us to ask before God, Where is the lack ? Now note, this want is not the truth. O, what a great deal of talk about the

truth, and not any too much. But there will be thousands of sermons preached to-day—the truth and nothing but the truth. Nobody will pretend to say they were not in perfect keeping with the Word of God; and yet they will be perfect failures, and nobody will know it better than they who preach them. These are facts.

“I was talking on this point a while ago with a good man who said: ‘Ah, yes; I have not seen a conversion in my church these two years.’ Now what was the reason? There *was* a reason, and I am afraid many might say the same. Yet there are the unconverted. They come to be operated on. They are not lifted into salvation. What is the matter? There must be something wrong. God is not changed. Human hearts are not changed; they are depraved, vile, devilish, just the same as ever. The gospel is the same power that it ever was—the power of God unto salvation. Where is the lack? I say most unhesitatingly that the *great want is the Power of the Holy Ghost*. The masses come to the churches Sunday after Sunday, come and go, like a door on its hinges, neither better nor worse?—nay, God grant it might be so, but they are worse. They get enough light to light them down to damnation, but they do not get enough power to lift them into salvation. This power is as distinct, and definite, and separate a gift of God, as was this Book, or God’s Son, or any other gift which he has given us! We can not explain this gift, but it is the power of the Holy Spirit of God in the soul of the speaker, accompanying his word, making it cut and pierce to the dividing of soul and spirit.

“Oh, what numbers of ministers, elders, deacons, leaders, Sabbath-school teachers and the like have come to me confessing that they have been working with little results. They want the Holy Ghost to accompany their

testimony. This is how I account for the want of results—the want of the direct, pungent, enlightening, convicting, restoring, transforming power of the Holy Ghost. And I care not how gigantic the intellect of the agent, or how equipped from the school of human learning. I would rather have a hallelujah lass, a little child with the power of the Holy Ghost, hardly able to put two sentences of the Queen's English together, to come to help, bless, and benefit my soul, than to have the most learned divine in the kingdom come without it; for 'it is not by might nor by power, but by my Spirit.' Oh, that you would learn it! When you have learned that you will be *made*. When you experience it you will lay hold on God. It is not by might of intellect or learning or eloquence or position or influence—man's power of any sort, but by my Spirit. That is as true as it ever was. Here is the secret of the Church's failure. She is like Israel of old: 'She hath multiplied her defenced cities, and her palaces, but she hath forgotten the God of Israel, in whom her strength is'' (Aggressive Christianity; Address, The Holy Ghost). In view of these solemn facts that individual Christians are weak and worldly and joyless, and churches are barren and lifeless without this filling of the Spirit, is it any wonder that God commands all believers to obtain this blessing!

Furthermore, reflect on the account we must meet if we do not seek and obtain the Baptism with the Spirit. Wesley said: "If we are not filled with the Spirit our guilt amounts to disobedience of God. It amounts to all the good we might do if we had the Spirit of God in as great measure as possible—but good which is now all undone because we are without this power. Our guilt is farther measured by all the evil you do in consequence

of not having the Spirit." I read this awful thought something more than a year ago, and it made a profound impression on my soul. Prior to that time I reviewed my ministry with great satisfaction, because I had been blessed with the privilege of leading perhaps twenty-five hundred souls to Christ. But I had consciously worked with a very limited endowment of spiritual power, compared with what God was willing to give. And when I thought what I might have done for God and his cause had I sought with all my soul and obtained the divine anointing for service twenty years ago, my heart sank within me. I look upon my past ministry now with sadness, and plead that the tears and blood of Christ may wash out the stains and guilt of my imperfect service.

In the same feeling Mrs. Booth said: "Let me remind you—and it makes my own soul almost reel when I think of it—that God holds us responsible for all the good we might do if we had this Holy Spirit power. Do not deceive yourself. He will have the *five* talents with their increase. He will not have an excuse for *one*, and you will not dare to go up to the throne and say: 'Thou wast a hard Master. Thou biddest me to save souls when thou knewest I had not the power.' What will he say to you? 'Wicked and slothful servant, out of thine own mouth will I judge thee. You knew where you could have got the power. You knew the conditions. You might have had it. Where are the souls you might have saved? Where are the children that I would have given you? Where are the fruit?' Oh, friends, these are solemn and awful realities. If I did not believe them I should not stand here. Oh, what you might do! Who can tell? Who would ever have thought, twenty years ago, when I first raised my voice, a feeble, trembling woman, one of the most timid and bashful the Lord ever

saved, the hundreds of precious souls that would be given me? Let me ask you, supposing I had held back and been disobedient to the Heavenly Vision, what would God have said to me for the loss of all this fruit? Thank God, much of it is already gathered into heaven. . . . My brother, my sister, he holds you responsible."

II. I observe, because God has commanded us all to have this blessing, and it is so infinitely important, it is reasonable to conclude that each true Christian may seek this blessing with full assurance that he may obtain it. Whatever is obligatory upon believers each believer may realize in his own life. Only be sure at the outset that you are a son or daughter of God in a justified state. Have the witness of the Spirit that you are born again as an absolutely essential preliminary condition to all seeking of sanctification. Then after that never entertain a doubt that you are an heir of all the covenant blessings and promised grace of God. Only keep your sonship clear as a truly regenerate man, then cling to your title to all the revealed privileges of the sons of God, the best of which is the Baptism with the Holy Ghost, and go on to the conquest of the blessing. Be fully persuaded that this blessing is for *you*, on the simple ground that you are a child of God, and that he commands *you personally* to obtain it, and says "*the promise is unto you.*" He has told each one of you that "this is the will of God, even your sanctification." "For God hath called you unto sanctification" (I. Thess. iv. 3, 7). It is no vain presumption, therefore, to plead your claim and title with all boldness at the throne of grace.

III. It would logically follow from the above that Christians of any age or degree of Christian experience may hopefully seek the blessing. This is literally true. It is not a question of *education* or *culture*. Christians

scarcely able to read the Bible readily have had a marvelous anointing of the Spirit, while profound scholars and theologians utterly miss the way. Again, it is not at all a question of *years* in Christian service. I have known a child just entering the teens to receive the filling of the Spirit unto sanctification, while church members of two score years' standing, and gray in honors and service, were as far from the great prize as when they themselves were beginners in the Christian life.

Hear John Wesley: "I have been lately thinking a good deal on one point wherein, perhaps, we have all been wanting. We have not made it a *rule, as soon as ever persons are justified*, to remind them of going on unto *perfection*. WHEREAS THIS IS THE VERY TIME PREFERABLE TO ALL OTHERS. They have then the simplicity of little children; and they are fervent in spirit, ready to cut off a right hand or pluck out the right eye. But if we once suffer this fervor to subside, we shall find it hard enough to bring them again even to this point. Every one, though born of God in an instant, yea and SANCTIFIED IN AN INSTANT, yet undoubtedly grows, by slow degrees, both after the former and the latter change. But it does not follow from thence that there may be a considerable tract of time between the one and the other. A year or a month is the same with God as a thousand. It is therefore our duty to pray and look for full salvation every day, every hour, every moment, *without waiting* until we have either done or suffered more" (Perfect Love, pp. 50, 51). Wesley's Journal, August 4, 1762, records: "The next morning I spoke severally with those who believed they were sanctified. There were fifty-one in all—twenty-one men, twenty-one widows or married women, and nine young women or children. In one, the change was wrought three weeks after she was

justified ; in three, seven days after it ; in one, five days, and in S. L., aged fourteen, two days only."

Two days afterwards, he records : " Many believed that the blood of Jesus had cleansed them from all sin. I spoke to these,—forty in all—one by one. Some received the blessing in ten days, some seven, some four, some three days after they found peace with God, and two the next day " (Love Enthroned, p. 103). He also gives a remarkable instance of Grace Paddy, who was " convinced of sin, converted to God, and renewed in love, within twelve hours. Yet it is by no means incredible, seeing one day is with God as a thousand years."

" Although, therefore, it usually pleases God to interpose some time between justification and sanctification, yet we must not fancy this to be an invariable rule. All who think this must think we are sanctified by works, or which comes to the same, by suffering ; for otherwise, what is time necessary for ? It must be either to do or to suffer. Whereas if nothing be required but simple faith, a moment is as good as an age " (Christian Perfection, pp. 49-52).

Any one who has read thoughtfully the Autobiography of Charles Finney must have noticed that within twenty-four hours of the time that he went into the woods to give his heart to God, he was converted, baptized with the Holy Ghost, sanctified and endued with such matchless power that he was then, and has been ever since, in that respect, the marvel of the century.

Dr. Steele exclaims : " What a revolution would be wrought in the Church—what a resurrection to spiritual life—what a girding with power if preachers insisted on the duty of all believers imitating their Master in the Spirit-baptism as in the water-baptism, in the

reality as in the shadow, in the thing signified as in the symbol! O blessed Jesus, hasten that day—the day of power in thy Church, as it was when it was the first inquiry of the preacher, ‘Have ye received the Holy Ghost since ye believed?’ Then would he who writes these words for thy glory, O adorable Saviour, joyfully drop his pen, and exclaim with good old Simeon: ‘*Nunc dimittis.*’ ‘Now lettest thou thy servant depart in peace!’” (Love Enthroned, p. 106).

IV. We draw another inference from the passages of Scripture at the head of this chapter: None should be discouraged at the time occupied in the preparatory process. We have seen that the process may be cut short and lessened to hours only. It may take days or weeks or months or years, according as we are apt pupils of the Master—as we are in earnest, as we yield to the Spirit in absolute submission, and are quick or slow in receptive faith. Brother Torrey, at the head of Moody’s Institute in Chicago, tells us in some one of his addresses that he got weary of blustering about in most zealous inefficiency, and he stopped short and vowed that he would not, God helping him, enter his pulpit again until he knew he was baptized with the Spirit. He shut himself up with God, and sought with full purpose of soul the great prize; and kept his vow—for the Spirit came.

Dear Dr. Keen and his wife sought together the enduement of “power from on high” for seven days, and that great outpouring came that never left him until he was glorified after a quarter of a century of triumphant service.

The disciples at Pentecost shut themselves up in the Jerusalem chamber for ten days, and sought with “strong crying and tears” for the “Promise of the

Father." The Spirit's memorable coming introduced a new era in the visible kingdom of God.

Dr. Daniel Steele says: "Six months ago I made the discovery that I was living in the pre-pentecostal state of religious experience—admiring Christ's character, obeying his law, and in a degree loving his person, but without the conscious blessing of the Comforter. I settled the question of privilege by a study of St. John's Gospel and St. Paul's Epistles, and earnestly sought for the Comforter. I prayed, consecrated, confessed my state, and believed Christ's word. Very SUDDENLY, *after about three weeks' diligent search*, the Comforter came with power and great joy to my heart" (Half Hours, p. 306).

Moody sought for three months with great longings of soul for the enduement of power. "Then the blessing came upon me SUDDENLY, like a flash of lightning." According to the dates in A. B. Earle's Rest of Faith, nearly five years elapsed between the date of the solemn consecration for the blessing and the witness of the Spirit to his purifying. It was a needless delay, all caused by the tardiness of his soul to die to self and surrender to the filling of the Spirit.

Remember, God will wait no longer than you make it necessary for him to wait by your own failures in surrender or consecration or faith. Only seek him with "all your heart" and all your soul, and with all "patience and perseverance." "If the blessing tarry, wait for it; because it will surely come; it will not tarry."

V. Avoid forming any preconceived opinion or plan as to what your experience shall be when the blessing comes upon you. Some souls have a marvelously thrilling, overwhelming experience when the Sanctifier comes. These are the experiences that are most likely to find their way into print, and they sometimes produce dis-

couragement to other seekers, to whom God is not pleased to send such an emotional experience. When Paul was converted he was given a vision of Christ and heard his voice and was knocked off from his horse and made blind. But most men have no such conversion. John Wesley writes: "It was not long after conversion before the enemy suggested: This can not be faith, for where is thy joy? Then I was taught that peace and victory over sin are essential to faith in Christ; but that as to the transports of joy that usually attend the beginning of it, especially in those who have mourned deeply, God sometimes giveth, sometimes withholdeth them, according to the counsels of his own will." It is precisely so in the experience of sanctification. Mrs. Jonathan Edwards and Finney and Moody and Carradine and others have had an excess of glory pour through their beings that overwhelmed them. Moody had to cry to God to stay his hand. He was receiving more than he thought his physical nature could endure. Some have a prostration, some laughter, some tears, some a heavenly calm, like the hush of the sea when Jesus said, "Peace, be still."

Dr. Carradine says this of his wonderful blessing: "In another minute I was literally prostrated by the power of God. I called out again and again, 'O, my God! my God! Glory to God!' while billows of fire and glory rolled in upon my soul, with steady, increasing force. The experience was one of fire. I recognized it all the time as the baptism of fire. I felt that I was being consumed. For several minutes I thought I would certainly die. I knew it was sanctification" (Sanctification, p. 21). Yet he sweetly writes, lest such an experience should stumble others: "It is not a necessary feature of sanctification that a person should be

overwhelmed. Some may be; but the majority are not. It is a purifying and filling rather than an overwhelming, a *filling of the soul* rather than a falling of the body. I grant that some have been perfectly prostrated for minutes; but many have not this torrent-like baptism, and yet are as soundly sanctified as the other class" (p. 39).

Dr. Thomas C. Upham, describing his experience, said: "I was then redeemed by a mighty power, and filled with the blessing of perfect love. There was no intellectual excitement, no marked joys when I reached this great rock of practical salvation; but I was distinctly conscious when I reached it." Banish, then, all plans as to how the Spirit shall be given, and what shall be the effects. Banish philosophy and conjecture from your mind, and give yourself to searching of heart and prayer, and consecration and faith, and the Spirit will come.

VI. "The Lord whom ye seek shall **SUDDENLY** come to his temple." As early as 1749, John Wesley had reached these correct principles on this great subject:

1. Christian Perfection implies deliverance from all sin.
2. It is received merely by faith.
3. It is given **INSTANTANEOUSLY**, in one moment.
4. We are not to expect it at death, but every moment.

"Inquiring (in 1761) how it was that in all these parts we have so few witnesses of full salvation, I constantly receive one and the same answer: We see now, we sought it by our works; we thought it was to *come gradually*; we never expected it to come in a moment, by simple faith, in the very same manner as we received justification. What wonder is it, then, that you have been fighting all these years as one that beateth the air?"

Again Wesley said: "You may obtain a growing victory over sin from the moment you are justified. But

this is not enough. The *body of sin*, the *carnal* mind, must be *destroyed*; the old man must be slain, or we can not put on the new man, which is created after God (or which is the image of God) in righteousness and true holiness; and *this is DONE IN A MOMENT*. *To talk of this work being gradual would be nonsense, as much as if we talked of gradual justification*" (Christian Perfection, pp. 54, 55).

The truth seems to be this,—that the conditional preparatory work done in the soul under the guidance of the Spirit may be a process more or less lengthy, according as the *seeker after sanctification* is more or less receptive and yielding to the Spirit's influence. But when that preparatory work is all completed, and the soul is submissive and open to God, "*suddenly* the Lord whom ye seek will come to his temple"—your heart, your whole being, and fill you with himself and reign there without a rival.

"Come in, come in, thou heavenly Guest!
Nor hence again remove;
But sup with me, and let the feast
Be everlasting love" (Wesley).

CHAPTER XIII.

CONDITIONS OF RECEIVING THE BLESSING.—“CONVICTION OF WANT.”—FEEL ITS IMPORTANCE.—BELIEVE IT IS FOR YOU.—HUNGER AND THIRST.

Mrs. Amanda Smith, a negress, was very definitely converted when a slave in 1856. Twelve years later, under the labors of Dr. Inskip she received the second blessing of sanctification. She has since then been a wonderfully successful evangelist, laboring with the endowment of Spirit-power, in the United States and England and Africa, turning thousands to righteousness, and leading multitudes of others into the sanctified life. She often speaks with fifty ministers and learned doctors of divinity and Bishops on the platform behind her, and she is the peer of any of them in spiritual power. Last summer she entered the building where the General Conference of the M. E. Church was assembled in Cleveland, and the whole body rose to their feet and gave her an ovation.

I quote the following brief extract from a speech of hers delivered in England :

“I had now begun to seek entire sanctification. I asked an elder what ~~was~~ meant by being ‘pure in heart.’ ‘Oh, child,’ he said, ‘that means you must come as near to it as you can.’ I went home, but oh, this hunger and thirst after righteousness was not satisfied. When I was convicted for holiness I was in a clearly justified state. I had no doubt about my acceptance with God. When I was converted it was conviction

of guilt, now IT WAS CONVICTION OF WANT. As the heart panteth after the water brook, so my soul panted after God, the living God. 'That comes to me what I want,' I said, 'it's God!' The elder said, 'You must come to it as near as you can. What is the use of fretting yourself. Do all you can. Visit the sick, sing, pray!' But the hunger went on, and when I read, 'Rejoice when men persecute you,' I felt that was not my experience; there was a feeling of retaliation. And when they spoke about me and blamed me, I wanted to justify myself instead of leaving it all with God. Then I read, 'This is the will of God, even your sanctification.' I went to the old deacon and asked, 'What's the meaning of this?' 'Oh,' he said, 'that's the blessing people get just before they die.' Well, I didn't want to die; I wanted to live and work for God; and when they told me, 'you'll never live this life till you die,' I wanted to live and not to die."

This quaint address leads me to say:

I. That this dear black saint's "CONVICTION OF WANT" is usually the first condition of receiving the Holy Spirit. "Blessed are the poor in spirit." People who think they are spiritually "rich and increased in goods and have need of nothing, and know not that they are miserable and poor and blind and naked" will heed no counsel to seek the "white raiment" of holiness. The consciously "poor in spirit" are those who seek and gain the treasures of the kingdom of heaven. Those who want and seek, receive. Those who are satisfied to be puling babes, chronic spiritual weaklings, desiring just enough religion to act as a "fire-insurance policy," will not care to hear about any higher spiritual attainments. A deacon of the writer's church once said in prayer-meeting, he would be abundantly satisfied if he

got into heaven. Evidently he was not "coveting earnestly the best gifts," or seeking "the fullness of the blessing of the gospel of Christ," or longing for an "abundant entrance," or desiring the reward of "those who turn many to righteousness." No; he was satisfied with the least amount of religion that would get him through, as a brand plucked from the burning, even though the "wood, hay, and stubble" of his unworthy life were all consumed! Fire-insurance religion! Such people will never become sanctified, till they have a *conviction of want*.

Dear Mother Booth said in Exeter Hall, in an address on holiness: "I think it must be self-evident to every one present that it is *the most important* question that can possibly occupy the mind of man, How much like God can we be?—how near to God can we come on earth preparatory to our being perfectly like him, and living, as it were, in his very heart for ever and ever in heaven? . . . The mystery of mysteries to me is how any one, with any measure of the Spirit of God, can help looking at the blessing of holiness and saying, 'Well, even if it does seem too great for attainment on earth, it is very beautiful and very blessed; I wish I could attain it.' . . . And yet, alas! we do not find it so. In a great many instances the very first thing professing Christians do is to resist and reject this doctrine of holiness, as if it were the most foul thing on earth.

"I heard of a gentleman saying, a few days ago—a leader in one circle of religion—that for anybody to talk about being holy showed that they knew nothing of themselves and nothing of Jesus Christ. I said: 'Oh, my God! it has come to something if holiness and Jesus Christ are at the antipodes of each other. I thought he was the center and foundation of holiness. I thought it

was in him only we could get any holiness, and through him that holiness could be wrought in us.' But this poor man thought this idea to be absurd."

Now Amanda Smith and Catherine Booth were right. It was the religious leader who was utterly wrong—densely ignorant of himself and of Christ. These two women had been *convicted of a great want*, which regeneration did not meet, and they knew Jesus as the full supply of their want: a "sanctifying," "uttermost" Saviour. Let us hear the cry of want of two other great souls whose writings have been as "precious ointment poured forth."

Hannah Whitall Smith writes: "I was converted in my twenty-sixth year, in Philadelphia. Never since that time have I doubted my conversion, or had a moment's fear about my acceptance with God, or my present possession of eternal life. My guarded education in the Society of Friends had separated me from the vain fashions and amusements of the world, and my chief interests were all centered around the religion of Jesus Christ as the only object really worthy of serious thought or attention.

"But my heart was ill at ease. That I grew in knowledge I could not deny; but neither could I deny that I did not grow in grace; and, at the end of eight years of my Christian life, I was forced to make the sorrowful admission that I had not even as much power over sin as when I was first converted. In the presence of temptation, I found myself weakness itself. It was not my outward walk that caused me sorrow, though I can see now that was far from what it ought to have been; but it was the sins of my heart that troubled me—coldness, deadness, want of Christian love, intellectual apprehension of truth without any corresponding moral

effects, roots of bitterness, want of a meek and quiet spirit—all those inward sins over which the children of God are so often caused to mourn. I could not but see that *sin* still had more or less dominion over me, and I did not come up to the Bible standard. The Christian life contemplated there was a life of victory and triumph; my life was one of failure and defeat. The commands to be holy and blameless, the sons of God without rebuke, seemed almost a mockery to me. At times I went through agonies of conflict in my efforts to bring about a different state of things. I resolved, I prayed, I wrestled, I strove; I lashed myself up into the belief that all I held most dear in life could continue to be mine only as I attained to more faithfulness and devotedness of walk. But all was vain, and it seemed worse than vain. 'When I would do good evil was present with me.' I could see no hope of deliverance but in death. At times a new discovery of truth would seem to carry me above temptation, and my heart would rejoice at the thought that now at last I had found the secret of living. But after awhile, as the truth became familiar, I found to my bitter sorrow, that it seemed to lose its power, and I was left as helpless as ever. . . . I would redouble my efforts, and go through the same weary round of conflicts and struggles again, only, of course, to meet with the same bitter defeat. I felt that my life, in spite of earnestness and devotedness, was a failure. Often I said to myself that if this was all the gospel of Christ had for me, it was a bitterly disappointing thing" (Forty Witnesses, pp. 144-148).

Here was the "*conviction of want*," which drove this dear soul to Christ for complete salvation—the sequel to which we will give later.

Mrs. Harriet Beecher Stowe wrote : " For some three or four years past there has been in my mind a subdued undercurrent of perplexity and unhappiness in regard to myself in my religious experience. I have often thought when sifting myself, ' Why am I thus restless? Why not at peace? I love God and Jesus Christ with a real and deep devotion, and in general I mean to conform my life to him. I am as consistent as many Christians, more ; then why not satisfied? I could conceive of a style of Christian devotion as much higher than my present point, as my present position is above that of the world. The more I groaned in spirit, and longed and prayed, the more inveterate and determined and unsubdued seemed every opposing desire. . . . ' Am I then not a Christian? ' thought I. Then why do I, why have I, loved Christ—loved him so deeply as I know I have, nay, as I know I do? I can not tell. I think I love him above all ; yet certainly my will is at best only in a small degree subjected to his. ' Well, then, ' I thought, ' if you see that entire union and identity of your will with Christ is the thing, why do you not have it? Just submit, give up all these separate interests. Unite your soul to him in a common interest. Why not? Ah ! why not? Words of deep meaning to every one who tries that vain experiment ! Every effort breaks like a wave upon a rock. We reason, reflect, resolve, and pray, weep, strive, love—love to despair ; and all in vain. In vain I adjured my soul. ' Do you not love Christ? Why not, then, cut wholly loose from all these loves, and take his will alone? Is it not reasonable, since you can be blessed in no other way? What else can you do? Something said to me, ' You are a Christian, perhaps, but not a full one. ' ' Learn of me, ' said Christ, ' and ye shall find rest. ' I perceive

that the New Testament ideal of a Christian was different from and higher than what I ever tried or purposed to be; that I was only trying at parts, and allowedly in some things living below. . . . The question was distinctly proposed to me, 'Will you undertake and make a solemn and earnest effort to realize the full ideal of Christ's plan, though not one other Christian should?' The obstacles were many. 'It will do no good to try. With a lower standard have I striven, wept, prayed, despaired in vain; and shall I undertake this? I shall never do it.'

'This was my discouragement. 'How can I see God clearer than I have seen him? Can I ever be searched and penetrated and bowed by a deeper love than I have known, and which yet has been transient, has never wholly subdued me? Can I make deeper, sincerer resolutions? No. Can I have more vivid views? No. What then?' I thought of this passage: 'I will love him, and my Father will love him; and we will come unto him and make our abode with him.' 'That is it,' I thought. 'Christ has been with me by visits and intervals; this permanent abode is what I have not known.' Again: 'Abide in me and I in you.' A steady, ever-present Christ within, who should exert an influence steady as the pulse of my soul. This I needed. I copied that class of texts. I prayed with prayer unceasing that Christ would realize them. I despaired of bending my will; I despaired of all former and all present efforts; but at his word I resolved to begin and go for the whole. . . .

'What was the result? When self-despair was final and I merely undertook at the word of Christ, then came long-expected and wished-for help. All changed. Whereas once my heart ran with a strong current to the

world, now it runs with a current the other way. What once it cost an effort to remember, now it costs an effort to forget. The will of Christ seems to me the steady pulse of my being, and I go because I can not help it. Skeptical doubt can not exist. I seem to see the full blaze of Shechinah everywhere. I am calm, but full, everywhere and in all things instructed, and find I can do all things through Christ."

That has all the ring of a genuine soul experience. What all the excellent religious training of her father's household, and early piety, and regenerating grace, and visions of truth, and solemn vows, and agonizing prayers, and many tears could not effect, must still be wrought in her. An indwelling, sanctifying Christ must come in and "abide" in her to cast out the "old man" of sin and be her very life, "the steady pulse of her being."

Dr. Carradine tells of an aged minister who had steadily opposed holiness for three years, as many a younger minister does; but he came into the meeting for holiness and suddenly and unexpectedly arose and said: "You all know me to be a Christian man, and so I am. I walk with God, and yet I feel that there is something here in my heart that needs to be taken away, a something that is not right." Says Dr. Carradine: "I will never forget the solemnity of the face and attitude, and especially the way in which the old man of God placed his long, bony finger on his breast, working it as he spoke, as if he would penetrate his heart and extract that dark, disturbing, worrying something within."

Andrew Murray says: "*The believer must be convicted, and brought to the confession of his being in the carnal state.* You know that before a sinner can be converted, he must be convicted of sin; he must know and confess his transgressions and his lost estate. Just so, believers must see

that they are in a wrong state ; before they get into the spiritual life they must be brought under conviction of the shame and evil of this carnal state (I. Cor. iii. 1-3). There is a great difference between conviction before conversion and this. Then, that which principally occupied the mind was the thought, ' I am lost, I am under condemnation ' ; the great idea was the greatness of his transgressions, and the desire to have them pardoned. There were two things that he was not convicted of : that his nature is utterly sinful, the other that there are many heart sins, that he has never known. This is the reason why God brings a believer into what might be termed a **SECOND CONVICTION**. It is most needful that he be fully convicted of two things—the utter impotence of the flesh to do any good, and the mighty power of the flesh to work evil. The flesh is ruling him. He has the Spirit of God in him, and why does he yet do these things? It is just the seventh of Romans : ' I am struggling to do right and I can not.' Oh, friends, it is when a man is brought under conviction of the utter impotence of the flesh to do good, its helplessness, that he will understand why he lost his temper, and why pride comes up, and why he speaks wrong words. The Holy Spirit convicts of pride as being of the flesh ; unloving thoughts toward wife or child or servant ; self-pleasing before God and man. And so he needs an entire deliverance different from that at conversion. Then he was delivered from the curse of sin ; now he wants deliverance from the power of sin'' (Spiritual Life, pp. 9, 10).

When the readers of this book get over their serene satisfaction over their religious condition, and, feel their grave need of riddance from the " sin that dwelleth in them," and of the consequent " purifying of their hearts by faith "—that " *conviction of want* " will be the first

condition of receiving the "Baptism with the Holy Ghost."

II. The second condition of receiving the blessing is *repentance for having kept the sanctifying Saviour out of his full possession of your being so long, and for the resulting failures of your life.* A lady who had been a church-member and Christian for many years said not long ago in one of my revival meetings: "How can God ever forgive my past?" "Blessed are they that mourn," with such a sorrow. "For wrong words spoken, questionable deeds done, evil thoughts harbored, duties neglected, enjoyment lost, usefulness impaired, cleansing deferred, holiness hindered, and perhaps *souls lost* because of this 'keeping out' of the King from his rightful place in the heart, there must be deep, heartfelt contrition; and besides this the foul indignity offered him by compelling him to either wait or go away, when for long months, or perhaps longer years, with kingly robes, he stood knocking and waiting admittance, demands repentance in 'sack-cloth and ashes,' and even then none but he would forgive so unprovoked an insult" (Christ Crowned Within, p. 172).

III. If you would have this great blessing that renovates the soul, and brings it into the image of Christ, *you must feel its importance.* Take that group of one hundred and twenty disciples in the upper chamber. Their Lord has left them a charge to be his representatives—the "salt of the earth," the "light of the world," to "go and disciple all nations." There they are gathered in secret, so far as we know not a rich or educated or influential person among them. Represent Jesus! disciple all nations! How would they feel about it? Peter would remember his fickleness and lying and blasphemy and cowardice. Thomas would remember his doubting, and

John and James—the hot-headed sons of thunder—would remember their passion and ambition, and all would remember the shouts of the mad rabble that raged about the cross of their divine Lord, before which they trembled and fled, and which they still must face. They would be sadly conscious that everybody and everything—even their own hearts—were against them. We can imagine they would fall on their faces in prayer and cry: “O Lord, we are not like thee; as we are, we can not represent thee before men, and in our helplessness we can not face our enemies and thine, and overcome them. We might as well die here and now as to attempt to confront the world as we are. Take all sins out of our hearts, make us like thee, and equip us for service. Give us the enduement of power.” Thus they would go down on their faces and wait before God day after day in utter self-abasement. They appreciated its importance. “They wanted this one thing, and they were there to get it. They cared for nothing else but that. They cried for it as hungry children cry for bread. *They wanted it,*” and sought the blessing as if determined to have it. Mrs. Booth says: “*God never gave this gift to any human soul who had not come to the point that he would sell all he had to get it.* Oh, it is the most precious gift he has to give in earth or in heaven—to be filled with the Spirit, filled with himself, taken possession of by God, moved, inspired, energized, empowered by God, by the great indwelling Spirit moving through all our faculties, and energizing our whole being for him. That is the greatest and most glorious gift he has. He is not likely to give it to people who do not highly appreciate it, and so highly that they are willing to forego all other gifts for it—everything else, creature love, creature comfort, ease, enjoyment and

aggrandizement for this one thing" (Aggressive Christianity; Filled with the Spirit, p. 8).

Brother Torrey says: "No man ever got this blessing who thought he could get along without it."

IV. Another condition is: *Believe that the promise is for you.* General Booth very wisely observes that a person must be convinced that if he seeks deliverance from sin, and power to serve Christ, with all his heart he will find it. Unless a man believes the blessing to be attainable, he will not seek it with all his heart. Unbelief concerning the possibility of securing the prize would paralyze effort and make the prayer of faith impossible. Nobody tries to build a ladder to the moon, because nobody believes success in the enterprise attainable. God says the *promise is unto you.* Believe and strive, as for a goal actually within sight and reach.

Dr. Daniel Steele, speaks of his receiving the blessing as follows: "I was then led to seek the conscious and joyful presence of the Comforter in my heart. Having settled the question that this was not merely an apostolic blessing, but for all ages—'He shall abide with you forever'—I took the promise: 'Verily, verily, I say unto you, whatsoever ye shall ask the Father in my name, he will give it you.' The 'verily' had to me all the strength of an oath. Out of the 'whatsoever' I took all temporal blessings, not because I did not believe them to be included, but because I was not then seeking them. I then wrote my own name in the promise, not to exclude others, but to be sure that I included myself. Then writing underneath these words, 'To-day is the day of salvation,' I found that my faith had three points to master—the *Comforter, for me, now.* Upon the promise I ventured with an act of appropriating faith, claiming the Comforter as my right in the name of

Jesus.' That preliminary settling of the question that the blessing was not merely for the apostles, but for all Christians of all ages, according to Scripture—"Ye shall receive the Holy Ghost, for the promise is unto you and to your children and to all that are afar off, even as many as the Lord our God shall call"—made it possible for Dr. Steele's faith to claim the Comforter as the right of a son of God. "The filling of the Spirit belongs to us as a covenant privilege," says Dr. A. J. Gordon. When every Christian settles that fact beyond all doubt or question, that, in addition to the spiritual blessing received at conversion, "there is another blessing corresponding in its signs and effects to the blessing received by the apostles at Pentecost—a blessing to be asked for and expected by Christians still, and to be described in language similar to that employed in the book of the Acts," he will be ready to hear how to obtain the Baptism with the Holy Ghost, the filling of the sanctifying Spirit of God. "To bring yourself," says Dr. Lowrey, "under the conviction *that holiness is for you* is a prime necessity. How is this to be done? First, consider the power by which it is to be accomplished, the unlimited power of God, which reaches you through the unlimited merit of Christ. We admit that to create a clean heart in a sinner is a greater work than to create a world or light up a sun. But we must remember God has imposed upon himself the task of cleansing us from all sin. And we read, 'All things are possible with God.' Whatever does not involve sin, nor imply a contradiction, God can do. And, certainly, to save a man from all moral wrong (with his consent) is not committing sin; nor does it contradict any known truth, much less clash with any attribute of God. Second, consider the fact that the atonement provides

for (your) personal holiness. Inspire your drooping spirits by the recollection that this was the chief purpose of Christ's mission. Again stimulate your faith by the truth that God has *promised* full redemption in the most positive and explicit manner: 'Then will I sprinkle clean water upon you and *ye shall be clean*; from all your filthiness and from all your idols will I cleanse you' " (Possibilities of Grace, pp. 294-296). Let these truths of Holy Writ burn into your mind a deep conviction that *this unspeakable blessing is FOR YOU.*

V. A still further indispensable condition of receiving this crowning gift is a *hunger* and *thirst* for it. To all who have that holy longing described by such figures of speech God sends special promises. "I will pour water upon him that is thirsty . . . I will pour my Spirit" (Isa. xlv. 3). "Blessed are they that hunger and thirst after righteousness, for they shall be filled" (Matt. v. 6). Ah, we must hunger and thirst for this blessing. We feel that as parents, teachers, Christians, preachers, we can not get along without it. I said to an audience not long ago: "You may pray for the Holy Spirit till your tongues are tired, but as long as you fight holiness he will not come to your souls." At the close of my address a lady came forward and said: "Ah, I see my mistake. For years I have been pleading for the baptism with the Holy Spirit, but all the time I have been rejecting and fighting the doctrine of holiness as a possible experience of God's people. I now see that the Holy Spirit is the Spirit of Holiness." That is precisely it; that truth was never stated better. "THE HOLY SPIRIT IS THE SPIRIT OF HOLINESS." When he comes he brings holiness to the heart. God could not safely bestow such a mighty power upon people who will not accept holiness. To pray for this baptism while fighting sanctification or holi-

ness is a waste of breath. "I can not take another step in Christian service," said Torrey, "till I know I am baptized with the Holy Ghost." Here was his sharp appetite crying out for God. The feast of grace is provided only for appetites, not for dainty, sated dyspepsia. Dr. Lowrey writes: "The proposition of the Saviour is equally true in nature and grace. A man who does not relish food can not receive it. He will grow lean and die in the midst of plenty. The same may be affirmed of the Christian. No appetite means no fatness, and soon no life. He may read and sing about holiness, and hear it preached, and even ask its bestowment in the words of prayer, and yet if there be no soul hunger for it not a single step can be taken towards its realization. If the human stomach be charged with food which it loathes, it will be found impossible for the organ to assimilate it. It may be good and nourishing matter, but the absence of a corresponding appetite will prevent the system from taking in and appropriating its nutritious quality. It is so with the mind. It may be crammed even to satiety with the most exalted truths, and the soul may be practiced in all devout recitals of worship, and still if there is no craving for spirituality, signified by the outward forms, the richest truth and sublimest service will be nothing more to the worshiper than 'sounding brass and tinkling cymbals.' Unless he 'hunger and thirst after righteousness' he will come and go unfilled."

"But the reader may say, 'I find myself destitute of this indispensable hunger, and consequently, according to the argument, holiness is not attainable to me.' But this does not release you from responsibility, for you can command hunger and thirst. Appetite itself is created by healthy conditions, whether physical or spiritual. . . . Let the Christian's reading, conversation,

habits of life, and associations, be irreligious, and he will find in himself a disrelish for spiritual things. I do not think it possible for a man to love holiness who loves novels, or craves the staple matter of our secular newspapers. Nor is it possible for a man to find zest in sanctified and sanctifying literature who frequents the theater and other common resorts of worldly men. The same may be said of those who participate in popular amusements or mingle in the hilarities of fashionable society. Such frivolities and vices create revulsions to holiness. And wherever Christians make worldly customs and tainted literature their element, soul-hunger for purity is sure to die out. A candle can not burn in foul air that settles in old wells and cisterns. No more can a flame of holy love exist in an atmosphere of unchristian habits, though not grossly wicked" (Possibilities, pp. 298-303).

But the man who gives himself to the Word and prayer, and papers and books which tend to the knowledge and love of God, will soon find a deep hunger for holiness created in his soul.

For proof of all we are saying let us read some of God's living epistles, written in human hearts. Here is the testimony of the sainted Friend, David B. Updegraff: "I hated pride, ambition, evil tempers, and vain thoughts, but I had them, for all that, and they were a *part* of me. Not as acts to be repented of and forgiven, but as dispositions lying behind the acts, and promptings thereto, natural to the 'old man' and inseparable from his presence in my being. I began to ask God, with a measure of faith, to 'cast him out.' Along with this desire there came A GREAT HUNGER AND THIRST to be 'filled with all the fullness of God.' I longed for a clean heart and constant spirit." . . . "I went upon my knees with the resolute purpose of 'presenting my body a living sacri-

face to God.' There passed quickly before me the obstacles in the way, and the things to be suffered for Jesus' sake—the misapprehensions, suspicions, and revilings of carnal professors, as well as the conflicts with the world, the flesh, and the devil. Selfishness, pride, and prejudice joined forces and rose in rebellion, while the 'old man' pleaded for his life. But I could not, would not, draw back. 'Vile affections' were resolutely nailed to the cross, and those things that 'were gain to me'—denominational standing, friends, family, business, possessions, time, talent, and reputation—were irrevocably committed to the sovereign control and disposal of my Almighty Saviour. With my all upon the altar, I had no sooner reckoned myself 'dead indeed unto sin and alive unto God,' than the 'Holy Ghost fell' upon me. Instantly I felt the melting and refining fire of God permeating my whole being. I had entered into rest'' (Forty Witnesses, pp. 29, 30).

Anna M. Hammer, the famous temperance worker, gives her experience as follows: "Finally a great HUNGER OF SOUL came upon me. I knew there were in the corners of my heart things known only to myself and God, and I realized that nothing short of 'the anointing that abideth' would satisfy my soul and fit me fully as a worker for God. In July, 1880, the first assembly of the Woman's Holiness Camp-meeting was held at Camp Tabor, N. J. I went there with the fixed intention to get all the Lord had in reserve for me. I was under deep conviction of soul, and for three days I was in an agony of tears, as one friend said, 'dying hard.' I held out on points which now seem very ridiculous, but then they assumed proportions which appeared serious enough. But all this time the HUNGER and the ACHING increased till I could no

longer resist the pleadings of the Spirit, and then came my second consecration. I said, 'Lord, all I have and all I ever will have; all I am and all I ever may be; all I know and all I ever may know, I put now upon the altar.' I knew the altar sanctified the gift, and I bound my offering to the 'horns of the altar' and 'waited for the fire.' For hours I was prostrate; my soul was in quiet communion with God. The thought of the Fatherhood of God peculiarly struck me, and I raised my head to confirm the thought, when with the action the anointing came" (Forty Witnesses, p. 138).

Hannah Whitall Smith says: "I began to *long* after holiness. I began to groan under the bondage to sin in which I was still held. *My whole heart panted* after entire conformity to the will of God and unhindered communion with him."

Moody said: "Let it be the cry of your heart day and night. . . . Young men, you will get this blessing when you seek it above all else. For months I had been HUNGERING and THIRSTING for power in service. I had come to that state I think I would have died if I had not got it. I remember I was walking the streets of New York. I had no more heart in the business I was about than if I had not belonged to this world at all. The blessing came upon me SUDDENLY like a flash of lightning, right there on the street. The power of God seemed to come upon me so wonderfully that I had to ask God to stay his hand. I was filled with a sense of God's goodness, and felt as though I could take the whole world to my heart."

"I remember I used to take a pride in having the largest congregation in Chicago on a Sunday night. Two godly women used to come and hear me. One of them came to me on ^{the} night after I had preached very satisfact-

orily, as I thought. I fancied she was going to congratulate me on my success; but she said: 'We are praying for you.' I wondered if I had made some blunder, that they talked in that way. Next Sunday they were there again, evidently in prayer while I was preaching. One of them said: 'We are still praying for you.' I could not understand it, and said: 'Praying for me! Why don't you pray for the people? I am all right.' 'Ah,' they said, 'you are not all right; you have not got power; there is something lacking, but God can qualify.' I did not like it at first, but I got to thinking it over, and after a little time I began to feel a desire to have what they were praying for. They continued to pray for me, and the result was that at the end of three months God sent this blessing on me. I want to tell you this: I would not for all the world go back to where I was before 1871" (Forty Witnesses, pp. 269-270).

Rev. J. O. Peck, D. D., writes: "God never left me a single year without a gracious revival, in which many souls were given as the seals of my ministry. Never had my pastorate been more favored with the divine blessing than at Springfield; but in the summer of 1872, a deep HEART HUNGER that I had never known began to be realized. I had not lost spirituality, as far as I could judge of my condition. I longed for, I scarcely knew what. I examined myself and prayed more earnestly, but the *hunger of my soul* grew more imperious. I was not plunged in darkness, or conscious of condemnation; yet the inward craving increased. The result of these weeks of heart-throes was a gradual sinking of self, a consuming of all selfish ambitions and purposes, and a consciousness of utter emptiness. Then arose an unutterable longing 'to be filled.' I had been prejudiced

against the National Camp-Meeting Association. But a conviction was borne in upon me, as clear and unmistakable as my identity, that if I would go to that meeting, and confess how I was *hungering*, I would be filled with the Holy Spirit. I went, frankly told my errand there, and sought the prayers of all. I told them I wanted 'the fullness' that night, and felt it was the divine will to give it that hour. I then descended to the altar and knelt before the Lord. By simple faith I was enabled to take Christ as my sufficiency to fill and satisfy my *hungry* soul. The instant I received Christ as my 'wisdom, righteousness and sanctification,' the stillness and emotionlessness of absolute quiet permeated my whole being. The tempter seductively suggested: 'The Spirit is withdrawn, and you are doomed to disappointment.' As quick as thought came my reply: '*With or without feeling*, I here and now take Christ as my all in all.' I knew that moment he was my complete Saviour. At once the most delicious experience was mine that I can conceive! No joy, no rapture; but something sweeter, deeper than anything before known—'the peace of God that passeth all understanding!' It settled in upon me deeper and deeper, sweeter and sweeter, till I seemed 'filled with all the fullness of God'" (Forty Witnesses, p. 296).

Reader, have you ever felt this hunger and thirst of soul for the Holy Spirit's coming with his sanctifying power? If not, by deliberate withdrawal from the world, and by shutting yourself up with the Word and with God in prayer—develop an appetite for holiness—a heart hunger for God. It is the antecedent of the Baptism with the Holy Ghost.

CHAPTER XIV.

CONDITIONS OF OBTAINING THE HOLY SPIRIT CONTINUED. OBEDIENCE.—CONSECRATION.

VI. The next condition of receiving the great blessing which must be named is OBEDIENCE. Acts v. 3: "The Holy Ghost whom God hath given to them that *obey* him." This is a fundamental condition which never can be changed or disregarded. It is true that men in securing pardon and justification must obey up to their light at that time. But as a practical fact, the sinner "dead in trespasses and in sins," has no such conception of life and duty when seeking pardon, as he will afterward have when, as a son, he is seeking the fullness of the blessing,—perfect purity of heart. Oh, what a searching of soul there will then be, the like of which the sinner knows nothing about.

Obedience means not doing some things, but absolute surrender of the will to the Lord about *all* things, for Jesus to take you and do what he pleases with you and yours. Mrs. Catherine Booth says of the disciples before Pentecost: "They *waited in obedient faith*. How do we know? Because *they did as he bid them*. That is the evidence. He said, 'Tarry in Jerusalem.' Peter might have said, when he had seen his Lord off to heaven, 'Well what am I going to do now? I have been a long time running after the Lord in Palestine. I must betake myself to the fishing. I can wait as well at the sea-beach as in Jerusalem. I wonder why the Lord told me to go to Jerusalem? I think it was rather unreason-

able. He might have thought of my old father and mother at home. I think I shall go back to my fishing-nets.' No, no; they had been cured of their unbelief by the last few days' experience. They had learned better than to dictate to their Master, and they knew he had a good purpose in sending them to Jerusalem, and so they went there and did as he bade them—straight back to that upper room they went. Mary might have said, 'I have been running about ministering to the Saviour a long time. I must attend to the home and the claims of old friends. I can wait there as well as at Jerusalem for the Holy Ghost.' But Mary had learned better. They obeyed and waited.

'Obedient faith that waits on Thee,
Thou never wilt reprove.'

It is the disobedient faith that is sent empty away. You will have to come to God's conditions at last, or you will never get it. Obedient faith! While there is a spark of insubordination or rebellion or dictation you will never get it. Truly submissive and obedient souls and loyal souls enter his kingdom. This is one of his choice gifts that he has reserved for his choice servants, those who serve him with all their hearts. Obedient faith!" "The condition of holiness is: 'Present your bodies a living sacrifice unto God, and be not conformed to the world, but be ye transformed by the renewing of your mind.' Oh! if you could be transformed to him and conformed to this world at the same time, all the difficulty would be over. I know plenty of people who would be transformed directly; but to be not conformed to the world—how they stand and wince at that! They can not have it at that price. As dear Finney once said: 'My brother, if you want to find God

you will not find him up there amongst all the starch and flattery of hell; you will have to come down for him.' That is it, 'Be not conformed to the world.'

"Oh! this is the secret—they will not come down from their pride and high-mindedness. But God will not be revealed to such souls, though they cry and pray themselves to skeletons, and go mourning all their days. They will not fulfill the condition—'Be not conformed to the world'; they will not forego their conformity, even to the extent of a dinner party. A great many that I know will not forego their conformity to the shape of their head-dress. They won't forego their conformity to the extent of giving up visiting and receiving visits from ungodly, worldly, hollow, and superficial people. They will not forego their conformity to the tune of having their domestic arrangements upset—no, not if the salvation of their children and servants and friends depends upon it. The *sine qua non* is their own comfort, and then take what you can get on God's side. We *must* have this, and we *must* have the other, and then, if the Lord Jesus Christ will come in at the tail end and sanctify it all, we shall be very much obliged to him; but we can not forego these things.

"People come to these meetings, and they groan and cry and come to us for help, and we exhaust our poor brains and bodies in talking to them and giving them advice, telling them what to do, and when it comes to the point, we find: 'Oh! no; do n't you be mistaken; we are not going to sacrifice these things. We can not have the Lord if he will not come into our temples and take them as he finds them. We could not forego these things.' Oh! friends, friends. I tell you this will never do.

"Then there are your habits. How ashamed some of you will be who have made the mere Paris-born frivolities

of society stand in the way of your sanctification; and yet people who do this say they are Christians. I don't know; I can't believe it. There is drinking; they will have a glass of wine. Very well, you can have it; but you shall not have the wine of the kingdom. Professors will dress like the prostitutes of Paris. Very well; but they shall not be the bride of the Lamb. You can go to parties where it is said there are only religious people, but where you know all manner of gossip and chit-chat is going on, which you would be awfully ashamed the Master should hear, and from which you retire with no appetite for prayer. You can go to all this; but I defy you to have the Holy Ghost at the same time. I won't stop to argue it. I only know you can not do it. All that will have to be put aside and given up."

I have made these lengthy quotations from three addresses of this saintly woman, who was so wondrously used by God to lead multitudes into the life of holiness. Obedience and nonconformity to the world were the burden of her messages, as the indispensable conditions of the coming of the Holy Ghost.

Mr. Torrey, of the Chicago Bible Institute, tells of a woman who prayed and struggled for this blessing till people thought she would go crazy in the intensity of her desire. Every time she prayed some little gew-gaw in her hair was the sticking point with her. She prayed and prayed, and that would come up every time. At last one day, as she was praying, she put her hand to her head, and tore them from her hair, and threw them across the room. In an instant the Holy Spirit came upon that woman. She now had the spirit of obedience.

Dr. Wilbur Chapman, the famous evangelist, tells how he reached this great blessing after long seeking :

“I had been struggling for five years. I had had visions of this power, and glimpses of what I might be, if I were ‘filled with the Spirit,’ but all this time, as it was with the disciples at Ephesus, there was a great lacking. At last, I reached the place where I felt I was willing to make a surrender. I reached it by the path marked out by Mr. Meyer, when he said: ‘If you are not ready to surrender everything to God, are you ready to say, I am willing to be made willing about everything?’ That seemed easy, and alone before God I said: ‘Lord I am willing to be made willing.’”

I was given an incident this week concerning Mrs. Maggie Van Cott, the Methodist evangelist, who has seen seventy-five thousand converts under her labors in thirty-one years. She was originally an Episcopalian, but had not been converted. She was very showily dressed, and was an excellent singer. She was asked by a friend to attend a Methodist class-meeting and lead the singing, which she did. In that meeting she was deeply convicted, and the sanctified leader lovingly pointed her to the Lamb of God, and by faith in Christ she was born again. She immediately laid aside most of that jewelry that had adorned her person, and put on the adornment “of a meek and quiet spirit.” But she had a ring given her by her husband, who when he was dying took it from her finger, kissed it and put it back. She retained it for his sake. She became an effective evangelist, and often sought sanctification: but as often the Spirit said, “Put away your ring.” She held to it because of its precious memories, and did not get the blessing. One day the altar was crowded with inquirers, and she knelt before them, her hand with the ring dropping over the altar rail. It attracted the attention of a child at the altar who began to admire it, and finger it.

She noticed it, and Christ seemed to say to her: 'Will you not now take the ring off for my sake?' She immediately reached over the altar-rail, pulled off the ring and put it in her pocket. Instantly the Baptism with the Spirit came in power upon her soul. She had at last settled it that she would obey the slightest whisper of God.

I have two friends in Massachusetts, Brother M. and Brother P. They were at a holiness camp-meeting together. M. had already entered into the rest of perfect love. P. was seeking it. They were in the woods together in prayer, praying that P. might receive the Baptism with the Holy Ghost. After an hour of earnest, consecrating, pleading prayer, P. began to shout at the top of his voice: "I'll do it! I'll do it!" and the blessing came. M., by his side, was entirely ignorant of what it was that the Spirit wanted. But P. was a general merchant and among other things sold tobacco, and the sticking point was—whether he would give up selling tobacco. He immediately telegraphed to his clerks to sell no more tobacco. He took three hundred dollars worth out into the street, when he reached home, and made a bon-fire and burned it up. Obedience to the Spirit! I have never known a person to receive this blessing who used or sold tobacco. It is too vile to be tolerated by the Spirit in a body which he proposes to make a temple of the Holy Ghost. Whatever in habit or life the Holy Spirit condemns must be abandoned in the spirit of implicit obedience or it is useless to seek this sanctifying work of the Holy Ghost in the heart. No agony of prayer can reach it while the will is not joyfully obedient.

VII. Another condition is FULL CONSECRATION. God's word is: "Present yourselves unto God as alive from the

dead, and your members as instruments of righteousness unto God" (Rom. vi. 13). "Ye are not your own; for ye were bought with a price; glorify God therefore in your body" (I. Cor. vi. 19, 20). "They first gave their own selves unto the Lord" (II. Cor. viii. 5).

Consecration is the actual present surrender to God of the whole man and all we possess. We have shown, in Chapter III., how some strangely confound consecration and sanctification. Please recall what we then said: "Consecration is the antecedent *condition* of sanctification, but not the thing itself. Consecration is man's work; sanctification is *God's* work." "God never *consecrates* for us, and we never sanctify for God. It is true that the acts of consecration and sanctification are both combined in the work that produces the experience of holiness, yet they are forever separate and distinct. We consecrate; God sanctifies. We step on the altar; the blood cleanseth. Ex. xxxii. 29: 'Consecrate yourselves to-day to the Lord.' II. Thess. v. 23: 'The very God of peace himself sanctify you wholly.' In justification we surrender, repent, and believe for pardon, but 'it is God that justifieth.' In sanctification we consecrate and trust the blood to cleanse from all sin, yet it is God that sanctifieth. Consecration is but putting ourselves in readiness for God to sanctify us. The bundle of clothes we take to the laundry must be presented and turned over before they can be washed; but it is no part of the laundryman to surrender and turn them over. He *receives*, we give over. In the process of our cleansing we present and turn over—consecrate, and God sanctifies" (The Holy Way, p. 22.)

General Booth observes: "Adam forsook a life of entire and constant service of God, and set up to be independent of him. He ceased to be a servant of

Jehovah, and went into business, so to say, on his own account. He gave up living to please God in everything and started to live to please himself. To get back to God's favor, Adam's son must now give up being his own master, and go back to God with all he possesses and lay himself at Jehovah's feet to live evermore for him" (Holy Living, p. 18).

The mistake made by many in regard to consecration is, *it is not a reality*. They pretend to give God their all—their children, money and possessions, their time and reputation; but it is only in *imagination*, in *sentiment*. It is not real. God and his cause are no better off *after* it than they were before. They pretend to give all at the altar, and they live the next day as if all were their own. If God asks for a liberal donation for missions the money is not forthcoming. If God asks for a child to be a minister or a missionary they throw up their hands in horror at the thought, and cry out indignantly, "No!" Sentimental consecration only!

General Booth gave this striking illustration of what consecration really means: "A long time back in this country there was a war between the king and the parliament, and the greater part of the nation took the side of the parliament, and the king was sorely pressed. It was then no uncommon thing for some nobleman or rich person to come to the king and say, 'I am sorry and ashamed that your majesty should be driven from your throne and be suffering all this indignity and disgrace, and I want to help your majesty to get your rights again, and I have come with my sons and my servants to place our swords and our lives at your disposal. I have also mortgaged my estate and sold my plate, and brought the proceeds to help your majesty to carry on the war.' Now that was a *real surrender* or *giving up* to that king—it was

the laying of life and substance at his feet. If things went well with the king it would be well with them; but if not, if the king lost all, they lost everything with him.

“ Now that is just the kind of consecration God wants; only one that goes deeper down still. He has been driven from his throne in the hearts of men everywhere. His name is cast out as evil, and men universally refuse to have him reign over them. Now Jesus Christ wants to secure the kingdom for his Father, and appeals for true-hearted soldiers who will help him to succeed in this great undertaking, and he wants you to come into the camp in the *same spirit*, saying: ‘ I bring my goods, my influence, my reputation, my family; aye, my life. I will have no separate interests. Use all I have and am to promote the war, so that my King shall have his own, and his throne shall be established.’ That is consecration in reality, and that only. This is what Jesus Christ taught when he said, ‘ Seek first the kingdom of God.’ This is what Jesus Christ exemplified in his life and death. This is what Paul and the first apostles did; and if you are to be a thorough Christian you must be consecrated in the same way ” (Holy Living, pp. 19, 20).

2. Notice what is the difference between this consecration and that which the sinner makes when seeking salvation. (1) It is far more intelligent than that which the sinner makes. As a penitent, he practically knew little about the details of Christian experience and duty. But having had a regular course in the school of Christ, the Christian reaches a standpoint from which he has a vastly higher conception of duty and service and surrender to God. His consecration in seeking sanctification is, therefore, far more comprehensive and complete. (2) It is based on different motives. The uppermost thought in the sinner's mind is relief from the burden of

guilt, pardon of sin, escape from penalty. He is like an ancient Israelite fleeing to the City of Refuge. But the Christian comes as a son, longing to be more for his Saviour and enjoy more of his companionship and love. He devotes himself to complete obedience with joy of heart, moved by love instead of fear. (3) When we come for pardon we mass our offering—"Here, Lord, I give myself away"—little comprehending the meaning of our own words. When we consecrate for sanctification, having more light, we are more definite and specific—hands, feet, eyes, lips, memory, affections, ambitions, time, reputation, friends, possessions, influence, family, all. As one said: "I give thee all I know and all I do not know."

The ground of such a wonderful consecration is Christ's *ownership*. He has redeemed us, purchased us. As a master, buying slaves in a slave-market, got their talents, service, earnings, so are we the *slaves* of Jesus Christ. The old masters often branded their names, or pricked in their initials, on the arms or limbs of their slaves. Paul subscribed himself "the *slave* of Jesus Christ," and in one place says, "I bear about in my body the brands of the Lord Jesus." It was something that the great apostle gloried in that he was the slave of Jesus Christ, whose absolute ownership he gladly acknowledged.

4. The act of consecration is to recognize Christ's ownership and to accept it. Say to him with the whole heart, "Lord, I am thine by right and I wish to be thine by choice." The ancient Israelites came to David, their heaven-appointed but uncrowned king, and said: "Thine are we, David, and on thy side, thou son of Jesse." So should we come to Jesus and gladly say, "Thine

we are, O Christ." Paul said of Jesus: "Whose I am and whom I serve."

"Just as I am, thy love unknown,
Hath broken every barrier down,
Now to be thine and thine alone,
O Lamb of God, I come."

5. Notice, consecration is not an act of *feeling* but of *will*. F. B. Meyer says: "Do not try to feel anything nor to be *good* and meritorious and deserving of the baptism with the Holy Ghost." The blessing is not *earned*, or deserved. It is God's wondrous grace, conferred gladly when we comply with the conditions, one of which is the absolute surrender of our WILL, about EVERYTHING. Anything else would be like surrendering the whole body to the doctor—all but one limb, which had a cancer. Ask Jesus to take possession of all. Dr. Lowrey says: "A willing mind to be all the Lord's sweeps in everything. Such a purpose, formed and fixed in conscious sincerity will, no doubt, be accepted of God as the sanctification (consecration) of yourself to him. When we give all to God we make a summary transfer of ourselves to him. As a piece of land is sold and the lot is bounded, measured, and described, as so many acres and rods, 'more or less,' 'with all the appurtenances thereto belonging,' in like manner, sign, seal, and deliver yourself over to God. And do it so really that ever after it would strike you as an act of trespass and breach of faith to use any member of your body, or faculty of your mind, or affection of your soul, or portion of your possessions against God, apart from God, or for any selfish motives, that would offend God, and take you or yours in any way out of his hands" (Possibilities, p. 310).

Mahan says: "The revealed condition of the indwelling of the Spirit is a full and complete surrender, on our

part, of all the powers and susceptibilities of our being, to the divine occupancy and control."

Says Rev. A. B. Simpson: "A sanctified spirit is a dedicated spirit. Its powers of APPREHENSION are dedicated to know God, and to count all things but loss for the excellency of the knowledge of Jesus Christ. His word is the object of its deepest study and meditation. Its WILL is dedicated to God. It chooses him deliberately as its portion and its sovereign Lord, and delights to abandon itself to his entire possession, and to his perfect will. Its power of TRUSTING is dedicated. It is determined to trust God under any circumstances and in spite of all feelings, as an act of will that chooses to believe his word, notwithstanding every discouragement and temptation. Its LOVE is dedicated and its power of loving. It chooses to love God supremely, and to love all as God would have us love, regarding every human being in the light of God and his will, and adjusting itself to every relationship in such a manner as to please God. And further, it is dedicated to ENJOY God. It chooses him as its portion, its happiness, all in all, and consents to find all its satisfaction in him and him alone. A dedicated Spirit is thus wholly given to God, to *know* him, to *choose* his will, to *resemble* his character, to *trust* his word, to *love* him supremely, to *glorify* him only, to *enjoy* him wholly, and to belong to him utterly, unreservedly and forever. All its senses, susceptibilities and capacities are dedicated to him. It chooses to *hear* only what he would speak, to *see* only what he would have it behold, to *touch* only at his bidding, and to *use* every power and capability in and for him only. It regards itself henceforth as his property, subject to his disposal and existing for his great purpose regarding it. It is consecrated not so much to the *works*, or the *truth*, or

the *cause*, or the *church*, as to the LORD. And this is done gladly, freely, without fear or reservation, but as a great privilege and honor to be permitted thus to belong to so great and good a Master, and have him undertake so uncongenial a task as our sanctification. Even when so dedicated, it is but an empty vessel. It is he who fills it for the supply of the needs of others" (Wholly Sanctified, pp. 50-58).

Let me now give some leaves from the "living epistles"—God's word written in the lives he has sanctified. Jennie F. Willing, when seeking the Baptism with the Holy Ghost made this consecration: "O Lord, I give thee all I know to give, just as well as I know how. When I come to know and have more I will give more. There, that consecration must be as complete as I can now make it. Satan had driven me so many times from that point in the ten long wilderness years, he did his best to drive me now from this position. I held my position. I am honest. I purpose to be wholly the Lord's at any cost. If I do not give all it is because I do not know how; and Christ can not hold me responsible for what I do not know" (Forty Witnesses, p. 70).

Captain Kelso Carter says: "Kneeling alone in my mother's room in Baltimore, I made a consecration that covered everything. I have never been compelled to renew it, for it covered all. To die at once—a young man; to live and suffer; to live and recover; to be, to do, to suffer anything for Jesus—this was my consecration. All doubtful things were swept aside and a large margin left on God's side" (Forty Witnesses, p. 123).

Rev. B. K. Pierce, D. D., writes: "On my knees, I wrote out an entire surrender of myself, body, soul, and substance, and all pertaining to me, and sought to weigh

every word before I solemnly signed my name to it. Now I said: 'If we confess our sins he is faithful and just to forgive our sins and to cleanse us from all unrighteousness.' I grasped the simple, all-embracing truth as never before. In tearful trust I cried: 'Lord, I am lost, but Jesus died.' Unconscious of the passage of time, and still on my knees, in sweet and blissful iteration, I said over and over again: 'He forgives; he cleanses from all unrighteousness!' I hardly knew when I left the kneeling posture, but I found myself walking the room in the early morning hours, saying: 'He cleanses from all unrighteousness!' while an indescribable calmness and peace pervaded my whole being'' (Forty Witnesses, p. 142).

Mrs. Osie M. Fitzgerald thus describes her experience: "Then it came to me, 'Will you give your children to the Lord?' It was suggested, 'If you do, he will take them out of the world.' At last I surrendered them to God. Then came a still greater struggle. The Spirit said, 'Will you give up your husband to me?' I said, 'Lord, I will die willingly if thou wilt let him live. I am not of much account, but I can not live and let him die, for my health is so poor I will be unable to take care of my family.' It was also suggested that we might lose all of our property, and I would at last have to go to the alms-house. That struggle lasted for two days or more. Then it was whispered to me, 'You may be the means of saving some soul in the alms-house.' Then came the passage, 'No good thing will I withhold from them that walk uprightly.' I yielded all to God. Saturday night came. I went forward for prayers. The Spirit said to me, 'If I give you a clean heart and sanctify you wholly, will you speak before this people, and tell them what I have done for you?' Having been

brought up a Presbyterian, I was very much opposed to women speaking in the church. I thought no one but a bold Methodist woman would speak in church. Consequently I said: 'No; it is not the place for a female to speak.' My agony of soul increased, and as I continued to plead, the question continually recurred. My agony of soul was so intense that it seemed to me it must soon be victory or death, and I cried out, 'Yes, Lord, though it be before a thousand people' " (Forty Witnesses, pp. 168, 169). Here at last the will surrendered and the consecration of life, children, husband, voice, reputation,—all was complete.

It is well to make this act of consecration a very definite one in our spiritual history. George Whitefield did it in his ordination service. "I can call heaven and earth to witness that when the bishop laid his hands upon me, I gave myself up to be a martyr for Him who hung upon the cross for me. I have thrown myself blindfolded and without reserve into his Almighty hands."

Doddridge gives the following form of covenant: "This day do I, with the utmost solemnity, surrender myself to thee. I renounce all former lords that have had dominion over me; and I consecrate to thee all that I am, and all that I have; the faculties of my mind, the members of my body, my worldly possessions, my time and my influence over others; to be all used entirely for thy glory, and resolutely employed in obedience to thy commands, as long as thou continuest me in life; with an ardent desire and humble resolution to be thine through the endless ages of eternity; ever holding myself in an attentive posture to observe the first intimations of thy will, and ready to spring forward with zeal and joy to the immediate execution of it.

“To thy direction also I resign myself, and all I am and have, to be disposed of by thee in such a manner as thou shalt in thine infinite wisdom judge most subservient to the purposes of thy glory. To thee I leave the management of all events, and say without reserve, *not my will but thine be done*” (Rise and Prog., Ch. 17).

Rev. A. B. Earle, the great Baptist evangelist, says: “I first procured a blank book which I called my ‘Consecration Book,’ and slowly and solemnly, on my knees, wrote in it the following dedication :

“ANDOVER, Feb. 10, 1859.

“This day I make a new consecration of my all to Christ. Jesus, I now and forever give myself to thee; my soul to be washed in thy blood and saved in heaven at last; my whole body to be used for thy glory; my mouth to speak for thee at all times; my eyes to weep over lost sinners, or to be used for any purpose for thy glory; my feet to carry me where thou shalt wish me to go; my heart to be burdened for souls, or used for thee anywhere; my intellect to be employed at all times for thy cause and glory. I give to thee my wife, my children, my property, all I have, and all that ever shall be mine. I will obey thee in every known duty.

A. B. E.

“I then asked for grace to enable me to carry out that vow, and that I might take nothing from the altar” (Rest of Faith,” (pp. 67, 68).

Rev. Isaiah Reid recommends the following

FORM FOR CONSECRATION FOR HOLINESS.

Text, Rom. xi¹ I, 2. O Lord, in view of this thing thou hast besought me to do, I hereby now do really consecrate myself unreservedly to thee for all time and eternity. My time, my talents, my hands, feet, lips, will, my all. My property, my reputation, my entire being, a living sacrifice to be and to do all thy righteous will pertaining to me. Especially at this time do I, thy regenerate child, put my case into thy hands for the cleansing of my nature from the inherited taint of the carnal nature. I seek the sanctification of my soul,

Then he added the following :

PLEDGE OF FAITH.

Now, as I have given myself away, I will, from this time forth, regard myself as thine. I believe thou dost accept the offering that I bring. I put all on the altar. I believe the altar sanctifieth the gift. I believe the blood is applied now as I comply with the terms of thy salvation. I believe that thou dost now cleanse me from all sin.

VOW.

By thy grace, from this time forth, I promise to follow thee, walking in the fellowship of the Spirit, perfecting holiness in the fear of the Lord.

Name.....

Date.....

Professor Dougan Clark says: "The essence of *consecration* is in the sentence, 'Yield yourselves unto God.' When you yield yourselves you yield everything else. All the details are included in the one surrender of yourself. 'Yield yourself unto GOD.' Consecration is not to God's *service*, not to his *work*, not to a life of *obedience* and *sacrifice*, not to the *church*, not to the *Christian Endeavor*, not to the *missionary cause*, nor even to the *cause of God*; it is to GOD HIMSELF. 'Yield yourselves unto God.' Your work, your service, your obedience, your sacrifice, your right place and your allotted duty will all follow in good time. Consecration is the willingness and the resolution and the purpose to be, to do, and to suffer all God's will. Consecration being a definite transaction, and made once for all, does not need to be repeated unless we have failed to keep it. We consecrate just as we are married. The vow is upon us, and in the force of that vow we walk all our days. Consecration does not mean the giving up of our sins, or vices, or depraved appetites, or forbidden indulgences. We can not consecrate our alcohol, or our tobacco, or our opium, or our card-playing,

or dancing, or theater-going to God. He wants none of these things. All actual and known sins must be abandoned at conversion. Our consecration is for a deeper work, that is to say, for the *removal of inbred sin*, which, after all, is not accomplished by our consecration, though that is an essential preliminary, but by the 'Baptism with the Holy Ghost and fire.'

"Many years ago I saw a form of consecration in an English periodical which is here given. Let all my readers unite with the author in this personal yielding to God:

'I am willing
To receive what Thou givest,
To lack what Thou withholdest,
To relinquish what Thou takest,
To suffer what Thou inflictest,
To be what Thou requirest,
To do what Thou commandest,
Amen.'

When such a consecration is complete it becomes, comparatively, an easy thing to believe for entire sanctification, which, after all consecration, must be received by faith'' (Theology of Holiness, pp. 102-104).

Some one has said that in our preparatory work to secure full salvation "self dies in the last ditch." This thought has been put in verse by some thoughtful soul, who had entered into perfect love:

"There is a foe of hidden power
The Christian well may fear,
More subtle far than outward sin,
And to the heart more dear,
It is the power of selfishness,
The proud and willful I,
And ere my Lord can reign in me
My very self must die."

This thought took such a profound hold upon the patriarchal Dr. Morgan, of Oberlin, whom President Finney so deeply loved, that he once expressed his aspiration for holiness and the death of self in the translation of a little poem from the German of John Angelus, entitled "A Burnt Offering" :

"Highest Priest, who didst for me
Thyself offer on the tree,
Grant Thou me that as my offering,
Self I may be ever proffering ;
Bring wood, and heap the altar, too,
And burn my total self all through ;
MY heart out of my heart, oh, tear it,
Cost it ten thousand pangs to bear it!
That, O Thou loveliest, dearest One.
In me there may be Thou alone."

This death of self, this absolute surrender of will and consecration of all to God, must precede the coming of the sanctifying Saviour to the throne of the soul, to be all in all. Dear, black Amanda Smith tells her audiences who are seeking the Spirit for sanctification : " You must make your consecration *complete*, and you must make it *eternal*. No experimenting by a temporary consecration will answer. It must be *complete* and *eternal*. I gave everything to God. All I had was my black self and my wash-tub and my wash-board ; but I gave all, and the Spirit came and sanctified my soul." Dear saint, she had little to give, but she gave it all. Her consecration was genuine. And God took those black hands that had industriously rubbed the wash-board, and lifted them in benediction above countless audiences in America, Europe and Africa ; and that voice—made pathetic by the sorrows of her race—he has used to inspire multitudes to a life of holiness which, but for her, they would never have known. God can fill people with himself and use them,

when they are willing to be emptied of self, and consecrated to him. This is the great need of the Christian Church to-day. Numbers, wealth, resources and facilities without limit; but the consecration of the great mass is exceedingly limited! Missionary boards and all benevolent enterprises languishing for support, while the tides of fashion and worldliness, foreign travel and expensive habits and follies, sweep on over the churches, and professors of religion vie with each other and with the world in luxurious self-indulgence! A band of people who believe in holiness and consecration met at Old Orchard Beach, Maine, last year at the call of the Christian Alliance. Dr. Simpson preached a missionary sermon and a collection was taken out of that one audience of sixty-seven thousand dollars for foreign missions. This year at a similar meeting there, a collection was taken of over one hundred and one thousand dollars. And still later this autumn, there was another collection taken by Dr. Simpson from one audience in New York of one hundred and twelve thousand dollars.

The Chicago Advance spoke of it as follows: "A few months ago Presbyterians held a great meeting in Carnegie Music Hall to raise money for missions, with President Cleveland and Dr. Talmage as the chief attractions. The amount given and pledged was about six thousand dollars. A few days ago the Christian Alliance held a meeting in the same building under the lead of Dr. A. B. Simpson and raised one hundred and twelve thousand dollars for missions. How can the difference between the results of the two meetings be explained?"

The answer to the question is easy. If every minister in the land had received the Baptism of the Holy Ghost

as Dr. Simpson has, and preached sanctification as he does, and all audiences believed in holiness and were as consecrated as that audience, there would be ten million dollars in the treasuries of our Mission Boards within a week. The heathen nations are pouring like a Niagara tide through the gates of death. Perishing sinners jostle our elbows hourly, and the whole world is groaning in the bondage of sin. It needs true representatives of the Saviour—our churches filled with men and women who are clothed with holiness and power. We shall not see such ministers and such Christians till self is slain that Christ may reign. Not till, like the Apostle Paul, we are crucified, and are dead to self, and dead to sin, and dead to the world, and alive unto righteousness and God, and the Spirit sanctifies us, and Christ lives in us, and rules over us, and works through us, will we be clothed with power to lead the multitudes to him.

1. O God, my heart doth long for thee,
 Let me die, let me die ;
 Now set my soul at liberty,
 Let me die ; let me die
 To all the trifling things of earth.
 They are to me of little worth,
 My Saviour calls, I'm going forth,
 Let me die, let me die.
2. Thy saving power in me display,
 Let me die, let me die ;
 I must be dead from day to day,
 Let me die, let me die.
 Unto the world and its applause,
 To all the customs, fashions, laws,
 Of those who hate the humbling cross,
 Let me die, let me die.
3. Oh, I must die to scoffs and jeers,
 Let me die, let me die ;

I must be free from slavish fears,
Let me die, let me die,
So dead that no desire shall rise
To pass for good, or great, or wise,
In any but my Saviour's eyes.
Let me die, let me die.

4. Begin at once to drive the nail,
Let me die, let me die.
Oh, suffer not my heart to fail,
Let me die, let me die.
Jesus, I look to thee for power,
To help me to endure this hour,
When crucified by sovereign power,
I shall die, I shall die.
5. Now I am dead ; then, Lord, to thee,
I shall live, I shall live ;
My time, my strength, my all to thee
I do give, I do give.
Oh, how the Son doth make me free !
Then, Lord, I give my all to Thee,
For time and for eternity,
I shall live, I shall live.

(From "The Angel and the Vision," by Rev. W. D. Gray.)

CHAPTER XV.

CONDITIONS OF OBTAINING THE HOLY SPIRIT CONTINUED.—FAITH.

VIII. The last condition that I will name of receiving this great blessing of sanctification is FAITH. That it is absolutely essential the following texts show: Acts xxvi. 18: "Sanctified by faith that is in me." Gal. iii. 14: "That we might receive the promise of the Spirit *through* FAITH." Gal. iii. 3: "Received ye the Spirit by the works of the law or by the hearing of FAITH?" Ezekiel xxxvii. 27, 37: "I will put my Spirit within you, and cause you to walk in my statutes, and ye shall hear my judgments and do them. . . Thus saith the Lord God: I will yet for this be inquired of by the house of Israel to do it for them." James i. 6: "But let him ask in *faith*, nothing wavering." Acts xv. 8, 9: "Giving them the Holy Ghost, . . . cleansing their hearts by FAITH." And we couple I. Thess. iv. 3 and I. John v. 14, 15. United the passages read as follows: "For this is the will of God, even your *sanctification*; if we ask anything according to his will he heareth us. And if we know that he heareth us, whatsoever we ask we know that we have the petitions that we desired of him."

In the last chapter we considered the condition of consecration; what it was to be utterly surrendered to God. But a seeker after the Baptism with the Spirit and sanctification can take all the steps hitherto mentioned and still not reach the blessing. There are those who have consecrated all, and hungered and thirsted and yet have

missed the blessing for years, simply because the last step was not taken. It is like marching across the desert toward Canaan, and halting on the wrong side of the Jordan. The swollen river was crossed by *faith*. Faith is the last step that brings the seeking soul to the "fullness of blessing" of this Canaan of sanctification. If this step is not taken, the promise is not realized in our hungry souls. This shows the utter folly of confounding consecration with sanctification, one being, as we have already shown, only the antecedent condition of the other. Now I remark:

I. After the soul has been "convicted of want," and felt the importance of having the "old man" of sin crucified, and accepted the fact that the promise of the Holy Spirit was to him, and has obeyed and surrendered and consecrated all, it is both his privilege and duty to believe that God hears his cry and enters into the surrendered heart. Dr. A. J. Gordon states this truth in varying words repeatedly: "It seems clear from the Scriptures that it is still the duty and privilege of believers to *receive the Holy Spirit by a conscious, definite act of appropriating faith, just as they received Jesus Christ*. We base this conclusion on several grounds. Presumably, if the Paraclete is a person, coming down at a certain definite time to make his abode in the church, for guiding, teaching, and sanctifying the body of Christ, there is the same reason for our accepting him for his special ministry as for accepting the Lord Jesus for his special ministry. To say that in receiving Christ we necessarily received in the same act the gift of the Spirit seems to confound what the Scriptures make distinct. For *it is as SINNERS that we accept Christ for our justification, but it is as SONS that we accept the Spirit for our sanctification*. ' And because ye are sons, God hath sent forth the Spirit of his

Son into your hearts' (Gal. iv. 6)'' (Ministry of Spirit, pp. 68, 69). Again: "The gift of the Holy Spirit is grounded on the fact that we are sons by faith in Christ. The Scriptures show that we are required to appropriate the Spirit as sons, in the same way that we appropriated Christ as sinners. Let the believer receive the Holy Ghost by a definite act of faith for his consecration, as he received Christ by faith for his justification, and may he not be sure that he is in a safe and Scriptural way of acting? We know of no plainer form of stating the matter than to speak of it as a simple acceptance by faith, the faith which is

An affirmation and an act
Which bids eternal truth be present fact.

It is a fact that Christ has made atonement for sin; in conversion faith appropriates this fact in order to our justification. It is a fact that the Holy Ghost has been given; *in consecration faith appropriates this fact for our sanctification*" (Ministry of Spirit, pp. 94, 95).

F. W. Meyer says: "Let us not try to *feel* that it is so [that we have received the Spirit for sanctification], but BELIEVE that it is so, and reckon on God's faithfulness."

Torrey says: "You may not have the enjoyment of the great blessing at once. A man deeds me a piece of property in Boston. It is mine as soon as the deed is recorded. I may not see it for a week. I may not move into the mansion for a month, but it is mine. If we seek this blessing with all our hearts, believingly, complying with the conditions, IT IS OURS, though we do not have the full enjoyment for weeks or months. We have a right on the promise (I. John v. 14, 15) to claim this blessing in faith; and, with or without feeling, reckon it our own."

Bishop Taylor says: "The essential prerequisite to Christian perfection, and characteristic of it throughout, is a perfection of faith. It implies perfect confidence in God—confidence in his wisdom, his goodness, his will (that you be sanctified); confidence in his gospel provisions and promises; confidence in the efficacy of Christ's atonement, his all-cleansing blood, and intercessions; confidence in the good will and effectiveness of the personal Holy Spirit, proceeding from the Father for the very purpose of saving poor sinners from all their sins. . . . Perfect faith is a simple, reasonable thing, yet thoroughly effective. Give no quarter to accursed unbelief. War against it, through all God's available provisions, as you would against a serpent in your house. Submitting perfectly to God's will you must dare to believe. Your duty is to establish and maintain the fact of your acceptance of Christ, for all that he hath engaged to do for you. You must repose perfect confidence in your Holy Sanctifier." He that "thus believeth shall never be confounded" (Infancy and Manhood Chapter IV.).

"Right here, in this supreme moment, as you are about to seize the prize, do not let the devil cheat you out of it. Do not permit him to induce you to put faith in your own doings—your past hungering and thirsting and tears and prayers and vows of consecration, or in anything but Jesus. It must be simply and solely *faith in the sanctifying God*, not faith in your poor doings." This is the way good Bishop Taylor states this danger, and then tells his own experience: "Well, just at the altar of consecration, where you so often prayed, confessed, consecrated yourself, and renewed your covenant, stood your Almighty Saviour, waiting to impart salvation, free and full, to your aching heart; but at the

moment of your entire submission, when you should have believed, what did you do? Why, you renewed your covenant, which directed your longing eyes away from Jesus to a future fulfillment of your vows; and it was implied in your mind, 'then I will be brought into the sweet union with God I so much desire.' You substituted a renewed covenant for present believing, nay, for a present Saviour; you arose and went away, and left Jesus 'standing there at the door knocking for admission.' Instead of opening the door to admit him in all the fullness of his saving power, without which it was impossible for you to do better, with a pious vow in your mouth you retired through a backway, to your own dreary work, as weak as before." . . . "As you are running on the gospel track, under the pressure of this heaven-wrought desire, into the depot of full salvation, look out! just at the entrance of the depot the devil adjusts a very ingenious 'switch,' and if you are not careful, you will be caught on this Satanic 'switch,' and carried off the direct and only track leading into this glorious depot, on to the old circuitous Jewish track of 'going about to establish your own righteousness, instead of submitting yourself to the righteousness of God'; and round and round you will go, and wonder why you did not get in. 'Almost in,' you say to yourself; 'I can see in. Surely, I will get in soon.' Surely you never will get in on that track. It don't lead in at all. It is the wrong road. I spent several years on that road, and have thoroughly threaded on my knees this dark labyrinth of legal complications, and am, hence, from experience, somewhat prepared to give advice to my young friends and profoundly sympathize with them in their struggles.

"When I got light on this subject I changed the

order of the arrangement at once. I said, 'O Lord, I have been very unfaithful and I am very sorry' (not that I had yielded to known sin. I had been struggling to be holy from the night I was converted to God, and had been preserved from any willful departures from God). 'I have tried a hundred times to be holy and failed every time. I am very sorry; but, O God, I have no more confidence in the flesh, or in any efforts of my own. I have tried and tried till my heart is sick. I know I will never be any better, nor do any better, unless my heart is made better. However much I may desire it, and however sincerely I may try, I am sure I can never be any better than I have been, nor do any better than I have done, unless renewed in the spirit of my mind.' I was indeed stripped of all hope from anything I had done, or could do. Not a peg in all the future of my life, no more than in the past, on which to hang a hope, or furnish ground for a postponement. Then the crucifixion of the flesh, with its fallacious hopes and plans of reformation, dressed up in the most pious phraseology as they are, was fully accomplished. My conscience was purged of dead works, and I was let down into the vale of self-abasement and self-despair, and down in that vale of self-conscious impotency my feet rested firmly on the Rock of Ages, and Jesus was made unto me wisdom and righteousness and sanctification. I did not attain to the beatific altitude of Mount Nebo, and exult in visions of heavenly glory, but I received a baptism of fire that consumed those dead works and fallacious hopes; and in utter self-conscious helplessness I learned to cling to Jesus in all the simplicity of a child, saying: 'Every moment, Lord, I need the merit of thy death. If left to myself for one moment, that very moment I will sin against thee.' The purified

heart feels as no other heart can its utter helplessness. 'Our sufficiency is of God.' 'Nevertheless I live, yet not I, but Christ liveth in me.' I learned the happy art of living by faith in the Son of God" (Infancy and Manhood, pp. 70-76).

Rev. Isaiah Reid, in his little book, "The Holy Way," states the place of faith in sanctification as follows: "When the act of consecration is complete, this is a conscious *fact* in the soul's experience. On this it can rely with certainty. What next it needs is, to reckon that it can rest on some of the *revealed words* of God about a soul that came so far at the call of God, and by way of conscious experience. In other words, believe what God says of a soul thus consecrated, 'The altar sanctifieth the gift.' Believe what God says because he says it. Leave it all there, wholly, at once, and forever. What God says is truer than your feelings. Believe him and have feeling. Confess your faith in him. Confess your part of the work done. Rest there till the Holy Ghost reports the work done within, all the time owning that since you have complied with the terms, he is doing it for you. Not yet because you *feel* it, but because he hath said it. Having turned all over to God forever, you may reckon yourself dead unto sin and alive unto God, through our Lord Jesus Christ. You have complied with the terms laid down so far, but it is not by works, but by faith. There is still the great thing for you to do, that is BELIEVE. Believe that God is, at least, as faithful as you are, and is doing *his part*, though you do not see him, or feel him—*believe he is now sanctifying you*. You can believe (know) you are consecrated, and you can believe *what God says* a believing, consecrated soul receives. God can not bear false witness. He honors such **faith** and does the work."

Now the reader will let another speak on this vital point. It is by the repeated statements of various persons that this all-important matter will become clear to you and you will learn how to secure the filling of the Holy Spirit—the sanctifying baptism. Dr. Carradine states this condition with great clearness thus: "I wanted to be able to turn upon sin and the world the eye and ear and heart of a dead-man. I wanted perfect love to God and man, and a perfect rest in my soul all the time. This dark 'something' that prevented this life I laid on the altar, and asked God to consume it as by fire. I never asked God once at this time for pardon. That I had in my soul already. But it was cleansing, sin-eradication I craved. My prayer was for sanctification. After the battle of consecration came the battle of faith. Both precede the perfect victory of sanctification. *Vain is consecration without faith* to secure the blessing. Hence men can be perfectly consecrated all their lives, and never know the blessing of sanctification. I must believe there is such a work in order to realize the grace. Here were the words of the Lord that proved a foundation for my faith: 'Every devoted thing is most holy unto the Lord' (Lev. xxvii. 28). 'The blood of Jesus Christ his Son cleanseth us from all sin.' Still again: 'The altar sanctifieth the gift' (Matt. xxiii. 19 and Ex. xxix. 37). In this last quotation is a statement of a great fact. The altar is greater than the gift; and whatsoever is laid upon the altar (in faith) becomes sanctified and holy. It is the altar that does the work. The question arises: Who and what is the altar? In Heb. xiii. 10-12 we are told: 'We have an altar. . . . Wherefore Jesus also that he might sanctify the people through his own blood, suffered without the gate.' Dr. Clark, in commenting upon the passage, says the altar here mentioned is Jesus

Christ. All who have studied attentively the life of our Lord can not but be impressed with the fact that in his wondrous person is seen embraced the priest, the lamb and the altar. He did the whole thing; there was no one to help. As the victim he died; as the priest he offered himself, and his divine nature was the altar upon which the sacrifice was made. The Saviour, then, is the Christian's altar. Upon him I lay myself (in faith). The altar sanctifies the gift. The blood cleanses from all sin, personal and inbred. Can I believe that? Will I believe it? My unbelief is certain to shut me out of the blessing; my belief as certainly shuts me in. The instant we add a perfect faith to a perfect consecration the work is done, and the blessing descends. As Paul says: 'We which have believed do enter into rest' (Heb. iv. 3). All this happened to the writer. For nearly three days he lived in a constant state of faith and prayer. He believed God; he believed the work was done before the witness was given. On the morning of the third day the witness was given" (Sanctification, pp. 19-21).

"Is everything upon the altar? If so, who is the altar? Paul tells you it is Christ. What does the altar do? Glory be to God, it sanctifies the gift. . . Thus it is we become holy if we are on the altar Christ; if, in a word, we are perfectly consecrated. The Word of God says that 'every devoted thing is most holy unto the Lord.' Will you believe that? Will you take God at his word?" (p. 140). "You must believe that Christ makes you holy right now. Will you take that step and receive full salvation? If you can and will believe that the blood of Jesus Christ sanctifies you NOW, the work of sanctification will be done, and the glory of God will come upon you. Plant yourself on God's own word; he says that the altar sanctifies you, that the blood cleanses

and makes you holy. You do not say this; the preacher did not originate the speech; it is the word of the Lord! Then believe that word; receive it in your heart; say, 'I am sanctified by the blood, because Christ says so,' and hold on with unmoved confidence till the witness comes. The witness will come when the soul is consecrated and the heart exercises a present appropriating faith. It is bound to come because of the divine faithfulness and in fulfillment of the divine promise" (p. 41). "Millions are ready to say: 'If God gives certain emotions or experiences declaring his work, then will we believe.' But where appears the *faith* in such salvation? Do n't we see that then it is no longer faith but knowledge? Do n't we see that the demand here to God is, 'Let me know and I will believe,' while God says, 'Believe and ye shall know'? Some one says of Abraham that 'he walked out into empty space on the naked promise of Almighty God.' Such a faith the centurion had when he asked Christ to heal his servant" (pp. 154, 155). "My faith rests not upon any mental condition of my own, or any play of emotion, but upon the simple statement of God that I am sanctified" (p. 158).

"In a recent visit to Georgia I was informed of a case strikingly illustrative. It was that of a young man who, after having made the *perfect* consecration demanded by the Bible, believed that the blood of Christ did then and there cleanse him from all sin. He was without feeling; but he remembered that we are not saved by feeling, but by faith; and so he lived on the first day, clinging to God's word about the matter, as a man in midocean would cling to a spar. Some one saw him shake his head in a peculiar, positive way in church. One sitting near him heard him say at the same moment: 'The blood of Christ does sanctify me.' Later in the day he was ap-

proached by a friend, who asked: 'Brother, how are you feeling?' His reply was: 'I have no feeling, but I know that Jesus sanctifies my soul, because he said so.' Next day he saw an unfriendly critic observing him in the congregation; again came the positive movement of the head with the murmured words: 'He does cleanse me from all sin.' To sympathetic and anxious Christian friends his constant statement was: 'No feeling; but perfect faith that the blood cleanses me NOW.' Thus he walked for several days by 'dry faith,' when one morning, as a friend started to put the usual question, suddenly he cried out in tones that thrilled beyond all description: 'O glory! glory! my soul can not contain the joy and blessedness it feels.' The witness had come, as indeed it always will come to the man who takes God at his word. Why is it that so many seek the blessing for months without attaining it? Because they put the work in the future. They place the fulfillment of the promise to some remote time, when God says NOW! and demands that our faith shall say *now*" (pp. 160, 161).

Dr. Keen says: "Faith being the exercise of the power we possess to believe God's Word, it is a voluntary act. The soul must recognize that it can believe; must choose to believe; must say, 'I will believe,' and persistently reckon pardon or purity its own on God's word, in the face of every temptation to doubt, arising from any source whatever. . . . At every stage in seeking the Lord there is either defeat in believing Satan or victory in believing Jesus" (P. 34, Faith Papers).

He further on gives this illustration: "A Professor in a University on the Pacific Coast had been for ten years a seeker of full salvation, but did not come into its enjoyment. One day an aged minister, traveling in the interest of the American Bible Society, was stopping

at his home. They fell into conversation on Christian experience. This aged minister told how many years since he had found, and been able to walk in conscious cleansing from all sin. The Professor listened with interest, and when the old saint was through, he said to him: 'Father, I have been seeking that blessing for ten years. I believe I have put all on the altar; but I haven't received the power of sanctifying grace in my soul.' Said the aged brother: 'Do you want to receive it now?' The Professor replied: 'Yes.' 'Well,' said the minister, 'let us kneel down right here, and you may receive it now.' They had been sitting side by side in the Professor's parlor. The Professor was a little reluctant to believe that the struggle of ten years could end right away. He doubtless thought the old man was very sanguine, but they knelt together. 'Now,' said the minister, 'Professor, are you wholly given to God?' and with much tenderness and honesty of heart, he said, 'I believe I am.' 'You have put all on the altar?' 'Yes.' 'Well, Professor, the Lord says, "The altar sanctifieth the gift"; is it true or not?' He dare not tempt God and say it is not, and with a faltering and almost coerced faith, he said, 'It is true,' and instantly the refining fire went through his soul" (pp. 48, 49).

I will introduce some more testimony that in the mouth of many witnesses every word may be established. I want to make this book so plain that any seeker after the baptism with the Holy Spirit and the sanctification and power that attend it, need not miss the way. I am ambitious to make such a book as would have brought me light and help twenty-five years ago. I was then seeking this blessing. I needed instruction. I went to President Finney, and the dear old saint knelt beside

me and placed his hand on my head and prayed for me. That was itself a benediction. But *how* to take the blessing which God wanted to give me I did not know, and he did not tell me. Had I been properly instructed then my whole ministry would have been changed. I long to tell others now what I then longed to know. There is no plainer way of teaching than by these illustrations from real life. This is my excuse for giving them so abundantly.

Dr. Daniel Steele testifies: "I found that my faith had three points to master: the *Comforter, for me, now*. Upon the promise I ventured with an act of appropriating faith, claiming the Comforter as my right in the name of Jesus. For several hours I clung by naked faith. . . . Suddenly I became conscious of a mysterious power exerting itself upon my sensibilities, . . . melting my heart into a fiery stream of love. Christ became so unspeakably precious that I instantly dropped all earthly good, reputation, property, friends, family, everything, in the twinkling of an eye; my soul crying out:

'None but Christ to me be given,
None but Christ in earth or heaven''

(Rest of Faith, p. 28).

Rev. Dr. Lowrey writes thus: "I had lived a devout and holy life during all these preparatory years, and especially so during the year preceding my ordination to the ministry, and yet I had not obtained the evidence of entire sanctification. Indeed, I was painfully conscious of remaining sin, and strove against it all the year by fasting and prayer. Still I went to Conference, and finally stood before the altar of ordination, unhealed of sin. But notwithstanding all my defects, I am persuaded a more sincere and conscientious soul never stood

before such an altar. As every candidate is required to do, I answered all the test questions in the affirmative: 'Have you faith in God? Are you going on to perfection? Do you expect to be made perfect in love in this life? Are you groaning after it?' I had some misgiving about my positive response to the last question, whether I so intensely desired perfection that I was 'groaning after it.' The language of my soul immediately was, 'If I do not I will till that grace is obtained. I will pursue it with travailing pangs. I will never relax my efforts nor ungrasp my hold.' . . . About three months after this date, God, in his love, gave me the evidence of full salvation. Observe, *I did not approach it gradually* by any sensible increase of joy or power. My soul did not flower up into it by successive blessings. I remained as far from the actual grasp of the great salvation, an hour before it came, as I had been for nine years. And I suppose it would have continued so but for one mighty resolve, and that was to bring on a crisis. I found I must fix a *time* and limit my faith to it! Therefore under the conviction that it must be *now or never* I dismissed every other subject, suspended every pursuit, and retired into a room, bowed all alone before God, and pleaded for IMMEDIATE *redemption*, IMMEDIATE *deliverance*, IMMEDIATE *cleansing* from all sin, the fullness of the Spirit and perfection in love. I soon realized the unfailling truth of these words: 'Faithful is he that calleth you who also will do it.' Somehow I was moved and inspired TO TRUST. . . . In conjunction with this *trusting and praying*, a joyous impression, evidently a divine conviction amounting to an evidence, came upon my mind to the effect that God had graciously granted my request—that [I was healed of all sin; that I had entered into rest from sin; that its corrodings had ceased.

I was happy, but not ecstatic. The prevailing feeling seemed to be that of rest, satisfaction, great peace, and a consciousness of cleansing and sanctity. My joy was more solemn and sacred than ever before. My soul seemed hushed into silence before the Lord, on account of his nearness and realized indwelling, and the overshadowing presence of the Holy Spirit" (Possibilities of Grace, pp. 463-465).

We return now to the case of Hannah Whitall Smith, whose strivings and hunger we considered in another chapter: "I began to long after holiness; I began to groan under the bondage of sin in which I was still held. My whole heart panted after entire conformity to the will of God and unhindered communion with him. But so thoroughly convinced was I that no efforts or resolutions or prayers of my own would be of any avail, and so ignorant was I of any other way that I was almost ready to give up in despair. In this time of sore need (1863) God threw into my company some whose experiences seemed to be very different from mine. They declared that they had discovered a 'way of holiness' wherein the redeemed soul might live and walk in abiding peace, and might be made 'more than conqueror,' through the Lord Jesus Christ. I asked them their secret, and they replied: '*It is simply in ceasing from all efforts of our own and in trusting the Lord to make us holy.*' Never shall I forget the astonishment this answer gave me. 'What!' I said, 'do you really mean that you have ceased from your own efforts altogether, in your daily living, and that you do NOTHING but trust the Lord? And does he actually and truly make you conquerors?' 'Yes,' was the reply, 'the Lord does it all. We abandon ourselves to him. We do not even try to live ourselves; but we abide in him and he lives in us. He works in us to will and to do of

his good pleasure, and we hold our peace.' Like a revelation the glorious possibilities of a life such as this flashed upon me. That Jesus should now live in my life in the same way as he first gave it to me without my being able to do anything except to BELIEVE and RECEIVE, surpassed my utmost conceptions. . . . At last I saw clearly that I was indeed truly nothing; that I needed the Lord just as absolutely for my daily living as I had needed him in the first place to give me life. I discovered that I was just as unable to govern my temper or my tongue for five minutes as I had been long ago to convert my soul. I found out, in short, the simple truth which I ought to have learned long before, that without Christ I could do nothing; absolutely nothing. . . . The Lord showed himself to me as a perfect and complete and present Saviour, and I abandoned my whole self to his care; I trusted him utterly and entirely. I took him for my Saviour from the daily power of sin with as *naked a faith* as I once took him for my Saviour from its guilt. I *believed* the truth that he was my practical sanctification, as well as my justification, and that he not only *could* save me, and *would* save me, *but that he did*. The Lord Jesus Christ became my present Saviour, and my soul found rest at last—such a rest that no words describe it. The secret of holiness was revealed to me, and that secret was Christ—'made unto me sanctification.' At first my faith was but a weak and wavering one. Almost tremblingly I hung on to Christ moment by moment, saying continually in my heart: 'Lord, I trust thee. Look, Lord, I am trusting thee.' But I found to my astonishment that it was a practical reality" (Forty Witnesses, pp. 148-153).

We gave the account of Mrs. Osie M. Fitzgerald's consecration in the previous chapter. We will now see

how she secured the blessing by faith: "When my surrender and consecration were complete, I said, 'What now, Lord?' The Spirit said, 'What things soever ye desire, when ye pray believe that ye receive them and ye shall have them' (Mark xi. 24). I saw clearly I must believe before I could receive. The tempter said, 'How can you believe without any evidence?' I replied, 'I have God's word, and I believe the work is done if I never have any more evidence till I meet him at his bar!' 'But,' said the tempter, 'you may find yourself mistaken.' I said, 'I will take that promise with me to the bar of God, and I will tell him that I have been trusting him (on his word) for a clean heart without any evidence.' Some time afterward a good brother said to me: 'You do believe that God cleanses you *now* from all sin?' If I had had a thousand bodies and souls I could have thrown them all into that 'Yes.' The moment I confessed it, the Holy Ghost came with lightning speed into my heart, and cleansed it from all sin and took up his abode in my heart, and filled me with such unspeakable joy that for three days I scarcely knew whether I was in the body or out of it" (Forty Witnesses, pp. 169, 170).

She thus describes the thirty-one years of Christian life that followed: "God cleansed my heart from all sin and the Holy Ghost sanctified me wholly, I think. Mr. Wesley says it is next to a miracle for any one to receive that blessing and never lose it. Then I surely am next to a miracle of grace, for I have never lost it, and I have no recollection of ever feeling the stirrings of anger, jealousy, pride, self-will, or bitterness since the day God cleansed my heart from all sin, and the Holy Ghost came in and filled me. He has been the door-keeper of my heart ever since."

Phœbe Palmer, of blessed memory, when seeking the baptism with the Holy Spirit had her battle as most others do about this matter of faith: " 'Must I believe God will receive me simply because it stands written in the Holy Word, "I will receive you," without any other evidence than the word of God?' I exclaimed. 'And,' said the adversary, 'suppose after you have believed you don't feel any different, what will you do? Suppose you are called to live a long life without any of these manifestations which others enjoy?' I now saw what faith was in all its simplicity, and I replied, 'I will come up before my Judge and in the face of an assembled universe say, "The foundation of my faith was thy immutable word."' The moment I came to this point, the Holy Spirit whispered, 'This is just the way in which Abraham walked: "By faith he journeyed, not knowing whither he went."' My faith was at once put to the test. I had expected that some wonderful manifestation would follow. But I was shut up to *faith*—naked *faith* in a naked promise. I then took the advanced ground of confession. Giving God the glory due to his name I exclaimed: 'Through thy grace alone I have been enabled to give myself wholly and forever to thee. Thou hast given thy word, assuring me that thou *dost receive*. I BELIEVE THAT WORD! Alleluia! Glory be to the Holy Spirit forever!' Oh, into what a region of light, glory and purity was my soul at this moment ushered! I felt that I was but as a drop in the ocean of infinite love, and Christ was all in all" (Forty Witnesses, pp. 302-305).

No body of believers to-day so constantly preach, or so successfully teach, holiness and sanctification as does the Salvation Army. There is not a church in the land that would not be blessed and spiritually improved by sitting at General Booth's feet. This is what he teaches

concerning the relation of faith to sanctification by the Holy Spirit: "What is the faith that sanctifies? It is that act of simple trust which, on the authority of Christ's word, says, '*The blood of Jesus Christ does now cleanse me from all inward sin, and makes me pure in heart before him*;' and I do here and now commit myself to him, believing that he receives me, and that he will evermore keep me holy while I thus trust him.' When a soul thus trusts God, will he be, in every case, made clean? Yes, *always*—that is, if a soul having the assurance that he does fully renounce all known and doubtful wrong doing, and gives himself up to the doing of the will of God in all things, thus *trusts God for full cleansing*, he has the authority of God's word for believing that *the work is done, no matter how he feels*; and he must hold on to this faith till the feeling comes. If we confess our sins, he is *faithful* (to his own promise) and *just* (to the suffering and agony of his Son, which purchased the blessing) to cleanse us *from all unrighteousness* (I. John i. 7).

"What is meant by holding on till the feeling comes? Sometimes God tries faith for a little time, and, although the soul has the witness that he has put his sacrifice on the altar—that he is fully consecrated, and has the witness in himself—that he believes that God accepts it; still, he may have, like Abraham of old, *to wait* for the fire, which makes him inwardly *feel* and *know* that God cleanses his soul; but, if he *watches* his sacrifice, and *waits* a season, the fire will *assuredly* come.

"But do not many stumble at the simplicity of faith? Yes! Doubtless many, whom we have every reason to believe really do give up all, and are willing to follow the Lamb, whithersoever He goeth, *can not*, or *will not*, or *dare not* believe that God *does*, *then* and *there*, cleanse

them. They are always coming up to the edge of the cleansing wave, stripped and ready for the *sanctifying plunge*, but alas! they do not *step in*. They say they believe, and they do believe some things about God's willingness and ability; but they do not believe that God *does*, really and truly, *now* cleanse. You must press them to this, drive them up to it; and when they do really *trust* God for a full salvation you will see the difference in them. It is important that the soul should distinctly apprehend the fact that IT IS GOD THAT CLEANSSES, and that *faith and consecration are only the conditions* on which God's saving, sanctifying grace is given" (Holy Living, pp. 22, 23).

Rev. William Jones, D. D., LL. D., quotes Adam Clark as saying: "In no part of the Scripture are we directed to seek remission of sins *seriatim*, one now, and another then, and so on. Neither in any part of the Bible are we directed to seek holiness by gradation. Neither a gradation pardon nor a gradation purification exists in the Bible." "It is God's work, and is wrought by the Holy Ghost, and is done AT ONCE" (Elim to Carmel, p. 183).

The place of faith in God's plan of giving the Holy Spirit in sanctifying power is, after the other preliminary conditions are complied with, to claim the blessing now, *now*, NOW, and then to take it for granted that the blessing *has been obtained* according to divine promise. Says Dr. Lowrey: "Faith is to full salvation what the touch is to a jar charged with electricity—the medium of communication. It is the touch of faith alone that brings the healing virtue out of Christ by which the believer is made every whit whole. Preceding acts are conducive to faith, but faith alone bringeth salvation. Like the link that couples a train of cars to the

locomotive, all the preceding links are necessary to make the train a unit and secure the advantage of the moving force, but it is the last link only that joins the train to the power of transportation. Until this connection is made there can be no motion. The track may be perfect, the cars laden and all put together, the officers on board, the time for starting arrived, but the train can not budge an inch until the king-bolt drops through the last coupling, and makes the coaches fast to the locomotive. In that moment weakness is joined to power and immobility to motion" (Possibilities of Grace, p. 311). Dear reader, your faith is that king-bolt; let it join you to Christ right *now*, NOW for the sanctifying Spirit and a full salvation. Dr. Keen, the great Pentecostal evangelist of the M. E. Church, writes: "Consent to receive the Holy Spirit now. Said a venerable minister, 'After I had given myself wholly to God, and was willing to do or to suffer for him, the hardest thing to consent to was to be holy *right then and there*—to receive the Holy Ghost *now*.' Yet it is just when the soul consents to receive the Holy Spirit *now* that it is filled. The soul must in faith say *now* to the Holy Ghost" (Pentecostal Papers, p. 92).

Andrew Murray said in an address at Moody's Institute in Chicago: "It is indeed a solemn, precious thought—God's Holy Spirit can make all God's promises and provisions in Christ our experience. Who are ready to come into this life to-night, and claim the heritage as the child of God? Who will cry, 'I am going to ask that Rom. viii. 1-16 shall be literally fulfilled in my life.' Let me suggest four single steps:

"1. Say TO-NIGHT, I MUST BE FILLED WITH THE SPIRIT. God commands it. My soul needs it. The Spirit longs for it. Christ will do it. The world needs

it. I can not live aright without it. I *must* be filled with the Spirit.

“ 2. I **MAY** be filled with the Spirit. God does not give a ‘*must*’ without a ‘*may*.’ God does not say you must live holy without saying you may. You can live holy. Say ‘I may.’ God has promised it, Christ has purchased it, the Word reveals it, thousands have experienced it. I *may* be filled with the Spirit.

“ 3. I **WOULD** be filled with the Spirit. Say, Lord, my heart longs for it. Begin to say, I give up everything, O God, self, sin, self-will, self-confidence, the flesh; I give up everything. I *would* be filled with the Holy Spirit. Lord God, set thy mark upon me; I am an empty vessel waiting to be filled. I would be filled with the Holy Spirit, I am ready.

“ 4. I **SHALL** be filled with the Holy Spirit. God has promised it to me. I have a right to say, I shall be filled with the Spirit. Say that tremblingly, and very, very humbly. I confess I am carnal. I have felt my sinfulness. I confess my sin. My heart is willing for it; I am going to trust God for it. O God, thou doest above what I can ask or think; I give myself to thee entirely; I trust thee forever; I give myself up fully, and I claim the filling of the Holy Spirit. **THOU GIVEST IT**” (Spiritual Life, pp. 27, 28).

Dear reader, such language means **INSTANTANEOUS SANCTIFICATION** by faith, for you **NOW**.

CHAPTER XVI.

ENTERING IN.

In this chapter I propose to name no new conditions of receiving the Baptism with the Holy Ghost and entering a life of sanctification. It is my purpose rather to give a summary of what has already been said in a more general way, and if possible to lead the reader to at once enter into his promised inheritance. Some three years ago a minister led a consecration meeting at the Y. P. S. C. E. convention, at Montreal. The writer was not there, but a year ago he read, while laboring in Massachusetts, a report of that address, and it proved a great blessing to his soul. The points then made will be used in this chapter, and some of his noble words, along with other material, in the hope that it will help others as it helped the writer. If I were to have a theme and Scripture texts, as if preaching a sermon, it would be something as follows :

SANCTIFICATION—THE WILL OF GOD.

I. Thess. iv. 3, 7: "For this is the will of God, even your sanctification. . . . For God called us not for uncleanness but in sanctification." Rom. xv. 16: "Being sanctified by the Holy Ghost." Here is a distinct declaration that it is God's will and purpose that we should be sanctified. And we are informed by whom the great work is to be wrought in us—by the Holy Ghost. Now, how may God's blessed will be done in us? How may we have the "fullness of the blessing of the gospel of Christ" ?

1. *Believe it is God's will.* Do you, reader, believe that what God says is true? He says: "The promise [of the Spirit] is unto *you* and to your children, and to all, even as many as the Lord our God shall call." He says your sanctification by the Holy Ghost is his will. Do you believe it? He says he hath *called* you to sanctification. Do you believe it? Do you hear the call of the Holy Spirit in your heart now? Will you respond to it, and rise up and claim the blessing? Is this inestimable blessing for one man out of thousands—for Edwards, and Finney, and Moody, Fletcher, Bishop Simpson, and a few other favored souls, or is it for every regenerated child of God, and so for YOU?

He said in his address: "I feel like lifting up my heart and my soul and saying: 'Lord God, I believe it is for me.' Will you say that now? 'I BELIEVE IT IS FOR ME.'" After a solemn pause many in the audience said: "I believe it is for me."

I wish the readers of these lines would pause a moment and think. Don't hurry. Can you solemnly say with a prayerful heart, "My God, I believe this Baptism with the Holy Spirit is for me?"

2. Be willing that God's blessed will should be done in you—to your sanctification and holiness. Are you *willing* to pray the Lord's prayer and mean it? "Thy kingdom come (in my heart), thy will be done in earth (in *me*, and by my *will*), as it is in heaven (by the angels of God)." Or are you "willing to be made willing about everything," as F. W. Meyer puts it, "at any cost to yourself?" This thought is beautifully expressed in a poem:

Laid on thine altar, O my Lord divine,
Accept this gift to-day, for Jesus' sake.

I have no jewels to adorn thy shrine,
 Nor any world-famed sacrifice to make ;
 But here I bring, within my trembling hand,
 This will of mine—a thing that seemeth small,
 And thou alone, O Lord, canst understand
 How, when I yield thee this, I yield mine all.

Hidden therein thy searching gaze can see
 Struggles of passion, visions of delight,
 All that I have, or am, or fain would be—
 Deep loves, fond hopes, and longings infinite ;
 It hath been wet with tears and dimmed with sighs,
 Clinched in my grasp, till beauty it hath none.
 Now from thy footstool where it vanquished lies,
 The prayer ascendeth, May thy will be done !

Take it, O Father, ere my courage fail,
 And merge it so in thine own will, that e'en
 If in some desperate hour my cries prevail
 And thou give back my gift, it may have been
 So changed, so purified—so fair have grown,
 So one with thee, so filled with peace divine,
 I may not know or feel it as mine own,
 But, gaining back my will, may find it thine.

Dr. Chapman said : “ Lord, I am willing to be made willing about everything.” Reader, pause a moment and think. It is a matter between you and God. Are you “willing to be made willing” that God who willeth your sanctification shall have his will done in you ?

3. Said an evangelist: “We should be willing to forsake every sin that we know, and also the sin that we do not know. I believe God means what he says when he calls us to be, as Jesus was, ‘separate from sinners, holy, harmless and undefiled.’ ‘If we confess our sins he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness.’ But God never forgave a sin, and God never took away a sin, until men and women were willing that he should. O friend, no

matter what it may be, if there is a touch of sin about it, will you not abandon it now? As God searches your heart, if he shall show you anything sinful and impure will you not make this pledge to him, as though you stood in the white light of the judgment, that you will give it up? Can you, reader, say, 'I will'?"

4. We should be willing to give all our good things to God. A soul-winner said: "I believe a man may forsake every known sin, and pledge himself to give up every unknown sin as well, and still not be qualified for the filling of the Holy Ghost. There are the good things to be given to God. Oh, so many fail here. There are what we call the neutral things,—the *friends*, and the *ambitions*, and the *money*, and the *time*, and the *talents*,—all to be turned over unto God. Here many fail. When God calls to bring out Isaac, there they hesitate. Let us bring out the last good thing and lay it on the altar of God. I preached six years before I was willing to consecrate the things that were good. Are you willing to do it—to give him the known things and the unknown? the things that are good,—the *money* and the *time*, the *talents* and the *friends*, the *husband* or *wife* or *child*, the *wisdom* and the *ignorance*, the *wealth* and the *poverty*, the *strength* and the *weakness*, all that you know or may know, all that you *have* or *may* have, and turn it all over and say, 'Lord God, it is mine no longer.'"

General Booth says: "This consecration has in it the nature of a REAL SACRIFICE. It is the presentation or giving away of all we have to God; a ceasing any longer to own anything which we have hitherto called our own, but all going over into God's hands for him to order and arrange, and our taking simply the place of servants, to receive back again just what he chooses. This is no easy task, and can only be done in the might of the Holy

Ghost ; but, when it is done, when all is laid on the altar—body, soul, spirit, goods, reputation, all, *all*, ALL—then the fire descends and burns up all the dross and defilement of sin, and fills the soul with burning zeal and love and power. Consecration is a being crucified with Christ ; it means dying to all those pleasures and gratifications which flow from the undue love of self, the admiration of the world, the ownership of goods, and the inordinate love of kindred and friends which go together to make up the life and joy of the natural man. This may be painful ; but we must be crucified with Christ if we are to live with him.”

Mrs. Catherine Booth said in an address on “Hindrances to Holiness” : “A lady a short time ago was brought to the very edge of this blessing, but there was something she felt she ought to do. She had a sum of money which she felt ought to be given up to a certain object. She prayed and struggled and attended prayer-meetings, and prayed long into the night ; but, no, she would not face the difficulty. She said, ‘Oh ! no ; I am not satisfied in my own mind. How do I know God wants it for that purpose?’ She might have struggled till now if she had not made up her mind to obey ; but, the moment she did, alone, up in her bedroom, the blessing came. A gentleman came to the penitent form, after one of my West-end services, last season, and told me : ‘I am a preacher ; I have been laboring in the gospel for eight years, but I know I am utterly destitute of this power.’ ‘Do you want it?’ ‘Oh,’ he said, ‘I do,’ and he looked as though he were sincere. ‘Then,’ I said, ‘what is it?—There is a hindrance. It is not God’s fault. He wants you to have it. He is as willing to give you the Spirit as he was Peter or Paul, and you want to have it. Now *will you have it?* Have you un-

derstood the conditions?' 'Ah!' he said, '*that* is the point.' 'Now you know I should be a false comforter if I were to try to make you believe you were right when you had not yielded that point.' 'Well,' he said, 'you see it would be cutting loose from one's entire circle.' Ah! he was led, you see, by Christian friends. I said, 'Did not the Lord Jesus cut loose from his circle to save you? and, if your Christian friends are such that to live a holy life you must cut loose from them, what are you going to do—stop in that circle, ruin your own soul and help to ruin them, or cut loose and help to save them? Oh! there is no profounder philosophy in any text in the Bible than that—"How can ye believe who receive honour one of another, and seek not the honour that cometh from God only?" You will have to come to God not caring what anybody thinks'" (Godliness, p. 147).

Dr. Daniel Steele tells a story which is a remarkable illustration of this point: "A friend of the writer became sick in Paris. He sent for the most eminent physician in the city, who, after a careful diagnosis, informed his patient that he was attacked with a fatal fever then prevailing in the French capital. Said he to him: 'You will soon lose your reason, and then sink into a state of insensibility from which it is not certain that you will rally. But I will do my best to carry you safely through the deadly disease. Make your will and deposit it with me. Put into my hands your trunk and its key, your watch, your purse, your clothes, your passport, and everything else which you prize.' The sick man was thunderstruck at such demands by an entire stranger, who might administer a dose of poison and send the patient's body to the potter's field, and appropriate the surrendered treasures to his own use. A moment's

reflection, however, taught him that the demand was made out of pure benevolence, and that it was more safe to trust himself and his possessions to the hands of a man of high professional repute than to run the risk of being plundered by a hungry horde of hotel servants. He surrendered all his goods and himself into the charge of the physician. He sat by his bedside, saw his prophecy fulfilled, reason go out in delirium and intelligence sink into stupor. He watched the ebbing tide of life with all the solicitude of a brother. At length he saw the tide turn, and detected the first reflux wave which was to bring the sick man back to the shores of life. He recovered and found his purse and all his treasures restored to him. Thus must you do if you would avail yourself of the all-healing Physician, Jesus Christ. Make your will and give it to him. Commit your purse to his keeping. A consecrated pocket-book always attends a sanctified heart. Without this attendant the heart work is not real and genuine. Put yourself, your possessions, your reputation, your future, into Christ's hands by an act of consecration, and then *believe* that he will do his work without any assistance from you. You can not improve your own condition. You can not expel the dire disease of sin from its hold upon your very vitals. Jesus only can free you" (Love Enthroned, pp. 373, 374). Are you, who read these lines, willing thus to consecrate all to belong to God? Can you say, from the depths of your soul, to God in prayer, "I will make the sacrifice"?

5. There is just one thing more. The Lord says, "Ye receive the Spirit through faith." "I believe," said **one** to the great convention, "if we have been honest before God in these acts, every one of us has a right to rise up and say, 'I am going out now as one

filled with the Holy Ghost.' 'Lord, I do receive the Holy Spirit now.' "

Reader, will you say in faith, "Yes, Lord, I do receive the Holy Spirit for my sanctification now"? Do not turn away from this blessing and make yourself a legalist and say: "I will be sanctified by WORKS, SOME FUTURE TIME, WHEN I HAVE MADE MYSELF BETTER." God would have you say, I will be sanctified; nay, he would have you say in faith, "I AM SANCTIFIED BY MY SANCTIFYING SAVIOUR AND HOLY SPIRIT, NOW, AS I AM."

President Mahan says: "The Scripture reveals Christ as an 'uttermost Saviour,' who has made provision for our complete 'redemption from all iniquity,' and our perfect moral and spiritual cleansing. Sanctification, complete and entire, therefore, is the object of rational faith and prayer and hope. Both blessings, justification and entire sanctification, stand distinctly revealed in the Word of God as available on the same condition, and as, for the same identical reasons, objects of faith and expectation, and the individual who professes to have received the one blessing makes a no more incredible profession, than he does who professes to have received the other. Through faith it is the revealed privilege and duty of every believer to be 'saved unto the uttermost,' 'sanctified wholly,' and in 'his spirit and soul and body be preserved blameless,' and after regeneration there awaits the faith of the believer 'the promise of the Father,' for which he is to tarry in prayer and supplication until he is 'filled with the Holy Ghost.'" By faith, dear reader, be "filled" NOW.

F. B. Meyer says: "As once you obtained forgiveness and salvation by faith, so *now* claim and receive the Spirit's fullness. Fulfill the conditions already named,

wait quietly but definitely before God in prayer; for he gives the Holy Spirit to them that ask him: then reverently appropriate this glorious gift, and rise from your knees, and go on your way reckoning that God has kept his word, and that you *are filled* with the Spirit. Trust him day by day to fill you and keep you filled. There may not be at first the sound of rushing wind, or the coronet of fire, or the sensible feeling of his presence. Do not look for these, any more than the young convert should look to feeling as an evidence of acceptance. But BELIEVE *in spite of feeling* that YOU ARE FILLED. Say over and over, 'I thank thee, O my God, that thou hast kept thy word with me, though as yet I am not aware of any special change.' And the feeling will sooner or later break in upon your consciousness, and you will rejoice with exceeding joy, and all the fruits of the Spirit will begin to show themselves.'

This is a fair description of the author's experience, and so he might as well take the witness stand and testify here. As far back as when I was a student in Oberlin College, my beloved class-mate, the now well known faith-missionary in Bulgaria, Mrs. Anna V. Mumford, had received the baptism with the Spirit, and urged me to seek it. She presented me a volume of President Mahan's "Baptism of the Holy Ghost." The book has inspired many another to seek and find the blessing, but somehow it did not make the matter plain to me *how* to take the blessing in simple faith. As already stated, I went to President Finney, who tenderly prayed with me, but gave me no light. I was thoroughly persuaded that there was such a blessing for men, and, indeed, all these years I have felt that a dozen unanswerable arguments could be made that would satisfy any logical mind of the attainability of holiness. I soon after went

to Yale Seminary to study theology, and there, I confess it now with shame and sorrow, like many another theological student does, I suffered a decline in spirituality and lost much of the heart-hunger for holiness. I have deserved all I have received, and much more, of sorrow and disappointment at the hands of a grieved and patient God, who lovingly chastised his child, that he might become a partaker of the divine nature. God gave me revival after revival in my pastorates, gracious harvests of souls, and I had more calls to help pastors in revival work outside of my own pulpit than I could fill. But I was a slow, dull pupil of grace, and God permitted my pride to be wounded, and my ambitions to be crushed, till I cried out in agony, "Oh, my Father, dost thou not care for thy child?" But through it all, he was bringing me to himself, *driving* me, I might say, by a whip of love, to his very bosom, and awaking again the deep and abiding heart-hunger for holiness and Spirit-power. After two long pastorates, lasting sixteen years, followed by two short pastorates—short, as a Doctor of Divinity kindly wrote me, through no fault of mine—and nearly two years' service as State Evangelist of Michigan, I moved to Oberlin to enter general evangelistic work, with my humbled, chastened soul hungering for God. My constant reading, outside of the busy work of preaching fifteen times a week and writing "The Life and Labors of Mary A. Woodbridge," was all on the precious theme of The Holy Spirit. In such a frame of mind I was invited to lead a revival in Oberlin in January of 1895. I preached in the afternoon meetings a full salvation; I dare not preach anything else. Months afterward the leader of the holiness band of Oberlin, who has prayed over this theme for a quarter of a century, and is better

acquainted with the literature of it than any minister I have ever met, loaned me some books of Wood and Garrison and Steele and Mahan that fed all the more the consuming flame of my soul. I was providentially invited to assist Rev. G. S. Butler of Three Rivers, Mass., who with his wife had received the baptism with the Spirit, and who had much literature on the subject in his library. Among other things I there found an address by Brother Torrey, of Chicago, and the address of the man already referred to. I took down the outlines of them in my note book. On the famous hilltop back of the parsonage, overlooking eleven cities and villages, under a tree I knelt in prayer and gave myself away to God anew for the baptism with the Spirit, and wrote in my book, "Oh, my God, Saviour, sanctifying Spirit, I receive Thee. Come in now and fill my soul.—A. M. Hills, May 29, 1895."

The influence of that act was a refreshing blessing to my soul all the summer through, and had I then believed with all my heart, I might have received the blessing at once; but I retained a lingering doubt. But in the month of December in that same dear parsonage, I read an address of Varley on The Sin of Unbelief, that went to my heart. I determined not to be shut out of the blessing any more by a wicked unbelief so cruel and so dishonoring to Jesus. I went to the Thursday evening meeting and publicly confessed my sin, and declared I would take God for a full salvation. I had read previously in Keen's "Faith Papers": "Are you a child of God seeking FULL SALVATION? Seize upon some declaration of God's Word, such as 'The blood of Jesus Christ his Son cleanseth from *all* sin'; apply it to your own heart; confess to yourself, to Satan, and to God, that it is true to *you*, even *you*, because the Lord

hath spoken it; refuse to listen to the lying voice of Satan that it is not so. Let no inward feeling or outward sign dissuade you from your voluntary choice to count God's Word true to yourself. And according to such a faith it shall be done unto you. Have you given all to Christ? Are you now longing to be *fully* saved? Are you persuaded that

'T is the promise of God full salvation to give.
Unto him who on Jesus, his Son, will believe'?

You may at once begin to sing:

'I CAN, I WILL, I DO, believe,
That Jesus saves me now.'"

The next day I said over and over again, "I will believe," "I will believe." At night I walked the park in the darkness, saying:

"I CAN, I WILL, I DO believe,
That Jesus saves me NOW."

With such a persistent determination of faith I retired. The next morning (December 7th) before I rose it occurred to me to thank God for the blessing as a thing received, just as F. B. Meyer advises. I began to do it, when speedily the Spirit came to bring the witness that God is true. A tide of joy swept into my soul, and I cried out, "O bless the Lord! praise the Lord! he does come and fill my soul!" From that hour my life has been consciously changed. O, that Christians would learn this simple lesson of *believing*, of simply taking God at his word without evidence! We should soon have "the oil of joy for mourning; the garment of praise for the spirit of heaviness," and the church, no longer bowed down in weakness and sorrow and doubt and sin, would "arise and shine, her light having come, and the glory of the Lord having risen upon her."

“The method of faith,” says Dr. Keen, “is for the soul to recognize that *it can believe* God’s word, then *choose to believe* it, which always carries it over to the consciousness: ‘*I do believe.*’ Believing is our part, and is antecedent; saving is God’s part, and is consequent. All the blessed effects of faith—pardon, adoption, entire sanctification—are the Lord’s doings, and are marvelous in our eyes; and they are all possible to him that believeth on the Son of God. Dear reader, as you lay down this paper, say: ‘Lord, I believe.’

‘Thou dost this moment save,
With full salvation bless’”

(Faith Papers, p. 41).

“My faith LOOKS UP to Thee,
My faith, so small, so slow,
It lifts its drooping eyes to see
And claim the blessing NOW,
Thy wondrous gift it sees afar;
And doth not, can not fear.

“My faith TAKES HOLD on Thee,
My faith so weak, so faint.
It lifts its trembling hands, to be
Trembling but violent.
The kingdom NOW it takes by force,
And waits till Thou, its last resource,
Shall seal and sanctify.

“My faith HOLDS FAST on Thee,
My faith, still small, but sure,
Its anchor holds ALONE to Thee,
WHOSE PRESENCE KEEPS ME PURE,
And Thou alway, to see and hear,
By night, by day, art very near—
Art very near to me” (W. B.).

Will you, who read these lines, thus by faith “*look up* to Jesus,” “*take hold* of Jesus,” and “*hold fast* to Jesus,” as your sanctifying Saviour right NOW? If so

you need not go without the blessing one hour. On your knees claim the Holy Spirit as the promise of the Father to you; reverently appropriate the glorious gift and rise from your knees and go on your way reckoning that *God has kept his word*, and that you are filled with the Spirit. Thank God for the blessing, and *confess* it the first occasion that offers; and you will find God true to his promise. Remember, "the will of God is your sanctification," . . . for "he has called you unto sanctification." There is, however, a sense, and an important sense, in which sanctification must be *your will*, too; and if it is not your will, the divine will can never be accomplished in you. You must *will* to be sanctified, as God is willing that you should be sanctified. Remember, the plan of redemption was instituted to restore man to holiness. To this end the "promise of the Father," the Holy Spirit, was given to convict the sinner and lead him to justification, and to whisper to the believer, "Receive ye the Holy Ghost," and "Be ye holy, for I am holy." It is the will, the desire, the longing, the command, of the triune God that every moral being in the universe should be holy. All the work of the atonement for man, and all the promptings of the Holy Spirit, move to this end. *Holiness* is the great object of God's revelation to man, and not a line in the Bible teaches the necessity of your being without the Baptism with the Spirit unto holiness one hour. Bishop Foster says: "It breathes in the prophecy, thunders in the law, murmurs in the narrative, whispers in the promises, supplicates in the prayers, sparkles in the poetry, resounds in the songs, speaks in the types, glows in the imagery, voices in the language, and burns in the spirit of the whole scheme, from the alpha to the omega, from its beginning to its end. Holiness! holiness needed, holiness required, holiness offered, holiness

attainable, holiness a present duty, a present privilege, a present enjoyment, is the progress and completeness of its wondrous theme. It is the truth glowing all over, welling all through revelation—the glorious truth which sparkles and whispers and sings and shouts in all its history, and biography, and poetry, and prophecy, and precept, and promise, and prayer—the great central truth of the system” (Inheritance Restored, p. 234).

The fact is, God’s heart is set on holiness. He has provided an uttermost salvation for you NOW. The Saviour, “able to keep you from STUMBLING,” even “able to do exceeding abundantly above all that you ask or think,” is waiting for you NOW. The “Baptism with the Spirit and with fire” that will “purify your heart” and “endue you with power” for service, is ready for you NOW. He wills that you end this wretched waiting in prolonged weakness and sin, and have the Spirit NOW. Does your will also say to God: “Come in and fill me NOW and *sanctify* me, and *clothe me* with power”? Or do you say: “No, Lord, not by *thyself*, and not *now*, but by *myself*, and some time in the *future*”?

Oh, let the words of this consecration hymn of the Salvation Army be the language of your heart:

Yes, Lord,
 Waiting long to give me freedom
 From my doubts and fears within;
 Jesus, in his mercy, asks me,
 Shall I free you from all sin?”

CHORUS.

“Yes, Lord.” This voice did answer, “Yes, Lord.”

“Will you trust my blood to cleanse you
 From the deepest stains of sin;

And that I a peace will give you,
Flowing undisturbed within?"

"Yes, Lord."

"Will you I should snap those fetters
Binding you to doubts and fears?
Make your soul a perfect Eden?
Come, your heart and life to cheer?"

"Yes, Lord."

"Will you still be blindly clinging
To the idols that you know?
Bring you sorrow, tears and trouble,
And your happiness o'erthrow?"

"No, Lord."

By thy gifts so great and precious;
By that blood you shed for me;
By the sacrifice of Jesus,
Now I claim the blessing free.

Now, Lord,

This voice did answer,

"Now, LORD."

"Dear friends," said Andrew Murray in Chicago, "let us bow very low and very humbly in the thought that the great Spirit of God is waiting to get complete possession. Oh, the mystery; oh, the blessing! The great Spirit of God is waiting to get full possession, and I can not force him. I can not grasp him, but I can lie down at the foot of my God and say, 'Father, fill me with thy Spirit.' Oh, give up yourself in emptiness, in surrender, as Jesus gave himself unto death and the grave, and remember that God raised him to the throne of glory and gave him the Holy Spirit to give to us. Sink down into your nothingness and helplessness in the grave of Jesus and God will lift you up and fill you with the Holy Spirit. Often he has done it. Let us then cultivate an intense longing after righteousness. Let us fall down

very low and humble ourselves before God. Never mind if there are difficult questions, there is God's promise, God's gift and God's power. Wait upon God and he will give you the filling of the Holy Ghost. Lastly, believe! believe! believe! with a desperate faith. I am convinced God means me to be filled with the Holy Spirit. Say it. TRUST GOD FOR IT. Sink low down, first, with your whole heart, and look to God, and he will fill you. May it be the blessed experience of every one" (The Spiritual Life, p. 128).

PART IV.

THE RESULTS OF THE BAPTISM WITH THE SPIRIT AND HOLINESS

CHAPTER XVII.

EFFECTS OF SANCTIFICATION.—LOVE, ASSURANCE, PEACE, SELF-CONTROL, SENSITIVENESS OF CONSCIENCE, APPREHENSION OF TRUTH, UTTERANCE, COURAGE, LOSS OF UNHOLY AMBITION, A PASSION FOR SOULS, A FULLNESS OF LIFE.

Isaiah xxxii. 15-17 : "Until the Spirit be poured out upon us from on high Then judgment shall dwell in the wilderness, and righteousness remain in the fruitful field. And the work of righteousness shall be peace ; and the effect of righteousness, quietness and assurance forever." Rom. v. 5 : "The love of God hath been shed abroad in our hearts through the Holy Ghost who was given unto us."

The question arises, is the "Baptism with the Holy Spirit" worth having. We have seen that it requires some trouble to the "old man" of our heart. It requires self-humiliation, self-surrender, a giving up of idols, a submission of the will, a going apart from the world, a consecration of everything to God, a death to the world and the customs and fashions thereof,—a literal *crucifixion of self*. It is a good deal. Crucifixions never were

pleasant experiences. Soul Gethsemanes and Calvaries never were pleasant places. It is a *via dolorosa* and not a holiday excursion that leads to the soul's crown and throne. "He that loveth his life loseth it, and he that hateth his life in this world shall keep it unto life eternal." "This is the will of God even your sanctification." Is it worth while that God's will should be done in us? Is it worth all it costs to be sanctified,—filled with the Spirit of God? Does God amply reward his faithful servants who implicitly obey him in the pursuit of holiness? Let us name some of the results of being filled with the Spirit.

1. The love of God is shed abroad in the heart as a mighty reality. Of course, all Christians have a dim, nebulous belief that God loves them. But with many it is scarcely more than a trembling hope that hardly amounts to *confidence*. There is very little exultation in it. Now it goes without saying that this is not ideal Christian living. God never intended that his adopted, blood-bought children should live at such a poor dying rate. A vigorous faith in Jesus ought to be as tuneful as a bird, and as full of joy as a June morning. Let perfect confidence and faith in Christ for a complete salvation rise like a full-orbed sun upon the soul, and how will hope sing in exultation, and every power rejoice in the conscious love of God. But how can we come into such a state? What hand shall open the door into the kingdom of love, and bid us welcome to the chief bliss of the redeemed? Not our own human strivings surely; for then would many of us have had experiences long ago to which our hearts have been strangers. The Apostle Paul with his diviner life and light of inspiration pointed out the way: "The love of God is shed abroad in our hearts, by the Holy Ghost who is given unto us."

And again he says: "Now the God of hope fill you with all joy and peace in believing that ye may abound in hope through the power of the Holy Ghost." It is this baptism with the Spirit that makes God's love a blessed reality to the soul, out of which come hope and peace and joy and all other foretastes of heaven. His coming into the heart brings such disclosures of the divine nature, such revelations of mercy and grace, such exhibitions of infinite affection, that the poor heart feels itself surrounded and bathed in the love of God. Let the experience of God's dear saints elucidate this truth. All are aware that the savor of the writings of Merle D'Aubigne has been, throughout Christendom, "as ointment poured forth." What was the cause of this? Several years after his conversion, when at Kiel, in company with Rev. F. Monod, of Paris, Rev. C. Riell, of Jutland, and Klenker, Biblical Professor of the University there, in the course of their conversation upon the Scriptures, the aged Professor refused to enter into any detailed solution of difficulties presented, saying that the first step was to be "firmly settled in the grace of Christ," and that "the light which proceeds from Him will disperse all darkness." "We were studying," says D'Aubigne, "the Epistle to the Ephesians, and had got to the end of the third chapter. When we read the last two verses, 'Now unto him that can do exceeding abundantly above all that we ask or think, according to the power that worketh in us'—this expression fell upon my soul as a revelation from God. 'He can do, by his power,' I said to myself, 'above all that we ask, above all, even, that we think, nay, EXCEEDING ABUNDANTLY above all.' A full trust in Christ for the work to be done in my poor heart now filled my soul. We knelt together in prayer.

When I arose, I felt as if my wings had been renewed as the eagle's. All my doubts were removed, my anguish was quelled, and the Lord extended peace to me as a river. Then I could 'comprehend with all saints what is the breadth, and depth, and length, and height, and know the love of Christ, which passeth knowledge.' Then was I able to say, 'Return unto thy rest, O my soul, for the Lord hath dealt bountifully with thee!'" Under the influence of that baptism of the Spirit, D'Aubigne wrote the "History of the Reformation," the most spiritual history ever penned outside of the Bible.

Mrs. President Edwards received the Holy Spirit baptism in 1742, and she gives her own experience in these words: "I can not find language to express how *certain* the everlasting love of God appeared; the everlasting mountains and hills were but shadows to it. My safety, and happiness, and eternal enjoyment of God's immutable love seemed as durable and unchangeable as God himself. Melted and overcome by the sweetness of this assurance, I fell into a great flow of tears, and could not forbear weeping aloud. The presence of God was so near and so real, that I seemed scarcely conscious of anything else. At night my soul seemed to be *filled* with an *inexpressibly sweet* and *pure love* to God and to the children of God, with a refreshing consolation and solace of soul which made me willing to lie on the earth at the feet of the servants of God, to declare his gracious dealing with me, and breathe forth before them my *love* and *gratitude* and *praise*. All night I continued in a constant, clear, and lively sense of the heavenly sweetness of Christ's excellent and transcendent love, of his nearness to me, and of my dearness to him, with an *inexpressibly sweet* calmness of soul in an entire rest in him. My soul remained in a heavenly elysium. I think what

I felt each minute during the continuance of the whole time worth more than all the outward comfort and pleasure which I had enjoyed in my whole life put together. . . . This exaltation of soul subsided into a heavenly calm and rest of soul in God, which was even sweeter than what preceded it" (Perfect Love, pp. 132, 133).

2. The filling of the Spirit brings a fuller persuasion of soul. "The effect of righteousness is assurance forever." There is no more saying, "I guess I am a Christian," or "I hope I am a Christian," after the Spirit takes up his permanent abode in the heart. There is an assured confidence in God's salvation. "Ye shall be witnesses unto me," says God. Jesus is still on trial, and his cause and his gospel, in the court of a wicked world. Guesses and surmises and "I hope so," are ruled out of court. The enemies of our Lord cry out peremptorily, "None of your guesses; tell us what you know." The one that has a soul experience of some significance, that he *knows* about, is the only witness whose testimony commands the slightest respect. Last evening I was leading a revival meeting here in Cleveland, Ohio, where I am now writing these lines. A stranger rose up in the after-meeting and electrified the audience by saying: "I was for many long years a Christless, wicked infidel. But five years ago God took it all out of me, and brought me to the Saviour's feet. Now it is the joy of my life to be preaching Jesus every day. I rejoice in a full salvation. I believe in sanctification, and know what it means, blessed be God!" The witness did not say much, but what he said moved everybody; for he had an experience. He told what he *knew*. Peter said to a Jerusalem mob: "Let all the house of Israel **KNOW ASSUREDLY.**" Whoever receives the baptism with the

Spirit will have a testimony to give of something that HE KNOWS.

3. "The work of righteousness shall be PEACE." O, the sad lack of this peace, this holy calm, in average Christian hearts. So many lives are consciously the helpless victims of all the vicissitudes and unhappy circumstances of life. They fume and fret and chafe at every discomfort and annoyance and disappointment. Their religion is like a mountain stream, rushing and tumbling and whirling, pouring fretfully over every opposing stone, and fuming around every unexpected curve, a perpetual roar and dash and foam, and not very much water either. But when the Holy Spirit comes the stream of life suddenly widens and deepens, and becomes like that same mountain stream when it has reached the plain and grown into a mighty river and flows on quiet but resistless to the sea. Is n't that what God meant when he said: "Then had thy peace been as a river and thy righteousness as the waves of the sea." We all sorely need so much grace that we can move like an iceberg through the seas of circumstances unaffected by the surface billows, ever quiet and steady and calm, whether seas be smooth or rough. Dr. Carradine says: "Sanctification has saved him from irritability of temper and disposition. Regeneration saved him from giving vent to it in speech and act, but did not eliminate the dark, disturbing spirit from the heart. Sanctification, glory be to God! has done this blessed interior work. The hot, impatient flush, the hasty impulse to angry speech, the gunpowdery expression of thought and word—all have been taken away in a moment of time by the blessed Son of God. The man in the enjoyment of such a deliverance will read John viii. 36, with a gladness and appreciation that he never did before: 'If the Son therefore shall make

you free, ye shall be free indeed.' This was a promise not made to sinners but to Christians. Every regenerated man knows the set of circumstances that conspire to produce irritability. The coming home wearied and hungry, the aching head, the noisy children, the absent servant, the delayed meal, the fireless grate, the general influence of a cold, cloudy, rainy day, or a day of sweltering power. Here is a battlefield indeed, and here many a regenerated man goes down in temporary defeat. And here is the easy victory of the sanctified. What a state is that in which a man is kept sweet-spirited, calm and gentle in heart and voice in the midst of multiplied annoyances" (Sanctification, pp. 172-174).

The ability to endure with *equanimity* whatever comes of adversity or misfortune in our lot is the gift of the blessed Spirit. Madam Guyon, for proclaiming the doctrine of sanctification by faith, spent some fourteen years as a culprit in the prisons of France, and a large portion of these in the Bastille, with "the Man in the Iron Mask" passing daily the door of her cell. But prison walls could not shut out from her heart the light or the peace of God. Behind the prison bars she wrote: "I passed my time in great peace, content to pass the rest of my life there if such was the will of God. I sang songs of joy, which the maid who served me learned by heart as fast as I made them, and we together sang Thy praises, O my God! The stones of my prison looked, in my eyes, like rubies. I esteemed them more than all the gaudy brilliancy of the world. My heart was full of that joy Thou givest to them that love Thee, in the midst of their greatest crosses."

The following is one of her songs, setting forth the heavenly peace of her soul:

A little bird I am,
 Shut out from fields of air,
 And in my cage I sit and sing
 To Him who placed me there ;
 Well pleased a prisoner to be,
 Because, my God, it pleaseth Thee.

Nought have I else to do ;
 I sing the whole day long ;
 And He whom most I love to please
 Doth listen to my song ;
 He caught and bound my wandering wing
 But still he bends to hear me sing.

Oh ! it is good to soar,
 These bolts and bars above,
 To Him whose purpose I adore,
 Whose providence I love ;
 And in Thy mighty will to find
 The joy, the freedom of the mind.

(See Double Cure, p. 16, and Baptism of Holy Ghost, pp. 93, 94.)

St. Paul had this same imperturbable peace after he received the Holy Spirit, so that he could say : " Being reviled, we bless ; being persecuted, we endure it ; and being defamed, we entreat " ; " none of these things move me " ; " I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake ; for when I am weak, then am I strong " ; and " I have learned in whatsoever state I am, therewith to be content." O, when shall Christians generally become so " filled with the Spirit," that " the *peace* of God that passeth understanding shall keep their hearts and minds through Christ Jesus." " The sun shall be no more their light by day, neither for brightness shall the moon give light unto them ; but the Lord shall be unto them an everlasting light, and their God their glory."

4. There is vouchsafed to those who are filled with

the Holy Spirit a peculiar, special self-control and divine equanimity of mind which is wholly foreign to the natural man, and which not even sickness, or disease, or pain can break down. Some extreme cases will cover all lesser ones and show the truth in its glory. The writer has stood by a beloved Christian woman in the grip of sciatic rheumatism of an extreme form, when the sufferer said : " It seems as if a red-hot gimlet was boring into me along the whole line of the nerve. I can not help tears coming to my eyes from the excruciating pain, but I never was so happy in God and never felt such keeping grace in my life." Another instance was given by a minister of his mother : " I wish you could see my mother. To give you some idea of what a monument of grace she is, I would state that in early life she was spoiled by training. She had one of the worst and most ungovernable tempers I ever knew. For years past she has been wholly confined to her bed from nervous prostration. During the early part of this period it did seem that nobody could take care of her, or endure her continued manifestations of irritability, impatience, fretfulness, and furious anger. Right there she became fully convinced that through grace and the baptism of the Spirit, she could have perfect rest, quietude and self-control. She set her whole heart upon attaining that state. Such was her fervency of spirit, and earnestness in prayer, that her friends thought she would become deranged, and urged her to cease seeking and prayer. ' I die in the effort,' was her reply, ' or I obtain what I know to be in reserve for me.' At length the baptism came gently upon her. From that hour there has not been the slightest indication of even the remains of that temper. Her quietude and assurance have been absolute, and her sweetness of Spirit ' as oint-

ment poured forth.' It is no trouble to any one now, but a privilege to all, to care for her. Many come even from long distances, to listen to her divine discourse. From the hour of her baptism to that of her death, that ineffable sweetness of temper was never for a moment interrupted. I witnessed the closing scene. She died of cholera, and in the greatest conceivable agony. Yet such patience, serenity of hope, and such quiet waiting for the coming of the Lord, I hardly before deemed possible. 'My son,' she would say, 'nature has had a hard struggle; but it will soon be over, and I shall enter into the rest that remains for the people of God.'"

It was this Baptism with the Holy Spirit that made the martyr-age of the Church so glorious. "By reason of our strange and wonderful courage and strength," says Lactantius, "new additions are made to us; for when people see men torn to pieces with infinite variety of torments, and yet maintain a patience unconquerable, and able to tire out their tormentors, they begin to think (what the truth is) that the consent of so many, and the perseverance of dying persons, can not be in vain; nor that patience itself, were it not from God, could hold out under such racks and tortures. Thieves and men of robust bodies are not able to bear such tearing to pieces; they groan and cry out, and are overcome with pain, because not endued with divine patience; but our very women and children (to say nothing of men) do with silence conquer their tormentors; nor can the hottest fire force the least groan from them." The places of martyrdom became the holy places of victory and triumph, where the greatest numbers were converted to the hated faith, till the Roman Emperors were forced to prohibit the public execution of the saints of God. (Baptism of Holy Ghost, p. 82.) "By the power of the Spirit,"

says Mahan, "we can rule our own spirits. We can do all things through Christ who strengtheneth us." Yes; there is no temper, appetite, passion or circumstance, but this baptism can subdue into calmness, sobriety, peace and love.

5. The Holy Spirit in the heart produces a remarkable sensitiveness of conscience that was before wholly unknown. Things about which the writer was once utterly thoughtless, he is now held back from by this inward Monitor. Things that once he indulged in, without so much as questioning their propriety, have suddenly become distasteful to him and even positively painful. This indwelling Spirit leads the soul that welcomes him to cheerfully surrender the long list of *doubtful* things, and to "avoid the very appearance of evil." Things of speech and habit that once seemed to have no moral bearing whatever suddenly put on an unsuspected importance. There is a quickened detection of the presence of the adversary in things that wear such a harmless guise, that they once never roused a suspicion of their being displeasing to God or perilous to the soul. One becomes strangely aware of the approach of danger, where formerly danger was the last thing thought of. I know from testimony on all sides that this is the case with others. What Christians have done unquestioningly for a score of years they find suddenly, after the Spirit comes, that they are sweetly constrained not to do, and know that they can not do without grieving the indwelling Spirit. Dr. Steele has this striking passage: "It is a coat of mail amid the arrows of temptation. Hence the most extended definition of Christian perfection is found in Heb. v. 14: 'But solid food is for perfect men, even those who by reason of use (habit) have their (spiritual) perceptions exercised to discern good and evil.' Love is

the medium through which the spiritual eye clearly discerns, if it be not that eye itself, as St. John intimates : ' He that loveth not knoweth not God.' Ever-increasing love is ever-increasing spiritual discernment of the true nature, good or bad, of each circumstance, case, or object which experience may present. A sensitively correct moral perception can not be too highly prized. It is the gift of the Holy Spirit improved and intensified by use. It is the opinion of Mr. Whewell, a distinguished moral philosopher, that our power of moral discrimination may become so acute as to discern a moral element in acts now considered morally indifferent, such as the question, shall I ride to town or walk ; shall I wear boots or shoes, gloves or mittens ; take an umbrella or run the risk of rain ? If there is a moral element at the bottom of all these apparently trivial choices, it is evident that it is the design of God that we should acquire a spiritual perspicacity sharp enough to discern it. But spiritual perception is not an end in itself, but only a means to an ultimate end—right conduct and holy character, ' that ye may be sincere and without offense against the day of Christ ' '' (Half Hours, pp. 28, 29).

Satan is perpetually here with his gilded temptations laying his snares for our feet. How often are the good enticed and blinded and seduced from the path of wisdom and rectitude. How often do even the earnest and serious-minded lose their reckoning in the labyrinths of human affairs and make grievous mistakes and blunders that in their serious effects are almost equal to crimes. Satan would deceive if possible the very elect. Only the Spirit of God can enable us to perceive the unsuspected evils and fathom his subtlest wiles.

6. The Holy Spirit coming into the heart with Pentecostal power will beget a clear apprehension and just

appreciation of the truths of the Bible. Jesus himself said, "The Holy Ghost whom the Father will send in my name, he shall teach you all things and bring all things to your remembrance whatsoever I have said unto you."

The Apostle Paul tells us that the mysteries of God's wisdom are "revealed unto us by his Spirit; for the Spirit searcheth all things, yea, the deep things of God." Is not this the most pointed intimation that we need the Holy Spirit's illumination in order to understand the Word? There is much in the Scriptures that the unaided intellect will never discover, appreciate, or understand. It is the Spirit's Book, and the Spirit is its best Commentator and Interpreter. "As long," says Dr. Whedon, "as we possess the holy chrism (anointing) we will adhere to holy Christ." Dr. Steele very justly observes: "All who have the anointing, know and honor the *Christ*, the anointed." "No man speaking in the Spirit of God saith, Jesus is anathema; and no man can say Jesus is Lord, but in the Holy Spirit. The doctrine of the supreme divinity of Christ, revealed to the soul only by the anointing, protects all the other doctrines of the evangelical system. The unction of the Holy Spirit is the highway to all knowledge. This is especially true of an insight into theology. Hence the Holy Ghost is the only conservator of orthodoxy. The thumbscrew as a substitute is a stupendous failure, as is proven by the ghastly history of the Inquisition. The soft doctrines of liberalism creep into churches which do not honor the Third Person of the adorable Trinity, except with their lips while their hearts are without this indwelling. Departures from the Spirit, whether new or old, are always departures from the evangelical standard" (Half Hours, p. 120). Says Samuel Rutherford: "If you

would be a deep divine I recommend to you sanctification." German rationalism, and all the aping of it in England and America, and all semi-infidel liberalism that is paralyzing the Church life of the day, would never have been heard of, had all the ministry and theological instructors been Spirit-led and Spirit-filled. The only thing that can save our churches from this on-sweeping wave of loose thought is to get back to the Pentecostal faith and experience. Rev. A. B. Simpson says: "It is wonderful how the untutored mind will often, in a short time, by the simple touch of the Holy Spirit, be filled with the most profound and Scriptural teaching of God, and the plan of salvation through Christ. We once knew a poor girl, saved from a life of infamy and but little educated, in a few days rise to the most extraordinary acquaintance with the Scriptures, and the whole plan of redemption, through the simple anointing of the Holy Spirit. We simply give to Him our spirit, that it may know Him, and He fills it with His light and revelation" (Wholly Sanctified, pp. 60, 61).

7. This Holy Spirit, filling and sanctifying the soul, gives a power of utterance to the lips to say what God wants his witnesses to say, and a peculiar savor to the life that drives home the message. Moses distrusted his ability to be the mouth-piece of God. "And Moses said unto the Lord, O my Lord, I am not eloquent, neither heretofore, nor since thou hast spoken unto thy servant; but I am slow of speech, and of a slow tongue. And the Lord said unto him, Who hath made man's mouth? Or who maketh the dumb, or deaf, or the seeing, or the blind? have not I the Lord? Now therefore go, and I will be with thy mouth, and teach thee what thou shalt say." Jesus gave a similar promise to his disciples: "For I will give you a mouth and wisdom

which all your adversaries shall not be able to gainsay nor resist." They were to have no needless embarrassment or confusion of thought. And whether they said much or little, whether they spoke well or ill, God would use it for his glory. A Christian man full of the Holy Spirit sought an infidel's conversion. He filled his mind with arguments against infidelity and went to see him, hoping to argue him out of unbelief. When he reached the man's house, God kindly took all the vain arguments out of his mind, and he could not recall one of them. He laid his hand on the infidel's shoulder and wept, and could only say, "My dear brother, I am concerned for your soul." He went away filled with confusion over his failure; but God used it to the infidel's conversion. The method that God selected was the best possible way to reach his heart. Rev. S. J. Wilson, D. D., in closing a fifteen years' pastorate with the Sixth Presbyterian Church of Pittsburg, to become a Professor in Allegheny Theological Seminary, bore this testimony: "When I have leaned on God in my weakness I have never been deserted; but when I have trusted to my own wisdom and strength I have always been discomfited. I have come into this pulpit more than once without either text or sermon; but if I came in the right spirit [with the Holy Spirit power upon him] I was always carried through, whereas if I trusted to finely elaborated trains of thought, I proceeded as heavily as the wheelless chariots of Pharaoh in the Red Sea. The years in which my preaching was most extemporaneous, and, according to my own judgment and criticism, most worthless, were the years in which we reaped the richest harvests, while the year in which I preached the most elaborate sermons during my ministry here was the year in which there were fewer addi-

tions to the church than in any other year in all the fifteen. When I was best prepared intellectually, I ordinarily preached the worst. When I preached with some kind of intellectual complacency, I have never heard that any good came of it ; but when I have so preached that I was ashamed to face the congregation in pronouncing the benediction I have heard of souls being converted by the sermons. 'When we are weak then are we strong.''' The above illustration offers no premium to laziness ; but it does teach that the Holy Spirit is the preacher's greatest dependence, and that he should preach leaning hard on God. "A very bigoted Irish Roman Catholic had occasion to board for a time in a family where the wife had for years 'walked in the light of God.' This man had from childhood been taught, and had believed that 'out of the mother church salvation is impossible.' His attention, however, was soon arrested by the peculiar spirit and sanctified conversation of that woman. He would frequently stop after meals, and continue conversation with her upon Christ, purity, and heaven. At the close of such a conversation one day, he said : 'Madam, you will get to heaven before you die.' That man was as profane and wicked as he was bigoted ; yet such a character as hers could not lift its benign form before his mind without his recognizing it as unearthly, and divine, and as advancing heavenward'' (Baptism of Holy Ghost, p. 92). A young man converted outside of Chicago, and wholly uneducated, was commended to Brother Torrey as one who might be invited to address one of his meetings in the city. Torrey asked the young man to address a certain meeting in a tent where a bigoted mob had assaulted them the week before. He began to speak, and Torrey says he could see nothing remarkable about the address but the grammatical blunders. Yet at the close

of that blundering and crude speech men rose for prayers all over the tent. It was Holy Spirit power; not the power of human wisdom or eloquence, but the power of God. I have read in two or three volumes lately of an Australian servant girl who sought and obtained the promise of the Spirit, and then moved to distant parts and engaged in domestic service where she was wholly unknown. Her pastor wrote back to England: "As I listened to the remarks of that young woman in the class and prayer-meetings, one fact very deeply impressed my mind, namely: *that she was possessed of a power that I had not.* So deep did that impression at length become that I went to her and requested her to tell me the secret of that divine life she was living. In listening to her I saw clearly my own deficiency and need, and sought and obtained an 'endowment of power from on high.' The result has been a total revolution in my church and the addition to its membership of between six and seven hundred converts, and the work of the Lord is still going forward from strength to strength." The sweet savor of this life even in a servant girl could not be hid, and worked like a divine leaven until the whole community was moved heavenward.

8. The Holy Spirit, filling the soul, imparts to it a holy courage, not naturally its own. Peter was a miserable craven before the maid-servant; but he was bold as a lion at Pentecost. It was divinely imparted courage. "Paul and Barnabas spake out *boldly*" before the jealous, blaspheming persecutors at Antioch. The most timid and gentle souls no longer fear the face of man when filled with the Holy Spirit. We have countless thousands in our churches who can not speak for Jesus, and can not lead in prayer, and can not speak to anybody about their souls because of a slavish fear of

man. A sanctifying baptism with the Holy Spirit would take it all out of them.

Dear Amanda Smith, the colored evangelist already referred to, says: "I used to be so afraid of white folks I could n't speak before them, but when the Spirit came he took all that out of me."

President Mahan tells us of one Anna Fothergill, of England, one of the most modest, reserved, and unobtrusive women he ever met. She said of herself: "Naturally, I was ridiculously timid." But this timid creature sought and obtained the "Baptism with the Holy Ghost," and at the time God gave her for her motto: "Whatsoever he saith to you do it." Soon after, while worshipping with her own people, the Friends, she was prompted to tell what the Lord had done for her. Immediately her natural timidity arose and made it seemingly impossible. She sat in silence and lifted a prayer to Christ to take fear away. In an instant the prayer was consciously answered. A moment later she rose, perfectly self-possessed, and electrified the audience by her testimony. Soon after a large Bible-class of young women was put into her hands, and in a few weeks all were converted. Then she was asked to take charge of a band of forty boys, just coming to manhood, who had been so very lawless and unruly that their expulsion from the Sabbath-school had been determined on. The first time she met them she held their breathless attention for an hour, and on Tuesday evening one came to her house for religious conversation, and was converted. The next week six were converted. Soon the whole "awkward squad," as they had been called, became a devout praying band. They brought others and filled her rooms, and they were "flooded with converts and inquirers." A larger room was procured. Then she had to hold an-

other weekly meeting for young women; then another still for children; and lastly, a weekly meeting for elderly people. In five years there were over five hundred conversions in her meetings. Then she was called to continual religious service. A gentleman said of her in Nottingham: "There is something mysterious about that young woman. Her voice is feeble, her whole manner the most unassuming and simple conceivable. Yet, while she has great power in drawing believers towards the Higher Life, the impenitent seem to be powerless to resist the truth as she presents it" (Autobiography, pp. 422-424).

Not all who receive this sanctifying baptism will be just like Annie Fothergill, but all of them will have a holy unction given to them as witnesses for Christ. Power to PROPHECY—that is to "speak unto men for consolation, for exhortation, and edification," with a divine persuasiveness, with an earnestness commensurate with the cause and the occasion—will be the experience of those who receive the great gift of God. Such a power is not and can not be hidden. God bestows the wondrous blessing not to be a private luxury, but "to profit withal," and if it is not used for him it will soon be taken away. Moreover, without the slightest loss of modesty or womanly grace and gentleness, a holy courage will supplant all weak timidity, and utterly vanquish the unworthy fear of the face of man. God is no admirer of weakness or the dumb mouth of man or woman in the presence of his foes.

9. Again, the filling of the Spirit takes away that restless ambition, that unseemly desire for place and power and fame, and displaces it by a longing to be useful in service. The disciples had it, and actually quarrelled about the first positions in the kingdom when their Lord

and Master was at that very hour on the way to Jerusalem to be crucified. With infinite pitying patience and gentle rebuke he said to them: "He that would be greatest let him be the servant of all. For even the Son of man came not to be ministered unto but to *minister*, and to give his life a ransom for many." In other words, true greatness consists in GREATNESS OF SERVICE. When the Spirit-baptism came the disciples no longer had that distressing itch for first positions; but in the place of it they had a Christlike passion for efficiency of service. Rev. J. O. Peck mentions, as the first result of the coming of the sanctifying Spirit to his soul: "I have not had an ambition or plan or purpose that was not formed in the desire to glorify God. Not faultless, nor mistakenless, nor errorless, yet the whole purpose of my life has been to please him." Dr. Carradine writes: "Sanctification has quenched an un-Christlike ambition. It makes one willing to be overlooked and unknown. The fever for place and prominence is taken out. The eye is not fixed on certain honors and promotions and appointments and high places. A light stealing in has either revealed the unsatisfactoriness of these things, or a life filling the nature gives the soul something better to think of and strive after. All dreamings in this direction are ended. The prayer now and the hope is not for the 'right hand nor the left hand' of power, but to be where Mary sat, at the feet of Jesus" (Sanctification, p. 170).

10. The Baptism with the Spirit gives an enduring fullness of spiritual life that is characterized by a great PASSION for souls. Says Dr. Peck: "I have had a greater love for my work. I always loved it intensely, but it has seemed to possess me. The salvation of dying men has been a passion. I love the work with glowing affection." David Brainerd said of himself: "I cared

not where or how I lived, or what hardships I went through, so that I could but gain souls to Christ. While I was asleep I dreamed of these things; and when I waked, the first thing I thought of was this great work. All my desire was for the conversion of the heathen, and all my hope was in God." John Smith, the mighty Wesleyan preacher of England, used to say: "I am a broken-hearted man; not for myself but on account of others. God has given me such a sight of the value of precious souls, that I can not live if souls are not saved. O give me souls, or else I die!" Of Alleine, author of "The Alarm to Unconverted Sinners," it is said that "he was infinitely and insatiably greedy of the conversion of souls; and to this end he poured out his very heart in prayer and preaching." Bunyan said: "In my preaching I could not be satisfied unless some fruits did appear in my work." Doddridge wrote to a friend: "I long for the conversion of souls, more sensibly than for anything besides. Methinks I could not only labor for it, but die for it with pleasure." Whitefield said: "O God, give me souls or take my soul." God has set his heart on the conversion of sinners. It was Jesus' passion for souls that brought him to Calvary that he might "seek and save the lost." Whoever is baptized with the Holy Ghost will have a kindred passion for souls. Minister or layman, man or woman, will feel this passion to win the perishing, for it is "the mind of Christ." A lady heard the author preach last year, and prayed most earnestly for the Spirit and for this passion. Two or three months later she said to him: "I used to dislike the sinful around me; now I have such a passion for their souls that it seems as if it were the only thing worth living for." That was the normal work of the Holy Spirit in her heart.

“What is the remedy,” asks Dr. Cuyler, “for this fitful, periodic piety, this disgraceful alternation of revival and declension, of foaming fullness and fitful dribble of August drought? Did God decree that his people should run low like summer brooks, and is this the normal condition of the Church which Christ redeemed unto himself? Is there not a divine fullness which can keep a believer always full to the brim, and can make the whole Church as steady in its flow as the majestic currents of the Niagara?” “Yes,” says President Mahan, “there is a remedy, known, full, complete and permanent, ‘for this fitful and periodic piety, this disgraceful alternation of revival and declension, of foaming fullness and fitful dribble of August drought.’ The Apostles found for their own, life-enduring stability, and revealed for our enduement ‘with everlasting strength,’ this sovereign remedy at the Pentecost; and we find the same by ‘waiting for the promise of the Father,’ as they did” (Autobiography, p. 425).

CHAPTER XVIII.

RESULTS OF SANCTIFICATION—MORE CONSCIOUS DEPENDENCE UPON GOD. GROWTH OF GRACE, ENDUEMENT OF POWER.

II. I have already referred to the fact that this sanctifying Baptism with the Holy Ghost induces a most humble dependence on God. It was the sanctified Paul with the Holy Spirit upon him who humbly said: "I live, yet not I, but Christ liveth in me." "Our sufficiency is of God." "I can do all things through Christ who strengtheneth me." That feeling of the great apostle that all his power and sufficiency and glory of spiritual life was derived from the indwelling Saviour, is the natural thought of a sanctified man. We have already quoted Phœbe Palmer as saying: "Never before did I know the meaning of humility . . . I saw that I was not sufficient of myself to think a good thought, much less to perform a righteous action. From the depths of my soul I cried out, 'Every moment, Lord, I need the merit of thy death.'" Says Rev. Dr. Levy: "My sense of unworthiness was greatly quickened. I felt so small, so weak, so utterly nothing, I could no longer pray in the sanctuary, as had been my custom, in a standing position. I wanted to keep sinking lower and lower. And this desire brought a strange pleasure." The saintly Friend, David B. Updegraff, wrote: "In and of myself, I am neither holier nor stronger than before. But I have learned that this wondrous baptism with the Holy Ghost is the secret of stability

in the Christian character as well as success. His constant abiding perpetuates a disposition to do the will of God." Mrs. Hannah Whitall Smith says that after she received the Spirit, "When temptation came, I did not try to conquer it myself, but at once handed it over to him, saying, 'Lord Jesus, save me from this sin. I can not save myself, but thou canst and wilt, and I trust thee.'" Frances Ridley Havergal says: "I would distinctly state that it is only as, and while, kept by the power of God himself that we are not sinning against him; one instant of standing alone is certain fall!" A self-glorying professor of sanctification, prating about his own goodness, is a deluded soul. No heart is so utterly humble, and consciously dependent on a sanctifying Christ, moment by moment, as the man who is really "filled with the Spirit" and "sanctified."

12. This purifying Holy Spirit, coming into the heart, will make growth in grace as natural as the physical growth of a child. Here let me repeat, what has been already said, that the great growth of the soul into Christian maturity comes *after* the sanctifying gift of the Holy Spirit, but does not precede it. People do not grow into holiness; but they grow wonderfully after they receive it. I want to write this with emphasis, for I have heard a body of ministers this very day arguing that people can grow into holiness. It is contrary to sound philosophy, and contrary to correct theology, and contrary to the Holy Word, and to the universal testimony of men. Growth is the gradual development of a nature as it is. The law of growth is stated in the first chapter of Genesis to be "everything after his kind." "Six thousand years of recorded observation has produced no exception to this law. Growth

is the gradual accumulation of such particles as constitute the animal or plant when first formed. Growth has regard to increase in proportions but can not change the quality of any substance. The doctrine of holiness by growth is embarrassed by another difficulty—growth never changes the relation of persons or things. Law gives precedence to the first occupant. Wheat is never sown in the forest for the purpose of removing the underbrush and uprooting the giant oaks. These occupy the soil by right of inheritance. Not one instance of displacement by growth is recorded in the history of the world. Sin ('that dwelleth in us'—'the carnal mind,' depravity) is indigenous in the human soul. Although it is a usurper, it has the primary possession of the soul by hereditary descent; and we could as easily displace the Norwegian forest by the fragrant magnolia from the banks of the Mississippi or extirpate the primeval forest of North America by transplanting to its midst the stately palm from the Syrian desert, as we could grow sin out of its native soil by the most refined and elegant processes of culture. However vigorous the growth of spiritual life may be, if sin, in the form of depravity or native uncleanness, remains in the soul after conversion, even if it be held in a state of suppression, it can not be grown out" (Elim to Carmel, pp. 184, 185). You go to your garden in the spring and spade up the ground and plant some flower seeds. That planting of new seed may represent the work of regeneration. Soon the young flowering plants appear; but among them also are some weeds. The weed-seed was in the ground first. That may represent the "carnal nature," "flesh," "indwelling sin," that Paul speaks so much about. Now water the flowers and hoe them and enrich them, and they will grow some; but in the same

ground, and side by side with the flowers are the weeds. They, too, are keeping and deepening their hold upon the soil, are being watered and hoed. The growth of the flowers does not in the least grow out the weeds, and after all the flowers have but a sorry chance. Was not Paul teaching the same truth when he wrote to the Galatian Christians? "For the flesh lusteth against the Spirit and the Spirit against the flesh; for these are contrary the one to the other; that ye may not do the things ye would" (Gal. v. 17). The flowers can not grow out the weeds; but the outside power of the gardener's hand can pull up and utterly destroy the weeds. Then the flowers will get all the water and dew and strength of soil and sunshine and culture, and will grow as never before. That eradication of the weeds is a picture of sanctification. The "baptism with the Holy Ghost and with fire" consumes, "purges," "cleanses," "purifies," the soul of the sin that dwelleth in us; "crucifies the flesh with lusts," as Paul wrote to the Galatians. Then "if we live by the Spirit, by the Spirit let us also walk." "Dead to sin and alive unto righteousness," "living by the Spirit," and "walking by the Spirit," the "fruits of the Spirit" will have a chance to grow and adorn the soul. Growth is addition and multiplication, sanctification is God's *subtraction* from man's nature of an element that he can not grow away.

This idea of growing into holiness is contrary to sound theology. Growth is a gradual process. The Bible always represents sanctification as an *act*. Growth is the work of man—life-long. The sanctifying "baptism with the Holy Ghost and with fire" is an *act* of God, given as suddenly to-day as on the morning of Pentecost. The cleansing, purifying work of the Holy Spirit was wrought instantaneously in every case recorded

in Scripture. There is no such command or thought in the Bible as "become holy by degrees." "It is idle to talk about unholiness growing into holiness. It is God that sanctifieth. 'I am the Lord which doth sanctify you' (Ex. xxxi. 13). Any grace already in possession may be increased through human instrumentality, but none can be created there. God commands us to 'grow in grace,' but he never commands to grow *into* a grace. We are divinely put *into* them, and grow after we are *in*" (How They Grow, p. 28).

Again, the witnesses to sanctification are all against the *growth* theory. John Wesley records that with all his careful search he never found a soul who testified that he reached the coveted blessing by growth. Rev. Isaiah Reid, who has written a most valuable little book on the subject, says: "The people who have this grace, and who confess it, are not those who have come into possession of the experience by this method of gradualism. On the other hand, their universal testimony is that the work was instantaneous, and by grace through consecration and faith. People who believe in getting there by growth are always on a belated train. Testimony proving we are correct comes,—

1. From people in all ages and in all denominations.
2. We have tested it again and again in large meetings, and never yet found one in possession of the grace of entire sanctification who reached the experience by growth.
3. All these gradualists, and everybody not done with a life of probation, are in a state of growth, and hence they are growing and groaning after it, but do not have it.
4. The people who have the experience are qualified to tell how they received it. The get-it-by-growth people never know how to tell anyone how to obtain a holy heart so as to have it. They can not till they have

it themselves, and as they are still in a state of growing into it, they are not yet in a state of entire sanctification. They have some, they say, but how much they can not tell, nor how long the growing may yet continue, they have no idea. 5. Many of the 'growth' advocates honestly say, while they claim a growth of forty or more years, that they are no better in this respect than when they first began. We hear them sing :

'Where is the blessedness I knew
When first I sought the Lord?'

We hear them say they 'only' hope they are saved. They testify that they 'sin daily in thought, word, and deed.' Certainly if any one needs growth, and if growth can radically secure sanctification, these folks sadly need the hot-bed or some other process at once, as at the present rate a thousand millenniums might dawn before the work would be accomplished. 6. Holiness is holiness. If these growth folks had the genuine article, it would co-operate with any measure of the same grace in any one else. Holiness can not oppose itself. If they had some holiness it would be like the holiness other people have, and as such it would co-operate in holiness meetings and be glad to see other people getting there, though they might not arrive by their slow train. But what do we see? They take no part. They do not come out. On the other hand, they even oppose the work; they discourage attendance upon holiness meetings, and do not want the grace confessed in their meetings. If they had any measure of this grace it would not be so. Things that are alike are not thus antagonistic. 7. In no department does the 'growth' theory have witnesses.

“(1) The Bible does not sustain the theory

“(2) The living witnesses can not be found.

“(3) We look in vain for the biographies of those who obtained the grace in that way. It is not in the books.

“(4) The books that help people into the experience are not written by growth people.

“(5) The get-it-by-growth people do not print holiness papers.

“(6) They do not have meetings for the promotion of holiness. They show by practice that they lack faith in their method.

“(7) Thousands, who were once growth advocates have abandoned their folly, and now enjoy the blessing, obtained not by growth, but instantaneously by entire consecration and faith for their sanctification by the blood of Jesus applied by the Holy Spirit. The growth theory is a failure, a delusion, an error” (How They Grow, pp. 38-42).

The Bible throughout is against the growth theory. The words of the Bible used to define holiness are never used to designate growth. The words used in the Bible to express the idea of growing are entirely different words from those used in speaking of holiness or entire sanctification. The Bible biographies never represent one as growing into sanctification. The commands of God never look to a future holiness by gradation. The promises never promise it. The tenses of the verbs, as we have repeatedly pointed out, show that sanctification is an act of God. It is, in short, not by *works* but by *faith*; not by human achievement, but by God; not by a *process*, but by a *divine act*—the sanctifying “baptism with the Holy Ghost.”

“Thousands now in heaven,” says Dr. Sheridan Baker, “testified while living, and thousands now living

testify that all their efforts at Christian development did not free them from the carnal mind ; but when in utter abandonment of self-helps, they threw themselves upon the Mighty to Save, they were at once freed from the impurities of the heart, and filled and thrilled with the perfect love of God. Over against all this array of experience there is not a solitary one among the dead or living, who has recorded, or stated in any way, a contradictory experience. Yet there are many in the church to-day who are refusing to seek purity directly at the mercy-seat, and are making the fruitless effort to gradually reach it by religious culture and growth, notwithstanding no one ever heard from, through all the ages, has succeeded in that way. In nothing but Christianity do men show such blindness and folly" (Hidden Manna, pp. 108, 109). In the last series of meetings which the writer led there was an old mother in Israel who had prayed and struggled and striven for this blessing by the growth-method for half a century. Despairing of success by growth, she knelt down and took the blessing by faith at an afternoon meeting. During that same week a school teacher was converted on Tuesday and knelt several times at the altar afterward seeking sanctification, which she obtained the following Sunday. Dear reader, it does not pay to wait a half-century for a blessing that God wants to give you now. And if you will but take it, you will then grow in grace as naturally as a lily opens to the sunlight of a June morning.

13. There is an enduement of power that comes with this filling of the Holy Spirit which Jesus wishes us to have, and which we all ought to covet for Jesus' sake, and for the sake of the progress of the kingdom. Power for *service* is the need of the hour. A lamentable weak-

ness is the one painful universal characteristic of the Church of God in our day. There is but one remedy, "Ye shall have power after that the Holy Ghost is come upon you." This Spirit-baptism will not make all believers evangelists; but it would make all influential witnesses for Christ in the field where God has called each to live and work. It would anoint the mother with power to train her family for the service of God. It would anoint the Sabbath-school teacher with *power* to teach the class to love Jesus. It would enable the Sabbath-school superintendent to be a mighty man of God in the Sabbath-school, and it would make the deacon or the leader of the Endeavor society or the Epworth league a wonder of efficiency in service. The pastor, baptized with this Spirit, would preach with a new and unknown power. The Church universal, baptized with the Spirit, would be resistless in its influence, and terrible in the march of its conquests, "as an army with banners."

Where shall I begin to give the illustrations of what God is able to do through those who are humble enough to seek the anointing from God? I will first speak not of geniuses, nor of professional men, but of those who were conspicuously limited in education and intellectual equipment for any marked and unusual success.

In the early part of this century there lived in New Jersey, a plain man by the name of Carpenter, of very limited common school education, and ungrammatical in speech. In the early part of his Christian life he had no especial influence, and but a name to live. He became deeply impressed with the consciousness of moral and spiritual impotency, and of the absence of any assured hope, or settled confidence, or trust in God. He consequently set his whole heart upon attaining the power of

the Spirit. This became the continued theme of his thought, reading, desire, and importunate prayer. At last the baptism with the Spirit with the enduement of power came upon him. He was immediately a prince in power with God and men. Just prior to his death, he explained his great influence by saying that for the previous ten years he had walked continuously under the cloudless light of the Sun of Righteousness; that the doctrine of entire sanctification was true; that he had been in that state during the period referred to, and that the truth would, ere long, be a leading theme in the churches. At his funeral in the First Presbyterian Church in Newark, it was publicly stated by a minister that, from the most careful estimate, it was fully believed that the deceased had been directly instrumental in the conversion of more than ten thousand souls. (Baptism of Holy Ghost, pp. 90 and 109.) Let us suppose that this estimate was *twice*, yea, *four times* too large. Even then you have twenty-five hundred souls turned to Christ by an ignorant layman in ten years,—a work so vast that few ministers equal it in a life time.

Dr. Labaree, the venerable ex-President of Middleburg College, told B. Fay Mills of a dull student at Andover more than fifty years ago who was so limited in mental power that he could not pass through Phillips' Academy, while his mates took the Academy and College course; yet he was so filled with Holy Spirit power that he had more influence than all his fellow students combined. They let him enter the theological seminary without a college course, thinking he would have a genius for theology; but he was as dull in theology as he had been in the preparatory school. "Yet he was used to do more for God than all the theological students and all the professors and all the ministers and

all the church people in the town of Andover. He went down to a little factory village and started a Sunday-school, and there thirty or forty people turned to God. He started another and a score more came to Christ. He started a school in Lawrence that grew into a church. At the following summer vacation a request came from a woman in New Hampshire, who was the only person in her town who believed in God: 'We have no Bible, no Sabbath, no God. Can you not send one from your seminary who will teach us the Word of life?' No student wanted to go but this young man. The faculty reluctantly ventured to license one so ignorant to preach, but finally they did license him for six months. He died soon after—but not, said President Labaree, until he had won to Jesus Christ every man and woman and child in that township except one man, and he moved away" (Power from on High, pp. 14-17).

"I had," said Dr. Chapman, "an ignorant man in my church, in Philadelphia, by the name of S., who utterly murdered the king's English. When he first stood up to talk, and you heard him for the first time, you would be amazed, and would hope that he would not speak long. But soon you would begin to wonder at the marvelous power of his words. I will tell you the secret of it. I once called thirty of the workers of my church together to pray for the baptism of power for a special work. He rose and left the room. I afterward found him alone in a little room of the church pleading in prayer: 'O Lord, take all sin from me. Teach me what it is that hinders thy coming. I will give up everything. Come, O Holy Spirit, come and take possession of me, and help me to win men.' He arose from his knees and met me face to face, and said: 'Pastor, I have received the Holy Ghost.' To my certain knowledge,

since that time (about three years) that ignorant man has led more than a hundred men to Jesus."

Mrs. Whittemore, of the Door of Hope Mission, in New York City, in an address in Boston, told of one Dehlia, a poor lost girl, rescued from the deepest depths of sin, and led to Jesus. After that she was wondrously successful in bringing others to Christ, and before she died (about two years later) had turned one hundred and fifty lost ones to Jesus. Those who knew her were asked about the secret of her power. "Was she beautiful?" "No; not when her face was in repose. But when she told of her conversion and of her love for Jesus, you would say her face was like an angel's; but she was genuinely converted, and then she gave up everything to be led and filled and used by the Spirit of God."

Miss Jennie Smith, the "Railroad Evangelist," received an injury to her spine from overwork, trying to help her afflicted mother and the large family when she was but ten years old. This brought on a complication of diseases and indescribable suffering. For sixteen years she never walked a step, and was often, after her spasms and convulsions, insensible for days. Once she was nearly blind for two years and a half, and much of the time was unable to lift her hands to feed herself, nor to move her head from her couch. Yet, while thus an invalid, never drawing a breath without pain, she was praying for usefulness and getting wondrously near to God. At the earnest solicitation of her friends, one of them now a bishop of the Methodist Church, she wrote a book giving her Christian experience, and began to speak, carried to the platform on her couch. She shrank from it, but in prayer yielded herself to God, and in six months saw two hundred and fifty souls converted. Being so tenderly lifted into baggage cars by railroad men she became

grateful to them and interested in their salvation, and so became "railroad evangelist." April 23, 1878, in a hospital in Philadelphia, where it had been decided that her limb must be amputated, which might cost her her life, she says: "About eleven o'clock P. M. I was led vocally to offer myself to God in a fresh consecration, saying: 'I give this body, these eyes to see, these lips to talk, these ears to hear, and if it be thy will these feet to walk, for Jesus. All that is of me, *all*, ALL, is thine, dear Father. Only let thy precious will be done.' After a brief silence there flashed upon me a vivid view of the healing of the withered arm, and the Holy Ghost bestowed on my soul faith to claim a similar blessing. In a moment I was conscious of a baptism of strength as sensibly and positively as if an electric shock had passed through my system. I arose and stood upon my feet (for the first time in sixteen years), knelt in prayer, then arose and walked across the room and sat down in a rocking chair" (Bacah to Beulah, pp. 200, 201). The writer heard her preach in Springfield, Mo., where she was leading a great revival, and preaching three times a day—a work she had then been doing for twelve years without a day's illness, and turning thousands to God. One can but exclaim, Oh, the mighty power of the Holy Spirit when he comes in and fully possesses a human body, mind and spirit!

Let us hear a more wonderful story still about Kaboo, an African boy who was taken captive and whipped and beaten on his bare body by a merciless savage, till he fled and wandered for days and days, he knew not whither, till he reached the coast, guided by the Unseen Hand. There in Liberia, he worked on a coffee-plantation, and met a female missionary, who gave him some instruction in reading and writing, and taught him the

simple lessons of the gospel. Then he went to a small town on the coast, and there met a newly arrived female missionary, one of Bishop Taylor's helpers, who went out baptized with the Holy Ghost. Samuel Morris (for this was the new name the first missionary gave him) heard of this new missionary's arrival, and walked miles to see her and talk about Jesus. She, filled with the precious theme, began to tell him about the Holy Spirit. He came so often to talk with her about the darling theme, that she finally said to him: "If you want to know any more, you must go to Stephen Merritt, of New York. He told me all I know of the Holy Ghost." "I am going." She missed him; he had started. Samuel asked the captain of a little sailing vessel in the offing to take him to New York. He was refused with curses and a kick, but he answered, "Oh, yes, you will." He slept on the sand that night, and the next morning repeated his request. Two men had deserted, and the captain took him aboard as a helper. His ignorance of the duties of a sailor brought him curses and kicks and cuffs; but his peace was as a river and his Christian resignation unbounded. Soon the captain was convicted and converted, and half the crew. Reaching New York and finding Stephen Merritt, he said: "I am Samuel Morris; I have just come from Africa to talk with you about the Holy Ghost." "Well, all right; I am going to Jane Street prayer-meeting. Will you go into the mission next door? On my return I will see about your entertainment." "I went to the prayer-meeting," says Mr. Merritt, "and he to the mission. I forgot him until just as I put my key in the door, about 10:30 P. M., when Samuel Morris flashed upon my remembrance. I hastened over, found him on the platform with seventeen men bowed around him; he had just

pointed them to Jesus, and they were rejoicing in His pardoning favor. I had never seen just such a sight. The Holy Ghost in this figure of ebony, with all its surroundings, was indeed a picture. Think of an uncultured, uncouth, uncultivated, but endowed, imbued, infilled African, under the power of the Holy Spirit, the first night in America winning souls for Immanuel, —nearly a score! No trouble now to take care of him. He was one of God's anointed ones. This was Friday. Sunday I said: 'Samuel, come with me to Sunday-school. I am superintendent, and may ask you to speak.' He answered: 'I never was in Sunday-school, but all right.' I smilingly introduced him as one Samuel Morris, who had come from Africa to talk with their superintendent about the Holy Spirit. I know not what he said. The school laughed, and as he commenced my attention was called, and I turned aside for a few moments, when I looked and lo! the altar was full of our young people, weeping and sobbing. I never could find out what he said, but the presence and manifesting power of the Holy Spirit was so sensible that the entire place was filled with his glory."

I can not quote more from this thrilling and matchless story. This black youth was sent to Taylor University, Upland, Ind., to be trained for missionary work in Africa. He died a few months afterward; but not until his wonderful influence had "revolutionized Taylor University," made missionaries of students, started a "faith fund" which has already helped to educate thirty people for the service of Christ, and started forces of righteousness that will be felt to the end of time. People have "power" and do not, can not live in vain, who are filled with the Holy Spirit.

Put beside this the case of the famous colored evan-

gelist, Amanda Smith, born a slave and with but the most limited education, getting "filled with the Spirit" and, as we have already stated, becoming a blessed and honored evangel of full salvation in America, Europe and Africa. Add to these the case of the wonderful Billy Bray, and that of Robinson Watson, a lay evangelist of England, who spent the first six years of his Christian life in dreary, weary inefficiency, and then he sought and obtained the sanctifying baptism with the Holy Spirit. "As the result of four years' labor under Christ's mantle of power," says Mahan, "he secured the names and addresses of ten thousand individuals, who attributed their conversion to his instrumentality." A multitude of instances resembling these might be found. They show conclusively that this enduement of Holy Spirit power is as much for Christians of our times as for the believers of apostolic days. Furthermore, they show that humble people, obscure, uneducated and unknown, can be so filled with the Spirit that they will have a power and fitness for service not naturally their own, which will qualify them to accomplish whatever God has called them to do.

We may now turn our attention to educated people and those widely known in the professional and literary world, and we shall find that the Spirit's coming with holiness brought also a remarkable addition of spiritual *power* wholly unknown before. Take the case of Wesley. Says a learned writer: "Who is not aware that no one ever led a more laborious and comparatively *fruitless* life than did Mr. Wesley before his enduement with power by this divine baptism, and that very few ever led a more laborious and *FRUITFUL* life than he did after he received the gift of the Holy Ghost? The time of his barrenness ended, and of his amazing fruitfulness commenced, at the

same moment." He became so wonderful and potent in the Church of Christ that the radiance of his life has lighted two centuries, and the world is just beginning to appreciate him. His work for Christ and the Church is but fairly begun.

The world knows the effect of this baptism upon Finney; he became the greatest leader under God of the greatest revival the world has ever seen, yet he had never spent an hour in a college or in a theological seminary.

Moody said of the effect of this baptism of the Holy Spirit upon him: "May God forgive me if I should speak in a boastful way, but I do not know of a sermon that I have preached since but God has given me some soul. O, I would not be back where I was four years ago for all the wealth of this world. If you would roll it at my feet, I would kick it away like a football. I seem a wonder to you, but I am a greater wonder to myself than to anyone else. These are the very sermons I preached in Chicago, word for word. Then I preached and I preached, but it was as one beating the air. It is not new sermons, but the power of God. It is not a new gospel, but the old gospel with the Holy Ghost of power. Amen!" The same power has remained with Moody through all these years. Drummond says of him: "Simple as this man is, and homely as are his surroundings, probably America possesses at this moment no more extraordinary personage; nor even among the most brilliant of her sons has any rendered more stupendous or more enduring service to his country or his time. . . . Whether estimated by the moral qualities which go to the making up of his personal character, or to the extent to which he has impressed them upon whole communities of men on both sides of the Atlantic, there is perhaps no

more truly great man living than D. L. Moody." Yet this dear man of God is unspoiled by all this fame and influence, and attributes all his success, not to college or theological seminary, for he had no such training, but to the power of the Holy Spirit in his life.

In an address in Boston last autumn (1895), Moody said of B. Fay Mills: "He was a Congregational pastor of very ordinary success until he got hold of Finney's 'Lectures on Revivals' and sought and obtained power from on high." Of F. B. Meyer, Moody said: "He was a very ordinary Baptist minister in London until he was filled with the Spirit." Now his spiritual writings are like sweet incense in the atmosphere of Christian thought.

It is the power of the Holy Spirit upon the heart-life of Andrew Murray that has caused his spiritual influence to be felt throughout Christendom, and his books about Christ and the "Spiritual Life" are like a spice-laden breeze carrying refreshment to the whole Christian world.

Dr. Wilbur Chapman tells us how he went before God and consecrated himself and then said in faith, "My Father, I now claim from thee the infilling of the Holy Ghost," and he says: "From that moment to this he has been a living reality. I never knew what it was to love my family before. I never knew what it was to study the Bible before. And why should I? for had I not just then found the key? I never knew what it was to preach before. 'Old things have passed away' in my experience. 'Behold all things have become new.'"

Dr. A. T. Pierson preached eighteen years trusting to literary power and oratory and culture. He then sought and obtained "holiness and power" by the baptism of the Holy Spirit. He afterward testified to a body of ministers: "Brethren, I have seen more conversions and accomplished more in the eighteen months since

I received that blessing than in the eighteen years previous.”

Dr. Mahan testified: “ My entrance into the higher life was attended by two important facts—a vast increase of effective power in preaching Christ to the impenitent, and ‘ the edification of the body of Christ ’ (believers), became the leading characteristic and luxury of my ministry. Religious conversations became as easy and spontaneous as the outflow of water from a living fountain.”

Rev. J. O. Peck, D. D., says: “ Greater results have followed my ministry. More souls have been converted each year—two or three times more. I have had power unknown before to persuade sinners to come to Christ.”

I wrote a letter to Bro. Torrey, of Chicago, a month ago, asking him to tell me how he came to seek the baptism of the Holy Spirit, and what the blessing had done for him. He replied as follows: “ I was led to seek the baptism with the Holy Spirit because I became convinced from the study of the Acts of the Apostles that no one had a right to preach the gospel until he had been baptized with the Holy Spirit. At last I was led to the place where I said that I would never enter the pulpit again until I had been baptized with the Holy Ghost and knew it, or until God in some way told me to go. I obtained the blessing in less than a week. If I had understood the Bible as I do now there need not have passed any days.

“ As to what the blessing has done for me, I could not begin to tell. It has brought a joy into my soul that I never dreamed of before; a liberty in preaching that makes preaching an unspeakable delight where before it was a matter of dread; it has opened to me a door of usefulness, so that now, instead of preaching to a very little church, I have calls every year to proclaim the

truth to very many thousands, being invited to conventions in every part of the land to address vast audiences; and I have a church to-day, in addition to my work in the Institute, that has a membership of upwards of thirteen hundred, with an evening audience that sometimes overflows the auditorium of the church, into which we can pack twenty-five hundred people, into the lecture-room below."

Rev. A. B. Earle, D. D., the great Baptist evangelist, tells us at the close of his life, in the introduction to one of his books, that God had enabled him to lead one hundred and fifty-seven thousand souls to Christ. A book lies before me which says that "he had no special power as a preacher before the Holy Ghost fell upon him." As soon as he went forth "in the power of the Spirit," however, conversions under his preaching numbered quite five thousand yearly.

This baptism with the Spirit made Dr. Pentecost felt around the world, and enabled Hammond and Harrison to do wonders for God.

Professor Tholuck has been called the spiritual Primate of the Established Church in Germany. It is said that to his influence more than to any other cause, must be assigned the reintroduction into the German Universities and into the general German mind, of the principles and spirit of the evangelical faith. "It was not," said a writer in the New York Christian Advocate, "simply in the lecture-room, the pulpit and the printed page, that he won victories for the Master. Personal intercourse with the student was his marked characteristic. His house was the home of the undergraduates. He was not satisfied unless some were at his table. But how came he to have such a passion for the souls of the young men that he was called the 'Student-Professor,' the 'Soul-

loving Professor Tholuck'? How came he to have a spirit so rare? He began his manhood as an unbeliever, and wrote his oration on leaving the Gymnasium on 'The Superiority of Mohammedanism over Christianity.' Under the influence of Neander he was converted. He afterward received what he called 'a baptism of fire' (the baptism with the Holy Ghost). When he had been a Professor fifty years he said: 'Nothing fills me with more adoring wonder than to think how the "Spirit of Fire" has ever been with me since I received the Baptism of Fire from above.' When he went to the University of Halle, only five out of nine hundred students believed in the divinity of Christ. They had been converted by the influence of a Christian craftsman, and they were called by the other students 'the idiotic orthodox.' Hegel, who had imbibed some Christian principles, gave Tholuck this parting charge, 'Deal a death-blow to the bald rationalism prevalent at Halle.' It was a mighty task, as the whole faculty was against him, and with the whole body of the students had petitioned against his appointment to Halle. But he had earnestly prayed to be sent there, and went with the 'Baptism of Fire' upon him. God enabled him by his sermons and personal influence to revolutionize the University, to convert the faculty to his side, and lead thousands of students to Christ, and become a mighty power in the spiritual life of Germany. I believe Hodge and Park and Alexander, and many other famous American theologians were among his students. It was his custom to walk for his health two hours a day, and he would select a student to walk with him and talk about Christ. A great number of his pupils date their new life from these never-to-be-forgotten walks with the ardent, holy Professor. One student was a Jew—wild, unruly dissi-

pated. Tholuck could only see him before six in the morning. He often visited him at that hour, and in prison. One day he received a note from the wild student with these words: 'Tholuck is sighing; Tholuck is praying, but I am drinking like a brute.' But that very student became a noted preacher of the gospel.

"The source of this wonderful devotion and passion for the souls of his students was given by Professor Tholuck himself at the jubilee in Halle, held in his honor in celebration of the fiftieth year of his immortal life-work. Multitudes came together from all parts of the land, and congratulations came from every class, including the emperor on the throne. On this occasion this world-honored teacher made this memorable declaration: 'What a number of my students have risen up who can say with myself, "I have but one passion, and that is Christ and Christ alone."' Such work can only be where the Spirit of fire is the beam of a divine influence from God. All my success has been owing to the Baptism of Fire (*Feuergeist*), which I received at the very commencement of my public career, and to the principle of love that seeks and follows.' "

Rev. Dr. S. A. Keen, of the Methodist Church, was a "mighty man of God," called by his church during his later years to be a Pentecostal Evangelist, and go from conference to conference to lead the ministry and membership into the experience of holiness. When he began his ministry he preached his cultured sermons without a touch of Spirit power. He announced a series of revival services which were well attended for a week, but not a soul came to the altar. Going home on the seventh night heartsick, he said: "Wife, there is something wrong with me. If I were right with God I could not preach without results." His wife said: "O husband, you are get-

ting blue. You would better throw off this feeling. It is just because you feel tired and worn out that you are discouraged." He said: "Wife, it is not so. If I were baptized with the Holy Ghost I would see people turning to God." That broke her down, and she said: "Husband, if you need this I need it too. Let us together seek the baptism of the Holy Ghost." So hand in hand they knelt together and besought the Lord to search them to the depths and fill them with the Holy Ghost. He preached seven days more, each night he and his wife kneeling alone at the altar and pleading for the baptism with the Spirit. On the seventh day God came and poured into his soul the blessing of the Holy Spirit. He exclaimed: "Wife, he has come, he has come. I know that I am filled with the Holy Ghost." He went that night and preached, but not as usual. While he was speaking the Spirit fell upon the people and they crowded to the altar and fell before God. For thirty years thereafter he was clothed with a mighty soul-winning power, until his translation last December, while singing a hymn of praise to God. Two of his volumes, "Pentecostal Papers" and "Faith Papers," are on the desk before me, and they breathe the very odor of heaven.

All eminently spiritual men and successful soul-winners have such a Pentecostal experience. James Caughey had such a baptism in the earlier years of his ministry. He read a passage from Adam Clark about the importance of the Holy Spirit power in preaching. He took up his pen and wrote in secret before God: "I see, I feel, 1. The absolute necessity of the immediate influence of the Holy Ghost, to impart point, power, efficacy and success to a preached gospel. 2. The absolute necessity of praying more frequently, more fervently, more perseveringly and more believingly for the aid of

the Holy Spirit in my ministry. 3. That my labors must be powerless, and comfortless and valueless without this aid—a cloud without water, a tree without fruit, dead and rootless; a sound uncertain, ununctionless, and meaningless. . . The entire glory of all my success shall henceforth be given to the Holy Spirit." In a season of prayer, alone on the heights back of Whitehall, Vermont, he received the Spirit, and also at once had an impression that he must go to Canada and from there to England and Ireland and do revival work. He went in 1840, and in six years, says his biographer, saw twenty-one thousand six hundred persons come to the altar and accept Christ.

The saintly Phœbe Palmer, of blessed memory, for thirty-seven years led every Tuesday a meeting, the sole object of which was the promotion of Christian holiness. Hundreds of ministers sat at her feet and received the blessing. When she passed to her reward, it was said that twenty-five thousand souls had come to Christ in her meetings. Mrs. Maggie Van Cott in thirty-one years has held seventy-five thousand converts by the hand at the altar who promised to meet her in heaven. Bishop Taylor, "in the power of the Spirit, spent, as he states, seven months among the Kaffirs of Africa, speaking to the people through an interpreter. During this period the missionaries reported the conversions to God of seven thousand Kaffirs." Bishop Thoburn, of India, "full of faith and of the Holy Ghost," gathers yearly into his churches twenty thousand converts. President Mahan tells of a native African minister who never addresses an audience without conversions, and of an aged native female who is going from village to village and "gathering souls by scores and by hundreds into the kingdom of God." He also tells of Charles Reade, Esq., and family, seeking and obtaining the "promise of the Father," and

then going to Black Gang, Isle of Wight, for the recovery of his health, lost in India. An ever-burning desire took possession of their minds to advance the cause of Christ. Returning from church on their first Sabbath, they saw four men standing together on the street. "There," said one of the ladies, "God has given us a congregation; let us speak to these men the Word of Life. They began to speak, and four more men came. A man lying sick in a house near by heard their words and was converted. They soon had a hall of their own. They had a fixed aim to lead all their converts into entire sanctification and the full enduement of power from on high for holy living and work. 'We never rest,' said Mr. Reade, 'nor suffer the convert to rest, until we have evidence that this consummation is fully reached.' As a result they had a continual Pentecost, and in six years and a half, by this one holy family, a community had been revolutionized, and eleven hundred souls had been gathered into the kingdom of God." When will the church of God learn that the Holy Spirit is the only source of her power?

CHAPTER XIX.

HOW TO KEEP THE BLESSING.

I. Thess. v. 23, 24: "I pray God your whole spirit and soul and body be preserved entire. . . . Faithful is he that calleth you who also will do it."

Num. vi. 24: "The Lord bless thee and keep thee."

I. Sam. ii. 9: "He will keep the feet of his saints."

Psalm xci. 11: "He shall give his angels charge over thee to keep thee in all thy ways."

Psalm cxxi. 3: "He that keepeth thee will not slumber."

Isa. xxvi. 3, 4: "Thou wilt keep him in perfect peace whose mind is stayed on thee; because he trusteth in thee. Trust ye in the Lord forever, for in the Lord Jehovah is everlasting strength."

John xvii. 11: "Holy Father, keep through thine own name those whom thou hast given me."

I. Pet. i. 5: "Kept by the power of God through faith unto salvation."

Jude 1, 24: "Sanctified by God the Father and preserved in Jesus Christ . . . who is able to guard you from stumbling and to set you before the *presence of his glory without blemish.*"

These texts clearly prove that God undertakes to keep his sanctified ones, and is abundantly able to keep them without even stumbling or blemish. Yet a dear Christian woman told me this week that many years ago she received the clear witness of the Spirit to her conversion on Friday and sought for and obtained the sanctifying

baptism with the Spirit on the following Sunday, after which for years her unutterable peace was like a river. But she said: "Somehow I lost the blessing." She is now living in the justified state, a beautiful, prayerful life; but she is mourning for her lost treasure. How came she to lose it? John Wesley said it was next to a miracle for anyone to receive that blessing and never lose it.

It seems then that we have certain conditions to fulfill and then God does the keeping. I write this chapter for the benefit of the dear souls who have received, or may receive the heavenly prize that they may know how to be kept.

1. *Hold on to faith and do not depend upon feeling.* Soon after you receive the baptism with the Spirit you have more or less feeling,—sometimes overwhelming emotion. But such feeling is never permanent. When it departs, look out! Satan will be on hand to say to you: "There, your feelings are all gone, and God your keeper has deserted you; you have lost the blessing." Do not believe the liar. "You must not begin to reason or doubt or in any way depend upon your *feelings* for the evidence of your sanctification, or suspend your faith for a moment. If you do this you lay aside the only shield that can quench the fiery darts of the wicked one. It is by faith alone that the blessing is received and by faith it is kept. 'The just shall live by faith.'" (Quinan's "Everybody's Book," p. 24).

"Let it never be forgotten that a state of purity is not dependent upon emotions, feelings, or manifestations, but upon the reception of Christ as our sanctification; and that emotions and feelings are mere attendants, depending largely upon the condition of the body, the flow of animal spirits, and especially upon the nervous

sensibilities. Complete submission to God and full trust in Jesus are attended with complete purification, no matter what may be the peculiarities of experience" (Hidden Manna, p. 261).

Tell Satan that feeling or no feeling you are still under the blood that perpetually "CLEANSETH from all sin." "Remember, as ye received the Lord Jesus by faith, so walk ye in him." "The devil will try to have you go on by feeling, and to make you think that because you have no feeling you have no experience. The feeling is a result of the experience, just as the flower is the product of the plant. As the plant is not dead when there is no flower, so the experience is not necessarily wanting when there is no tide of emotional exaltation. Learn to walk by faith and trust the needed feeling with the Lord. Attend to the walking, and the Lord will attend to giving the 'oil of gladness' as much and as often as he pleases" (Holy Way, p. 45).

Bishop Foster says: "The life of holiness is eminently a life of faith; it can not continue a moment without faith. Faith is its very root and sap. Would you retain the state? Maintain the vital principle; watch against every approach of infidelity. Faith is the hand by which the holy soul clings to God and so is kept from sin" (Christian Purity, p. 261).

2. *Testify to the grace received.* This great blessing, the choicest ever received, "is given to profit withal." You can not keep the blessing unless you use it. It was not bestowed upon you to become a private luxury of your own. "Gratitude for mercies given us is a natural dictate of a sanctified soul. Failure to acknowledge is a proof of unworthiness. To be ashamed of Jesus, his words, or his works, is to prove ourselves subject to the fear of men. Besides, we are his special *witnesses* to the

special grace of holiness. As *we* could not testify to holiness till after we had the experience, so *others* not enjoying the grace can not, and do not. If, therefore, we who have the grace will not be true and tell the world of it, we deprive God of his only witnesses. To try to hide the truth, or so mix up the evidence that the people will not know that we are holiness people, is to prove that we are backsliding or on the road there. If he sees us trying to avoid the cross of definite testimony by keeping back a part of the truth, he can not bless us. Definite testimony is a necessity. Failure cuts off farther supplies. It will be the gateway to a lost blessing" (The Holy Way, pp. 47, 48).

A brother sent me the other day a clipping from a Boston paper with this quotation from an address of Moody: "When you think you're holy, look out. And let me tell you when a man really does get holiness he does n't need to blow a horn. Folks will find it out." I love dear Brother Moody, as any one who hears me or reads my book will find out. But if he means by "blow a horn" humbly confessing what Jesus has done by his sanctifying grace, then the words are full of peril to many a soul. He might as well tell his converts: "If you get converted you need n't *blow a horn* (confess what Christ has done for your soul). Folks will find it out." Such a course would put an end to the Christian religion and the Christian Church. "With the mouth confession is made unto salvation" (Rom. x. 10). A gift of God's saving grace to which the soul will not bear cheerful witness for the glory of Jesus, will soon be lost. Mr. Moody himself has confessed to his baptism with the Holy Spirit, and told the world what it did for him. Any one else must do the same, or lose the blessing.

The unwisdom of silence will be seen by the follow-

ing illustrations. John Wesley's saintly friend, Mr. Fletcher, after receiving a fresh baptism with the Spirit made the following confession in a meeting: "My dear brethren and sisters, God is here. I feel him in this place; but I would hide my face in the dust, because I have been ashamed to declare what he has done for me. For many years I have grieved his Spirit; but I am deeply humbled, and he has again restored my soul! Last Wednesday evening he spoke to me by these words: 'Reckon yourself therefore to be dead indeed unto sin, but alive to God through Jesus Christ our Lord.' I obeyed the voice of God; I now obey it, and tell you all to the praise of his love, I am freed from sin, dead unto sin and alive unto God. I received this blessing four or five times before; but I lost it by not observing the order of God who has told us, 'With the heart man believeth unto righteousness, and with the mouth confession is made unto salvation.' But the enemy offered his bait under various colors, to keep me from a public declaration of what God had wrought. When I first received this grace Satan made me wait awhile till I saw more of the fruits. I resolved to do so; but I soon began to doubt the witness, which before I had felt in my heart, and I was in a little time sensible I had lost both. A second time after receiving this salvation (with shame I confess it) I was kept from being a witness for my Lord by the suggestion, 'Thou art a public character; the eyes of all are upon thee; and if, as before, by any means thou lose the blessing it will be a dishonor to the doctrine of heart holiness.' I held my peace and again forfeited the gift of God. At another time I was prevailed upon to hide it by reasoning: How few even of the children of God will receive this testimony; many of them supposing every transgression of the Adamic law is sin, and there-

fore if I profess myself to be free from sin all these will give my profession the lie. Because I am not free in their sense (I am not free from ignorance, mistakes and infirmities), I will therefore enjoy what God hath wrought in me, but I will not say, 'I am perfect in love.' Alas! I soon found again: 'He that hideth his Lord's talent and improveth it not, from that unprofitable servant shall be taken away even that he hath.'

"Now, my brethren, you see my folly. I have confessed it in your presence, and now I am resolved before you all to confess my Master. I will confess him to all the world. And I declare unto you, in the presence of God, the Holy Trinity, I am now dead indeed unto sin and alive unto God, through Jesus Christ, who is my indwelling holiness, my all in all." That open confession of sanctification was the beginning both of Fletcher's permanence in holiness and of the days of his wondrous power.

Fannie J. Sparks writes: "I enjoyed the blessing for two years or more after this; but did not walk in the clear light as I might have done had I not, through fear, become cautious about confessing Christ as my Saviour to the uttermost. Here was my fatal mistake, and I am not surprised that my light grew dim until it gradually died out" (Forty Witnesses, p. 36).

Rev. Wm. Reddy, D. D., writes: "The next day after my deliverance, the suggestion came to me: 'Are you willing to confess what the Lord has done for you?' This was a startling question. I dropped my eyes. It was whispered: 'If you confess this blessing you will be called a "Perfectionist."' It was further suggested: 'You will enjoy this but a little while, and then, if you have made the confession and lost the blessing, it will bring dishonor upon the blessed doctrine.' Not

thinking that these suggestions came from the enemy, I yielded, and determined to be silent, and endeavor to live it for a season first, and in an instant I found I had lost the blessing. It was regained after four years" (Forty Witnesses, p. 80).

Frances E. Willard received the blessing in Evanston, and soon after went to Lima, New York, to become preceptress of Genesee Wesleyan Seminary. She was advised to keep still about sanctification, because of the Free Methodists in those parts. It was cruel advice. She writes: "I 'kept still' until I soon found I had nothing in particular to keep still about! The experience left me. . . . That sweet pervasiveness, that heaven in the soul, of which I came to know in Mrs. Palmer's meeting, I do not feel" (Forty Witnesses, p. 97).

Rev. Wm. Jones, D. D., LL. D., writes: "The fiery baptism came upon me and I was made every whit whole. For a little more than a year I enjoyed this precious experience quietly and alone. No one preached on the subject that I knew of; no one testified to it in my hearing, and I cautiously kept still until the brightness of it passed away and I found myself without the witness of purity." After that he regained the blessing and for many years has been kept in "glorious victory" (Forty Witnesses, p. 199).

Mary Sparkes Wheeler writes: "With humiliation I recall many lapses which came in neglecting to testify to this saving grace. I have learned by experience that I must not only believe in my heart, but also confess with my mouth this uttermost salvation" (Forty Witnesses, p. 213). Hundreds of people could bear similar testimony, proving that a sanctifying Saviour must be confessed by those who know him as such.

Dr. Sheridan Baker says: "Clear testimony to full salvation is so opposed by Satan, is so distasteful to a worldly church, and is so much discouraged by many who are reputed wise and good, that more lose the blessing of entire sanctification by ambiguity and indefiniteness in testimony than by any other, and, perhaps, by all other, causes put together" (Hidden Manna, pp. 264, 265).

A word about the manner of confession. Ask for divine wisdom to aid your common sense to make your testimony as effective as possible. Rev. M. L. Haney, the evangelist, gives the following illustration of how two persons, A and B, testify to the same blessing, one unwisely and the other wisely :

A says, "I am holy."

B says, "God has in great mercy given me a holy heart."

A. "I am wholly sanctified."

B. "The very God of peace himself sanctifies me wholly."

A. "I am a perfect man."

B. "Jesus has perfected my soul in love."

A. "Ten months ago I was sanctified, and since then I have not sinned."

B. "Ten months ago Jesus sanctified my soul, and since then he has graciously and wondrously kept me."

A. "I love God with all my heart and my neighbor as myself."

B. "Jesus has cleansed me from all sin and filled me with perfect love."

A. "I am living without sin."

B. "Jesus graciously keeps me from sinning against him."

"The testimony of Brother A. may be true, but it is given very unwisely and does much harm. It is naturally

repulsive and is met with instinctive opposition, even in the breasts of good men. The opposition in its turn produces in the witness a defiant attitude, and his words with his attitude result in turning two from the experience where one is led into its possession. *Do not forget* that we testify, not for ourselves what we have done, or have not done; but we are the witnesses of Jesus, and of his power to save" (Inheritance Restored, p. 164).

Let us therefore be modest and sink *ego* and self out of sight, and bear in mind the words of Bishop Fowler the other day in Cleveland to some young ministers: "Remember, sanctification is not crankification." The devil hates holiness, and the testimony to it will at best be offensive enough to a wicked world and a worldly church; let us bear our testimony for the glory of Jesus in as modest and gentle and sweet and gracious a manner as possible. And when you have spoken as a witness then be content to endure in Christlike silence all the ugly things that may be said to you or about you.

3. *Beware of spiritual pride.* The gift of the Holy Spirit will make a remarkable difference in your life, which you and others can see. But give all the glory to Jesus, and be careful about making comparisons between yourself and others. Mrs. M. Baxter writes: "For eight years my life seemed to be going on from strength to strength, and I was blessedly useful. But I did not know how much I was occupied at that time with myself and my own holiness. I fell into spiritual pride" (Forty Witnesses, p. 74). Her blessing was gone, and long she cried to God by night and by day in the dust of humiliation before the Heavenly Dove returned.

John Wesley gave this advice: "Watch and pray continually against pride. If God has cast it out see that it enter no more; it is fully as dangerous as desire. And

you may slide back into it unawares, especially if you think there is no danger of it. If you think you are so taught of God as no longer to need man's teaching, pride lieth at the door. Yes, you have need to be taught by one another, by the weakest preacher in London; yea, by all men. For God sendeth whom he will. Always remember, much grace does not imply much light. The not observing this has led some into many mistakes, and into the appearance at least of pride. Let there be in you that lowly mind that was in Christ Jesus. And 'be ye likewise clothed with humility.' Let it not only fill but cover you all over. Let modesty and self-diffidence appear in all your words and actions. As one instance of this be always ready to own any fault you have been in, do not seek to evade or disguise it, and you will thereby not hinder but adorn the gospel" (Bishop Foster's *Christian Purity*, pp. 284-286).

4. "*Beware,*" said John Wesley, "*of that daughter of pride, enthusiasm.* Give no place to a heated imagination. Do not hastily ascribe dreams, voices, impressions, visions, or revelations, to be from God. They may be from him. They may be from nature. They may be from the devil. Try all things by the written Word of God" (Foster's *Christian Purity*, p. 286).

Beware of fanaticism, or running after some unscriptural fad. To retain the experience the divinely appointed means of grace must be constantly used. The Bible can not be neglected as it reveals his will and unfolds his mind. "It is the daily chart of the child of God. It directs the walk. It is the spoken word of Jesus. Use your Bible continually. Also there must be continual prayer. One of the special laws of the kingdom is to **ASK** in order to receive. To fail in asking is to fail in

receiving. A prayerless life is an unholy life" (Holy Way, p. 47).

"If we would be preserved blameless we must preserve ceaseless communion with God and abide in the spirit of prayer and fellowship through the Holy Spirit, for thus alone shall we be led out into all the steppings of his will and kept blameless and fully obedient" (Wholly Sanctified, p. 180).

5. *Welcome all new light.* "If we walk in the light as he is in the light, we have fellowship with one another and the blood of Jesus Christ his Son cleanseth us from all sin" (I. John i. 7). God will be continually throwing new light upon duty, which he justly expects us to follow. "To retain sanctification or cleansing we must walk in the light. As we keep this up the blood is applied by the Holy Spirit. Refusing to walk in received and acknowledged light brings condemnation. Knowing the way of holiness and refusing to walk in it unjustifies" (Holy Way, p. 46).

Says one witness for holiness: "All along the line I was frequently surprised at *new discoveries*. Things which had seemed perfectly right and proper became objects of inward suspicion. Whenever this occurred a prompt willingness to turn on the most searching light was always felt; and if after a thorough examination in the light of the Holy Word, the thing appeared to smell of evil, it was always cheerfully relinquished, no *inward desire* to go counter to the will of God being experienced. In fact, this has always been the great test question: Is it the will of God? His will when known is mine always; not from duty, but from free, spontaneous choice. Praise the Lord!" Such a spirit will keep the blessing of holiness.

6. *Abstain from doubtful things.* "Abstain from all

appearance of evil. Avoid all doubtful things. Keep a sharp look-out for the 'no harm things,' so many tell you about. Set your face as a flint against them. Keep well out of the sphere of temptation. Don't go that way. Put on your list of every day maxims: '*Whatsoever is not of faith is sin*'" (Holy Way, p. 52).

"We always see Christians whose lives are hid with Christ in God sooner or later laying aside their worldly amusements, putting off their jewelry, dressing in simplicity and without useless ornamentation, renouncing worldly habits, and surrendering all purely fleshly gratifications. Sooner or later I have generally found that smoking and the drinking of wine and beer are given up. Dancing is seen to be contrary to the will of God; the opera and the theater are felt to be places unfit for the presence of a follower of the Lord Jesus. Year after year such Christians are seen to grow more unworldly, more heavenly-minded, more transformed, more like Christ, until even their very faces express so much of the beautiful inward divine life, that all who look at them can not but take knowledge of them that they live with Jesus and are abiding in him. . . . The heights of Christian perfection can only be reached by faithfully each moment following the Guide who is to lead you there, and he reveals your way to you one step at a time, in the little things of your daily lives, asking only on your part that you yield yourselves up to his guidance. If then in anything you feel doubtful or troubled, be sure that it is the voice of your Lord, and surrender it at once to his bidding, rejoicing with a great joy that he has begun thus to lead and guide you. Be perfectly pliable in his dear hands, go where he entices you, turn away from all from which he makes you shrink, obey him perfectly, and he will lead you out

swiftly and easily into a wonderful life of conformity to himself" (H. W. Smith's "Secret of a Happy Life," pp. 176-178).

7. *Do not wonder at temptations, nor be discouraged by them.* Jesus was tempted, but he did not sin. So may we be, if we do not yield and do not get discouraged. An old writer says: "All discouragement is from the devil." We must fly from it as we would from sin, recognizing Satan's agency in all temptation.

Says Hannah W. Smith: "A dear lady came to me under great darkness, simply from not understanding this. She had been living very happily in the life of faith for some time; but suddenly a very peculiar form of temptation had assailed her which horrified her. She found that the moment she began to pray dreadful thoughts of all kinds would rush into her mind. She began by thinking she could not possibly have entered into the rest of faith, and ended by concluding she had never even been born again. Her soul was in an agony of distress. I told her that these doubtful thoughts were altogether the suggestions of Satan, and that she could not help them any more than she could help hearing if a wicked man should pour out his blasphemies in her presence. I urged her to recognize and treat them as from Satan, but to turn at once to Jesus and commit them to him. She grasped the truth, and the next time these thoughts came, she said to Satan, 'I have found you out now. It is you who are suggesting these dreadful thoughts to me, and I hate them and will have nothing to do with them. The Lord is my helper; take them to him.' Immediately the baffled enemy fled in confusion and her soul was perfectly delivered" (Secret of Happy Life, p. 140).

"Temptation is not sin unless it be accompanied with

the consent of your will. We must learn to discriminate between Satan's suggestions and our choices, and declare : 'I do not accept ; I do not consent ; I am not responsible ; I will not sin ; I reckon myself still dead indeed unto sin and alive unto God through Jesus Christ.' "

Dr. A. B. Simpson quotes from Mrs. Jamieson an incident from the annals of the early church. An exceedingly beautiful and holy maiden of Antioch became the object of the sinful passion of a heathen nobleman. Unable to win her affections he employed a magician to throw over her a fatal spell and win her in the toils of his snare. But the magician himself became enamored of the fair girl and sold himself to the devil on condition that he should give him power to captivate her with unholy passion. So he began to apply his arts and throw over her mind the fascinating spell of his own imaginations. Suddenly the poor girl found herself like a charmed bird, possessed by feelings and apparently by passions to which she had always been a stranger. Her pure heart was horrified by constant visions from which her whole being recoiled, and yet it seemed as if she must herself be polluted and degraded, and she began to lose hope and stand on the verge of despair. In this state of mind she went to her bishop, and he discerned instantly her trouble, and pointed out to her that these influences and feelings were not from her own heart at all, but spells from the will of another, and that their only power consisted in her fears and her recognition of them as her own; if in the name of the Lord she would refuse to acknowledge them as her own, their power would be wholly broken. Unutterably comforted she returned home and set her face in the strength of Christ against these allurements of evil, and immediately she found them broken. The magician himself became con-

scious that his power was ended, and confessed his sin, asked her forgiveness and prayers, and yielded himself to God. Ever thus, in the name and strength of Christ a tempted soul may get the victory (Wholly Sanctified, pp. 170-172).

8. *Watch.* We are in a world of sin and temptation surrounded by unseen foes, powerful spiritual enemies. Well did Jesus say: "What I say unto you I say unto all, Watch." "Eye-gate and ear gate are liable to an attack at almost any time. Eve fell at these two gates. David fell at eye-gate. Peter failed through inward cowardice. Demas loved this present evil world. Look well to the heart, for out of it are the issues of life. Then there is that tongue of yours and those lips! Watch" (Holy Way, p. 53).

9. *Work.* The Lord calls us to the high attainment of holiness for *efficiency of service*, as well as for our own well-being. Use the gift of God incessantly. "While a great many fail because they do not *say* anything about it, others fail because they do not *do* anything with it. God can not honor one in whom he has invested the fortune of holiness who hides his talent. . . . Not a tenth of all that God endows with the blessing of a pure heart work up to anything like their best. They do not farm one acre in forty of their claim. Let your light shine. Put out your talent to interest. Tell what you have received so that some one else will get it. Spread holiness. Put your redeemed soul to its best speed for God. Do something with your experience or it will rust away" (Holy Way, p. 49).

John Wesley said: "Beware of the sins of omission; lose no opportunity of doing good in any kind. Be zealous of good works; willingly omit no work, either of piety

or mercy. Do all the good you can to the bodies and souls of men. Be active."

10. *Let love keep guard over your speech and control your life.* "By thy words shalt thou be justified and by thy words shalt thou be condemned." Ask God to set a watch at the door of your lips lest you sin against him. The famous Alfred Cookman sought and obtained the baptism with the Holy Spirit, and received the long-sought blessing of holiness, with its attending unutterable joy and peace and light and strength and blessing. Eight weeks of this when he went to Conference: "I found myself in the midst of beloved brethren. Forgetting how easily the infinitely Holy Spirit might be grieved, I allowed myself to drift into the spirit of the hour, and after an indulgence in foolish joking and story-telling realized that I had suffered serious loss. To my next field of labor I proceeded with consciously diminished spiritual power" (Forty Witnesses, p. 288).

Says Isaiah Reid: "Do n't talk too much. You can talk all your religion away. Especially avoid telling all the anti-holiness news you hear. If, perchance, some soul once bright in the experience should fall, why should you want to run and tell it. Let the devil circulate his own papers. Remember also the divine injunction: '*Speak evil of no man.*' Abide in love. Walk in love. Think loving thoughts. Speak loving words. A life of sanctification is a life of perfect love. 'Holiness is love made perfect.' Beware of that cold-blooded way of cutting people all to pieces by the light of lost holiness, and pounding them to death under guise of some such text as 'Declare unto Israel their transgressions,' and call that censoriousness holiness, long after all the sweetness of love has taken its flight" (Holy Way, pp. 52-54).

11. *Guard the thoughts.* Keep the mind full of thoughts of God and holy things. Dr. Simpson well says: "If we would be kept we must jealously guard our hearts and thoughts, and not feel ourselves at liberty to drift into the current of all the imaginations that are ever ready to sweep through the brain. If you are walking closely with God and watching for his voice, you will be quickly conscious of a constraint, a weight upon your mind, a repression upon your heart, a deep, tender sense of God's anxiety for his child." Cherish and cultivate that sense of nearness to God, and welcome only the thoughts that would be agreeable to him.

12. *Associate with holiness people.* However they may differ from each other in rank and social position, true holiness people will find themselves knit together by a tender and holy tie,—their common likeness to their Saviour. Seek your intimate companionships not among Christless unbelievers, nor among carnally-minded, worldly professors of religion, but among those who, like yourself, are trying to live and walk with God. In such a spirit Moses turned his back upon the court of Egypt to associate with slaves because they were the people of God. The neglect of holiness people to assemble themselves together for mutual counsel and encouragement, and to help each other by sympathy and prayer, would be attended with great loss. Unite yourselves with people who are friendly to holiness, and go to the assemblies where it is taught and sought in prayer.

13. *Read holiness literature.* The author can not tell his indebtedness to the writers on this subject and to the friends who have put into his hands the books quoted in this volume. Their spiritual helpfulness have been beyond measure. He is simply amazed that he could have been in the ministry so long and collected a library of a

thousand volumes, and yet missed this blessedly helpful literature. Read these books and holiness periodicals. Keep your interest keen and your spirits refreshed with the best thoughts and experiences of others. Thus your hearts will be kept aglow and your minds enthused with these deep things of God, these holiest, highest privileges of his sons and daughters. Sanctification can not be fed alone on the filth of daily papers and live.

14. *Beware of schism—the separation of yourselves from your brethren.* “Beware,” said Wesley, “of making a rent in the Church of Christ. That inward disunion, the members ceasing to have a reciprocal love one for another, is the very root of all contention and every outward separation. Beware of a dividing spirit; shun whatever has the least aspect that way.” If your pastor does not accept the doctrine of sanctification as taught in Scripture, pity him and pray for him and help him. If your brothers and sisters in Christ in your church persecute you, remember that Jesus and Paul were treated in the same way. Do not leave the church, but stay right there and humbly bear your testimony to the saving power of Jesus, and then take meekly whatever comes. You and your testimony are needed just where God has placed you; show how noble and true and useful God can make a sanctified soul. Show by contrast the beauty of holiness, and some day, on earth or in heaven, your life and your profession will be vindicated.

Rev. Sam. P. Jones, in a recent address at the First Presbyterian Church, of Nashville, in his own peculiar style, thus vindicated holiness people: “A clean heart is the need of every Christian man and woman. This should be the cry and the plea and the earnest object of every believing child of God: Create in me a clean heart, O God! Thank God that this is our privilege.

Thank God that many people seek and obtain it. I don't care what you call it. I welcome it under any name, and have a profound contempt for the spirit which would depreciate the people who possess it, or the great grace that has come to them.

“You may say what you please about the holiness people, but I want to say this: I have never seen a holiness man that was n't a prohibitionist from his hat to his heels. I have never seen one that did n't fight liquor, card-playing, and every phase and form of worldliness in the church. I have never seen a second blessing man or woman that believed in or gave card-parties, indulged in punch-slinging, went to the theater, or dancing parties, or engaged in or encouraged any phase or form of the deviltry that is cursing the church to-day. I have never seen a second blessing man or woman that would n't pray anywhere and everywhere when called on, and that was n't ready to stand up and testify for the Lord whenever opportunity offered. I never saw a second blessing person in my life, man or woman, at the head of a family, that did n't get down night and morning and pray for the children in that home and for God's guiding hand in all things pertaining to their sacred home responsibilities. I will tell you another thing: I never saw a preacher in my life that was fighting the holiness crowd that was n't a dead dog in his pulpit—can't bite. You may watch it. Every preacher you hear of who is fighting the holiness people is a fellow that has n't had a revival in his ministry in years unless he got somebody else to hold his meeting. God just won't honor any such preacher. You never see a man in the church who fights the holiness people, but what if you will search down far enough you will find him wrong in his life, or rotten in his character. I will tell you another thing: Whenever

you hear one of the sisters in the church just pitching into these 'second blessing fanatics,' as she calls them, you may set it down she is one of them old gals that leads in some form of worldliness.

"Some second blessing people, so called, have n't got the right spirit, and may be do n't live right. I can say this—such folks have n't got the second blessing, and if they ever had it they have lost it. But I can say that some of the crowd that is everlastingly fighting the second blessing folks may have had the first blessing when they commenced the fight; but they have fought and fought until they have lost the first blessing. You have got to have a clean heart if you have a clean life, and God desires both. Thank God, there is water enough in the River of Life to cleanse every heart from all sin. Some of the sweetest memories of my life and the profoundest experiences of my Christian character are connected with these holiness brethren." "Oh, professor of holiness, stand in thy lot. Yield not. Bear the scorn. Endure the pain. Let the enemy mock. Some day it will all be forgotten as a dream." Some day the ministers and the worldly churches and the world itself will learn that the baptism with the Holy Ghost and holiness and holy people are worth something to a sin-cursed world.

15. *Live moment by moment.* "If we would be preserved blameless we must live not by long intervals, but by the breath and by the moment. Each instant must be dedicated and presented to God, a ceaseless sacrifice, and each breath be poured into his bosom and received back from his being. We must also learn to recover instantly from failure by frank confession and prompt faith and recommittal. It is possible to catch ourselves before we have really fallen, and God does not count it.

a fall if we do not yield to it. Unseen hands are ever near to bear us up even when we dash our foot against a stone" (Wholly Sanctified, p. 183).

Says Bishop Foster: "Acquire the habit of living by the minute. Let it not be supposed that you are not to act for the future, but act by the minute. Take care of this moment now, while you have it, and the next when it comes; you will not then neglect any. You can live this minute without sin! Is it not so? (By the help of God) do it, then. Never mind what is before you. (With the help of Jesus) do not sin now. When each successive minute comes do likewise. If you will do this you will not sin at all. Days are made up of minutes; if each one is sinless the day will be so. Now try this. Nothing is easier; nothing is more wise. Live by the minute. Carry on your business, trade, labor, study, plan for the future by the minute. Trust in God now; do God's will now; do not offend God now. If you will observe this simple rule you will not fail" (Christian Purity, p. 262).

I find this illustration in my note book, taken from A. B. Earle: "A great merchant in New York City, with several thousand clerks, and doing an immense amount of business, was exceedingly happy in Jesus. He was a Methodist, and had received the sanctifying Holy Ghost. Some thought he was a hypocrite on the ground that no one could do so much business and yet live so near Jesus as he appeared to do. A number formed themselves into a committee to go to his business house and watch him, that they might find some fault with his Christian life. When the clock struck he said to all who were with him, 'Excuse me a minute,' and he would go into a little private office, and then come back and go on with his business. The clock struck again

and the act was repeated. They finally asked him what it meant. He told them that he went into that room for a word of prayer each hour. He prayed: 'I thank thee, O God, that thou hast kept me another hour without sin; now give me grace for the next hour.' 'Brethren, I serve God by the hour.' Jesus sweetly kept him. That constant keeping of Christ, that constant 'abiding in him,' is sanctification. 'Whosoever abideth in him sinneth not.' "

It is implied in all these directions not that your efforts efficiently keep you, but instrumentally. They are the conditions on the human side. You employ the means, the sanctifying Saviour does the constant keeping. You work and he works in you to will and to do. You watch and pray and believe, and you "are kept *by* the power of God *through* faith." You keep Christ and Christ will keep you. "And the very God of peace himself sanctify you wholly and preserve you blameless. Faithful is he that calleth you, who also will do it."

"Oh, sacred union with the Perfect Mind!

Transcendent bliss, which Thou alone canst give,
How blest are they, this pearl of price who find,
And dead to earth have learned in Thee to live.

"Thus in Thine arms of love, O God, I lie,

Lost, and forever lost, to all but Thee,
My happy soul, since it hath learned to die,
Hath found new life in Thine infinity.

"Oh, go, and learn the lesson of the cross,

And tread the way which saints and prophets trod,
Who, counting life and self and all things loss,
Have found in inward death the life of God "

(Professor Upham).

CHAPTER XX.

CONCLUSION.—APPEAL TO CHRISTIANS AND CHURCHES, TO MINISTERS AND TO THEOLOGICAL PROFESSORS.

If this book has proved anything, it has shown conclusively that sanctification and holiness are possible to any child of God; that this blessing is not for the few, but for all; that it comes to the soul through the "baptism with the Holy Ghost and with fire"; that the blessing is not reached by the growth process, but is received INSTANTANEOUSLY, as at Pentecost, "by faith," though the soul may grow gradually into the conditions of receiving the blessing; that the blessing, if retained by faith as it is received, is followed by great growth in grace, and peace, and assurance, and rest, and joy, and courage, and power, and an unwonted passion for souls. All these things have been established beyond a reasonable question of doubt, if a fair, logical, natural interpretation of a hundred proof texts can prove anything, and establish any truth of God's Word. But not only so: we have quoted abundantly from God's "Living Epistles," the heart experience of his saints, as they have struggled and groaned in the bondage of the flesh, and in the toils of the carnal mind, until they have fled for refuge to a sanctifying Saviour, who, in the baptism with the Holy Spirit, has suddenly come with INSTANTANEOUS deliverance. We have summoned a hundred witnesses who, by an unbroken line of converging testimony of personal experience, have shown that sanctification is INSTANTANEOUSLY attainable by faith, through

the power of the Holy Ghost, purging and cleansing the heart. We believe the teaching of this book stands on the impregnable foundation of God's Word, and the experience of his saints.

1. What then, Christian reader, will you do about this blessed truth? Will you remain longer in the unsatisfactory carnal state, without the joy of true sonship, without the glad shout of conscious victory, without the hope, and the rest and "the peace that passeth understanding"? Have you not felt that there was a glorious maturity of Christian experience depicted in the Bible to which you were an utter stranger, and that your Christian life was a protracted infancy, because of the *disease of the carnal mind*, which checked your growth (I. Cor. iii. 1-3)? Are you not constantly grieving over the sins and failures; no victory over sin? Do you not constantly feel that the "old man" of "sin that dwelleth in you," has not yet been crucified, and is constantly manifesting himself by ill-temper and pride and self-conceit, and the lust of the flesh, and the lust of the eye, and the pride of life? Can you not say from your own sad heart-experience that these words of Andrew Murray are true? "Throughout the Church of Christ there is a universal complaint of the feebleness of the Christian life, and there are tens of thousands of souls longing to know how to lead a better life. They find in God's Word promises of perfect peace, of a faith that overcomes the world, of a joy that is unspeakable, of a life of ever-abiding communion with Christ, hidden in the hollow of God's hand, and in the secret of his pavillion. But alas, thousands say they know not how to obtain it." We have shown you in these pages the way to obtain it pointed out by God himself—the way the saints have trod—the way to victory and peace and joy and power.

It is the way of FAITH in a sanctifying Saviour, and the receiving of the baptism of the Holy Spirit, INSTANTANEOUSLY given to him who will *hunger* for it, *ask* for it, *consecrate* and *believe*. Will you walk in this divine way and have this blessing NOW? "We who believe do enter into rest." Will you *believe* and cross the Jordan and enter your Canaan of "Holiness and Power" right now? Or will you turn back into the sad wilderness of your own worthless works, doings, and strivings, and resolutions, and covenants, and vows, and repentings, and confessions, and tears in endless repetition? That wilderness has been trodden by your weary feet too long already—has been wet by your tears a thousand times, and is sown thick with the graves of your dead hopes and broken resolutions and dishonored vows. Will you wear out your life in that wilderness and die there when a Canaan of rest invites you, and the Holy Spirit, like another Joshua, is waiting to lead you in?

Remember, O believer, you are a member of the Christian Church—a part of the body of Christ. Make the most of yourselves for the Church's sake, and for the sake of your blessed Lord. Whatever your denominational affiliation may be, let these words from the Bishops' address of the Methodist Episcopal Church in 1896 move your hearts as a ringing call from God to "Holiness and Power": "It can not be too deeply impressed upon our minds that in all ages the Church has fallen short of the divine ideal, both in purity and power. God's thoughts and plans for his Church are as high above ours as the heavens are above the earth. His Scriptures are full of promises. His skies are full of Pentecosts. 'Ask what ye will, and it shall be done unto you,' is the limitless divine promise. Heaven and earth are put in pledge for fulfillment. Both shall pass away

sooner than one jot or tittle of his word can fail. When we look at his ideal, promise, provision, and power, at the humiliation and exaltation of the Lord Jesus Christ, at the unwordable groanings of the Holy Spirit, it seems as if provision and performance were scarcely at all related. God's ideal for his Church is that both as *individuals* and as a *whole* it be without spot or wrinkle or any such thing, a pure bride fit for the Spotless Lamb, and therefore strong enough to cope with any evil.

“As a church we have taught from the beginning that believers have power to become the sons of God, be made partakers of the divine nature. We have insisted on the glorious privilege and duty of all men becoming saints, OF IMMEDIATELY BEING MADE PERFECT IN LOVE, and of gradually ripening into Christian maturity in all faculties. This doctrine was never more definitely stated, clearly perceived, nor consistently lived by greater numbers than now. But how lamentably the church falls short of the divine possibility. God is always able to do for us exceeding abundantly above all that we ask or even think. The reason of our impotence is not in God but in ourselves. God teaches us that we should present our souls and bodies a live sacrifice, every faculty, power and possession devoted to his service. . . . How few consecrate ALL OF THEIR ALL! God waits through centuries to show what he can do with perfectly and completely consecrated men. And the whole creation also waiteth for the apocalypse of a full grown son of God.” O readers, let us be wholly consecrated and believe and be like Barnabas, “full of faith and of the Holy Ghost.” Then shall we “arise and shine, our light having come and the glory of the Lord having risen upon us;” for our “God shall be our light” and joy and strength and song, “and the days of our mourning shall be ended.”

2. I would speak a closing word to my brothers in the sacred ministry. Eighteen years in the pastorate and four years in revival work have brought me in touch with you. I know by experience your difficulties, your trials, your weaknesses and temptations, your victories and joys and sorrows and longings. I know it is no child's play, no light task, to be a worthy and efficient ambassador of Jesus Christ in a modern pulpit. The trend of the hour, in this money-making age, is toward worldliness, and luxurious self-indulgence, and lax morality and unspirituality. As a brother minister said to me the other day: "It is getting so that people see no harm in anything, and we are obliged to create a Christian conscience." I know about the incessant demands, the plans that miscarry, the captious criticism of "unreasonable men," the needless oppositions of those who ought to be helpers, the encroachments upon precious time, the burning of midnight oil, the unrequited love bestowed upon the unloving, the labors bestowed upon the thankless, the efforts and prayers to reach hearts that are not converted—I hear all, I have felt all. I have seen a beloved ministerial brother, with an admiring congregation at his feet, with a salary of five thousand dollars a year, and many generous gifts from loving friends besides, and with an influence and position that most men might covet, come home from a Sabbath day of preaching and cover his face with his hands, and mourn over the apparent fruitlessness of his work, and declare that he had missed his calling. I looked at the despondent brother with all the pity of a sympathetic heart. I did not then know what was the trouble with that gifted man who had a place and an opportunity that an angel might have coveted. I know now. A baptism with the Holy Spirit would have increased his usefulness

four-fold, and made his tasks a perpetual joy, and filled his heart with a gladness like that of heaven. He had the culture, the talent, the wit, the genius—everything but the anointing of the Holy Ghost, without which he was poor and weak indeed.

So it is, dear brothers, and *will* be, and *must* be, with us all. While we trust to scholarship and culture and oratory and genius, valuable and desirable as they are, we shall miss the secret of success, and fail to accomplish more than a fraction of what God called us in the ministry to do. "It is not by [human] might nor by power [of oratory], but by my Spirit, saith the Lord of hosts." It is the Spirit of God alone that imparts power to the Word preached, without which all the truths of the Bible will be no more than "thunder to the deaf or lightning to the blind." "A seal requires weight, a hand upon it in order to impression. The soul of the sinner is the wax; gospel truth is the seal; but without the Almighty Hand of the Holy Ghost that seal is powerless." In Apostolic times preaching was mighty because they "preached the gospel by the Holy Ghost sent forth from heaven" (I. Pet. i. 12). I write to the fourteen hundred Congregational ministers, and still greater number of Presbyterian preachers, who came to the end of last year with sad hearts because each had preached a year without a convert. I write to the three thousand who will have an equally dismal failure in this year of grace, 1896. I do not impugn your piety. I cast no reflections upon your earnestness or your love and loyalty to truth. But a doctor that lost every case for a year would soon be without patients. A lawyer that lost every case in court for a year would soon be without clients. So a minister that can preach one hundred times in a year and not make one successful plea for his Mas-

ter—not win one soul to leave the world and come over to the side of Jesus, is making an awful mistake somewhere. I believe it is just here—he is preaching without the Spirit power upon him. Such a result would not be possible if he were “filled with the Spirit.” A humble, obscure Irish preacher, James Caughey, mentioned in the last chapter, wrote in his diary: “No man has ever been signally successful in winning souls to Christ without the help of the Spirit. With it the humblest talent may astonish earth and hell by gathering thousands for the skies, while without it the most splendid talents are comparatively useless.” With this conviction he sought the baptism with the Holy Ghost, and then saw in six years over twenty thousand souls accepting Christ at the altar. Dear brethren, a barren ministry is a needless thing. Seek this great blessing as the one thing absolutely essential to your work.

“A good while before I came away from South Africa,” says Andrew Murray, “I read a sentence that impressed me deeply, and I wrote it down in one of my note books. It was this,—‘The first duty of every clergyman is to beg of God, very humbly, that all that he wants to be done in his hearers *may first be fully and truly done in himself.*’ I can not say what power there appears to be in this sentence. Brother minister and brother worker, the first duty of one who works for Christ, and speaks for Him, is to humbly come to God, and ask that everything he wants done in his hearers may first be thoroughly and fully done in himself. That brings us to the root of all true work. When I speak about the love of God, of the power of redemption, of the salvation from sin, or the filling of the Holy Spirit, or the love of God shed abroad in the heart of the Holy Ghost, you and I need to have God do

the thing in ourselves, and the more earnestly we seek that, the more there will be a *hidden power of the Holy Spirit* to pass through from us, *in whom God has done what he sends us to preach.* . . . God shines into our hearts by the Holy Spirit, and by the Holy Spirit he reveals the light of the knowledge of the glory of God. . . . I pray you, O workers, get the light of the glory of God into your souls, and you will go forth with new confidence and power" (Spiritual Life, pp. 159-162).

Dear brothers, did it never occur to you that even the holy Jesus was not prepared to preach until he was baptized with the Spirit? He began his first sermon by saying: "The Spirit of the Lord is upon me, for he hath anointed me to preach the gospel." Alas, that so many of us, with amazing presumption, have ventured to enter the ministry and preach so many times without this divine anointing! A quarter of a century ago a sermon was preached before the Boston University School of Theology, on "The Qualities of a Successful Ministry," in which is found the following: "We must accept the historical fact of Jesus' baptism by the Holy Ghost as a preparation for his ministry, and that not till then do evangelists speak of him as 'full of the Holy Ghost,' 'led by the Spirit,' and 'in the power of the Spirit.' He left us an example that we should walk in his steps in everything not peculiar to his person and mission. The blessing of the Spirit is not peculiar to Christ, for it is promised to all who fully believe. Hence, it is INSTANTANEOUS, *as it was with Jesus* at the Jordan, notwithstanding a previous uniform growth in favor with God. . . . This gift of the divine fullness must be INSTANTANEOUS, because it is conditioned on a definite act of faith. If a soul, with all its progress, never

reaches a time when it distinctly apprehends, by a definite act of faith, 'the exceeding greatness of Christ's power to usward who believe,' it will never obtain this heavenly baptism. In all ages of the Church the experience of the holiest men and women attests this doctrine of the fullness of the Holy Ghost as a work distinct from regeneration. Let the fullness of the Holy Spirit be the experience of the preacher, and he will no longer feebly enunciate gospel truth, he will no longer hesitate to proclaim a living Jesus. Our pulpits will no longer be afflicted with impotency, but be girded with strength."

Get this Holy Spirit blessing, dear brethren in the ministry, and you will have such an inner light and intuitive conviction of the truths of the gospel that you will not be troubled by every new fad of semi-infidelity hatched up by speculating and unspiritual minds. Says Dr. Steele: "The fullness of the Holy Ghost is the sunrise of spiritual illumination and the source of absolute assurance, and this blessing is attainable by all." Again he says: "There is just as wide a scope for selfish ambition in the pulpit as in politics. If worldliness dominates the church and controls the pulpit, the temptation will increase to neglect the doctrine of sin and repentance, regeneration and retribution, and above all, the necessity of self-crucifixion and entire sanctification, in order to the attainment of the most vigorous spiritual life and the highest efficiency of service." "Filled with the Spirit," you will lose that selfish ambition; you will preach the whole gospel in its spirituality and purity and power. Your churches will catch your spirit, and they too will be lifted to a new plane of Christian living, and you will find yourselves the spiritual leaders of spiritual congregations, whose hearts are set on walking with God. What a relief it will be to be no longer the salaried lec-

turer of a lecture association! or the head manager of an ecclesiastical eucher club! or the business director of a parish dancing association! or the grand toast-master of a roystering oyster-eating society! or—but I forbear. Every thoughtful and spiritually inclined minister has reflected with humiliation upon these degradations of the church and the ministry. He has, in his better moments, longed to be a worthy representative of his Master, leading a company of consecrated sons and daughters of God, all devoted, heart and soul, to the work of building up the Redeemer's kingdom by saving men. The "baptism with the Holy Ghost and with fire," upon the minister and his people can alone achieve such a happy and desirable result.

While writing the above lines my son drops upon my page "The Twentieth Century's Call to Christendom," and "Responses," by eminent divines. My eye glancing over the pages catches the following sentences: "The organizations and machinery necessary for the immediate and world-wide forward movement to victory and conquest of this world for Christ are all ready and in working order, and need simply to be directed under the quickening breath of the Spirit of God. . . . All these organizations will inevitably deteriorate into *mere machines*, and become hindrances rather than helps, curses rather than blessings, unless they speedily become *Spirit-filled* and consecrated. . . . Are you ready to consecrate yourself to and enter upon the work NOW? Are you ready to cry mightily to God for the gift of the *Holy Spirit of power* for the work NOW?" George Frederick Wright, D. D., LL. D., responds: "I know of no means to make the gospel more powerful except its fervent preaching, accompanied by the *gifts of the Holy Spirit* given in answer to prayer. I confidently

expect that the continued failure of political and sociological efforts will give such renewed emphasis to the spiritual needs of man and the gospel provision that we shall witness the Pentecostal seasons so much needed and so abundantly promised in the Bible. May God speed the day."

Yes, brethren of the ministry. We said in the first chapter, and we repeat now in the last, our only way out of the evils that afflict society and the Church of Christ is a journey back to Pentecost. We may try socialism, and all other isms, sociology and all other ologies, and every scheme hatched up by the brain of man; but we shall find, sooner or later, for God will drive us to the conclusion that the baptism with the Spirit clothing the ministry and the churches with "Holiness and Power" is the hope of the world. This alone can give the gospel of Christ its full redemptive influence over man.

An evangelist writes: "Was this power a special gift designed (only) for the founding of Christianity? Can God's work now be successfully prosecuted without it? And are we now to depend on human wisdom, human learning, human experience and human energy? Can any influence in this day penetrate the heart, burn its dross, melt its prejudice, consume its sin, refine its character, save the touch of fire that fell on Pentecost? . . . Churches multiply and ministers increase, but the shining face and the burning tongue are far to seek and hard to find. . . . The Church of God needs something; the Church of God must have something more than she has to-day, with all her prestige and energy. She needs the upper chamber, the tarrying at Jerusalem, the power of the Holy Ghost, a continued Pentecost; and nothing less than this can give her the slightest particle of power."

3. I would speak a word, with all Christian humility

and respect, to the honored and revered theological Professors of the land. August 15, 1896, there was a cartoon in the *Ram's Horn*, one of the keenest and ablest Christian papers in America, representing "A Class in Theology." A Professor is standing on the Bible open to the words: "I am the Bread of Life;" feeding the class with a huge spoon out of a great bowl of "Dogma," who are standing in a line with mouths open to take their nauseating dose. On the wall back of the class is a "Bill of Fare"—"Metaphysical Sawdust, Theological Husks, Ecclesiastical Conceits." A student is standing on a chair writing on the wall—"We are starving. Give us Bread." Can you see what the satirist was driving at? Can you tell how it happens that the leading minister in Boston, and in Philadelphia, and in Chicago of one of our most learned denominations had no seminary training? that the foremost man in the Christian world did not? that the foremost pastor of the century—Charles Spurgeon—did not, and he thanked God to his dying day that he never went to college? It was not because he deprecated colleges and theological seminaries and learning. It was rather because he feared that had he availed himself of those advantages he might, like so many other ministers, have trusted to his intellectual equipment rather than to the Holy Spirit for his success. Why is it that two ministers have said to me within five weeks—one of them an honored author, and both of them graduates of leading universities and equally prominent theological seminaries: "If I were to start in the ministry again, knowing what I now know of the essentials to success, I would rather attend Moody's Institute in Chicago one year, and learn my English Bible and get baptized with the Holy Spirit, than to have my seminary course repeated"? That you have a de-

served name and fame in the intellectual world we do not deny. That you have an honest desire to serve the churches and the kingdom of Christ we can not doubt. But you are certainly making the deplorable mistake of laying stress on things comparatively unimportant, and ignoring the only thing absolutely essential to ministerial success—the baptism with the Holy Ghost that brings “Holiness and Power.” That element of success was never so much as mentioned in the class-room during my three years’ course in one of the best institutions in the land.

Last year a minister in Massachusetts told me the following: “In my early ministry I knew an uneducated, rough-speaking, country youth, by the name of Jim ———. He had only ordinary talent. He was converted, and at once got the idea that he was called to preach. I told him I thought he was called to work on a farm. But he went around preaching at school-houses and out-of-the-way places, abandoning the work several times in discouragement for the farm or the school, but never acquiring more than a meager education, not equal to a high school course. He then attended Moody’s school in Chicago one year, and received a real baptism with the Spirit. Since then he has utterly eclipsed me in ministerial success.” Said I: “Write to him and ask him to tell us about his success.” He wrote and received a modest and beautiful letter from brother “Jim ———,” giving an account of over fifteen hundred conversions. Over four hundred had joined his present church by profession of faith in four years, and a large church edifice had been built to accommodate his great audiences. He humbly attributed all this success to the Holy Spirit power that attended his labors. But while he was having such success as that, the two hun-

dred and eighty-eight Congregational churches in that same State last year had but eight and one-half conversions each; and fifty-six churches had none, and only one in that State, with all its learned ministry, had over one hundred, and that was a church of over two thousand church members. Verily, it takes more than a college and seminary course to make a soul-winning preacher!

Dear Professors, all the Congregational churches in the country had but an average of six and one-half conversions each, and over fourteen hundred had none. Those ministers were your own children, and went to their work with such conceptions of the conditions of success as your influence and instructions gave them. And multitudes of them, after years of experience in the ministry, look back with keen sorrow, not to say disgust, upon the impractical training which they received at your hands, from the evil effects of which many of them never recover. As for myself, I compress all my criticism into this one charge,—You did not show yourselves to be baptized with the Holy Spirit, and show us how to receive the blessing, and, like the Apostle Paul, with all the power of your beings, urge us to be possessed of it. O that, like Tholuck, the “Spirit of fire” were ever upon you all, and that like him, you led your students to have but one passion, and that a “passion for Christ, and Christ alone!”

During the last season, ministers flocked into Chicago from many miles around to hear Andrew Murray lecture to the students of Moody’s School, on the Holy Spirit power, and later also to hear F. B. Meyer, because they were conscious that they needed to learn something which you had not taught them. If you do not change your methods, you will inflict a barren ministry upon the

churches that will be the death of them, or God will be obliged to raise up more schools like Spurgeon's and Moody's, where the Bible is loved and taught, and the baptism with the Holy Spirit is urged upon the students as the indispensable condition of success.

President Asa Mahan, writing about Tholuck's "Baptism With the Holy Spirit and With Fire," said: "Had I the ears of the Professors in our Theological Seminaries, I would say to them, 'What God most desires in you as the immutable condition of the discharge of your high functions as the teachers of God's truth, what is indispensable to the required moral and spiritual culture of your pupils, and what the immortal well-being of the Church and the world imperiously requires of you is the personal reception on your part of this baptism of fire.'"

Speaking of his own experience in the theological seminary and of such seminaries in general, he writes: "Apprehensions of Christ, as a Saviour from sin, were confined almost exclusively to the sphere of justification. The doctrine of 'sanctification by faith' was not so much as named among us. We heard nothing of it from the pulpit, or in the class-room, or among ourselves. Still less, if possible, did the doctrine of 'the baptism with the Holy Ghost' have any place in the sphere of Christian thought in which we moved. The Pentecost, with all its moral and spiritual enduements of power, belonged to the Apostolic age; to us nought remained but a dreary pilgrimage over that bog, that swamp of legalism described in Rom. vii. 14-25.

"We solved our problems of theology as we had done those of geometry when in college, and with no more seriousness or reverence in the one case than in the other. With the most painful interest the question often came home to my mind, How can individuals reverentially set

before the people truths which they have so irreverentially studied in the school of the prophets?" In thus studying God's truth, the pupil not only receives a moral and spiritual paralysis in his inner life, but becomes habituated to cold and unvitalizing apprehensions and presentations of God's eternal verities to the Church and the world. Such facts will sufficiently account for the moral and spiritual atmospheres which too commonly encircle our theological seminaries.

"The student not only finds the atmosphere the opposite of what he anticipated, but finds all his efforts for the higher forms of life fruitless and vain. The result is a reaction, a moral and spiritual repulsion, in which the foundations of his faith seem to be falling away, and he has periods of painful doubt of the real validity of the claims of Christianity itself.

"A theological seminary, surely, should be, and may be, 'holy ground,' 'the house of God' and a 'gate of heaven.' No man, however learned, is at all qualified to teach God's truth in it who is not 'full of faith and of the Holy Ghost.' A teacher of a class of candidates for the ministry, who is not thus filled with the Spirit, and does not so teach that the faith of his pupils shall stand, 'not in the wisdom of men, but in the power of God,' is doing more than any other individual can do to send men who are 'not spiritual but carnal' into the sacred office" (Autobiog., Chap. VIII.).

In the same strain President Finney wrote: "It is painful to observe the constant tendency to substitute culture for this Holy Spirit power, or human learning and eloquence in place of this divine endowment. I fear this tendency is increasing in the church. The churches are calling for men of great learning and eloquence instead of men who are deeply baptized with the Holy

Ghost. The seminaries of learning are much in fault in this thing. They do not lay half stress enough upon the possession of this enduement as an essential qualification for usefulness in the world. The manifest possession of this enduement of power should be considered an indispensable qualification for a Professor in college or in a theological seminary. A theological Professor who does not believe in this enduement of power and who does not possess it in a manifold degree, can not fail to be a stumbling block to his students. If he does not speak of it as altogether indispensable, and urge it upon them as the most important of all qualifications for the ministry, his teaching and his influence will be vitally defective. This *must* be true, or this whole question of the enduement of power from on high must be a delusion. It is *nothing* or it is *everything* in the sense of being wholly indispensable to success" (Bapt. of Holy Ghost, Eng. Ed., pp. 246, 247).

May the Lord open the eyes of all to see this great truth, till the theological Professors, the students, the ministers, and the laity, shall all seek the baptism with the Holy Spirit for *Holiness and Power*.

THE END

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