

THE BOOK AND ITS
THEME

REV. L. L. PICKETT

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THE BOOK AND ITS THEME.

BY REV. L. L. PICKETT

Author of "Leaves from the Tree of Life," "The Holy Day,"
"St. Paul on Holiness," etc.

INTRODUCTION BY BISHOP JOS. S. KEY.

"All Scripture is given by inspiration of God." (2 Tim. iii. 16.)
"This is the will of God, even your sanctification." (1 Thess. iv. 5.)

PENTECOSTAL PUBLISHING COMPANY,
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To My Mother,

WHO HAS CARED FOR ME AND PRAYED FOR ME DURING THE
YEARS OF THE PAST ; AND

To My Wife,

WHO LABORS EARNESTLY BY MY SIDE FOR THE SPREAD OF SCRIPTURAL
-HOLINESS OVER THESE LANDS ; AND

To My Little Boys, Henry and Deets,

WHOM I HOPE TO SOME TIME SEE ENGAGED IN ACTIVE
WORK FOR THE MASTER ; AND

To All Lovers of Our Lord Jesus

AND HIS WORD, "THE BOOK," THIS VOLUME IS AFFECTION-
ATELY DEDICATED BY

THE AUTHOR.

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PREFACE.

THERE is a sufficiency of books on themes discussed in this volume to constitute a fine library. But each writer has his own method of statement, and finds his readers; some more, some less. I have prepared this book with much prayer that God may bless it to the salvation of some, the edification of others. Into his hand I commit it and leave results to him, yet humbly trusting that through his grace it may help some soul to meet me in the heavenly city.

The two subjects here discussed in one small volume may seem to some to have no immediate-connection. A work on the divine origin of the Scriptures, and a treatise on the theological statement of the doctrine of holiness, all blended into one book may surprise some. But is there any reason why the two subjects should not be treated together? It is shown (1) that the Book is from God; (2) that its theme is holiness. If God should write a book, what subject would we expect him to treat of? What "theme" so appropriate as "holiness?" Man could write books on other subjects, but *God* must write on holiness if the subject be at all explained. He has furnished us the "Book," and holiness is its "Theme," so we think. Does not the reader agree with us? In Part I. the argument has blended the Book with the Author of the Book. So sometimes we have spoken of the Bible, and then passed on to the point where Christ was spoken of as synonymous. This is certainly allowable if God is the Author of the Book. The Book and the God of the Book stand or fall together, and fall they never will.

I am under obligations to my kind brother, Rev. J. L. Stokes,

of South Carolina, for assisting me in revising a large part of the manuscript.

And now, beloved reader, as you peruse the following pages seek the guidance of the Holy Spirit. May our Father in heaven make the book a blessing to you! and may you enjoy the perfect holiness of which we have tried to treat in the book!

When at the throne of grace please remember your brother
in Jesus,

L. L. PICKETT.

April, 1890.

INTRODUCTION.

"THE Lord gave the word: great was the company of those that published it." Whether this be history or prophecy, we are concerned in its statement. If history, it points to golden days in the past, when many ran to and fro, and knowledge was increased. If prophecy, it inspires the pleasing hope that these favored times may come again. Let us devoutly pray that God will speed the coming. And indeed has not the day-dawn already appeared? For surely never in the history of the world have so many helpful agencies been brought to the exposition and application and circulation of the revealed word. Talent and education and learning and rank and wealth have all made their contribution to simplify and commend the truth of God. Without extravagance, it was never so clear and near and powerful. And still the deepening current rolls.

But with all these lights and helps, why will not the people read and study the Book? It is truth and law and light and life. Not to know it is to "perish for lack of knowledge." Alas! what multitudes take this fatal way! The very liberty to read it and the right of private judgment in its interpretation seem to satisfy them. The word of God is neglected. Who shall tell this guilt and peril? A citizen ignorant of the statutes of his State, and refusing to read them; a child unwilling to know the terms of the last will and testament of his father; a pilgrim journeying to eternity, knowing nothing and rejecting his only teacher—surely there is no parallel to this daring risk.

The urgent and supreme need of the times is a revival of diligent, prayerful Bible study. It would vitalize piety, arrest skep-

ticism, give power to civil law, improve public morals, sanctify and sweeten home, and quietly yet mightily draw the people back to God. All efforts to promote this coveted result are praiseworthy, and should be encouraged. For this very purpose these lines are contributed.

There is a certain spiritual discernment of the truth granted to every devout student that to him is special and peculiar. It is God's definite revelation to him. It is thus the great teacher illuminates, impresses, and uses many and various agents. Led by the Spirit through this garden of the Lord, each gathers his own cluster, and prepares it under divine guidance for those to whom he ministers. So there cannot be too many students of the Book, if all are only subject to the Spirit.

To the author of this volume is given a clear and definite conception, most forcibly expressed in its title. With a strong hand he sets up the defense of "The Book," and from an overflowing heart he magnifies "Its Theme"—holiness.

The teaching is rigidly scriptural and Wesleyan, and its object is to glorify God and benefit men. Both ends will surely be met.

JOSEPH S. KEST.

Fort Worth, Tex.

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THE BOOK AND ITS THEME.

PART I.—THE BOOK.

Its Prophecies.

“For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost.” (2 Pet. i. 21.)

The Bible claims to be a revelation from God. This claim is either true or false. If true, a man rejects its teachings at infinite peril; if false, the world should know it and cast aside its arrogant assumptions—for such they are if it be false. It claims (1) to be from God, a revelation; (2) to hold the eternal issues of life and death; (3) it demands the fealty of all men, the rich as well as the poor, the king as well as the peasant; (4) it claims to be the only arbiter of right. “To the law and to the testimony: if they speak not according to this word, it is because there is no light in them.” (Isa. viii. 20.) We unhesitatingly accept it as the word of the eternal, all-wise, invisible God. We believe its pages contain the messages of life from the glory land. Let us examine, kind reader, a few of the proofs of its heavenly origin.

“The testimony of Jesus is the spirit of prophecy.” (Rev. xix. 10.) God challenges his enemies to the test of prophecy. He claims that the wisdom of the

gods should look into the future, and tell us things that the ages shall bring forth. Hear the inspired prophet's challenge:

"Produce your cause, saith the Lord; bring forth your strong reasons, saith the King of Jacob. Let them bring them forth, and show us what shall happen: let them show the former things, what they be, that we may consider them, and know the latter end of them; or declare us things for to come. Show the things that are to come hereafter, that we may know that ye are gods: yea, do good, or do evil, that we may be dismayed, and behold it together." (Isa. xli. 21-23.)

These prophecies are of the Bible, and are not for a day or a community only, but they stretch down through coming centuries, and embrace kindreds and peoples and tongues and nations—yea, all the world and all time—in their mighty sweep.

I. Prophecies fulfilled in the records of revelation.

1. The birth of Christ was foretold about seven hundred and ten years before it occurred, which was nearly twice as long a period as has passed since the discovery of America, and more than six times as long as the United States has been a free and independent government. Hear the prophetic declaration of the place of the birth of Jesus:

"But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting." (Micah v. 2.)

This word of the prophet locates Bethlehem, definitely, as the place of the birth of the Ruler that God promised to his people.

"Now when Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, there came wise men from the east to Jerusalem, saying, Where is he that is born King of the Jews?"

for we have seen his star in the east, and are come to worship him. When Herod the king had heard these things, he was troubled, and all Jerusalem with him. And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born. And they said unto him, In Bethlehem of Judea: for thus it is written by the prophet, And thou Bethlehem, in the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor, that shall rule my people Israel." (Matt. ii. 1-6.)

This shows that the Jews were looking for a Messiah, and that Bethlehem was the city that was expected to be the place of his birth. It may be objected that the prediction promised a Ruler for Israel, whereas Christ never became a king, governor, or ruler in any sense among the Jews. We reply by giving a Bible definition of a Jew or Israelite:

"For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh: but he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God." (Rom. ii. 28, 29.)

"Jesus saw Nathanael coming to him, and saith of him, Behold an Israelite indeed, in whom is no guile!" "They answered and said unto him, Abraham is our father. Jesus saith unto them, If ye were Abraham's children, ye would do the works of Abraham." (John i. 47; viii. 39.)

The real children of Abraham are the true servants of God, as was Abraham. The true Israelite, the Israelite in whom there is no guile, is the one who serves God in true spiritual worship. All such, according to the Bible, serve the Christ; and thus he is the "ruler in Israel," foretold by Micah seven centuries before his coming.

2. The cruel treatment that Christ should receive was told by the Prophet Isaiah seven hundred and

twelve years before his birth. His scourging was a literal fulfillment of this prediction.

"The Lord God hath opened mine ear, and I was not rebellious, neither turned away back. I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting." (Isa. 1. 5, 6.)

"And the high-priest arose, and said unto him, Answerest thou nothing? what is it which these witness against thee? But Jesus held his peace." "Then did they spit in his face, and buffeted him; and others smote him with the palms of their hands." (Matt. xxvi. 62, 63, 67.)

3. They divided his raiment among them, and cast lots for his seamless coat.

"They part my garments among them, and cast lots upon my vesture." (Ps. xxii. 18.)

This prophecy was uttered by David over a thousand years before its fulfillment, but see how literally it was carried out:

"Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also his coat: now the coat was without seam, woven from the top throughout. They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be: that the Scripture might be fulfilled, which saith, They parted my raiment among them, and for my vesture they did cast lots. These things therefore the soldiers did." (John xix. 23, 24.)

How could it have been written by mortal man without inspiration? Where is the man, be he sage, philosopher, scientist, Christian, or infidel—where is the living man that can tell us of things that will occur seven hundred or one thousand years from now? And, further, notice that these occurrences were not in the regular order of events that might be guessed at by any one, but they pertained to the remarkable

life of Jesus, who was born in Bethlehem, came out of Egypt (Matt. ii. 13-15, 19-21), was reared in Nazareth (Matt. ii. 23), was crucified on Calvary, and went up to heaven, after his resurrection, from whence he shall come again to "judge the quick and the dead."

4. Not only was the death of Jesus foretold, but even the particulars concerning it, such as: He should be crucified between thieves, and buried in the grave of the rich man.

"And he made his grave with the wicked, and with the rich in his death; although he had done no violence, neither was any deceit in his mouth." (Isa. liii. 9.)

"Then there were two thieves crucified with him; one on the right hand, and another on the left." "When the even was come, there came a rich man of Arimathea, named Joseph, who also himself was Jesus' disciple: he went to Pilate, and begged the body of Jesus. Then Pilate commanded the body to be delivered. And when Joseph had taken the body, he wrapped it in a clean linen cloth, and laid it in his own new tomb, which he had hewn out in the rock: and he rolled a great stone to the door of the sepulcher, and departed." (Matt. xxvii. 38, 57-60.)

It was even told by prophecy that gall and vinegar should be given him, which was done in the dark hour of the crucifixion:

"They gave me also gall for my meat; and in my thirst they gave me vinegar to drink." (Ps. lxxix. 21.)

"They gave him vinegar to drink mingled with gall: and when he had tasted thereof, he would not drink." (Matt. xxvii. 34.)

5. By his sufferings and death we have salvation:

"Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for

our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed." (Isa. liii. 4, 5.)

"And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world." (1 John ii. 2.)

"Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." (Acts iv. 12.)

II. Prophecy concerning the Jews, which is being fulfilled before our own eyes, though uttered by the Prophet Ezekiel more than two thousand four hundred years ago:

"A third part of thee shall die with the pestilence, and with famine shall they be consumed in the midst of thee: and a third part shall fall by the sword round about thee; and I will scatter a third part into all the winds, and I will draw out a sword after them." "Moreover I will make thee waste, and a reproach among the nations that are round about thee, in the sight of all that pass by." (Ezek. v. 12, 14.)

When this prediction was made the Jews had a nation and a government, though they had suffered much from the judgments God sent upon them for their sins. But the declaration is here boldly made that the Jews should be thoroughly broken up as a nation. A part should die with famine, and a part with the sword, while a third part should be scattered to all winds and become a reproach and a taunt. The exact fulfillment of this can be easily found in the history of the Jews. We know they perished in great numbers by sword and famine in the Roman wars, and the fact of their scattering to all the winds is before our own eyes. A peculiarity, too, about the Israelites is that they always maintain their identity. A Jew is a Jew, in any language or clime, the world over. No other nation on earth has such a record.

Any other people will eventually become absorbed in the nation where they live, and thus lose their nationality, but the Jews never do this; though scattered into all lands, they are Jews still. They are, perhaps, in all governments; are a thrifty, self-supporting people, and yet maintain no government of their own. The richest men of the world, too, are Jews—*e. g.*, Baron Hirsch, the Rothschilds, etc. But the reproach and the taunt are still their portion, for God hath said it.

III. Though these predictions were given to the Jews by Jewish prophets, they were not spoken exclusively of their own nation; but they spoke the judgments of the Almighty as definitely against other nations as against their own. Hear the threatened destruction of Babylon, as spoken by Jeremiah, and ask yourself: Where is Babylon to-day?

“Thus saith the Lord of hosts; The broad walls of Babylon shall be utterly broken, and her high gates shall be burned with fire; and the people shall labor in vain, and the folk in the fire, and they shall be weary.” “And it shall be, when thou hast made an end of reading this book, that thou shalt bind a stone to it, and cast it into the midst of Euphrates: and thou shalt say, Thus shall Babylon sink, and shall not rise from the evil that I will bring upon her: and they shall be weary. Thus far are the words of Jeremiah.” (Jer. li. 58, 63, 64.)

And hear the judgments of God pronounced against Egypt by the mouth of Ezekiel:

“And I will bring again the captivity of Egypt, and will cause them to return into the land of Pathros, into the land of their habitation; and they shall be there a base kingdom. It shall be the basest of the kingdoms; neither shall it exalt itself any more above the nations: for I will diminish them, that they shall no more rule over the nations.” (Ezek. xxix. 14, 15.)

This fallen nation stands out before the eyes of the world to-day a monument of the truth of this prophecy. It is certainly the "basest of the kingdoms," the most debased and sunken of the ancient monarchies. Egypt once ruled the children of Israel with a rod of iron; but now we see with our own eyes the judgments threatened by Israel's God, through the Hebrew prophet, being fulfilled against Egypt.

And here we will introduce another prophet, who is but a humble herdsman of Tekoa, and hear him as with authority he declares the coming judgments of Jehovah against Gaza, Ekron, Ashkelon, and the remnant of the Philistines:

"Thus saith the Lord; For three transgressions of Gaza, and for four, I will not turn away the punishment thereof; because they carried away captive the whole captivity, to deliver them up to Edom: but I will send a fire on the wall of Gaza, which shall devour the palaces thereof: and I will cut off the inhabitant from Ashdod, and him that holdeth the scepter from Ashkelon, and I will turn mine hand against Ekron: and the remnant of the Philistines shall perish, saith the Lord God." (Amos i. 6-8.)

Thus prophecy might be added to prophecy, where the wrath of God is threatened against Jerusalem and Damascus, and Ephraim and Judah, and Egypt and Tyre, and Edom and Samaria. Or we might find the coming of Christ foretold as the Shiloh, the Deliverer, the Redeemer. Or we could study farther in the life of Christ, and see him, by the eye of the prophet, clothed in humility, buffeted by the mob, forsaken by his disciples, rejected of men, despised by those whom he loved; yea, followed by men for whom he died, with malignant hate and hellish mien,

down to the last bitter cries of anguish on the cruel cross. Still men would have us reject this Jesus, who was the purest, the noblest, and greatest among men. They would have us cast aside the Book that tells of our creation in the image of God, of our sad fall into sin and ruin, of the glorious Redeemer that came to our rescue and died for our redemption. It abounds in prophecies which stamp upon it indelibly the seal of Divinity, yet we are asked to cast this blessed message of heaven out under our feet, and spurn the counsels of its love. But, glory be to God—the God of the Bible—this will never be done! but it will live on, and shine on, and go on, till the last of its enemies is conquered, and the Christ whose love it reveals shall have dominion “from sea to sea, and from the river even to the ends of the earth.”

We will close this section on prophecy, and introduce the section on miracles, by a prediction from Isaiah concerning the miracles of Christ:

“Strengthen ye the weak hands, and confirm the feeble knees. Say to them that are of a fearful heart, Be strong, fear not: behold, your God will come with vengeance, even God with a recompense; he will come and save you. Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as a hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert.” (Isa. xxxv. 3-6.)

How beautifully this tells of the divinity—“your *God* shall come”—and of the blessings attending the coming of Jesus the Christ: “The eyes of the blind shall be opened, and the ears of the deaf shall be unstopped!” The lame leap, the dumb sing, the weak hands are strengthened, and the feeble knees

confirmed; for Jesus is "The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever. The zeal of the Lord of hosts will perform this." (Isa. ix. 6, 7.)

O word of God incarnate,
 O wisdom from on high,
 O truth unchanged, unchanging,
 O light of our dark sky;
 We praise thee for the radiance
 That from the hallowed page,
 A lantern to our footsteps,
 Shines on from age to age.

The Church from thee, her Master,
 Received the gift divine;
 And still that light she lifteth
 O'er all the earth to shine.
 It is the golden casket
 Where gems of truth are stored;
 It is the heaven-drawn picture
 Of thee, the living word.

—*William Walsham How.*

Miracles.

Jesus challenges the faith of men by his works:

“If I do not the works of my Father, believe me not. But if I do, though ye believe not me, believe the works; that ye may know, and believe, that the Father is in me, and I in him.”
(John x. 37, 38.)

Here is the true test. His works are more than man, unaided by the supernatural, could possibly accomplish. His own birth and preservation were miraculous; so were the multitudes of superhuman works, in which he abounded, seals of his divinity. When John the Baptist inquired by messengers if Jesus were the Christ, he pointed to his miracles in proof, and used substantially the same language that Isaiah had used in predicting his coming and his mighty works. Let him speak for himself:

“Now when John had heard in the prison the works of Christ, he sent two of his disciples, and said unto him, Art thou he that should come, or do we look for another? Jesus answered and said unto them, Go and show John again those things which ye do hear and see: the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them.”
(Matt. xi. 2-5.)

These works will show to John the certainty of the truth he had held with uncertainty. They show the hand of God at work. In other generations men of God had wrought some of these same wonders, but

they had never claimed to be one with God as Christ did; for they acknowledged that they were but men, and that God worked these wonders through them; consequently they could not impart the power to others possessed by themselves, nor was miracle-working a habit of their lives. But Jesus multiplies wonders on every hand. Healing diseases, raising the dead, unstopping deaf ears and opening blinded eyes, feeding multitudes with a few loaves and fishes, calming the sea when the storm-king lashes it to fury; and on and on indefinitely, these were the habits of the man who was one with God the Father.

Not only did Jesus work these miracles, but he gave power to his disciples to do the same, thus showing that the power and authority were vested in himself, and that he, therefore, was very God as truly as very man. But let us notice a few of these miracles, as we may gather them from the different writers making record of his wonderful doings:

“Then was brought unto him one possessed with a devil, blind, and dumb: and he healed him, insomuch that the blind and dumb both spake and saw.” (Matt. xii. 22.)

Here is a miracle of a stupendous character, involving three things, viz.: casting out an evil spirit, giving sight for blindness and hearing for deafness, showing the power of Christ over both matter and spirit.

“And he preached in their synagogues throughout all Galilee, and cast out devils. And there came a leper to him, beseeching him, and kneeling down to him, and saying unto him, If thou wilt, thou canst make me clean. And Jesus, moved with compassion, put forth his hand, and touched him, and saith unto him, I will; be thou clean. And as soon as he had spoken, im-

mediately the leprosy departed from him, and he was cleansed." (Mark i. 39-42.)

This plainly declares that the casting out of devils (better, "demons"—evil spirits") was a common occurrence "throughout all Galilee." It also specifies the cleansing of the leper.

"And, behold, a man of the company cried out, saying, Master, I beseech thee, look upon my son; for he is mine only child. And, lo, a spirit taketh him, and he suddenly crieth out; and it teareth him that he foameth again, and bruising him, hardly departeth from him. And I besought thy disciples to cast him out; and they could not. And Jesus answering said, O faithless and perverse generation, how long shall I be with you, and suffer you? Bring thy son hither. And as he was yet a coming, the devil threw him down, and tare him. And Jesus rebuked the unclean spirit, and healed the child, and delivered him again to his father." (Luke ix. 38-42.)

This illustrates not only the Master's power over unclean spirits, and the terrible bodily affliction incident thereto, but it shows the authority with which he reproved the little faith of his disciples and the people. How cheering it must have been to the heart of that father when the Master presented him the child well and sound, and no longer a raving maniac and epileptic, upon his hand and heart!

"Jesus said, Take ye away the stone. Martha, the sister of him that was dead, saith unto him, Lord, by this time he stinketh: for he hath been dead four days. Jesus saith unto her, Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God? Then they took away the stone from the place where the dead was laid. And Jesus lifted up his eyes, and said, Father, I thank thee that thou hast heard me. And I knew that thou hearest me always: but because of the people which stand by I said it, that they may believe that thou hast sent me. And when he thus had spoken, he cried with a loud voice, Lazarus, come forth. And he that was dead came forth,

bound hand and foot with grave-clothes; and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go." (John xi. 39-44.)

Who but the Christ of God could stand at the open grave of one who had been dead four days, and, though decomposition had commenced, say with authority, "Come forth!" so that the grave should lose its prey, and he who was dead come forth to life? Thank God for a Saviour who has power to break the chains of death and burst the bars of the grave! *And such is Jesus.*

"And when it was evening, his disciples came to him, saying, This is a desert place, and the time is now past; send the multitude away, that they may go into the villages, and buy themselves victuals. But Jesus said unto them, they need not depart; give ye them to eat. And they say unto him, We have here but five loaves, and two fishes. He said, Bring them hither to me. And he commanded the multitude to sit down on the grass, and took the five loaves, and the two fishes, and looking up to heaven, he blessed, and brake, and gave the loaves to his disciples, and the disciples to the multitude. And they did all eat, and were filled: and they took up of the fragments that remained twelve baskets full. And they that had eaten were about five thousand men, beside women and children." (Matt. xiv. 15-21.)

Jesus refused to make bread of stones, to feed himself after his long fast in the wilderness, because it was a temptation from Satan; but he would feed the multitudes with the few loaves and fishes when God might be glorified thereby. At another time he fed four thousand men, besides women and children. See Mark viii. 1-9.

"And when they had sent away the multitude, they took him even as he was in the ship. And there were also with him other little ships. And there arose a great storm of wind, and the

waves beat into the ship, so that it was now full. And he was in the hinder part of the ship, asleep on a pillow: and they awake him, and say unto him, Master, carest thou not that we perish? And he arose, and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm. And he said unto them, Why are ye so fearful? how is it that ye have no faith? And they feared exceedingly, and said one to another, What manner of man is this, that even the wind and the sea obey him?" (Mark iv. 36-41.)

The control of wind and wave can only be found, surely, in the Power that created the elements. How it must have astonished those sailors to see the man who had just awaked from sleep speak to the storm as a man to his servant! and how overawed they must have been when, as the result of that word, "there was a great calm!" With a glad, free heart do I serve him who carries, mingled with the love that died for me, the divine authority over wind and wave. "Glory to his name!"

"Now when he had left speaking, he said unto Simon, Launch out into the deep, and let down your nets for a draught. And Simon answering said unto him, Master, we have toiled all the night, and have taken nothing: nevertheless at thy word I will let down the net. And when they had this done, they inclosed a great multitude of fishes: and their net brake. And they beckoned unto their partners, which were in the other ship, that they should come and help them. And they came, and filled both the ships, so that they began to sink." (Luke v. 4-7.)

The disciples, though expert fishermen no doubt, had toiled all night without success; but when the Master took charge the wonderful haul of fishes surprised all, and showed that he who walked the waves and stilled their tempests knew their depths as well.

"Then he called his twelve disciples together, and gave them

power and authority over all devils, and to cure diseases. And he sent them to preach the kingdom of God, and to heal the sick." "And they departed, and went through the towns, preaching the gospel, and healing everywhere." (Luke ix. 1, 2, 6.)

Jesus not only worked miracles himself, but he conferred this power on his disciples. And when the Jews said he cast out devils by Beelzebub he asked them how their own children cast them out, and said: "They shall be your judges."

While the twelve were preaching the kingdom of God with power, and healing diseases and casting out demons, the Master saw fit to enlarge his working force:

"After these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come." (Luke x. 1.)

They too went abroad in his name, proclaiming his word, and were so successful in performing miracles that they were thoroughly elated over the glorious results. The Master, however, told them that their heavenly inheritance was cause for greater rejoicing than the fact that the spirits were subject to them:

"And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name. And he said unto them, I beheld Satan as lightning fall from heaven. Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy; and nothing shall by any means hurt you. Notwithstanding, in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven." (Luke x. 17-20.)

Jesus would have his disciples to rejoice more in their heavenly hope than in the grandest of successes on earth, even though it were in miraculous power

over the unclean legions of hellish spirits that dog the steps of men. A gospel of such lowliness here, teaching its followers to prize more the glories held up to the vision of their faith in the home land of the soul, beyond the mystic river, than the most wonderful achievements of earth, has thereby a large claim upon the faith of mankind.

THE RESURRECTION OF CHRIST.

This is a subject of great interest, one with which, in a brief analysis thereof, we may properly and safely close this section of our argument.

Jesus had foretold his death and the fact that he would rise again, even foretelling that the betrayal should be unto the chief priests and scribes, while the mocking, scourging, and crucifying should be at the hands of the Gentiles:

“Behold, we go up to Jerusalem; and the Son of man shall be betrayed unto the chief priests and unto the scribes, and they shall condemn him to death, and shall deliver him to the Gentiles to mock, and to scourge, and to crucify him: and the third day he shall rise again.” (Matt. xx. 18, 19.)

This prediction became known to the Jews, and they were determined that no imposition should be practiced by his disciples to make it appear that he had actually risen from the dead. They accordingly demanded of Pilate that the stone at the grave's door be sealed and a strict watch appointed:

“Now the next day, that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate, saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again. Command therefore that the sepulcher be made sure until the third day, lest his disciples come by night, and steal him away, and say unto the peo-

ple, He is risen from the dead: so the last error shall be worse than the first. Pilate said unto them, Ye have a watch: go your way, make it as sure as ye can. So they went, and made the sepulcher sure, sealing the stone, and setting a watch." (Matt. xxvii. 62-66.)

They were determined to use every precaution necessary to prevent a fraud. The seal was the seal of the Roman Government, and to break it was death to the guilty person. Their guard was of Roman soldiery. These guards were held to very strict accountability for their faithfulness while on duty. The interest excited in them by the prediction of Christ that he would rise in three days was no doubt as great as that in the popular mind. That he had wrought many miracles was generally known. He had raised Lazarus from the dead only a short distance from Jerusalem, and now that he had said that he would rise again himself it was certainly a question of popular and intense interest. Will he make good his prediction—remain in the sepulcher three days, and then in holy and divine triumph burst the bars of death, open the portals of the grave, and come forth conqueror? With this interest running high, the stone was sealed and the watch set over the grave. The only possible chance of fraud was for the little handful of cowardly disciples who forsook him and fled when he was betrayed to overpower the guard of Roman soldiers, risk their lives in breaking the Government seal, and carry away his body, claiming that he had risen from the dead. Notice what they would risk in doing this: 1. The guard, being trained soldiers, would stand good chance of victory in the fight to thwart their purpose, and may be kill them on

the spot. 2. If they succeeded against the guard, the whole Roman Government would then be arrayed against them, so that the chance of escape with any of them would be almost an impossibility. All this risk for what? for nothing save securing a dead body, the possession of which by any one would be certain death. And to publish abroad that he had risen, when no one could see him alive, would only subject them to the ridicule of all men, and leave their cause to perish, being utterly without foundation. Who thinks they stole his dead body?

But the disciples testify that he did rise:

“And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified. He is not here: for he is risen, as he said. Come, see the place where the Lord lay. And go quickly, and tell his disciples that he is risen from the dead; and, behold, he goeth before you into Galilee; there shall ye see him: lo, I have told you.” (Matt. xxviii. 5-7.)

“For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures; and that he was buried, and that he rose again the third day according to the Scriptures: and that he was seen of Cephas, then of the twelve: after that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep. After that, he was seen of James; then of all the apostles. And last of all he was seen of me also, as of one born out of due time.” “But if there be no resurrection of the dead, then is Christ not risen: and if Christ be not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not.” “But now is Christ risen from the dead, and become the first-fruits of them that slept.” (1 Cor. xv. 3-8, 13-15, 20.)

Here are a multitude of witnesses testifying of the

resurrection of Christ: 1. The angel told the women who, in the blindness of unbelief, had gone to the tomb to anoint his body as if for a permanent burial. 2. The women were also witnesses, having received the news from the angel; but they were slow to believe, for when Jesus himself stood by them and asked whom they sought Mary (supposing him to be the garden-er) said: "Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away." (John xx. 15.) But they presently came to know him, and rejoiced in bearing testimony to the fact of his resurrection. 3. If the reader will study the records of Christ's resurrection, as given by the four evangelists, he will find that the disciples were all very slow of heart to believe the good news; but when Jesus had openly shown himself to the twelve, singly and collectively, they became bold witnesses; and for their testimony some of them, at least, sealed their words with their blood. 4. St. Paul tells us that a congregation of five hundred at once saw Jesus after he rose from the dead; and he distinctly says that the greater part of these witnesses were living at the time he wrote his Epistle. 5. He finally gives, in unmistakable language, his own testimony. He says he saw the Lord last of them all.

I hope the reader will note the following points especially: 1. These things were published abroad in the country where they occurred, and in the adjacent countries, and during the same generation in which they were said to have transpired. Paul tells us of the five hundred witnesses, most of whom were living at the time of his writing; and these witnesses were some of them specified by name. 2. There were

enemies enough to Christ and his cause to have disputed every disputable point in this published testimony. If the scribes and Pharisees could have disputed a single iota of this testimony, which heaped such stigma upon their names, how readily would they have done so! Matthew says they bribed the soldiers to say Christ's body was stolen away. *Why did they not deny it?* They had called Jesus an impostor, a blasphemer. Why did they allow it to be published to the world that he had actually risen from the dead, as he had foretold, and that there were nearly five hundred witnesses to the fact, who had seen Him? With all their hatred for Christ and his followers, which even led them to shed his and their blood, why not deny his resurrection, challenge his witnesses, and publish the whole thing to the world as the base fabrication of wild enthusiasts, illiterate visionaries?

3. But no; the records of apostles and evangelists yet stand undisputed as to fact. Men have fought the Bible, the gospel, the whole Christian scheme; they have fought every inch of the ground over which the Bible, the word of God, has grandly pushed its conquests; devils have despised its truths, and with hellish hate attempted to impede its progress in every age and in every nation; but the fact of Jesus' resurrection has never been denied by any competent witness from the time it occurred to this good day. How miserable that subterfuge of the scribes and Pharisees in getting the soldiers to say he was stolen away while they slept!

"Now when they were going, behold, some of the watch came into the city, and showed unto the chief priests all the things that were done. And when they were assembled with the eld-

ers, and had taken counsel, they gave large money unto the soldiers, saying, Say ye, His disciples came by night, and stole him away while we slept. And if this come to the governor's ears, we will persuade him, and secure you. So they took the money, and did as they were taught: and this saying is commonly reported among the Jews until this day." (Matt. xxviii. 11-15.)

SLEEPING WITNESSES.

The Jews, finding that Christ had risen from the dead, and being determined to make no concessions, bribed the soldiers to testify that his body was stolen by his disciples while they were asleep. That age, as well as this, was cursed with a low, degenerate set, whom the politicians could bribe to do their bidding. Bribery is a disgrace to any people who participate in it, and should be exposed publicly and unsparingly. The disciples were shrewd enough to discover this plot, and bold enough to expose it. It is worthy of note that there is extant no defense of themselves by either the Jews or the soldiers, though Matthew's Gospel, which branded them with such eternal infamy, was published while many of the participants were living.

Then the idea of men testifying to a thing that is said to have occurred while they were asleep! How did it happen that all the guard fell asleep at once, and slept so soundly that they knew nothing of the carrying away of the body of Jesus by the disciples when it was done? But afterward, when their testimony was wanted by the Jews to conceal their defeat and dispute the resurrection of Christ, they all at once became aware that the disciples stole away the body while they were sleeping! And the resurrection is proved false by the direct testimony of men who

saw his followers take his body while they were asleep, and, consequently, knowing nothing of it, could not perform their duty in defending the grave! *Too soundly asleep to guard the grave, but sufficiently awake to testify who got the body!* Wonder of wonders! But these sleeping witnesses are the chance and hope of infidelity to prove the Bible false, Christ an impostor, and heaven a myth. With this puny force of sleeping witnesses infidelity is trying to blot out the Christian's hope, blockade the way to heaven, paralyze the power of the gospel, and stay the progress of the conquering Christ, who, with all power in heaven and in earth, is moving forward to universal conquest; for "he must reign till he hath put all enemies under his feet."

Jesus shall reign where'er the sun
Doth his successive journeys run;
His kingdom stretch from shore to shore,
Till moons shall wax and wane no more.

THE ASCENSION OF CHRIST

was the crowning-point of his wonderful career on earth. He had accomplished his work here, and, having shown himself to be the Son of God with power in working all manner of miracles, he would not disappear suddenly and mysteriously from his disciples; but he made them witnesses of his ascension when, defying the laws of gravitation, he went up to heaven before their eyes. But hear their recorded testimony:

"And he led them out as far as to Bethany, and he lifted up his hands, and blessed them. And it came to pass, while he blessed them, he was parted from them, and carried up into heaven." (Luke xxiv. 50, 51.)

“And when he had spoken these things, while they beheld he was taken up; and a cloud received him out of their sight. And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.” (Acts i. 9-11.)

What a wonderful life was that of Christ! how glorious in good deeds and wonderful works; yet how tragic some of its scenes! Born in a manger and reared in poverty, he puzzled the learned doctors of the law at twelve years of age; was baptized of John at thirty years old; acknowledged as the Son of God by the voice from heaven; chose his disciples after a whole night of prayer; healed all manner of diseases and afflictions; raised the dead; fed thousands, miraculously, with a few loaves and fishes; walked on the water; quelled the storm, and stilled the raging of the sea; secured his tax money from the mouth of a fish; was betrayed by Judas, denied by Peter, and forsaken by all his disciples; charged as an impostor by the Jews, condemned by Pilate, and crucified between two thieves by the Roman soldiers; buried in Joseph's new tomb, which bore the Governor's seal and was kept by the soldier guards; rose, nevertheless, the third day, and was often seen after his resurrection, by as many as five hundred at one time; and finally ascended to heaven, from whence he shall come again at the end of the world to judge the quick and the dead.

The Origin of the Book Itself a Miracle.

We have studied briefly the miracles recorded in the Book; but we wish to consider now the Book itself as a miracle, than which there is none more wonderful recorded in its pages. We believe no man can honestly study the miraculous origin, unity, and preservation of the Bible without at once and forever accepting it as the word of the Lord.

There were about forty writers who took part in the preparation of the books of the Bible, which are sixty-six in number. They begin with Genesis, the book of the beginning; and close with Revelation, a book which unfolds the beauties, grandeurs, and glories of the eternal world. Genesis tells of man's creation in the image of his God—viz., righteousness and true holiness—and of his temptation by the serpent, resulting in his fearful and ruinous fall into sin, and the universal reign of death as a consequence. But, thank God, the sad record of the fall into sin and its havoc of death is scarcely made until the Angel of the Covenant appears upon the scene, and the radiant glory of heavenly hope lights the darkened heart of man. The pledge of our God was that the seed of the woman should bruise the serpent's head. From thenceforth the "Shiloh" that should come became the central figure of the writers of the Old Testament Scriptures, until Malachi, the last of their

prophets, sings of the "Sun of Righteousness which should arise with healing in his wings." In the New Testament Christ first appears as the Babe of Bethlehem; and from this he grows upon us until his divinity, proclaimed from the open heavens, is fully attested by teachings wherein "he spake as never man spake," and by works which, multiplying on every hand, proved him to be the "Son of God with power."

He is here presented to us as becoming "poor that we might through his poverty be rich," as weeping over Jerusalem, crucified for the ransom of sinners, praying for his murderers, rising from the dead, ascending into heaven, and promising to bring all his faithful followers up from "the valley of the shadow of death" to eternal joys at his right hand in his Father's house, where there "are many mansions." In accordance with this promise there is opened to the vision of St. John the indescribable glories of the celestial kingdom awaiting the redeemed from "every nation, and kindred, and tongue, and people," whose names are written in the Lamb's Book of Life.

Thus Genesis tells us of earth's paradise lost to the race by sin, while Revelation holds up to view the paradise of God, the New Jerusalem, where the redeemed shall live forever with the angels, bearing again the image of God, the loss of which had forfeited the first paradise. Whence this unity in the teachings of the forty writers who composed the sixty-six books of the Bible, except it be found in the reason given by St. Paul—"All Scripture is given by inspiration of God?"

Consider the varied conditions and qualifications of these writers. Moses was a lawgiver; David, a king; Daniel, though a Jewish captive, was a chief ruler under the king in the Babylonish Empire; Jeremiah was a persecuted prophet, imprisoned by his own king for his denunciation of the sins of the land; Amos was a humble herdsman of Tekoa. Then, in the New Testament, Matthew was a tax-gatherer; Luke, a physician; Peter, James, and John were fishermen; while Paul alone seems to have been a man of finished education.

Now that forty men, living through a period of fifteen hundred years—a period when printing was unknown, books but few, and schools scarce—that these forty men, ranging from the king down to the humble herdsman and unknown fishermen, could write a single book composed of sixty-six disconnected parts that when put together should make a complete whole, giving the origin, history, and prophetic destiny of man, is the most remarkable miracle yet produced in proof of the divine origin of the Scriptures.

Add to the preceding thoughts the fact that Christ is made to appear as the central figure from the beginning to the end of this wonderful book; prophesied of as King, Ruler, and Redeemer of men, yet strangely to be despised, rejected, and murdered by them; add the further fact of the unity in doctrinal teaching unfolded in the writings of these forty men, and you have proof of the inspiration of the Scriptures which challenges the belief of the most incredulous, and demands for the Christ, the God of the Bible, the adoration of the most skeptical and im-

penitent. Thank God this blessed Book is cutting its way through the thickest ranks of earth's infidelity, and leading its humble followers up to the glorious heights of heavenly light and love!

How precious is the Book divine,
By inspiration given!
Bright as a lamp its doctrines shine,
To guide our souls to heaven.

It sweetly cheers our drooping hearts,
In this dark vale of tears:
Life, light, and joy it still imparts,
And quells our rising fears.

This lamp through all the tedious night
Of life shall guide our way,
Till we behold the clearer light
Of an eternal day.

—*John Fawcett.*

Its Progress.

“He must reign, till he hath put all enemies under his feet.” (1 Cor. xv. 25.) At the time this was written it must have looked like a bold prophecy. I imagine an infidel friend of Paul’s, on seeing it, to say: “Paul, you must be beside yourself! The idea of Christ, who has but few followers scattered here and there, mostly among the poor and illiterate—the idea of Christ putting all enemies under his feet! Take it out, Paul!” But Paul allowed this bold prediction to stand, and he is yet saying to Bible readers that Christ will subdue all enemies and reign without a rival. We are sometimes told by infidels (where, no doubt, the wish is father to the thought) that Christianity is dying out. Let us see.

At first Christ had but a few disciples—obscure, unknown men and women; twelve, seventy, and at the beginning of the great Pentecost revival one hundred and twenty were found to gather in his name. Besides these, there must have been scattered here and there quite a number, of course, of uncounted followers; but the census report of the little Church was only one hundred and twenty praying, but to the world unknown, men and women. But in that wonderful day’s work three thousand happy souls were enrolled among the lowly followers of the rejected, despised Nazarene. A few days later five thousand entered the ranks, and thenceforward the onward

marches and triumphant movements of the little but rapidly growing army of Jesus were marvelous.

While Bible teaching and gospel earnestness and simplicity characterized the Church its progress among men was the marvel of earth's history. At the end of the first century of the Christian era the followers of the Christ of the Bible were estimated at fifty thousand. Of course these may not have all been experimental Christians; but they did accept the Bible as the word of God and accord to Jesus the Messiahship he claimed when he openly asserted his divinity by saying: "I and my Father are one."

The gospel of Christ went forward with Bible truth as its basis with wonderful speed until the Church departed from the Bible standard of doctrine and life, and sought rather the power, wealth, and honor of the world. Thus, in seeking the honor of men, the pomp and glory of the world, the Church refused to follow the Scriptures of eternal truth; her purity was lost, her glory departed, her power left her; her chart and compass were thrown away, and she drifted into dangerous channels; the storms of sin and godless infidelity broke upon her; the fogs of mediæval superstition settled in darkest night. Roman Catholicism, instigated by the devil and supported by the corruptions of the human heart, severed the Bible from the Church and sought light from the traditions of men and councils of her own calling. The pope, "the man of sin" described by the inspired pen (2 Thess. ii. 1-10), usurped authority over the lives and consciences of men, claiming infallibility; he sold indulgences, granted pardons, excommunicated such as displeased him, cursed for time and eternity (?)

all who offended him; took the world into the Church, thus degrading the Church to the level of the world; usurped temporal power in the name of Christ, who said, "My kingdom is not of this world;" degraded the people by his superstition, and kings by his stratagem; dethroned emperors, and doomed whole communities—yea, even nations—to the galling chains of his tyrannical and godless reign. The inquisition was established, and the lowly, prayerful, God-fearing, Bible-loving saints of the Most High perished by hundreds of thousands; while the traitor, the robber, the low and vicious, the worldly, the drunkard, the gambler, the licentious, the adulterer, were alike safe if they would acknowledge the pope, confess to the priest, pay for their indulgences, and worship the virgin. O how dark and sad those days! and how gloomy the prospect must have then seemed to the downtrodden saints of the Lord for the pronounced triumph of Christ and his word, the holy Bible, in the earth!

During all these dark days, reaching into several hundreds of years, the Roman Catholic Church had, perhaps, attained unto one hundred million of adherents; but the Bible, the holy word of God, had not a tithe so many, we fear. But, thank God, some were true, consecrated followers of Jesus, living holy lives and dying triumphant deaths through all this period. Of them it may be said as of the martyrs of olden time:

"And others had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment: they were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheep-skins and goat-skins; being desti-

tute, afflicted, tormented; of whom the world was not worthy: they wandered in deserts, and in mountains, and in dens and caves of the earth." (Heb. xi. 36-38.)

But at last the day-star of hope arose; the long-promised day dawned upon the world, and the Sun of righteousness appeared "with healing in his wings." Luther and a noble little band of brave, true-hearted, God-fearing men got access to the Scriptures, learned the way of salvation by faith, and, relying on the promises of God, taking "the sword of the Spirit," counting not their lives dear unto themselves, with much prayer to God and being "filled with the Holy Ghost," they went forth as soldiers of the Most High to preach the gospel of salvation in purity and power, to defy the authority of the pope, and break the cruel shackles of Catholicism. No brighter day has the world seen since the glories of Pentecost than when, bursting the fetters of Roman Catholic superstition, the governments and the people turned to the pure, unadulterated word of God.

From this time the word of God, unfettered by corrupt churchly superstitions, began its onward march toward the long-promised and anxiously looked for triumph. The Bible was rapidly translated into many different languages; its pages were read, its truths believed, its commandments obeyed, its promises claimed, its Christ accepted, its life realized, and its eternal glories grandly unfolded to millions in this life, and they went shouting in holy triumph "through the valley of the shadow of death," in the light that gleamed through the golden streets, sapphire walls, and crystal spires of the God-built city, of which they had read in its precious pages. The Bible has already

been translated into more than two hundred and thirty languages and dialects; over eighty missionary societies, with thousands of missionaries, are circulating the word, and preaching or teaching its heavenly truths to the present joy and eternal salvation of millions of the benighted heathen of the earth.

Besides all this, the Bible is the accepted religious standard among the most powerful nations of the earth—notably Great Britain and the United States. The adherents of Christianity—more than half perhaps only nominal, but millions of them experimental, spiritual Christians—number more than four hundred millions. While yet “the dark places of the earth are full of the habitations of cruelty,” while sin holds high the hand of its rebellion, and the forces of evil seem still massed against the truth, yet, blessed be God, that “truth is marching on,” and we begin to see cheering signs of the promised victory. The infidel in our midst may despise the Church, ridicule experimental religion, denounce Christ as an impostor, curse the Bible as a fraud, and declare vociferously that “Christianity is dying out” in the earth, but the same poor, deluded man, in writing a letter or dating a deed, signs it “A.D.”—that is, “in the year of our Lord.” Every document he gives date to has to acknowledge our Lord Jesus Christ as God over all; for the Saviour already has the hand of his power on the chronology of the mightiest nations of the world, and this Christ-dated era is independent of the stoutest infidelity and the most stubborn rebellion.

“No book has been so fiercely attacked in every age as the Bible. And after its teachings had conquered the civilization of the world, and that civiliza-

tion became professedly Christian, that civilization went over to the devil, and the Church itself tried to burn up all the Bibles in the world; but Church and State, infidel and pagan, criminal and philosopher, have all failed to destroy it. The Bible is no feeble child begging in the streets of our Vanity Fair, but it is a lofty giant, his mother love, his father God, and his strides over toppling thrones and down the ages have awakened the dead. He shakes thunders from his flowing hair, and his armor shines like the sun. The breath of God was the furnace blast, and Horeb's top the anvil, when Jehovah forged him helmet, breastplate, and buckler; and the infant Jesus gave him a sword out of heaven's armory; and while John fell worshiping, the stars danced the sky to the song of the angels, when he was commissioned to take the world. Kill him? Kill an archangel? Kill the Lord of glory again? Kill God? Priest and infidel, get out of the way! God's eternal truth owns the eternal years, and the Bible will yet be the code of all nations, the arbiter of all questions, the referee in all disputes, the grand court of appeal for the world, and the Bible and Jesus will be the King of the world. Go on, blessed old Book! Let wicked men scoff. Go on, and teach the rich man how to use his wealth, the poor man how to be happy in his cabin; teach all men the way of salvation; and when we die give us a promise and hope of immortality, and kindle a light in our graves which all hell cannot blow out; and you have done for us what all the world's philosophy never dreamed of."—*Dr. W. E. Munsey.*

It Contains the Only Standard of Right.

“To the law and to the testimony: if they speak not according to this word, it is because there is no light in them.” (Isa. viii. 20.)

We boldly assert, with our text, that any standard of morality different from that found in the Bible is false. It contains the true moral standard, and is the *only* true test of morals. If the Christian's life is found impure or in any wise wrong, the flaw in his life will be readily condemned and his morals corrected by the Bible, his creed.

1. If the professed adherent of the Bible and follower of Christ be guilty of falsehood, if he ever be found guilty of any manner of lying or untruth, the Bible, his accepted moral guide, condemns his conduct in the most fearful, unsparing terms. “Thou shalt not bear false witness” (Ex. xx. 16) is the unequivocal declaration of the God of the Bible, the God of all the earth, as he delivered the ten commandments to Moses from the blazing brow of the cloud-capped summit of Sinai. Again we read: “Thou shalt not raise a false report: put not thine hand with the wicked to be an unrighteous witness.” (Ex. xxiii. 1.) He who would bear false witness is thus a violator of the law of holy writ, and is at once condemned as a sinner who must repent or perish. “Keep thee far from a false matter,” says the Bible, and when the citizen of Zion is described he is said to be a man that “speaketh the truth in his heart.”

(Ps. xv. 2.) When the New Jerusalem is described in prophetic vision as the city of God, the home of the redeemed, we are told that without its pearly gates are "murderers, and idolaters, and whosoever loveth and maketh a lie." (Rev. xxii. 15.) If the infidel should advocate truth-telling, he has no accepted standard of right by which to enforce his teaching. This is a Bible doctrine, and if we discard the blessed Book we have no accepted moral standard by which to present the necessity of truth-speaking. If the infidel should teach truth as an essential element of moral character, he has to steal the doctrine from the Bible, which is not very creditable to him, since he has rejected the Bible as untrue and repudiated its teachings as unsound.

2. Let us consider the question of honesty. The infidel will boldly cry out that he believes in honesty; that man must never steal from his neighbor, or in any way defraud him. But hold on, my infidel friend; that is Bible doctrine; you cannot have that. Where is your standard by which you may enforce the necessity of an honest life? Our holy Book constantly demands honesty not only in outer life and conduct, but as the very mainspring of action. Again hear the Decalogue: "Thou shalt not steal." (Ex. xx. 15.) "Ye shall not steal, neither deal falsely, neither lie one to another." (Lev. xix. 11.) "Thou shalt not defraud thy neighbor, neither rob him." (Lev. xix. 13.) The word of God so persistently enforces the great principle of honesty that it even requires its followers to suffer wrong rather than do wrong. "There is utterly a fault among you, because ye go to law one with another. Why do ye not rather take wrong? Why do

ye not rather suffer yourselves to be defrauded? Nay, ye do wrong, and defraud, and that your brethren. Know ye not that the unrighteous shall not inherit the kingdom of God." (1 Cor. vi. 7-9.) The man who would teach honesty has to harmonize with the Bible, for this is a Bible doctrine.

3. The arrogant opponent of the Scriptures may boldly assert his belief in kindness to the poor, in mercy to the afflicted, in help for the needy. But here again he is on forbidden ground; for this doctrine is not drawn from the hoary legends of infidel blasphemy, but from the sweet, fresh, hallowed pages of the God-given book. Hear it: "Blessed are the merciful: for they shall obtain mercy." (Matt. v. 7.) "What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God." (Micah vi. 8.)

What a wonderful trio of graces are here joined in happy combination and sweetest fellowship by the hand divine! When infidelity attempts to pose as the advocate of justice, mercy, and humility, it is but hypocritically making a rich display in robes filched from the treasure-house of inspiration. What book but the Bible, and what teacher but Christ, could have given us the lesson of the good Samaritan, or of the prodigal son, or of the shepherd who left the ninety and nine safe at home, to bring back the one wanderer to the fold of safety? But we are told that many professed Christians are dishonest, untruthful, unkind, not to be relied on in business or in works of charity and mercy. Granted; but a Bible Christian is never found thus guilty. There is quite a difference between a real Bible Christian—one who hum-

bly follows Christ Jesus according to the Scriptures in all things—and a man who has simply joined the Church, but has not accepted the Holy Bible as the guide of his every-day life.

Infidelity rejects the Bible. He whose moral life is stained by dishonesty, falsehood, cruelty, and all the black catalogue of crimes of this character also rejects the Bible. Even though he be its professed follower, he is thus himself an infidel, and his sins are the result of his untrueness to the Bible—*i. e.*, of his infidelity.

If the infidel has any good and noble traits of character—as honesty, truthfulness, kindness, liberality, etc.—it will be found that this much of his life is scriptural; whereas, if the professed Christian be found dishonest, untruthful, covetous, and cruel, these traits will put him out of harmony with the Bible. Not only this, but these facts will be noticed. The professed Christian will be condemned by all as hypocritical and untrue to his high profession, while the infidel will be lauded as so much better than might have been expected. The good traits of the avowed infidel are noticeable because not expected from his professed principles; and just so the evil traits of the professed Christian are noteworthy because not in harmony with his profession. The Bible, the creed of the Christian, demands much of him; but the infidel's creed of morals is—? Ah, what is it? If a man guilty of a great crime avows himself an infidel we are not shocked by the inconsistency in his creed and his practice; but if he should proclaim himself a lover of the Bible, a follower of Christ, we are shocked with surprise, for such crime

and such profession are out of harmony. Therefore we assert that the Bible contains the only true moral standard. Always bear in mind that no system is responsible for him who acts the part of a traitor. No true, faithful, humble follower of the Bible will ever show an immoral or corrupt life. But faithful devotion to infidelity is no guarantee of a pure, exalted, noble life. Infidelity would doubtless shrink from this comparison, but Christianity never. It rather demands the test: "By their fruits shall ye know them." (Matt. vii. 20.)

Let us institute a comparison on a larger scale than the individual. Take the most degraded parts of our large cities—the Five Points of New York, or other like sections of any large city. Here are to be found herded in one foul mass saloons, with bloated, besotted wretches; houses of corruption and infamy, with licentiousness; thieves, cut-throats, pickpockets, murderers, wife-beaters, gamblers, and criminals of every imaginable character. Poverty, profanity, misery, hatred, lust, suffering, want, and wretchedness go hand in hand. Here the Bible is unread, the church unattended, religion derided, the Sabbath unknown, God's name profaned, the ministry despised, prayer neglected, and holiness unheard of. Homes that are not homes are there, where want and squalor abound; cursing, cruelty, idleness, and ignorance prevail. O what a wretched state of affairs confront us here!

What shall we do for relief? Shall we preach them infidelity or the Bible? Shall we send them a preacher of Christ and the Scriptures, or an apostle of infidelity? Try the infidel. Bring in the most noted advocate of infidel views. Let him spend three

weeks in vigorous attacks on the inspiration of the Bible. Let him lecture on the mistakes of Moses, ridicule the account of creation, laugh at the doctrine of the new birth, declare his descent and that of his hearers from the monkey, and stir the risibles of his godless audience in cursing the Church, defying God, and laughing at the dying testimonies of holy men and women who went shouting through the shadows of the grave to the "abundant entrance" that welcomed them to the glories of the God-built city. When his work is done what reformation do we reasonably expect? Have the drunkards who accepted his teachings become sober? Have the cruel become kind, or the vicious gentle and harmless? Have the thieves become honest, or the licentious pure? Have parents become better, under his teachings, to their children, or children more obedient and useful to their parents? Have wives been made truer, gentler, and more affectionate to their husbands, or husbands kinder, more loving, and devoted to their wives? will they provide better for them? In short, have the homes of the people been changed, made purer, brighter, more heavenly? Ah! who would expect such results from the bleak, cold, cheerless negations of infidelity? Would we not have instead harder hearts, darker homes, and coarser lives, with the finer sensibilities blunted more than ever, and the whole life degraded, corrupted, and imbruted? Infidelity preaches no God of love and justice; no Christ of infinite compassion dying for the salvation of men; no Holy Spirit, as a regenerating, sanctifying Comforter and Guide.

But let us try the Bible. Bring in Mr. Moody

with his Bible, and Mr. Sankey with his song-book. They preach, they sing, they exhort, they pray. They enforce the requirements of the Ten Commandments, and hold up the promises of the gospel. They hew the consciences of the sinners to tenderness with the sword of the Spirit, and break to pieces the impenitent heart with the hammer of truth, while the guilty are made to tremble by the terrors of the law. Thus sinners are awakened, and resolve on better lives. They turn from their wickedness, and in deep sorrow of heart seek forgiveness from God and man. They cry for mercy and seek for pardon. With broken hearts and contrite spirits they amend their lives and learn of the pardoning love of God. Sermons arouse them to repentance, songs melt them to tenderness, exhortations move them to immediate action, and prayers lift their troubled hearts heavenward. The cross of Christ strengthens their hope, while the promises of the blessed Bible inspire their faith. The Holy Spirit regenerates their hearts and sanctifies their lives, while heaven's peace, indescribable and glorious, comforts their hearts. The word and Spirit light up their benighted minds, bring joy and happiness to their homes, and gild the gloomy places of this world and the cheerless passage of the grave with a heavenly radiance, a glory all divine.

The three weeks of labor in God's holy name by his faithful servants have produced a wonderful change in your verdict, as you find men who were formerly drunkards sober and hard at work to provide properly for their families. Those who were thieves before the meeting and their conversion are afterward honest, manly, industrious, and true. The cruel are

made kind; the vicious are made gentle; the degraded and corrupt are purified and ennobled. The whole community, as far as the gospel has reached, is made better, brighter, and happier.

When the mother and father, saved by the grace of God, talk of heaven as a better home than earth can afford, and as their eyes kindle brighter with the glow of such glorious hope, the children are also encouraged to be good and live for eternity. When cold and heartless death slips in some day and steals away the little suffering babe from its mother's bosom, infidelity, groaning in despair, raises a bitter wail and says it is gone—we know not where. The Christian father and mother look up through tears, and say: "Parted now, but not forever;" "though the child cannot come to us, we can go to it;" "thanks be unto God, who giveth us the victory, through our Lord Jesus Christ."

Infidelity is cold, heartless, cheerless. It would blot out our joy on earth and crush our hope of heaven. Religion is bright, sunshiny, joyous, and builds us a sure resting-place, a granite corner-stone for eternity. "By their fruits shall ye know them."

How firm a foundation, ye saints of the Lord,
Is laid for your faith in his excellent word!
What more can he say than to you he hath said,
You who unto Jesus for refuge have fled?

In every condition—in sickness and health;
In poverty's vale, or abounding in wealth;
At home and abroad; on the land, on the sea—
As thy days may demand, shall thy strength ever be.

E'en down to old age, all my people shall prove
My sovereign, eternal, unchangeable love;

And when hoary hairs shall their temples adorn,
Like lambs they shall still in my bosom be borne.

The soul that on Jesus still leans for repose
I will not, I *will* not, desert to his foes;
That soul, though all hell should endeavor to shake,
I'll never, *no, never*, NO NEVER forsake.

There is another sense in which this same thought may apply, so that "by their fruits" they shall be known. We refer to public charities, institutions of learning, etc. Who build the schools, colleges, and universities? Infidels tell us that the Christian religion, like heathen religions, is superstitious, nourished in darkness, and supported by ignorance and imbecility. They say it will not bear the light, and that it pales before the investigations of science. In answer, we inquire: Who is it that builds schools, founds colleges, endows universities; and who mans, equips, and maintains all these institutions of development, of science, and of learning? What institutions of learning have been established, equipped, patronized, and supported by infidelity? Christian schools of all grades, from the primary school and academy to the university of highest grade and richest scholarship, dot the land. Harvard, Yale, Dartmouth, Boston University, Vanderbilt, Emory, De Pauw, South-western, and others of equal grade and on down, may be counted by scores—yea, hundreds—in the United States alone. Then if we count those in other lands built by Christian liberality and richly endowed by Christian munificence; and if we follow the missionaries of Christ and the Bible as they go into benighted lands, and, while preaching Jesus and the resurrection, open their schools and give

their pupils the light of science and the languages, side by side with that of revelation, we will soon see that the religion of Christ and the Bible is the only true dispenser of light among the nations for either this life or the life to come.

As with schools so with hospitals, orphanages, homes for the aged and infirm, houses of refuge and reformation for the fallen, the sin-blighted and infidel-wrecked of earth.

Infidelity curses the Church, ridicules religion, mocks the ministry, derides the Christian's future hope, denies the truth of the Scriptures, laughs at God, and thus leads astray the young, the ignorant, and the thoughtless; till men, forgetting God and denying eternal retributions, give themselves up to frivolity, to passion, to lust and blasphemy; and thus running riot, sowing to the flesh, they wake up late in life to find want, disease, misery, ruin, and woe staring them in the face as the legitimate harvest of their sowing. Then in helplessness they may raise aloud their cry for help, but infidelity has no house of refuge, no house of shelter, where kind hands administer to every want and soothe the aching heart.

Christianity must supply the hospital, and Christian love and kindness must alleviate the woes and sufferings which are the legitimate fruits of infidelity. And again we say with our blessed Master, the Christ of the Bible: "By their fruits shall ye know them."

Living Witnesses.

“If any man will do his will, he shall know of the doctrine.”
(John vii. 17.)

This text leads us into the region of certainty, of personal knowledge. It submits the doctrine of the Bible's inspiration to the test of personal consciousness. And this is not an isolated, doubtful passage of Scripture; there are others of like import. In fact, all through the Scriptures this matter of a personal realization of religion in the inner consciousness is constantly emphasized. David tells us: “The secret of the Lord is with them that fear him; and he will show them his covenant.” (Ps. xxv. 14.) This is like our secret lodges; they have their signs, grips, pledges, and pass-words, but are not allowed to divulge them. He who would learn these things must himself enter the lodge and assume its vows, among which is the vow of secrecy as to the inner workings, etc. Our God has a secret place where he initiates his followers and “shows them his covenant.”

“For in the time of trouble he shall hide me in his pavilion: in the secret of his tabernacle shall he hide me; he shall set me up upon a rock.” (Ps. xxvii. 5.)

“The secret of the Lord is with them that fear him” shows that in our accepting the Lord to be our God, and humbly enlisting as his followers, assuming the vows of faithfulness and obedience to his requirements, we shall enter his tabernacle and he will

reveal his secret to us. Are we not allowed to tell this secret to the world? We are allowed to reveal it as far as possible; but the language of earth is lame here, and totally inadequate to the task. In the revelation of spiritual things the tongues of men and of earth fail; but the Holy Spirit, coming like the wind, unseen and unheard, steals softly into the inner chambers of the contrite, humble, submissive heart, and there reveals the "secret" of God to the eye and ear of the inmost soul. Shall he tell it to outsiders, to sinners? Yes. Will they understand him? No. Why? Because they do not themselves obey God. Obedience is the only key that admits to the inner chamber, where the secret of the Lord is revealed. The Holy Spirit reveals the things of God to the obedient, trusting soul.

"Now we have received, not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual. But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned. But he that is spiritual judgeth all things." (1 Cor. ii. 12-15.)

It is only when we are obedient to God that the Spirit can dwell in our souls, and reveal therein the things of God. Hence we see that all infidelity and all doubt are born, necessarily, of sin. "As many as are led by the Spirit of God, they are the sons of God." And to such "the Spirit himself beareth witness with our spirit, that we are children of God." (Rom. viii. 14-16.) In the sublime truth of the pres-

ence and operation of the Holy Spirit upon the hearts of men lies the challenge of my text: "If any man will do his will, he shall know of the doctrine." In the face of such a direct personal challenge to every man to test the truth of the Bible himself, it seems that the stupendous folly of infidelity would be recognized by all, and its arrogant assumptions of wisdom and blatant denials of the inspiration of the Bible would receive from every candid man the condemnation they so justly merit.

The truths of the religion of the Bible, we find, are here laid open to the fair test of conscious experience. They are not, therefore, open to debate, but to personal obedience as the test. A man might show me a telephone, and say that I could talk to another fifty miles away. I could differ with him, debate and dispute with him, declaring vehemently that the thing is absurd, unreasonable; but I would thereby only show my folly. The thing for me to do is to test it, and thus know for myself. I might believe or not believe, but it would affect nothing; the real thing to do is to *test it*. Go into China and tell the Chinaman that he can travel with you thirty miles per hour. He laughs you to scorn, and, to his own satisfaction, demonstrates by reason, by logic, the absurdity of your declaration. Still, with all his reasoning, he but acts foolishly, for you propose to demonstrate it by the fact. He may get aboard the train and travel at the rate you have said. All his disputing, argument, and contention are but the idlest folly. He should test it. Every one who tests it knows it to be true.

It is just so with the religion of the Bible: it is open to the test of personal conscious experience, and

all who truly obey it bring in the same testimony. They say with the patriarch of old: "*I know that my Redeemer liveth.*" (Job xix. 25.) So wrote Job in the midst of his afflictions, more than three thousand years ago. St. John wrote, "*We know that we have passed from death unto life*" (1 John iii. 14); and the Apostle Paul declares: "We have received, not the spirit of the world, but the Spirit which is of God; *that we might know the things that are freely given to us of God.*" (1 Cor. ii. 12.)

An infidel once said to me: "If the Bible is true and religion a fact, I'm a fool." My reply was: "Well, my friend, the Bible teachings I know are true, from experience; religion is a fact to my own consciousness; you may decide for yourself whether you are a fool. I know the Bible to be true, for I have tested its truth in my own heart and life."

It may be said that many embrace religion, and some even preach the gospel for years, and then declare the whole thing a fraud, untrue. We reply: They either had religion in conscious experience during those years, or they did not. If they did not have it while professing it they were hypocritical, and consequently false witnesses, and therefore not to be relied upon. If they did have it then, though by unfaithfulness have fallen from it so they have it not now, they too are witnesses that the Bible is true and religion a fact, even though by unfaithfulness and by hypocrisy they now denounce it as altogether false.

Where is the man who lives a faithful, Christly life, according to the Scriptures, and yet believes the Bible untrue? The truly obedient everywhere bear one

testimony; they realize the truth of Bible teaching in their own hearts, and they bear witness to that which is a conscious reality to their own souls. Praise the Lord, I can say with Job: "I know that my Redeemer liveth." And like witnesses can be found in all nations where the gospel is preached. They are of all ages, from the little child of a few years to the decrepit old man, who, bending under the weight of years, and loaded with the sorrows and afflictions of this world, goes down into the shadows of the grave with joy beaming from his countenance, gladness swelling in his soul, and shouts of triumph on his lips. From the throne of the king, from the mansion of the rich, from the humble cottage of the poor, there greets us the same joyous refrain: "I know that my Redeemer liveth." Before this mighty cloud of witnesses "which no man can number" infidelity slinks away confused, stunned, and defeated; her decaying walls of ignorance and sin crumble to the dust; and she will, before the movements of the advancing hosts of the Lord, ere long sink into the hell that awaits her; but "the meek shall inherit the earth; and shall delight themselves in the abundance of peace." (Ps. xxxvii. 11.)

I insert here an extract from an article by Hon. William J. Samford, printed in the *Quarterly Review*, that bears closely upon our line of thought:

A young woman, blessed with many excellences of mind and heart, unites her life and fortune with a noble young man, and with fond hopes they start out on life's uncertain voyage. Well-filled coffers anticipate every desire. Children come to bless their home and fill their hearts with love and pride. The meridian of life is but a realization of the prophecy of the dawn. The years vie with each other to fill their cup of joy. Basking

in the radiant sunshine of fortune, her life is one long dream of bliss. The bright light of a husband's devotion beats back the shadows from her queenly throne, and loving children kiss with affection the gentle scepter that she wields by the power of domestic love.

Suddenly the scenes change. The fickle goddess of fortune transfers her wealth to other hands. Summer friends stab her gentle, guileless heart with neglect and mockery. Burying her pride in her soul, she retreats to the fortress of her husband's love, when lo! its chambers are cold and damp, rank with the fumes of dissipation. She finds cold indifference, censure, and cursing her reception. With streaming eyes she turns to her children, and one by one a loving son and cherished daughter are laid away in the remorseless tomb, whose echoes mock her sobs and whose caverns laugh back her cries. The sunshine of other days lights up the robes of woe, and memory serves to haunt her misery. In her extremity she cries out with anguish, and lays her burdens at the foot of the cross. A soft voice, in sweeter strains than music, whispers to her bruised heart—not to her mind—"Come unto me, all ye that labor and are heavy laden, and I will give you rest." The eye of faith cleaves the leaden clouds that erstwhile distilled mildew, misery, and death. Through the rift there beams the halo of Calvary, and her stricken soul is warmed with the calm and supernal joy of everlasting love and life. Is it any wonder that she, amid falling tears, with adoring love exclaims: "Blessed be his holy name!" any wonder that the scoffing sneer of the infidel is consumed by the glowing faith, born of *experience*, before it reaches the citadel of the soul? "Regenerated, redeemed, and disenthralled," she takes up her daily tasks that once would have been intolerable burdens of her humble home. Her dainty fingers with alacrity take hold of the threads of daily toil, and nimbly weave the warp and woof of human destiny with shining deeds of a holy, consecrated life. Cheerily, sweetly she sings the songs of her Zion from a heart aglow with love and charity, and filled with divine light, whose beams illumine the dark passages of the tomb and intermingle with the resplendent brightness from the throne of God. "Born again," she drinks from the living waters of life," and finds existence one continued ecstasy, and death

but the opening of a higher life. Is she "deluded?" *Go tell her so*, and from the depth of a philosophy no plummet of science has ever sounded she calmly replies, "I know that my Redeemer liveth," and the serpentine thought crawls back to its slimy infidel den.

Borrowing a chaste (!) word from an article in which Colonel Ingersoll profusely denounces epithet, this modest woman is a "liar" or a "lunatic." Ah, but her motives are "sordid." Offer her for the surrender of her "faith in Christ" the wealth of the Indies; spread out "the whole land of Havilah," whose "gold is good," laden with bdellium and the oynx-stone; offer these and thrice-fold more, and she will only smile at *your* "foolishness." This Christian woman is the type of millions who for eighteen centuries have hugged this "delusion" to their souls. Is this no "fact in human experience" to justify the faith in Christianity? "Folly," do you say? So said the Greeks, cultivated in all the graces of mental culture, nineteen centuries ago; and yet the lowly Nazarene, with his very birth contradicted in the "forum of reason" by all "the facts of human experience," boldly asserts, in the presence of the proud "scientist" of Athens, a religion that confronts all their philosophies and deductions from "the facts of human experience," and before the voluptuaries of the libidinous courts of Rome and Corinth preaches a creed that stigmatizes their lives with shame. This religion quietly seized the conscience of mankind and established its citadel in the soul. First lowly fishermen, afterward rulers, embraced this "folly," this "superstition." It speedily took root in the villages of Judea, fastened itself on the false creeds of Rome and Greece, which it destroyed; made the broad phylacteries of Pharisees, scribes, and hypocrites a by-word and scorn, and buried ceremonies and hollow ritualisms in whited sepulchers. It struck the shackles from the pariahs of earth, and lifted men and women to the plane of one common brotherhood.

Coming on down the centuries, a swelling flood of increasing light swept away the foundations of infidelity and embraced the grandest thinkers of the ages, overwhelming each new battleground in which avarice and greed and vice and sensuousness had planted their defenses and sought to obstruct it, until to-day, in the blaze of the electric lights of the nineteenth century, every

civilized nation of the globe professes belief in the crucified Christ and the Hebrew God. It is dashing its rising waves upon the frowning outposts of the "Dark Continent," surmounting the oldest superstitions, and shaking loose from the faith of the peoples and governments the moss-covered, petrified customs of Asia. On every island elevation, on every mountain-coast of every continent it blazes like a Pharos over every sea. Are there no facts in "human experience" in all this to sustain the Christian system?

Both Sides.

"After one of the noted London infidels had concluded one of his lectures in a village in the north of England he challenged those present to discussion. Who should accept the challenge but an old, bent woman, in most antiquated attire, who went up to the lecturer, and said: 'Sir, I have a question to put to you.'

"'Well, my good woman, what is it?'

"'Ten years ago,' she said, 'I was left a widow, with eight children utterly unprovided for, and nothing to call my own but this Bible. By its direction, and looking to God for strength, I have been enabled to feed myself and family. I am now tottering to the grave, but I am perfectly happy, because I look forward to a life of immortality with Jesus in heaven. That's what my religion has done for me. What has *your* way of thinking done for you?'

"'Well, my good lady,' rejoined the lecturer, 'I don't want to disturb your comfort, but—'

"'O that's not the question,' interposed the woman; 'keep to the point, sir. What has your way of thinking done for you?'

"The infidel endeavored to shirk the matter again.

The feeling of the meeting found vent in uproarous applause, and the skeptic lecturer had to go away discomfited by an old Christian woman."--*From Fifty Years and Beyond.*

I know that my Redeemer lives:
What joy the blest assurance gives!
He lives, he lives, who once was dead;
He lives, my everlasting Head!
He lives, to bless me with his love;
He lives, to plead for me above;
He lives, my hungry soul to feed;
He lives, to help in time of need.
He lives, and grants me daily breath;
He lives, and I shall conquer death;
He lives, my mansion to prepare;
He lives, to bring me safely there.
He lives, all glory to his name;
He lives, my Saviour, still the same;
What joy the blest assurance gives!
I know that my Redeemer lives!

—*Samuel Medley*

Dying Witnesses.

“Mark the perfect man, and behold the upright: for the end of that man is peace.” “Precious in the sight of the Lord is the death of his saints.” (Ps. xxxvii. 32; cxvi. 15.)

We come now to the closing argument of this section of our book. The prophecies and miracles of the Bible showed it to be from God. The origin, perpetuation, and triumph of the Book showed us that God *was* with it and *is yet* with it. Its standard elevates it above the world, which it seeks to save; above sin, which it condemns; and above all infidelity and false religions—its competitors—to all of which it threatens utter extirpation. We have found that it is accompanied, confirmed, corroborated, and established by the direct agency and operation of the Holy Spirit. By ~~and~~ *and* ~~its~~ *its* ~~last~~ *last* means its hitherto believed truths, now accepted, are vitalized and made real to the inner consciousness of its faithful adherent, the humble follower and disciple of the Bible's Christ.

No other religion can give the Holy Spirit. The Bible reveals truths that shape life, mold character, and determine destiny. From it we learn: “It is appointed unto men once to die, but after this the judgment.” (Heb. ix. 27.) It unfolds to the mind's eye the solemn realities of eternity; paints before it the dismal outlines of hell, with all its sorrows, remorse, shame, and suffering, and bids us shun its fearful doom. But it lays open over against this cheerless world of outer darkness the sublime glories and un-

fading beauties of heaven. It draws with rays of living light a pen-picture of the God-built city, the New Jerusalem, with walls of jasper, gates of pearl, and streets of gold; where no pain can come, no wasting disease can enter, no sorrow shall be known, and over whose fields of glory and seas of dazzling light no shadows shall ever fall from the sable curtains of eternity's night.

The horrors of hell are opened to the soul's ear also, and from the depths of that forbidding world we can almost hear the weeping and gnashing of teeth, mingled with wailings of hopeless anguish, and the almost real clanking of the chains of eternal woe. But the heart of man sickens, and he draws back shuddering from the sounds that grate upon his ear and harrow his inmost soul from out of the unfathomed depths of the sinner's awful hell.

But, thank God, the Bible also opens heaven. Faith lifts the trembling, contrite soul out of the horrible pit, plants its feet on the everlasting rock in the highway of holiness, and from this glorious eminence the ear catches the sweet strains that are wafted by heavenly breezes from angel harpers around the throne of God. Redeemed spirits are there, too, and sweetest among the melodies of holy song are their swelling choruses of redeeming love. It was permitted unto St. John to hear them and record them for us, and, blessed be God! they have never lost their charm, but the sweet notes are yet stirring the hearts of millions of pilgrims for the heavenly land:

"And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and

tongue, and people, and nation ; and hast made us unto our God kings and priests : and we shall reign on the earth. And I beheld, and I heard the voice of many angels round about the throne, and the beasts, and the elders : and the number of them was ten thousand times ten thousand, and thousands of thousands ; saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing. (Rev. v. 9-12.)

This picture is of the saints and angels in heaven. The Christian, even in life, seems to get glimpses of these eternal glories to cheer him on his journey ; but the nearer he draws to the sun-bright shores the more real these heavenly dawns become to him. When sickness brings him low and disease eats away the vital powers of his earthly tabernacle the bodily forces are exhausted, the ear grows dull, memory loses its balance, and he fails to recognize the dearest of earthly friends and companions, and the watchers begin to say, "He will soon be gone ;" then it is that his eye lights up with new luster, and his fast fading countenance glows with celestial radiance, and he shouts out, "I know that my Redeemer liveth !" and, "The Lord is my Shepherd ; I shall not want." "Yea, though I walk through the valley of the shadow of death, I will fear no evil : for thou art with me ; thy rod and thy staff they comfort me." In life he followed the Lord according to his word ; he made its counsels the rule of his conduct, and delighted in its pure and wholesome precepts ; and now in the dreaded hour of earthly dissolution he leans upon its un-failing promises. His God has said to him :

"Fear not : for I have redeemed thee ; I have called thee by thy name : thou art mine. When thou passest through the waters, I will be with thee : and through the rivers, they shall not

overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee." (Isa. xliii. 1, 2.)

What do all these triumphs of the dying Christian mean, except that, as the text teaches, his God is with him as he passes through the waters? The shouts of dying saints, as they passed through the chilly waves, have been heard in all languages, and have almost shaken the world, for they have girdled the globe.

But, on the other hand, how fearful have been the shrieks, agonies, and recantations of dying infidels and ungodly persons. O the horrors that sometimes hang over the dying sinner as he rushes unprepared into the presence of his God, the Judge of heaven and earth!

"But," says the objector, "sinners and infidels do not always shudder in the hour of death, nor do all infidels recant then; but some die with real indifference, without a single manifestation of repentance, sorrow, or fear."

Granted. But do all infidels die thus? Rather, do not many cry out in anguish and remorse, even praying earnestly and pleading for mercy with their dying breath? We will give some dying testimonies a little farther on in these pages. But how is it that in that solemn and trying hour through which all must pass many infidels quiver and shriek with horror unendurable and anguish indescribable, while true, devout Christians never deny the comforts and supporting consolations of religion then? Some professed Christians have dreaded to die because of their unfaithfulness, because they have failed to cultivate their religious lives and have proven unworthy of

their profession; in short, many have sorrowed in a dying hour that in life they had so little religion. But where has the true Christian ever renounced his religion as a fraud and a failure when he was trying its realities in the hour of earthly dissolution? Can the records of the world produce a single case of a dying Christian declaring his Bible untrue, his religion false, his Christ an impostor, his hope in Jesus worthless, and his heaven a myth? Has a dying Christian ever renounced his religion in favor of infidelity, and warned his relatives, comrades, and friends against following the Bible as his guide and Christ as his Redeemer for that hour? Surely not. We challenge the infidelity of the world—yea, of the ages—to produce one single case of this kind. Glory be to God, he never fails his humble, faithful follower, according to the Scriptures, in the trying ordeal of death.

But O how different with infidelity! How many thousands have ridiculed Christianity, scoffed at Christ, and denied the inspiration of the Scriptures, in the midst of life and health and strength, who, when death called for them, shuddered at his coming, turned pale at the touch of his ice-cold hand, and pleaded for the Bible's promises and the Christian's hope upon which to die! Their infidelity had emboldened them in life; but now, in the dreary shadows of the grave, its philosophy fails them, its delusions vanish, and the sorrows of hell compass them around; while remorse for the sins of the past burns in their bosoms, and the hoarse croakings of lost spirits from the dismal regions infernal grate upon the ears of the troubled, trembling spirit and sink it into the fiery

regions of eternal despair. O the horrors of that hour, when an immortal soul is going down, down into abysses of eternal woe, cursing the day of its birth, and dreading to meet the eye of its Creator and Judge, whose law it has trampled under foot and whose counsels it has rejected!

An infidel had spent his talent and strength in opposing the Bible, and he had succeeded in gathering a club of unbelievers as his disciples. Death came for him, and he feared to meet it. His unbelief afforded him no comfort in that trying time, so he began crying to God for mercy and salvation. His infidel friends were grieved and surprised at his break-down in the presence of death, and they exhorted him to play the man and die firm in the infidelity he had taught them. "Hold on a little while longer," they said; "hold on, and show the world that an infidel can die as firm as these Christians; hold on." "Ah, my friends, I have no objections to holding on, but my belief gives me nothing to hold to; I find nothing now to which I can hold on." He had been all his life tearing down, and now there is not even a straw to which the poor drowning man can hold. And such infidelity is, and ever has been. It would rob us of the gospel, rob us of Christ, rob us of the Bible, rob us of the Church, rob us of God and heaven, and rob us of the golden sunset that lines with a heavenly radiance the dark passage of the tomb preceding the celestial sunrise that awaits the conquering hero of God, as he gains a triumphant entrance into the city of our God and of his Christ. "Let me die the death of the righteous, and let my last end be like his!"

We give, following this, a few testimonies of the dying. They may prove a suitable reminder to the reader of the truths herein set forth:

REV. MR. TAYLOR.

There was an aged saint of eighty-six years, the Rev. Mr. Taylor, the famous sailor-preacher of Boston, whose mind had so failed that he did not recognize even his own daughter. A witness says that very touching was the scene on the last day of his life. He called his daughter to his bedside as if she were his mother, saying, like a little child: "Mother, come here by my bed, and hear me say my prayers before I go to sleep." She came near. He clasped his white, withered hands reverently, and whispered: "Now I lay me down to sleep," etc. He then quietly fell asleep, and awoke in heaven.—*From Fifty Years and Beyond.*

JOHN HOLLAND.

When John Holland died it was about five or six o'clock in the evening. The shadow of night was gathering around, and it was growing darker and darker. When near the last moment he looked up and said to his family: "What is this? What is this strange light in the room? Have they lighted the candles, Martha?" "No," she said. He replied: "Then it must be heaven. Welcome, heaven!"—*From The Home Beyond.*

DR. SEWALL.

When dying, Dr. Sewall, an old Methodist of Washington City, shouted aloud the praises of God. His friends said: "Doctor Sewall, don't exert yourself; whisper, Doctor, whisper." "Let angels whisper," said he, "but a soul cleansed from all sin by the blood of the Lamb, a soul redeemed from death and hell, just on the threshold of eternal glory! O, if I had a voice that would reach from pole to pole, I would proclaim it to all the world! Victory! victory through the blood of Christ!"—*From Fifty Years and Beyond.*

HANNAH MORE

once said that "there is one fact which offsets all the wit and argument of infidelity—the fact that no one ever repented of Christianity on his death-bed."—*From Fifty Years and Beyond.*

JOHN WESLEY.

A little after, a person coming in, he strove to speak, but could not. Finding that they could not understand him, he paused a little and then with all the remaining strength he had cried out, "The best of all is, God is with us!" and soon after, lifting up his dying arm in token of victory, and raising again his feeble voice with a holy triumph not to be expressed, he repeated the heart-reviving words: "The best of all is, God is with us." Most of the night following he could only utter: "I'll praise; I'll praise." He wished to give utterance to that noble verse which he had so often sung:

I'll praise my Maker while I've breath,
 And when my voice is lost in death,
 Praise shall employ my nobler powers:
 My days of praise shall ne'er be past,
 While life and thought and being last,
 Or immortality endures.

—From *The Home Beyond*.

CHARLOTTE ELIZABETH.

Before death the eyes of this gifted authoress brightened. Her husband was leaning over her, and, throwing her arms around his neck, and pressing his lips to hers, she exclaimed with emphasis: "I love you!" All thought these were her last words, but it soon became evident that she was gathering her remaining strength for a last effort; and then, with death in every look and tone, gasping between every word, but with a loud, clear, distinct voice, she uttered these words: "Tell them," naming some dear Jewish friends, "tell them that Jesus is the Messiah; and tell—" Her hand had forgotten its cunning; her tongue was cleaving to the roof of her mouth; but Charlotte Elizabeth had not forgotten Jerusalem. Her breathings grew fainter and fainter; she was slightly convulsed, and at twenty minutes past two she entered into everlasting rest. The inscription she wished written on her tombstone was: "Looking unto Jesus." — *From The Home Beyond*.

WILMOT, THE INFIDEL,

when dying, laid his trembling, emaciated hand upon the sacred volume, and exclaimed, solemnly and with unwonted energy: "The only objection against this Book is a bad life." — *From Fifty Years and Beyond*.

ROLL-CALL IN HEAVEN.

A wounded soldier lay dying in a hospital. All was still. He had not spoken for some time. His last moments were just at hand. Suddenly the silence was broken, and the attendant surgeon was startled by the voice of the dying man uttering, clear and strong, the single word: "Here!" "What do you want?" asked the surgeon, hastening to his cot. A moment elapsed. There was a seeming struggle after recollection; then the lips of the dying soldier mumbled: "Nothing; but it was roll-call in heaven, and I was answering to my name." These were his last words. At roll-call in heaven will the reader be ready to answer to his name?—*From Fifty Years and Beyond.*

MRS. REV. HENRY POPE.

Her last communication with earthly friends was made when, being in the very suburbs of heaven and unable to articulate a single syllable, she wrote with slate and pencil her dying testimony for the Saviour: "The blood of Jesus Christ his Son cleanseth from all sin."—*From Fifty Years and Beyond.*

Who, who would live alway, away from his God,
 Away from yon heaven, that blissful abode,
 Where the rivers of pleasure flow o'er the bright plains,
 And the noontide of glory eternally reigns ;
 Where th' saints of all ages in harmony meet,
 Their Saviour and brethren transported to greet ;
 While the anthems of rapture unceasingly roll,
 And the smile of the Lord is the feast of the soul!

—*Muhlenberg.*

PART II.—ITS THEME.

Holiness.

We come now to the study of the *theme* of the Book. As the Bible is the book of God, therefore the "God of books;" as it stands at the head of all literature, so that books are good or bad according to their harmony with or antagonism to its sacred teachings; as it is chief, and stands as the representative of God, and thereby of all that is good, so it has in its own sacred pages a golden thread on which all its virtues and beauties hang—a precious gem that gives luster, wealth, and force to all its doctrines, teachings, and requirements—and that one golden thread, that one priceless gem, is *holiness, the theme of the Book*. We accordingly have this declared in its accepted title: *Holy Bible*.

Bible (Greek, *Biblos*) is simply "book," but the mission of the Book is expressed in the qualifying word "holy;" hence, "Holy Book"—*i. e.*, a book to teach holiness. The theme of grammar is "the science of language;" the theme of arithmetic is "the science of numbers;" and the theme of the Bible is the science of holiness. As grammar has no other mission than that of teaching the correct use of language; as the dictionary is only to teach the correct spelling, pronunciation, and definition of words; as history is to teach the doings and movements of men

and nations in the past, so the Bible is to teach us of man's creation in the image of God, of his sad fall by sin, and of the means of his restoration to the divine image in a life of holiness that he may be prepared to enter into a holy heaven after this life's work is done. The teaching of holiness, then, is the mission of the Book among men, *and it has no other.*

Take light and heat from the sun, and it ceases to be to us a sun; take the body-nourishing, hunger-satisfying quality from food, and it ceases to be food; take the sense of seeing from the eye, that of hearing from the ear, and they fail us as eye and ear; so take holiness from the teaching of the Bible, that it be no longer *holy* Bible, and you rob us of that which makes it to us *the* Book. It is then a fountain that yields no water, a vein that carries no life-current, a sun that gives no light and heat, an ear that catches no sound, a foundation that will give no support, a body without life.

But thank God this Book has its mission, and right royally does it fulfill it. This fountain of holiness sends forth its streams of purity and salvation from sin; this sun of glory sends out its rays of light and warmth to restore man to the image of his God and lift him up to a holy heaven. It has a life-restoring, soul-purifying power for the healing of the nations. This "science of holiness" will teach man how to live *for* God here, that he may live *with* God hereafter. The Saviour thus recognizes the mission of the Book in the purifying of the soul: "Sanctify them through thy truth: thy word is truth." (John xvii. 17.) And here we may reach the inspired declaration as to the object of the giving of the Script

ures: "That the man of God may be perfect." (2 Tim. iii. 17.) This perfection is not of body (physical) or of mind (mental, or innate, natural, personal perfection), but perfection in the science of the Book—holiness. As the book is given to teach the art of holy living, it claims success on its own specialty—*i. e.*, holiness. It is from God, and is intended for a purpose, and God declares: "It shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." (Isa. lv. 11.)

Now its mission is to perfect the man of God—that is, make him perfect in his relation to God, in his love to God, his service of God, in his holiness and image of God, "that he may be perfect, thoroughly furnished unto all good [godlike] works." The lesson here set forth is that the Scriptures, being inspired of God, are expected to produce a godly life—a life bearing and showing forth the divine image. Is the Book able to produce this result? Surely it is, unless it be found to be a failure as a system of teaching. Man makes his grammar, and we find it correctly teaches the science of language; and his mathematics correctly teaches the science of numbers; hence we gather that the works of man *may, in their sphere, be perfect*. So God has undertaken a lesson—a system of instruction for man. Shall it succeed or fail? One may answer that in the lives of many it is a failure. We answer: No! The failure is not in the Book, but in the pupil. Some are failures in the study of any system of instruction whatever, no difference how perfect the teaching. So, many professed students, disciples, of

Jesus and his word are not perfect; but the fault is not in the Book, neither is it in Jesus, the Teacher. The theme is holiness, and the Book is complete in its system, correctly teaching holiness.

It was given that the man of God may be perfect, holy; and if it is well studied and truly followed, the students thereof will indeed be a "holy nation, a peculiar people," and thus they will "show forth the praises of him who hath called them out of darkness into his marvelous light." (1 Pet. ii. 9.)

TO TEACH HOLINESS A REVELATION IS NECESSARY.

Men in all nations have ideas of God; but of all ideas—some true, some false—of God among heathen nations they have no true idea or conception of God's holiness. They, in their multiplicity of gods, represent gods of fire, of water, of wind and wave, of day and night, of sickness and health, of power, of wisdom, of even omnipresence, I believe; but the heathen nations nowhere have any true conception of the Bible idea of holiness. Nature points to a God of wisdom and power as her Creator. "The heavens declare the glory of God; and the firmament showeth his handiwork." (Ps. xix. 1.) But while nature so pictures her Creator to the eye and ear—yea, all the five senses of man—she cannot from the lower world around him furnish the spiritual power that may enter the secret chambers of his own spiritual consciousness, and correct and abolish the corruptions of his heart and life, with the light of the revelation of God's holiness. Sin has found its lodgment in the inner depths of man's spiritual nature, and lo! where the beautiful image of God once

dwelt there may be seen now the dark, deformed image of death; and the fountain from whence once bubbled the living waters of purity and holiness now sends forth sickly streams of corruption, poisonous and contagious with the miasma of hell. And from this sin-corrupted fountain there can never come forth in all the world and in all time a true idea of the majesty of God's holiness. That idea can never originate with man in his fallen estate.

Holiness is the lost idea, and nothing short of a divine revelation can restore it to man. That revelation is essential to man, since he, under the curse of sin, cannot discover that character in God. His ideas of God, then, are defective in the most important of all points to his salvation, and they cannot be corrected except by revelation. As man is a sinner, he cannot discover by himself the beauty of God's holiness. To a man blind from his birth the words "red," "black," "blue," etc., have no proper meaning, for he has no conception of color. So the deaf can by no means appreciate music or discriminate in sounds; he can by no process understand sound. How then can he discover the idea of music till he gains his hearing? To the blind and deaf, sight and sound, seeing and hearing are meaningless terms; they are lost ideas.

Now by the curse of sin "the whole world lieth in wickedness," so that by nature "there is none that doeth good, no, not one," for "the heart is deceitful above all things, and desperately wicked." Given a heart so corrupted and fallen by sin, how and when will it ever conceive of God's holiness, and the possibility—how much less the process—of its own ele-

vation to true holiness? Just, then, as sight is a lost idea to one who has no eyes, and sound is a lost and unknown idea to the naturally deaf, so holiness, purity before God, is a lost, unknown idea to the natural heart of man; and by no possible process of his own can he ever develop, originate, or gain that idea.

This point is fully illustrated by the heathen religions, and consequent practice and lives of pagan nations. They have many gods—gods of war and of peace, of plenty and of famine, of sickness and of health, of storm and of sunshine, of earth and of sky; then in the more direct realm of morals they have gods of envy and revenge, and hatred and lust even are deified, and their god Bacchus is enthroned for revelry and drunkenness, and so on the black catalogue of sin and evil, passion and corruption may be lengthened almost indefinitely. But when the heart of man, weighted down by its own sin, and groaning under the burden of its own corruption, seeks for some means of deliverance, for some helping hand to lift its burden, the heathen heavens seem as brass above it, there comes to its despairing cry no cheering voice of a mighty Helper near at hand, and the gloom and darkness are not relieved by the appearance of a single ray of light, though the eye may be strained to its utmost in the vain endeavor to catch the faintest gleam through the overhanging curtain of its midnight shadows. Holiness, to the heart unrenewed, untouched by grace, is the lost idea; and it is never restored by nature. But thank God, by the light of revelation the midnight darkness is banished, by the hand of the skillful di-

vine Surgeon the blinding scales are removed from the sightless orbs, the "Sun of righteousness [holiness] arises with healing in his wings;" and thus, in the light of the holiness of God, with the means of restoration to the divine image within his reach, the heart of man is made glad. "Glory to God in the highest, and on earth peace, good-will toward men;" for, "through the tender mercy of our God, the day-spring *from on high* hath visited us, to give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace." (Luke ii. 14; i. 78, 79.) "Thy word is a lamp unto my feet, and a light unto my path" (Ps. cxix. 105); for "All Scripture is given by inspiration of God, . . . that the man of God may be perfect [in love or holiness], thoroughly furnished unto all good works." (2 Tim. iii. 16, 17.)

It is an accepted fact that the worshiper assimilates the character of the object worshiped. Hence we learn from Scripture, the *holy* Book, that God is to be worshiped on account of his holiness. "Exalt ye the Lord our God, and worship at his footstool; for he is holy." "Exalt the Lord our God, and worship at his holy hill; for the Lord our God is holy." (Ps. xcix. 5, 9.) Among the heathen people who worship many gods—but not the true and only God—they take on the character of their gods. Some worship the god of war, and they become brutal and blood-thirsty; some worship mammon, the god of wealth, and they become covetous and avaricious (have we not many such in this land of Bibles?); while some worship the god of lust, and they become licentious. This is on the principle just stated, that the worship-

er assimilates the character that he finds in his god. Now give us the Bible revelation of God—that “he is holy”—and make that the basis of his worship, and what effect will it produce in his life? It will surely produce holiness. Hence the word is: “Worship at his holy hill; for the Lord our God is holy.” Accordingly, God sets himself as a pattern for us in holiness: “But as he which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy; for I am holy.” (1 Pet. i. 15, 16.) And the Psalmist bids us: “Give unto the Lord the glory due unto his name; worship the Lord in the beauty of holiness.” (Ps. xxix. 2.) “O worship the Lord in the beauty of holiness.” (Ps. xcvi. 9.) Thus the word of God would effectually impart its lesson to us by placing the holiness of our God before us in our every season of devotion, our every hour of worship. Must we in the worship of the true God consider first his power? Nay; but his holiness. Should we as we kneel reverently in prayer do so because God is wise? Nay; his wisdom truly is manifest, but we “worship at his footstool; for [because] he is holy.”

When, as in Scripture, God is presented to us as the true and only object of worship, and that worship is based on his holiness, it becomes at once a mighty agency of conviction, a powerful lens for revealing the natural corruption of the heart, and as a consequence the worshiper finds kindled in his heart, while bowing before the great God of holiness, a longing desire to be like him. So he says: “I shall be satisfied, when I awake, with thy likeness.” (Ps. xvii. 15.) And the glowing hope is found burning

in the depths of the soul that "we shall be like him; for we shall see him as he is." And now, kind reader, behold the result: "Every man that hath this hope in him purifieth himself, even as he is pure." (1 John iii. 2, 3.)

There is a deep philosophy in the holy Book when, that it may make us holy, it demands that the worship of the great, the all-powerful God, be on the basal principle of his holiness. Only let this idea predominate in all who worship the living God, and they will find themselves "transformed by the renewing of their minds, that they may prove what is that good, and acceptable, and perfect will of God." (Rom. xii. 2.)

HOLINESS NECESSARY TO SEE GOD.

So the Book teaches us that without holiness "no man shall see the Lord." (Heb. xii. 14.) Lord, prepare us for that holy heaven. "Who shall ascend into the hill of the Lord? or who shall stand in his holy place?" The inspired answer is: "He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully." (Ps. xxiv. 3, 4.) And again: "Blessed are the pure in heart: for they shall see God." (Matt. v. 8.) Since only the pure in heart—the holy—shall see God, we need not be surprised that the Book, which is a revelation from God, should make holiness the theme of its teaching. It is insisted that "*holy men of God* spake as they were moved by the *Holy Ghost*." That is, not that their lives were always faultless and holy, but that they were saved from their sins, and were holy when the Holy Spirit of God descended

on them and inspired their holy message. Thus the holy Book was written by holy men who were guided in its production by the Holy Ghost. It teaches us to worship a holy God "in the beauty of holiness," that we may be "like him," and see him in his holy heaven.

THE OBJECT OF THE LIVING MINISTRY.

We might next inquire why the word of God is accompanied by the voice of living men; and the answer would come back to us from on high: "He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints," etc. (Eph. iv. 11, 12.) "Saints" means "holy ones," so the meaning is that the people might be holy and perfected therein. The prophets, as holy men, had their message; the pastors, teachers, and evangelists have each their work; but the first work of each and all is "the perfecting of the saints"—*i. e.*, the leading of the people into perfect holiness, which is, as Bishop Peck has termed it, the "central idea of Christianity."

The word of God is sure,
And never can remove;
We shall in heart be pure,
And perfected in love:
Rejoice in hope, rejoice with me—
We shall from all our sins be free.

—Charles Wesley.

Do the Scriptures Contradict Our Position?

But we are now encountered with a bold objection, in which we are told that the Bible itself declares holiness impossible to us on earth. Many passages of Scripture are supposed to assert in unequivocal terms the impossibility of actual holiness in this life. It is said that every thing in this world is so tainted with sin that its deadly miasma poisons every fountain of virtue and goodness, so that our very prayers are corrupt, and our highest stretches of holiness are defiled by sin, while its withering blight turns the sweetest exhalations of prayer and praise and thanksgiving, into the deadly effluvia of the pit.

But is this so? Has the word of God no remedy for the ills of life? Has the gospel no power to lift up man from the fearful depths of the fall? Has grace no remedy for the dire disease that has sickened the whole race of Adam? and must it still be said, after the balm of Gilead has been applied and the great Physician has exhausted his skill in the treatment of the patient, "The whole head is sick, and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrefying sores?" (Isa. i. 5, 6.) This is an inspired pen-picture of the natural, unsaved, sin-blighted heart of man. It simply portrays the degraded, corrupted, spiritually diseased state of man's moral nature before the purifying, heart-

cleansing, soul-saving grace of redemption by the blood of Christ has wrought its glorious results. But if we were still left in this condition after the gospel had spent its force on us, sad indeed would be our forlorn estate.

But, thank God, this is not the case. The gospel—"good news"—brings us a glorious deliverance. "Thou shalt call his name Jesus: for he shall save his people from their sins." (Matt. i. 21.) "Behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord." (Luke ii. 10, 11.) "Wherefore he is able also to save them to the uttermost that come unto God by him." (Heb. vii. 25.) We will, however, examine some of those passages of Scripture which seem to conflict with the doctrine herein advocated as the cardinal teaching of the holy Book:

1. "They are corrupt, they have done abominable works, there is none that doeth good. The Lord looked down from heaven upon the children of men, to see if there were any that did understand, and seek God. They are all gone aside, they are all together become filthy: there is none that doeth good, no, not one." We are told that this is definite; that it includes all men, and plainly tells us that among them all "there is none good, *no, not one.*" And this is relied upon by many as proof positive that holiness is not to be attained on earth by any one. But hold, kind reader. Is this a description of man under the operations of grace, or simply of his ruined estate without the benefits of grace? The latter, most assuredly. God looked to see if the "children of men"

—unregenerate human nature untouched by grace—
 “did understand, and seek God.” The answer is:
 “No; they are all gone astray.” Man does not, with-
 out gospel grace restraining and leading him, either
 understand or even seek God. He must be aroused
 by the thunderings of Sinai, and led unto God by the
 sweet chimes of Calvary’s gospel bells. Holiness be-
 ing lost from man’s own heart, he has no natural cur-
 rent that bears him toward the God of holiness, but
 the trend of his natural heart is from God.

But the Psalmist continues: “Have all the workers
 of iniquity no knowledge? who eat up my people as
 they eat bread, and call not upon the Lord.” Here
 we have it: It is “the *workers of iniquity*” who are
 the children of men, not being “born of God,” who
 eat up God’s people as they eat bread, and “*call not
 upon the Lord,*” of whom he says “there is none good,
 no, not one.” They do not (1) understand God; (2)
 nor seek God; (3) they eat up God’s people; and (4)
 they call not upon God. They are a prayerless, god-
 less set, and, contradistinguished from them, God
 has a people whom he calls *righteous*, in whom he
 dwells. “There were they in great fear: for God is in
 the generation of the righteous.” See Psalm xiv. 1-5.
 You see in the last verse quoted (verse 5) that (1)
 there is a “generation of the righteous;” (2) “God
 is in them.” Amos asks: “Can two walk together,
 except they be agreed?” (Amos iii. 3.) Could God
 dwell in those who were unholy, corrupt, and alto-
 gether filthy? No; but he will dwell in the genera-
 tion of the righteous.

St. Paul enlarges upon the Psalmist’s description
 of the corruption of the heart unrenewed by grace.

Hear him, and see if this is a description of one who has the benefits of the gospel woven into his character. We quote from Romans iii. 10-11. "As it is written, There is none righteous, no, not one: there is none that understandeth, there is none that seeketh after God." Will that do for a Christian? Rather must he not "seek after God" to become a Christian? "Seek, and ye shall find." But the class here described have not sought God; therefore this class of whom he says "there is none good" are not Christians, but they are in "the gall of bitterness, and in the bond of iniquity."

But hear St. Paul further: "Their throat is an open sepulcher; with their tongues they have used deceit; the poison of asps is under their lips: whose mouth is full of cursing and bitterness." How will this character pass for a Christian, a regenerate person, one born of the Spirit? "Their feet are swift to shed blood: destruction and misery are in their ways." Is this foul demon incarnate a member of the Church of God, an heir of the skies? Has redeeming grace spent its force upon him and left him thus corrupt, depraved, and degenerate? He seems to come from the regions of darkness, and to carry about him a body of death. His very breath seems fetid with the sulphurous fumes that have arisen from the rolling billows of "the lake of fire and brimstone." And am I asked to expect nothing more than this of humanity after the gospel of redeeming love has broken its chains and the regenerating Spirit of God has taken possession thereof for the temple of his own indwelling? No; I cannot accept this as humanity regenerated by grace; but rather as the fallen, corrupt, de-

graded, wrecked, and hopeless condition of man, without the life-giving power of the Holy Ghost or the gentle touches of the sanctifying Spirit.

Now are we not prepared to hear the apostle continue his analysis of their character by saying: "And the way of peace have they not known: there is no fear of God before their eyes?" He concluded by declaring that "all have sinned, and come short of the glory of God;" and "therefore by the deeds of the law there shall no flesh be justified," for our righteousness must be accomplished within us by faith in Jesus Christ.

These passages, we see, are far from teaching that holiness—righteousness, goodness—is impossible to man in this life; but simply, as set forth in former pages, that it does not inhere or belong to the moral nature independently of God's grace. Holiness is here seen to be the lost element of unrenewed nature, and in its depravity and helplessness it is driven to the fountain of life and cleansing, without which "the whole head is sick, and the whole heart faint."

2. Similar to the foregoing is this from the prophet: "The heart is deceitful above all things, and desperately wicked." (Jer. xvii. 9.) Does he mean the heart of the Christian, the humble child of God, who has rejoiced in communion with his Saviour, and with the swelling chorus of salvation has announced to the world that "the love of God" was "shed abroad in his heart by the Holy Ghost?" No; a thousand times no! His heart, overflowing with the divine love and bearing the image of the crucified Christ, is not now, as once it was by nature, "desperately wick-

ed." Being purified by grace, his heart is fitted as a
"habitation of God through the Spirit."

O joyful sound of gospel grace!

Christ shall in me appear:

Even I, shall see his face;

And shall be holy here.

—C. Wesley.

Solomon's Words.

We are next sharply set upon with the words of King Solomon: "For there is not a just man upon earth, that doeth good, and sinneth not." (Eccles. vii. 20.) "If they sin against thee (for there is no man that sinneth not)." (1 Kings viii. 46.) These passages are supposed to settle the question forever against the possibility of being holy, of living without sin.

We reply (1) that they likewise refer to the same thing that the passages before examined refer to—viz., that by nature all are sinners; or, (2) all are liable to sin: none ever get beyond the possibility of sin in this world.

"Wisdom strengtheneth the wise more than ten mighty men which are in the city." (Eccles. vii. 19.) What is the *wisdom* that *strengtheneth* the wise? Let Solomon answer the question: "The fear of the Lord is the beginning of wisdom: and the knowledge of the holy is understanding." (Prov. ix. 10.) Or this from Job: "Behold, the fear of the Lord, that is wisdom; and to depart from evil is understanding." (Job xxviii. 28.) Or, yet again, hear David: "The fear of the Lord is the beginning of wisdom: a good understanding have all they that do his commandments." (Ps. cxi. 10.) If the "fear of the Lord is the *beginning* of wisdom," and if "wisdom strengtheneth" its possessor, then we know that divine wis-

dom, the fear of God, true religion, brings strength "more than ten mighty men." The passage now is clear, the lesson plain: "Ten mighty men cannot so purify their own hearts as to conquer all sin and live holy in God's sight; they must "fear God," which is the "beginning of wisdom," and from him receive strength to overcome sin; for without this divine strengthening "there is not a just man upon earth, that doeth good, and sinneth not." See 1 Kings viii. 61. This view makes these passages bear the same meaning as the passage, "there is none good [by nature, without grace], no, not one." In these scriptures we learn the total depravity of humanity, and how all who would live godly must be "strengthened by might by his Spirit in the inner man." We must "put on the whole armor of God," and "be strong in the Lord," if we would be "more than conquerors through him that loved us;" for without this strengthening that comes of the "fear of the Lord," "there is not a just man upon earth, that doeth good, and sinneth not." But in Christ, beloved, there is victory over sin; for "this is the victory that overcometh the world [all sin and wrong], even our faith." (1 John v. 4.)

We subjoin some comments by Dr. Adam Clarke on 1 Kings viii. 46:

"If they sin against thee, for there is no man that sinneth not." On this verse we may observe that the second clause, as it is here translated, renders the *supposition* in the first clause entirely nugatory; for if there be "no man that sinneth not," it is useless to say "if they sin;" but this contradiction is taken away by reference to the original (*ki yechetau lak*), which should be translated "if they shall sin against thee," or "should they sin against thee"—*ki ein Adam asher lo yecheta*—"for there is no man that may not sin," *i. e.*, there is no man *impeccable*, none *infallible*,

none that is not *liable* to transgress. This is the true meaning of the phrase in various parts of the Bible, and so our translators have understood the original; for even in the thirty-first verse of this chapter they have translated *yecheta* "if a man trespass," which certainly implies that he *might* or *might not* do it; and in this way they have translated the same word "if a soul sin" in Leviticus v. 1, vi. 2, 1 Samuel ii. 25, 2 Chronicles vi. 22, and in several other places. The truth is, the Hebrew has no mood to express words in the *permissive* or *optative* way, but to express this sense it uses the *future* tense of the conjugation *kal*.

This text has been a wonderful stronghold for all who believe that there is no redemption from sin in this life, that no man can live without committing sin, and that we cannot be entirely free from it till we die. 1. The text speaks no such doctrine; it only speaks of the *possibility* of every man sinning, and this must be true of a state of *probation*. 2. There is not another text in the divine records that is more to the purpose than this. 3. The doctrine is flatly in opposition to the design of the gospel, for Jesus came to save his people from their sins and to destroy the works of the devil. 4. It is a dangerous and destructive doctrine, and should be blotted out of every Christian's creed. There are too many who are seeking to excuse their crimes by all means in their power, and we need not embody their excuses in a creed to complete their deception by stating that their sins are unavoidable.

To real holiness restored,
 O let me gain my Saviour's mind,
 And in the knowledge of my Lord,
 Fullness of life eternal find.

—C. Wesley.

“If We Say We Have No Sin,” etc.

A brother once asked me where he could find this passage: “If any man liveth, and sayeth he sinneth not, he is a liar, and the truth is not in him.” He said he had seen it before, but failed just then to find it; “but,” said he, “I am sure you know just where it is; do you not?” “Yes,” said I, “it is just on the outside of the Bible.” “What! that not in the Bible?” “No, sir.” “Well, there is something just like it, or nearly; something that means the same thing.” “No, sir; there is nothing in the Bible that means that.” I referred him, however, to the Epistle of St. John: “If we say that we have no sin, we deceive ourselves, and the truth is not in us.” (1 John i. 8.) He at first thought they meant the same, but a little comparison showed him his mistake. He quoted it so as to make the actual commission of sin a necessity as long as life lasts. “If any man *liveth*, and sayeth he *sinneth* not,” etc. Here sin is put in the present tense, and is made to be a continuous occurrence as long as life endures. By it there is no cessation of the actual *spirit* and *practice* of sin till the spirit quits its tenement of clay, “dust returns to dust,” and the soul enters the presence of its Judge.

If that were real scripture, how could it be reconciled with such passages as the following: “The soul that sinneth, it shall die” (Ezek. xviii. 20): “The

wages of sin is death” (Rom. vi. 23); “Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon” (Isa. lv. 7)? According to these scriptures, if we continue in sin we continue under condemnation; and if we would become Christians, so as to be saved, sin must be abandoned. Hence the wicked must forsake his way before mercy is found, and if he continues in sin he thereby shuts himself out of the fold of God’s redeeming love; there is no mercy, no pardon, no salvation, till after he has abandoned sin. The conclusion is inevitable: if we continue in the commission of sin we thereby continue unsaved—that is, sinners. We must cry aloud from every pulpit and press of the living God: “*Let the wicked forsake his way.*”

But note the passage as it occurs in its connection, and we will see that it teaches that great Bible truth that all are sinners by nature, and must be redeemed and purified by grace. The passage is in the first Epistle of John, first chapter. Note the following points: 1. “God is light, and in him is no darkness at all.” Light here stands for holiness, goodness, purity; darkness means evil, sin, wrong. God has no evil, no sin in him; he is light, holiness, love, purity. 2. “If we say that we have fellowship with him, and walk in darkness [go on sinning], we lie, and do not the truth.” Beloved reader, *this is* scripture. Where fellowship with God begins sin must end. “If [by nature] we say we have no sin, we deceive ourselves;” but “if we say we have fellowship with God, and walk in darkness [continue to

commit sin], we lie." What a fearful denunciation and explosion is this of that system of teaching which allows the continuance of sin in such as claim to walk in the light divine and to be the children of God! All are sinners while under the dominion of nature, without grace; but if we would be the children of light, we must forsake the paths of darkness, and be saved from sin.

The apostle continues: "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. If we say that we have no sin [to be cleansed from], we deceive ourselves, and the truth [true doctrine, truth on this matter] is not in us." The plain import of the text is: If we reject God's redemptive scheme, as given us in Jesus who died for us; if we plead our own righteousness, saying we never have sinned, and therefore do not need the blood of Christ to cleanse us, we deceive ourselves, since "there is no difference: for all have sinned" (Rom. iii. 22, 23); and "if we say that we have not [*i. e.*, never] sinned, we make him a liar, and his word is not in us." (1 John i. 10.)

But now listen: "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." (Verse 9.) If we deny our sins, plead our own righteousness, and reject the doctrine of atonement; if we try to establish our own innocence and moral purity, thus spurning the cross, saying we have no need of the mediation of Jesus, for "we have not sinned," therefore "have no sin," we deceive ourselves and make God "a liar, and his word is not in us," for his word has said: "All have sinned,"

“there is none good;” yea, “the heart is deceitful above all things, and desperately wicked.”

But hear this precious truth: “If we confess our sins,” “the blood of Jesus Christ his Son cleanseth us from all sin.” “He that covereth his sins shall not prosper; but whoso *confesseth* and *forsaketh* them shall have mercy.” (Prov. xxviii. 13.) The simple confession of sin without forsaking it would not avail, for it would make no change in character. He who would enter the presence and enjoy the fellowship of God must “cease to do evil, and learn to do well;” for “if we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth.” The sin here spoken of is before fellowship with God begins, after which all sin must be abandoned, in the hearty renunciation of which we find access to redeeming grace, and the “blood cleanseth us from all sin” while “we walk in the light.” We ask: How much sin have we left after the blood has cleansed us “from all sin?” If I have a hundred dollars, and spend a hundred dollars—that is, all—how much money have I left? So, though I be covered with sin—all polluted, corrupted, depraved, “the whole head sick, and the whole heart faint”—yet, blessed be God, when I confess and forsake my sins “the blood cleanseth.” O, glory to God, the blood cleanseth even poor sin-wrecked me “from all unrighteousness!” Praise be to God and the Lamb forever!

This exegesis is sustained by the words immediately following, the first part of the second chapter: “These things write I unto you, that ye sin not [may not sin];” but “if any man [fall into] sin, we have an advocate with the Father, Jesus Christ the right-

eous." This shows that Christ will not cast his people away arbitrarily, even though in an evil hour they whose lives are given up to him to walk in holiness, without sin, should fall into evil. This implies that sin is not to be expected of them, is not a habit of their lives; but *if*, with holiness as their motto, their aim, and their standard, they be ensnared by Satan and sin, they must not despair of mercy; for he who picked them up from the reefs of destruction when stranded in the wreck of sin is yet their Redeemer, the propitiation for their sins.

"Hereby we do know that we know him, if we keep his commandments." (Verse 3.) If we do not keep his commandments, we do not know him is the clear inference. Yea, he makes it more definite still: "He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him." (Verse 4.) Jesus said: "If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him." (John xiv. 23.) A preacher who thought holiness impossible on earth said: "I break all the commandments; yea, every hour of the day; for we cannot live without sin." To which we reply: Get God's love "shed abroad in your heart by the Holy Ghost," and you will keep his commandments. "If ye love me, keep my commandments." (John xiv. 15.) "Impossible!" cries one; "we cannot keep the commandments, we cannot live without committing sin." St. John replies: "This is the love of God, that we keep his commandments: and *his commandments are not grievous.*" (1 John v. 3.) If we love him, we keep his commandments; but "If any

man love not the Lord Jesus Christ, let him be Anathema, Maran atha"—*i. e.*, accursed when the "Lord cometh." (1 Cor. xvi. 22.)

Does the Spirit of God lead men into sin? Certainly not. Well, hear St. Paul: "As many as are led by the Spirit of God, they are the sons of God." "If ye live after the flesh [in the commission of sin], ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live." (Rom. viii. 14, 13.) "He that saith he abideth in him ought himself also so to walk, even as he walked." (1 John ii. 6.) Christ-likeness will show to the world the truthfulness of our profession, the reality of our experience. To claim to be living, experimental Christians, having fellowship with God, being led by the Holy Ghost, while we walk not as Christ, but as children of the darkness, is to bring upon us the reproach of the world and the condemnation of God; for he has said: "The soul that sinneth, it shall die."

But let us follow the inspiration of the Spirit, given through St. John, a little farther: "He that committeth sin is of the devil. . . . For this purpose the Son of God was manifested, that he might destroy the works of the devil. Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God. In this [the fact of sinning or not sinning] the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God." (1 John iii. 8-10.) Does he aim to teach that a person really cannot sin if he is converted? Surely not; as this would destroy agency, hence responsibility, and thereby all virtue. This

would be contrary to reason, common sense, fact, and Scripture. What, then, does he mean? Simply the same as in this: "If we say that we have fellowship with him [God], and walk in darkness, we lie." (1 John i. 6.) "He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him." (1 John ii. 6.) We cannot sin under the Spirit's leading or indorsement. We cannot maintain the divine fellowship and sin, for "he that committeth sin is of the devil;" and Christ was given "that he might destroy the works of the devil."

A line drawn between God's people and the devil's illustrates this whole subject. "In this the children of God are manifest, and the children of the devil."

The devil's kingdom is on this side the line. God's description of the inhabitants:

"There is none good; no, not one. "Their throat is an open sepulcher." "The way of peace have they not known." "There is no fear of God before their eyes." "They are all gone aside, they are all together become filthy." "The heart is deceitful above all things, and desperately wicked." "There is no difference: for all have sinned and come short of the glory of God." "If we say we have no sin, we deceive ourselves." "If we say that we have not sinned, we make him a liar." "For there is not a just man upon earth, that doeth

God's kingdom is on this side the line. His description of the inhabitants thereof:

"Be ye holy." "Blessed are the pure in heart." "Being made free from sin, and become servants to God, ye have your fruit unto holiness." "Whosoever is born of God doth not commit sin." "There was a man in the land of Uz, whose name was Job; and that man was perfect and upright, one that feared God, and eschewed evil." "They were both righteous before God, walking in all the commandments and ordinances of the Lord blameless." "The blood of Jesus Christ his Son cleanseth us from all sin," "if we walk in the light as he is in the light." "He was a good

good, and sinneth not.” “The whole head is sick, and the whole heart is faint; from the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrefying sores.” “We have before proved both Jews and Gentiles, that they are all under sin.” “The whole world lieth in wickedness [in the wicked one].” “Behold, I was shapen in iniquity; and in sin did my mother conceive me.” “Death passed upon all men, for that all have sinned.” “We were by nature the children of wrath, even as others.” “The imagination of man’s heart is evil from his youth.”

Conditions of pardon:

“Except ye repent, ye shall all likewise perish.” “Turn ye, turn ye from your evil ways; for why will ye die?” “Look unto me, all ye ends of the earth, and be ye saved.” “Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon.” “Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord.”

man, and full of the Holy Ghost and of faith.” “Ye must be born again.” “Follow peace with all men, and holiness, without which no man shall see the Lord.” “There shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness.” “Jesus, that he might sanctify the people with his own blood, suffered without the gate.” “Thou shalt call his name Jesus: for he shall save his people from their sins.” “He is able to save them to the uttermost that come unto God by him.” “The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.”

Results:

“Him that cometh to me I will in nowise cast out.” “Being justified by faith, we have peace with God through our Lord Jesus Christ.” “He that is born of God doth not commit sin.” “Ye are dead, and your life is hid with Christ in God.” “The oath which he sware to our father Abraham, that he would grant unto us, that we, being delivered out of the hand of our enemies, might serve him without fear, in holiness and righteousness before him, all the days of our life.” “It is God that girdeth me with strength, and maketh my way perfect.”

THE WORDS OF JESUS TO THE RICH YOUNG MAN.

We are referred to the language of Christ spoken to the rich young ruler in answer to his question: “Good Master, what shall I do that I may inherit eternal life?” Christ asked him in reply: “Why callest thou me good? there is none good but one, that is, God.” (Mark x. 17, 18.) This only teaches that none are absolutely and inherently good. All goodness in man is relative. God only is independently and infinitely good. All other goodness must be relative; while God’s goodness is in and of himself, underived, unlimited. Our goodness is all limited, relative, finite goodness. God’s goodness is of the very essence of himself; he is not only good, but embodied, unmixed, unapproachable, unfathomable goodness. Our goodness must be imparted (not imputed—imputed holiness is nothing but the shroud of a corpse), inwrought, obtained and kept by faith in the precious blood of Christ, which “cleanseth us from all sin.”

Of Barnabas the Holy Ghost, by St. Luke, says: “He was a good man, and full of the Holy Ghost and of faith.” (Acts xi. 24.) Paul, under the Spirit’s inspiration, called both God and man to witness that he had lived a *holy* life in Thessalonica: “Ye are witnesses, and God also, how holily and justly and unblamably we behaved ourselves among you.” (1 Thess. ii. 10.) Barnabas was good, and Paul holy; but with them goodness and holiness were not absolute, unlimited, but simply the godlikeness imparted to them by the Holy Ghost through the blood of Christ. Therefore, in an absolute sense, God alone is good—that is, *essential goodness*—but men,

saved by grace, may be relatively good, the divine image may be stamped upon their hearts and built into their characters by the indwelling presence and power of the Holy Spirit.

But if this text is interpreted to mean that none are free from sin—none pure, none holy—that all are sinful, impure, unholy, it will thus prove too much. It says: “There is none good but one, that is, God.” This leaves the angels, arrayed in celestial glory, burning in the undimmed luster of heaven before the throne of Jehovah; it leaves them out as unholy and sinful. So with the blood-washed, Christ-redeemed hosts that have come up from all the nations of earth, and are joining in the anthems of praise before the throne: “Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion forever and ever.” As some construe the text, these must all hush their pæans of praise, for they are yet sinners: “There is none good but one, that is, God.” We are told that nothing unholy shall ever enter the sacred precincts of the holy city. How is it, then, with the angels and the redeemed? Simply this: They are all holy, pure, and good, for they bear the divine image; but their goodness is limited to their capacity as finite beings, while God’s goodness is infinite, underived. Therefore God is good, *absolutely and inherently*, while angels and redeemed spirits in glory, with the children of God on earth, who are “full of the Holy Ghost and of faith,” are good *relatively*. Paul lived holily, justly, and unblamably among the Thessalonians; Barnabas was a good man,

full of the Holy Ghost and of faith; Zacharias and Elizabeth “were both righteous before God, walking in all the commandments and ordinances of the Lord blameless;” and Job was “perfect and upright.” “Be ye holy.” “Blessed are the pure in heart: for they shall see God.”

A leper He found me, polluted by sin,
From which he alone can set free;
He spake in his mercy, “I will, be thou clean,”
And he instantly purified me.

—*Rev. W. A. Spencer.*

Romans the Seventh.

The last stronghold of those who teach the necessity of sin is the seventh chapter of the Epistle to the Romans. We are told that Paul, the apostle, had a very hard struggle to maintain the Christian life; that he tried to do right, and failed; that when he would "do good evil was present with him;" and that though he loved holiness he actually committed sin constantly, declaring, in the realization of his weakness: "It is no more I that do it, but sin that dwelleth in me." The bondage was so great that he even cried out: "That which I do, I allow not [*i. e.*, know not]: for what I would, that do I not; but what I hate, that do I." His bitter wail of despair is: "I am carnal, sold under sin." "O wretched man that I am! who shall deliver me from the body of this death?" All of this, we are asked to believe, was the condition and experience of this noble apostle of Jesus the Saviour at the time he wrote the Epistle in which it occurs.

We object to supposing this state of bondage and corruption to have been the personal experience of the inspired apostle at the time the Epistle was written; and against the idea we urge the following, to our mind, insurmountable objections:

1. *The religion of Christ is a religion of joy; but this was a state of misery.* "O wretched man that I am!" But Paul's own pen tells us: "*Rejoice evermore.*" (1

Thess. v. 16.) "*Rejoice* in the Lord always: and again I say, *Rejoice*." (Phil. iv. 4.) "The kingdom of God is righteousness, and peace, and *joy* in the Holy Ghost." (Rom. xiv. 17.) David says: "*Rejoice*, ye righteous: and shout for *joy*, all ye that are upright in heart." (Ps. xxxii. 11.) But is the man chosen of God as the apostle to the Gentiles, endowed with giant intellect, and filled with the Holy Ghost—is he to go with bowed head and heavy heart, moping his way through the world, loaded down with a body of death and shrieking in tones of unfathomable sorrow, shame, and misery: "O wretched man that I am?" Is this the best your gospel can do for you, Paul? Should he not rather "*rejoice* evermore?"

2. *This was a state of bondage: "I am carnal, sold under sin." But the gospel brings freedom.* "Where the Spirit of the Lord is, there is *liberty*." (2 Cor. iii. 17.) "Brethren, ye have been called unto *liberty*." (Gal. v. 13.) "Whoso looketh into the perfect law of *liberty*, and continueth therein, . . . shall be blessed in his deed." (James i. 25.) Is it reasonable that Paul, a preacher of the gospel of freedom, should himself be in bondage to sin? Would not the word be in place: "Physician, heal thyself?"

3. Again: "*This theory we are opposing is contrary to Paul's teaching.* He taught, in the most direct and forcible manner, the necessity and possibility of freedom from sin: "Now being made *free from sin*, and become servants to God, ye have your fruit unto holiness, and the end everlasting life." (Rom. vi. 22.) "Reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord." "Let not sin therefore reign in your mor-

tal body." "Sin shall not have dominion over you: for ye are not under the law, but under grace." (Rom. vi. 11, 12, 14.) "This is the will of God, even your sanctification." "God hath not called us unto uncleanness, but unto holiness." "The very God of peace sanctify you wholly." (1 Thess. iv. 3, 7, v. 23.)

4. Finally: *We argue that the seventh chapter of Romans does not represent the apostle's personal religious experience at the time of writing the Epistle, because it conflicts with his professions of grace elsewhere.* "The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." (Rom. viii. 2.) "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me. I do not frustrate the grace of God: for if righteousness come by the law, then Christ is dead in vain." (Gal. ii. 20, 21.) "Ye are witnesses, and God also, how holily and justly and unblamably we behaved." (1 Thess. ii. 10.)

If he were in bondage to sin, doing what he hated, sin dwelling in him, delighting in the law of God, yet wretched through the presence of a putrid, dead body, how could he "rejoice evermore" and declare himself free "from the law of sin and death"—yea, "crucified with Christ?" No, no; Paul, the grand apostle of the Gentiles, knew what it was to have "Christ dwell in his heart by faith"—yea, to be "rooted and grounded in love," that he "might be filled with all the fullness of God." The lesson before us does not give us Paul, the preacher, the apostle of Jesus Christ. *What does it teach?*

It simply shows the helpless, hopeless condition of humanity under the bondage and corruption of carnality, standing in weakness before the holy law of God, which exposes its failings and corruptness, and says in the thunder tones of Sinai: "Be ye holy." God's law always does, always has, always will require perfect holiness. But the heart, unrenewed by grace, answers back: "Lord, your law is good, and the commandment just and holy; but *I*—poor, miserable me—'I am carnal, sold under sin;' 'when I would do good, evil is present with me.' 'It is no more I that do it, but sin that dwelleth in me.' 'O wretched man that I am!'"

The law of God, revealing sin, awakens the soul to its lost condition; but, supplying no gracious assistance, it leaves it miserable, wailing in helpless anguish and hopeless sorrow the funeral dirge of its blighted hopes. "O wretched man that I am!" was never born of the Spirit of Christ in the heart of man. The presence of Christ in the soul enkindles therein a heavenly radiance that dispels the dark clouds of anguish from its deepest recesses, and that beams in the countenance and sparkles in the eye, while the Divine Spirit floods the chambers of the inner consciousness with a sweet and heavenly melody that leaps from the tongue in inspiring hallelujahs akin to heaven. There is no "O wretched man!" wail from the secret depths where Jesus dwells.

The apostle supports us in all we have here said. "Who shall deliver me?" is followed by the shout of victory, "I thank God through Jesus Christ!"—that is, he thanks God that through Jesus he sees the answer to his question, the solution of his difficulties,

the relief for which his heart sighs. This is clearly brought out in the eighth chapter.

1. "There is therefore now no condemnation to them which are in Christ Jesus." The condition of the man in the seventh chapter was that of misery and condemnation, till, in its closing verses, he cries out in helpless grief: "O wretched man that I am! who shall deliver me?" Grace then reveals the Redeemer as the One who is mighty to save, and the joyous outburst of praise is: "I thank God through Jesus Christ our Lord." There is no condemnation now, for I am Christ.

2. "But," says one, "though he is not under condemnation (for Christ has forgiven his sins), yet he still is carnal, so that he cannot do what he would." But no; the apostle's strain of triumph shall not be broken here, for we hear him declare: "The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." Not only is condemnation gone, but, praise the Lord! the power of sin is broken; his slavery to the cruel chains of the carnal mind has ended, and he is free. Glorious freedom! and note, dear reader, that it is real and already in possession—"hath made me free." Many think that we will never be free from sin till we die, but the apostle here shows us that grace, operating through the law of the Spirit of life in Christ Jesus, makes us free. This does not mean exemption from temptation or from the possibility of sin, but that salvation becomes so gloriously real that it enables its possessor to abide continually in Christ, and have freedom from both condemnation and the power of indwelling sin. *Free!* Condemnation gone, and free-

Man from sin realized is his happy experience who has passed from the law state of the seventh chapter into the precious benefits of grace revealed in the eighth.

But the apostle continues, or, rather, sums up: "What the law could not do in that it was weak through the flesh." This is the seventh chapter condition. The law was just and holy, but the man was "carnal, sold under sin;" hence the law, having no internal purifying power, was weak, could not accomplish its intended object—that is, could not make the man holy, free from sin. It revealed his sin, for by the law is the knowledge of sin; but, furnishing no indwelling Purifier, it left him miserable. The law showed him his sin as a loathsome, dead, and putrefying body, and in the thunder tones of Sinai demanded that he be clean, be holy; but his effort proved sin to be more than a match for him—yea, even his master. In a deep sense of helplessness he wails out: "O wretched man that I am!" "the law is spiritual, but I am carnal, sold under sin;" sin dwelleth in me, so that "what I would I do not, but what I would not that do I." "It is no more I that do it, but sin that dwelleth in me." Thus far the law has led him, but it cannot accomplish the required result. "What the law could not do, in that it was weak through the flesh [unable to accomplish its holy aim because of the sinfulness of the man under the dominion of the flesh, or carnal mind], God sending his own Son in the likeness of sinful flesh, and for sin [that is, an offering or sacrifice for sin], condemned sin in the flesh." He broke the power of sin in the flesh, so that it should no longer have the dominion

over man. Thus "the law of the Spirit of life in Christ Jesus" makes man "free from the law of sin and death;" and the promise is true: "Sin shall not have dominion over you, for ye are not under law [the seventh chapter condition], but under grace [the eighth chapter]."

"That the righteousness of the law might be fulfilled in us"—this is holiness inwrought, made a fact in experience, not imputed. The grace of Christ is not intended to break down the law of God and save men in spite of themselves, taking them to heaven all full of sin, but its plan is to co-operate with the law against sin. As man is a slave to sin, thereby breaking and dishonoring God's spiritual, holy law, grace comes to the rescue to magnify the law and break the fetters of sin, thereby releasing man from his body of death, or dead body. Thus "the law of the Spirit of life in Christ Jesus makes him free from the law of sin and death," and the righteousness of the law is fulfilled in him. All this, however, requires of each man that he "walk not after the flesh, but after the Spirit." "For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live." (viii. 13.)

There is abroad in the land an Antinomian heresy that crops out in the interpretation of these passages by a certain line of teachers. They tell us that when a person accepts Christ he receives a kind of commercial standing at the court of heaven, and that, though he continues to sin constantly, it is only in the body and chargeable to the flesh, and cannot vitiate his standing before God. So we are asked to believe that, though he sins every day, and is very vile and un-

clean, God cannot see sin in him, for he is in Christ. It is sometimes preached that when a man is once born of God his state—his actual life—will continue to be vile, unholy, impure, but his standing before God is unaffected by any thing that he may do. If he commit murder, theft, adultery, or any other sin, it will affect his communion with God, but not his standing. God sees him only in Christ, and therefore never discovers any sin in him. This leaves him in bondage to sin while yet perfectly free from it. A more dangerous dogma could scarcely be invented by the cunning of the devil. It makes the law demand holiness of man, while grace operates to the destruction of the law by taking man to heaven, though reeking with crimes innumerable and polluted by sins indescribable. The law is of God, holy, spiritual, good; but this teaching has the grace of Christ standing in opposition to the law, lowering its standard and sweeping a man right into glory with defiance of the law upon his lips and conduct, and the curse of the law upon his soul. The law is of God, sin is of the devil; but this theory would make Christ, the Son of God, to be in antagonism to the law, while sin was yet allowed a dwelling-place in the heir of heaven. This would furnish us a case of a "house divided against itself," which, we have read, "cannot stand."

The scriptural idea is this: Sin is so deeply rooted in man that when God's pure law demands holiness of him he finds himself unable to meet its requirements; and thus, in slavery to sin, he must perish eternally, for God's law is immutable, and it declares truly that "without holiness no man shall see the Lord." Christ comes to the rescue of man, and, en-

tering the inner chambers of consciousness in the person of the Holy Spirit, he bursts the fetters of sin and declares in loving accents to the redeemed soul, "Sin shall not have dominion over you," and thereby it is revealed to him "that the righteousness of the law may be fulfilled in him, if he walk not after the flesh, but after the Spirit."

Another question is frequently raised: Does the seventh chapter of Romans represent an unconverted man, who is simply under conviction, having not yet been born again? or does it portray a converted man who has not yet been wholly sanctified? Some argue at length to prove one of these points, some as persistently to establish the other. It seems to me that it does not mean either one to the exclusion of the other. The broken-hearted penitent will struggle long against sin, it may be, only to find at length that his struggling brings him little, if any, nearer to salvation. He must reach the end of his own strength, and learn at last that only Jesus can break the dominion of Satan and bring peace to his burdened soul. And so it is with the child of God who reaches a point in his heavenward journey where the forces of hell double upon him, while the remains of the carnal mind summon their broken forces and make common work with the legions of hell to turn back the pilgrim from his heaven-bound journey. If he loses sight of his almighty Defender, and makes the struggle in human weakness, his defeat will be fearful, and he will still cry, out of the depths of his despair: "O wretched man that I am!" But, blessed be God! if he looks up on high he finds that Jehovah has laid help upon One that is mighty to save! Bright is the light in

which the redeemed of the Lord may walk, and glorious are the continued victories which come to the humble, trusting soul who is led by the Spirit.

Any person who fights sin in his own strength falls into the seventh chapter state, while they who depend alone on Christ come off "more than conquerors." The sinner who seeks justification by works fails. The believer who would be made perfect in holiness by works fails also. The penitent who renounces self and sin and depends alone on Jesus gets religion, and the Christian who consecrates all to God as a living sacrifice, trusting Jesus only, enters the cleansing fountain, and is made every whit whole, being cleansed by the blood from all sin; and, glory to God! he is made perfect in love. The secret for every one is: Jesus is "able to save them to the uttermost who come unto God through him." "Glory to his name!"

Down at the cross where my Saviour died;
Down, where for cleansing from sin I cried;
There to my heart was the blood applied;
Glory to his name!

—*Rev. E. A. Hoffman.*

The Theories.

But we are met with the question: When does the soul reach the state of entire sanctification? This question is, after all, the real battle-ground of Christendom on the subject of holiness. It is granted by all believers in the Bible, as it is definitely declared therein, that "without holiness no man shall see the Lord." The idea of man entering the sacred city of God, and standing in the august presence of our Maker, who is holiness itself, with any of the pollutions or defilements of sin upon him is not to be entertained for a moment by any believer in our holy religion. "Blessed are the pure in heart: for they shall see God" is accepted as truth by all Churches; and so is that declaration of the apostle: "Without holiness no man shall see the Lord."

Entire holiness as a necessary qualification for admission to heaven is not, therefore, an open question or a matter of debate among Christian people. The only questions are: *When* and *how* can entire sanctification or perfect holiness be reached?

There are five answers given, only one of which can, we think, be correct. Four of the five answers must be wrong. These five theories may be briefly stated as follows:

1. The Catholic theory of sanctification in purgatory, after death.
2. The Calvinistic theory of sanctification in death.

3. The theory of sanctification by growth, held by some Presbyterians and others.

4. The Zinzendorf theory of entire sanctification at conversion.

5. The Methodist theory of partial sanctification at conversion; entire sanctification a second blessing.

These theories, we think, cover the entire ground, and embody the creeds of Christendom on the subject. We shall examine each of them in the light of God's revealed truth, which is the only authoritative standard for the settlement of such questions.

SANCTIFICATION IN PURGATORY.

This theory has a large following, since it is Roman Catholic dogma. We consider it not only untrue, but exceedingly dangerous. It is perverse of faith and detrimental to piety; contrary to the Bible, dishonoring to Christ, and destructive of souls; of heathen origin, and produces the most baneful results.

1. *It is contrary to Scripture.* "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest." (Eccles. ix. 10.) This does not teach that man shall live no more after death, for that would be contradictory of the whole tenor of Scripture. It simply teaches that nothing can be attended to after death which should have received attention in life. We are commanded to be holy; but if we put it off till purgatory, it will be too late, for the Scriptures further declare that "Now is the accepted time; now is the day of salvation." Let it be the chief concern of life to be as holy as will please God, and let us have no confidence

in the fallacious promises of purgatorial purification, for this work is not in the grave whither we go.

2. Our second objection to the doctrine of purgatorial purification is: *It is idolatrous.* Since "without holiness no man can see the Lord," whatever makes us holy is our Saviour. Then, if we must look to purgatory for holiness, we cannot be saved by Christ Jesus, but must depend on purgatorial purgation to be prepared for heaven. This dogma dishonors Christ, looks to the invention of men for salvation, and hence is essentially idolatrous. But its use by an apostate Church—whose votaries bow before shrines, images, and crucifixes—is no surprise.

3. *It is dangerous, because delusive.* It quiets the conscience in the midst of sin, and rocks the soul of its victim into the sleep of death, with vain promises of a future good. Its pernicious effects are seen in all truly Roman Catholic countries of the world to-day. Sins of every conceivable form—drunkenness, profanity, idleness, thriftlessness, licentiousness, gambling, Sabbath-breaking—follow in the wake of such teaching. And thousands of the poor, deluded victims of this Romish invention are going quietly on to perdition in their sins, paying treacherous priests to pray their friends through purgatory to heaven, and expecting the same to be done for them by friends whom they leave behind. The curse of God is upon this fraud, and may his mercy save us from its snares!

THE DEATH THEORY

next claims our attention. It is liable to all the objections urged against the first theory examined; and still other objections shall be brought to bear upon it.

1. *It is contrary to God's word.* The Bible nowhere even intimates that death is our sanctifier, but in the most positive and unequivocal manner it warns us to the contrary: "By one man sin entered into the world, and death by sin." (Rom. v. 12.) Now, if death be the result of sin, how can it be the destroyer of sin? "And so death passed upon all men, for that all have sinned." (Rom. v. 12.) If sin brings death to all, will death be able to destroy sin from any? If death can destroy any sin in a man, can it not destroy *all* sin in him? and if it can destroy all sin in one, can it not destroy all sin in all men? Why, then, do we need another Saviour? This theory, like the other we have examined, is *idolatrours*, in that it looks to death for salvation from sin, whereas the Bible says of Christ: "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." (Acts iv. 12.) The Bible in the most positive manner sets Christ Jesus before us as the only and the all-sufficient Saviour from sin in all its forms and results. But the idea that death is a sanctifier at least strongly insinuates that Jesus is unable to accomplish the work of saving us from sin, and that he has to call death to his aid. Is not this dogma dishonoring to Jesus, and therefore essentially idolatrous? "Wherefore he is able to save them to the uttermost [from all sin, through and through] that come unto God by him." (Heb. vii. 25.) Now if Jesus cannot save us completely, without the aid of death, why did not the Holy Ghost indicate it here?

If man cannot be sanctified, and thus made completely holy here in this life, by the blood of Jesus

and by the power of the indwelling Spirit, why should not the inspired word so inform us? If death is necessary as an agent in sanctification, why does the Book not tell us of it? Why should it not give death its due, and bid every soul panting for the fullness of salvation wait till death shall come to its relief? Why does it not honor death with a place by the side of Jesus, since if death only can complete our sanctification he is thereby a partner and co-worker with Christ in our salvation, and should be so honored? Is not the Bible a fair book? does it not do justice to all? If, however, Jesus cannot of himself perfect our salvation, but has to bring in death as an assistant, would not simple justice require that death share the honor of man's purification and consequent salvation? But does the Bible so honor death? Hear the Word's encomium upon Christ, at the expense of death: "He [Jesus] must reign, till he hath put all enemies under his feet." If death destroys sin deeper than Christ has gone, why shall he not share the honor? Does it say they (Jesus and death) must reign? But you say the question is absurd, unreasonable, irreverent. It is no more so than the theory out of which it grows. But, glory to God! the apostle, in summing up the universal triumph of Christ, when all enemies shall be put under his feet, tells us: "The last enemy that shall be destroyed is *death*." (1 Cor. xv. 25, 26.) Hallelujah! Jesus shall conquer; and even the old hoary *enemy, death*, shall be destroyed. If death can save us from any sin, he can save us from all sin. So we need not try to be very holy; death will destroy sin from us, and we shall see the King. But surely death is no respecter of persons: if he saves one, he will

certainly save all, for all must die. O how absurd the idea that death, the old arch-enemy, whom Jesus shall destroy, is our sanctifier, our purifier, who is to fit us for the presence of the King in his beauty!

But we hear it said: "It is not claimed that death shall be personified and set forth as an actual saviour; of course not. But in this evil world we cannot be saved from all sin, surrounded as we are by sin on every side. Jesus alone can save, but he cannot save us fully while in the body. He alone can save, but his work is never completed till we die." We would like to know just where the advantage is in this statement. If Jesus alone can save us, why should he be limited to death? Salvation is a matter between man and his Redeemer. Why need death, a third and disinterested party, be called into the matter? If Christ alone can save, what has death to do with it? Is not death an essential factor in man's sanctification, if it be a fact that he cannot be purified till death?

"But," it is objected, "Jesus could sanctify us somewhat before death if he would; but he will not." Well, is this any better? Though Jesus died to save us to the uttermost, and though he said, "Let your light shine," and though he says to us, "Now is the day of salvation," yet we are asked to believe that he is either not able or, worse still, not willing to save us thoroughly and sanctify us wholly while we live; but will rather leave us to struggle against the power of an indwelling enemy—the carnal mind—his enemy and ours, till death kindly relieves us. Such doctrine is horrible, shocking! God save us from such heresy!

But if Jesus saves us at death, will it be just before, just after, or in the very article of death? This question is important. If our sanctification may not occur till in or after death, then Christ necessarily is limited to that time; and we will not be permitted to love God with all our hearts here, or be sure of heaven hereafter, for to the last gaspings for breath the struggle with sin continues; and our daily prayer, "Thy will be done on earth, as it is in heaven," is meaningless, vain, for it can never know an answer.

2. We are told, however, that the Holy Comforter will apply the all-cleansing blood just before death—perhaps a few minutes. Well, if Jesus can save us from all sin a few minutes before we die, and keep us in perfect holiness for that time, can he not make the victory complete for an hour? He certainly can. Well, glory to God! the matter is started; where shall it end? If the Saviour can save us from all sin for an hour, can he not as easily do it for a day? and if for a day, can he not lengthen the time to a week, a month, a year, a life-time? Did he not say: "All power is given unto me in heaven and in earth?" (Matt. xxviii. 18.) Yes, brother, in *earth* as well as in heaven. If Jesus can save us from all unrighteousness in heaven, he can in earth; and so, through our almighty Helper, the prayer he taught us to say may have its accomplishment: "Thy will be done in earth, as it is in heaven"—that is, perfectly, completely.

3. The doctrine that we cannot be holy till we die is a *fruitful source of sin*, and is, therefore, *very dangerous*. It is hard to rise above a bad creed. **Many**

contend that the creed amounts to nothing, but this is a mistake. When the Church lost sight of justification by faith she lost her hold upon Christ, backslid, and went into all sorts of superstitions and formalism; and thousands have lived in sin, believing in that unreasonable and anti-scriptural dogma of unconditional election and predestination. So, if you convince a man that he can never be holy in this life, that sin is a necessity, either actual or indwelling, you paralyze his faith, cripple his effort at a life of holiness, and hinder his progress toward heaven.

4. We object to sanctification by death as a *blow at the doctrine of salvation by faith*. If it be by death, it is not by faith; but the Scriptures teach sanctification, as well as justification, by faith: "Them which are sanctified by faith in me." (Acts xxvi. 18.) But death is not a suitable hour for the exercise of the mighty faith that brings in complete holiness.

5. We object still further that this theory *robs us of the benefits of full salvation in life, and also robs God of the glory that would redound to his name in the entire sanctification of his people*. What hinders the Church in her Christian life? Sin. And what can give the Church and individual Christians the power needed like holiness? If the Church were perfectly holy, she would have pentecostal power in winning souls unto God; but teach her that perfect holiness is to be reached in death only, and you can never lead her up the holy way to full salvation's glorious heights.

6. If entire sanctification is impossible in this life, all those precious passages of sacred writ that tell us of the perfect triumph of Jesus on earth are mean-

ingless. "The earth shall be full of the knowledge of the Lord, as the waters cover the sea." (Isa. xi. 9.) "In that day shall there be upon the bells of the horses, *holiness unto the Lord.*" (Zech. xiv. 20.) "And a highway shall be there, and a way, and it shall be called The way of holiness; . . . the redeemed shall walk there." (Isa. xxxv. 8, 9.) These texts of Scripture are all meaningless, since they refer to holiness in this life, if it be true that we cannot be holy till we die. But, thank God, they are true; and God's redeemed may walk in holiness here.

7. *The word gives witness to some who were perfect in the love of God.* It is said of that patient patriarch of old: "There was a man in the land of Uz, whose name was Job; and that man was perfect and upright, and one that feared God, and eschewed evil." (Job i. 1.) Of Barnabas it is said: "He was a good man, and full of the Holy Ghost and of faith." (Acts xi. 24.) Paul said: "The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." (Rom. viii. 2.) St. John witnessed to perfect love: "Herein is our love made perfect: . . . as he is, so are we in this world." (1 John iv. 17.) These were all thus perfect and good in this world, without the aid of death.

8. Finally we urge this proposition: *Death has no power whatever to change moral character.* "It is appointed unto man once to die, and after this the judgment." (Heb. ix. 27.) "We must all appear before the judgment-seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." (2 Cor. v. 10.) These passages show that the judgment fol-

lows death, but is not affected by it. The results of the judgment hinge upon our actions in the body. Moral character is built up in life, not in death. If a man lives a wicked life, he dies and goes into judgment a wicked man; admitting the fact, of course, that like the thief he *may* find mercy at the last. This, however, will not be if he puts off salvation till that time deliberately.

Death is not an agent for man's purification from sin, but is itself one of the results of sin. We might, speaking figuratively, say that death is the child of sin. Continuing the figure, we call sin the child of the devil. This makes death the grandchild of the devil. Then, if we are sanctified by death, our salvation comes to us from the devil's grandchild. Or again, if we are sanctified—that is, saved from all sin—by death, it inevitably follows that when Jesus shall destroy death he will kill our savior. And this is the logical conclusion from that absurd and *anti-scriptural* dogma of death sanctification.

The truth is, death is simply a door-way from earth to judgment, from time to eternity. If we live in sin, we pass through the gate-way to perdition, and the devil gets his own; but if we live holily, justly, and unblamably, death becomes to us as the porter to the skies, the gate-keeper to the paradise of God, where heavenly harpers are ever ready to receive with notes of sweetest welcome all those who come "sweeping through the gates, washed in the blood [not of death, but] of the Lamb."

Reader, are you among the blood-washed, Spirit-baptized number? Hallelujah to Jesus, I am washed in the all-cleansing blood!

He breaks the power of canceled sin,
He sets the pris'ner free:
His blood can make the foulest clean;
His blood availed for *me*.

—C. Wesley.

THE GROWTH THEORY.

Prominent among human theories on this subject is the idea that entire sanctification is to be accomplished within us by growth in grace. The absurdity of this idea is apparent when even the definition of terms is considered, without a reference at all to the Scriptures. But we will examine the position from both stand-points:

1. *The terms.* Webster defines sanctification: "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." He defines sanctify: "To make holy or free from sin; to cleanse from moral corruption and pollution; to make fit for the service of God and the society and employments of heaven."

Now hear him on growth: "The process of growing; . . . increase in size, number, frequency, strength, etc.; augmentation, advancement; production."

We would ask: Are "growth" and "sanctification" synonymous, according to these definitions? Sanctification being an "act of God's grace," how can it be by growth? Can one grow into an *act* of God's grace? The idea is absurd. Growth is an enlargement on right lines, an addition, an augmentation. Sanctification is a work of grace that eliminates the

evil, cleanses away the pollution, purifies the heart and life. The terms mean different things, and when we attempt to make them mean the same it results in confusion; by this sanctification is rendered unattainable in experience, and growth in grace is hindered. Thus great harm is done to the Christian life.

We believe heartily in the doctrine and the necessity of growth in grace, but we cannot safely lay upon its shoulders a burden that Omnipotence alone can bear. The cleansing of the soul from the defilement of sin, from the presence and pollutions of the carnal mind, can only be wrought by the Holy Spirit through the merits of the all-cleansing blood. Sanctification is the cleansing of the soul from spiritual pollution; growth in grace is the development of the soul, the enlargement of the horizon of the spiritual life, increase in the knowledge and strength of God. Sanctification should be early sought in the Christian life, for it facilitates growth. Regeneration is as the coming up of a stalk of corn or other plant; growth in grace is as the development and progress of the stalk toward ripeness and maturity; sanctification is as the destruction of the weeds and grass that hinder the growth of the stalk of corn. In this illustration how long would it take the corn to grow the weeds all out of the field? The question seems foolish; but the corn will grow the weeds out by the time a soul reaches entire sanctification by growth. What mother will wait for her child, all besmeared with dirt and filth, to grow clean? She wants the child to grow, but has no expectation that it will grow clean. In all the world no one expects cleansing from defilement, removal of pollution, by a process of growth, except a

certain class of theological teachers. They expect sanctification to be wrought in the experience of men by growth, enlargement, increase in size, augmentation, when the very word ("sanctification") itself is defined, as we have seen, to be "the *act* of God's grace by which the affections of men are purified, or alienated from sin and the world." Can the child be purified by increase in size, or the field be cleansed of weeds by the enlargement of the corn? If not, how can man be purified from the pollutions of sin by increase in spiritual stature, by growth in grace?

2. We object to this theory, further, *because it renders sanctification impossible in this life or the life to come, except at the expense of growth, the cessation of development.* If sanctification be made the goal of growth, we must either allow the sanctification to be forever ahead, unattained, or allow the growth to accomplish its object, bring the soul into complete sanctification, and cease. Which horn of this dilemma will the advocates of the growth theory accept?

Are we to be told that sanctification cannot be complete in this life, but that we will be forever approaching it? This will necessarily involve a completion of the work in death, or the entrance of the soul into heaven not completely sanctified, else our sanctification will have to be finished in purgatory. It will also require the time element in sanctification. This, in turn, will leave us entirely at sea as to the experience of complete holiness. If it requires time, we ought to know how much time, how long. Methuselah lived nine hundred and sixty-nine years; was his sanctification more than complete? Either his purification was more than accomplished, he had far passed

the goal, or no one else has ever reached it; for he outlived all others of whom we have any account. Though Enoch walked with God, Abraham was the friend of God, Moses was the meekest of men, Daniel's devotion to God braved the den of lions, the three Hebrew children passed through the fiery furnace, Paul fought the good fight, and John was the disciple of love; yet all these grand men of sublime heroism, unflinching devotion, and unfailing faith, were not wholly sanctified; for they did not live long enough, unless, indeed, the youngest of them who passed out of the ranks had reached the precious goal, and all the others had finished their growth and passed far beyond the long sought for prize.

If time is a necessary element in entire sanctification, we again ask: How much time? Will it take fifty years of development? But I may die in forty. Who guarantees my life? But we are told that sanctification may become complete even in forty years' time. But I may only live thirty, twenty, ten! How long does it take growth to bring in the experience? Can it in a term of five years? three? two? one? Where is the limit? We may die to-morrow. Any theory of holiness that necessitates a period of time is dangerous, in that life is uncertain and also that it is contrary to the plain declaration of God's word: "Now is the accepted time; now is the day of salvation." This must be as true of entire sanctification as of pardon and regeneration. But if we cannot be perfected in holiness except by growth, it is certainly a fact that now is *not* the day of complete salvation from sin, since it can only come at the end of years of development. If we should die before the culmination

of the work, we must either (1) have an antechamber to heaven, in which to finish up our sanctification by development; or (2) enter heaven not wholly sanctified; or (3) change the theory at last, and be sanctified in death or in purgatory; unless, indeed, they fall back, as they should have done at first, upon the scriptural view of sanctification by faith.

But yet again: If sanctification be the goal of growth, and it can be attained, then growth will have accomplished its purpose when the experience is reached, and, like an old garment that has answered its purpose and is worn out, be cast aside. Thus this theory, in attempting to make much of growth in grace, really undermines the doctrine and destroys it in the end. An argument that proves too much proves nothing. If sanctification be by growth, we must remain unsanctified forever that growth may continue, or the experience must be at length reached, and there the growth end.

3. The true Bible doctrine is this: *Sanctification is wrought in the experience of a believer by the Holy Spirit, through the merit of Jesus' blood; and it occurs just where definite faith, on the basis of true and complete consecration, claims the blessing.* After this, growth, development, enlargement in the knowledge and grace of God, spiritual increase, progress in the school of God, may continue through this world, and on forever and forever.

Who would suppose for an instant that there will be no growth, no progress in heaven? Will not the atmosphere and society of that bright world greatly facilitate the progress of the pupils who reach that higher class in the school of the Spirit? The development of immortal man, who is to be at home in the

city of God, is surely not completed in the very brief curriculum of this bustling world, where the cradle and grave are so near together that they often clasp hands over the bodies of our offspring.

No, my brother, any theory that limits growth to this short and transitory life is not the true conception of spiritual progress. We must continue our development through the ceaseless cycles of eternity; for, as we are but finite and God is infinite, there will be no graduation in that blessed school.

THE SCRIPTURES TEACH

us that sanctification is a blessing from God: "The very God of peace sanctify you wholly." (1 Thess. v. 23.) This is not a growth or development of ours, but a work of God for and in us. It corresponds with Webster's definition of the word sanctification as meaning "the act of God's grace by which the affections of men are purified, or alienated from sin and the world." Webster as a lexicographer, and Paul as a theologian, an inspired author, refer us to God for the work of sanctification, not to "growth in grace."

Again: "Jesus that he might sanctify the people with his own blood, suffered without the gate." (Heb. xiii. 12.) This shows us that Jesus is our sanctifier; not death, purgatory, or growth, but Jesus, "Jesus only." He *suffered* that he might be our sanctifier. But men are preaching theories that are essentially idolatrous in that they seek other means of sanctification. Jesus must do the work "with [by the merit of] his own blood." It is therefore "an act of God's grace," not a gradual development of our spiritual forces.

“If we walk in the light, as he is in the light, we have fellowship one with another, and *the blood* of Jesus Christ his Son cleanseth us from all sin.” (1 John i. 7.) The advocates of the growth theory would have it: “We have fellowship one with another, and we grow clean from all sin.” But the Book attributes our cleansing from all sin, “all unrighteousness,” to the blood, for Jesus suffered that he might sanctify (purify the affections of) the people with his own blood. Glory to God for the blood that cleanseth! O reader, look to no other source for your sanctification but to the blood that was shed upon Calvary’s brow!

“Jesus gave himself for the Church that he might sanctify and cleanse it with the washing of water by the word, that he might present it 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.) Our God is a jealous God; he will not divide his honors with another. Jesus the Christ claims the honor of sanctifying the Church, and he will not divide his honors with another. He alone can sanctify the Church; no other power can make it glorious, having no spot, wrinkle, or blemish.

“For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.” (Tit. ii. 11-14.) The **grace**

of God bringeth salvation. Christ gave himself to redeem us from *all iniquity*, and *purify* (sanctify) unto himself a *peculiar people*. Holiness kills people to the habits, fashions, customs, and pleasures of the world. People who look to purgatory, death, growth, and other human agencies for purification fall so far short of it that they wear rings, ear-rings, etc.; dangle gold chains and swing gold-headed canes; smoke cigars, cigarettes, pipes, etc.; chew tobacco and dip snuff, just like people of the world. But such as look to Jesus only for sanctifying grace are enabled to come forth cleansed from all these, purified unto God, "not conformed to the world," but a "peculiar people, zealous of good works." O that the Church may drop man-made theories of salvation, and come up to God's standard by Holy Ghost methods! Then will she be a company of peculiar people, a "holy nation," and in her zeal for God she will speedily belt the globe with mission stations, unfurl the banner of the cross on the crumbling strongholds of superstition, and preach and sing and shout the name of Jesus till earth trembles and bows at his feet, and the dark legions of hell flee in routed confusion.

"Thou shalt call his name *Jesus*: for he shall save his people from their sins." (Matt. i. 21.) *He* shall save *his* people *from* (not in) their sins. We dishonor Jesus when we invent theories of deliverance from sin in lieu of his grace. Death, purgatory, growth are such theories. The first two put holiness entirely beyond our reach in this life, while the last renders sanctification indefinite, uncertain—yea, forever unrealized. All three theories alike offer substitutes for the simple, plain declaration of the text: "He shall

save us from our sins." This cannot mean from the dominion of sin only, but from its inbeing, from its corrupting presence as well—"from sin," "glory to his name." No wonder the angel told his message with such delight!

"And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord." (Luke ii. 10, 11.) Good news this was, calculated to cause "great joy," for the Saviour—the One who saves—had come. He is "Christ," which means the anointed; "the Lord," which means ruler—that is, *The Anointed Ruler*. Now if Christ the Lord accepts the office of Saviour to deliver his people from sin, shall we say that he is unable to accomplish the work; and death, purgatory, growth, or any other helper, must come to his aid? All of these leave salvation unfinished, unrealized in experience; and there can be no definite knowledge of sanctifying grace. Thus the essential doctrine of the Bible is rendered inoperative, and is worthless so far as conscious experience goes.

"The oath which he swore to our father Abraham, that he would grant unto us, that we, being delivered out of the hand of our enemies, might serve him without fear, in holiness and righteousness before him, all the days of our life." (Luke i. 73-75.) The "oath" of God is pledged, my reader, that we may be delivered from our enemies, that we may be holy, that we may serve him without fear, for "perfect love casteth out fear." Now note that this oath says that we may serve him in holiness, without fear, "all the days of

our life;" not after death, or after years of growth in grace, but *all*, ALL the days of our life. O beloved reader, when will the people of God learn their privilege, "their calling's glorious hope," that they may be holy before God and among men! Brother, sister, go to God just now, and ask him if that oath may not be realized definitely in your deliverance from all enemies, your entire freedom from every lust, passion, prejudice, jealousy, appetite, habit; from every thing that is at all sinful or doubtful or unchristian.

Now, to sum up our argument:

1. There is a life of entire sanctification (which is God's work in us), and we are to be preserved blameless therein till we die. It is, therefore, not by death. (1 Thess. v. 23.)

2. It is by the blood of Christ that we are made partakers of this grace. (Heb. xiii. 12.)

3. It is wrought by an act of God's grace, which purifies men's affections from sin, and alienates them from the world. (Webster.)

4. Christ is our sanctifier, as his name (Jesus) implies. (Matt. i. 21.)

5. He is able to save to the uttermost. (Heb. vii. 25.)

6. God's oath has pledged us deliverance from our enemies, and ability to serve him in holiness all our days. (Luke i. 73-75.)

7. We are to grow in grace, develop in the knowledge and love of God. But this is not sanctification: (1) Because it is enlargement, while sanctification is elimination, purification, the destruction of evil desires, passions, appetites, prejudices, etc.; (2) because this growth theory would make sanctification (deliv-

erance from sin) to be by works, whereas the Bible teaches it to be by grace. Growth is our own progress, advancement, development in the spiritual life, the things that are good. Sanctification is the blessing that God gives to purify our hearts, destroy his enemies from our souls, and thus enable us to live holy lives. This greatly facilitates growth in grace, which may continue all through this life, and will doubtless continue in the life to come.

8. The dogma that expects sanctification by growth is idolatrous, in that it looks away from Christ for holiness to the works of man. Paul's testimony is: "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me. I do not frustrate the grace of God: for if righteousness come by the law, then Christ is dead in vain." (Gal. ii. 20, 21.) This shows him to us as dead to sin, living only to Christ; yet not by his own works or growth in grace, but by the divine blessing received through faith. As was Paul's experience so should be the experience of every Christian. (Acts x. 34.)

Are We Wholly Sanctified in Conversion ?

We have examined three theories of entire sanctification. There remain two others, one of which must be false. One theory says that conversion—using the term to mean justification and regeneration—embraces entire sanctification. The other view says that sanctification is partial in conversion, and is completed later by an act of God's grace. Are we sanctified wholly at conversion? We believe not, and urge the following objections:

I. *The Scriptures nowhere offer entire sanctification to the sinner, or address him in any way on the subject.*

1. The Bible recognizes the sinner as guilty of transgression, and demands that he repent of his evil doings. "Except ye repent, ye shall all likewise perish." (Luke xiii. 3.) God "now commandeth men everywhere to repent." (Acts xvii. 30.) "Repent, and turn yourselves from all your transgressions; so iniquity shall not be your ruin." (Ezek. xviii. 30.) Repentance is that sorrow for sin that leads the penitent to renounce it, give it up. Now, as long as the sinner is a violator of God's holy law, the word that sounds in his ear is a word of warning. It falls in the thunder tones of Sinai: "Repent; turn from your evil deeds; forsake your wickedness." Repentance is the Bible word for the guilty culprit, the transgressor, the law-breaker. When the sinner is awakened

by the proclamation of repentance, and feels ready to seek restoration to the favor of God, he is informed:

2. That he is dead spiritually (Eph. ii. 1, 5), and must, therefore, "be born again," or born from above. (John iii. 3, 7, 8.) Being dead spiritually, he must now seek the regenerating grace of God, that he may be spiritually alive. Regeneration means life from the dead, or generation anew. Spiritual life is the principle within of life unto God—that is, a love for God and the ways and things of God. In repentance we forsake our sins; in justification our transgressions are forgiven, our sins against the holy law of God pardoned; in regeneration the Spirit of God enters the heart of man, and begets therein a heavenly principle, a spiritual, a holy life, a love for God—his people, his house, his word, his ways. Thus far we have but the beginning of the Christian life, the starting of the heavenward journey, the admission to the school of Christ, the initiation to heavenly mysteries. All below this was condemnation, wrath, darkness, death; but at this point he is a new creature in Christ, the love of God is in his heart, and all these old things have passed away. He is no longer required to repent or perish, for his condemnation is gone. He is no longer thunderstruck with: "Ye must be born again;" "Awake thou that sleepest, arise from the dead, and Christ shall give thee light." He has already risen from the dead; Christ has already given him light.

But thus far the question of sanctification has not been mentioned to him; he has not sought it, has not studied it, has not even thought of it as a matter of personal experience. It was not in his prayers, his

tears, his aims, his conceptions. If he got it, he got it without praying for it, without seeking it or exercising special faith for it—yea, without even the thought of it. He sought pardon, and pardon (justification) obtained brought peace to his soul. He sought life, and the Spirit of life regenerated his soul, which was before “dead in trespasses and in sins.” The Bible had not mentioned the subject of entire sanctification to him; he had not prayed for it or believed for it. Did he obtain it? If so, it was not through faith and prayer, for it had occupied no place in either his faith or his prayers. That he was not wholly sanctified we learn by the fact that—

II. *The Scriptures urge him now to seek and expect that special grace.* We will examine instances in which this idea is apparent. The persons who were addressed or prayed for with special reference to entire sanctification were all Christians, lovers of Christ.

1. *The disciples.* Jesus prayed for them: “Sanctify them through thy truth; thy word is truth.” (John xvii. 17.) This shows that they were not (wholly) sanctified at that time, for it is a prayer for something yet to be done for them by the Father, *a blessing* yet to be received. But were they yet unconverted? Certainly not, as the Scriptures plainly reveal. They were ordained to preach and to work miracles: “And he ordained twelve, that they should be with him, and that he might send them forth to preach, and to have power to heal sicknesses, and to cast out devils.” (Mark iii. 14, 15.) Would Christ ordain ungodly men to his ministry? Would he give his message of salvation to unsaved men? Would he give power to work miracles, to cast out devils, to men in

whom the evil spirit remained, men who knew nothing of his saving love? The idea is preposterous. But we may see from other passages of Scripture that the disciples were converted men: "I have manifested thy name unto the men which thou gavest me out of the world; thine they were, and thou gavest them me; and they have kept thy word." (John xvii. 6.) Jesus had revealed the Father to them, and they, learning the Father's word by Christ, had accepted it and obeyed it. "They have kept thy word." How this could apply to the unconverted is beyond our comprehension. The spirit of obedience to the word of God is not the spirit of the unsaved. "I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world." (Verse 14.) This language is repeated in the sixteenth verse, showing the estimate the Master put on them as his true followers.

Books have been written to prove that sanctification is complete at conversion, but the Saviour strikes that theory a death-blow in this single chapter, the seventeenth of John. He specially guards us against two errors, viz.: (1) That we are sanctified at conversion. "They have kept thy word." "They are not of the world, even as I am not of the world." But he prays that they may yet be sanctified, showing that they were not previously sanctified, though Christ had manifested the Father's name to them, and they had kept his word. (2) The second error he guards against is the death theory: "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil." (Verse 15.) The prayer is "Sanctify them," with two qualifications,

viz.: "They are not of the world," and "I pray not that they should be taken out of the world." Their sanctification was not to be accomplished by death, in taking them out of the world, and it had not been wrought in their separation from the world, which had already occurred, so that they were not of the world.

He further severs his teaching from the theory that men are sanctified at conversion in the ninth verse: "I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine." Some have perverted this to make it teach that Christ would not pray at all for sinners. But that this is an error is seen in the fact that only a few days later, on his cross, he prayed for his murderers. What, then, is meant by "I pray not for the world, but for them which thou hast given me?" Simply this: He is here praying for their sanctification, and this subject is not appropriate for sinners: they (sinners) have nothing to do with the doctrine of sanctification. The doctrines for the world are repentance and the new birth; but for such as "are not of the world," for those who "have known surely that I came out from thee" (verse 8), "I pray for them"—not for the world; "sanctify them." If sanctification is complete at conversion, this prayer would be applicable to the unconverted; but Christ refuses to give it such application.

Again, if sanctification be embraced in justification and regeneration, we are forced to one of two conclusions, with reference to the disciples and this prayer: either they were unconverted, and those declarations are meaningless which make them "not of

the world," etc.; or else, being converted, and hence sanctified, the prayer that they might yet be sanctified (converted) was meaningless. Which horn of this dilemma will our Zinzendorf brethren take? The question is pertinent.

"But," we are asked, "did the prayer ever have a fulfillment?" We think so. Before parting with his disciples the Master gave them the great missionary command: "Go ye into all the world, and preach the gospel to every creature." (Mark xvi. 15.) He told them "that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem." He then adds: "Behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high." (Luke xxiv. 47, 49.) "Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me," etc. (Acts i. 8.) Now this was a special manifestation of the Spirit, bringing special results, one of which was power for successful service; the other, Peter tells us, was the purifying of their hearts. (Acts xv. 8, 9.) Will any one say they were not Christians before Pentecost? If so, why did Christ ordain them to preach? why did he say they were not of the world? If they were not Christians, in what sense had he "manifested" the Father's name to them? and what did Jesus mean when, on Peter's confession that he was "the Christ," he said to him: "Flesh and blood hath not revealed it unto thee, but my Father which is in heaven?" (Matt. xvi. 16, 17.) Had the Father revealed the Christhood of Jesus to an unconverted man? But we are told that Peter was unconverted,

for Christ said to him: "When thou art converted, strengthen thy brethren." But did not this refer to his reclamation after his apostasy? The conversion of the other disciples was not mentioned, only that Peter, after his conversion (reclamation), should strengthen, encourage, help them. And if they knew nothing of experimental religion, what was it that held them together, "with one accord in prayer," during that period of about ten days before the coming of the Pentecost blessing? Would a congregation of unconverted people keep up a ten days' prayer-meeting "with one accord" in these days? No, no; the disciples were real Christians; but, not being yet wholly sanctified, the Saviour bid them tarry till his prayer should be answered, and the Holy Spirit, in sanctifying power, should be given them, purifying their hearts by faith. Having previously received the first blessing—their conversion—which revealed Christ to them as the Son of the living God, they now received their second blessing, which answered the Master's prayer—"Sanctify them"—and endued them with power from on high for witnessing to the world boldly for Christ.

Objection 1: "The prayer for the sanctification of the disciples was that they might have miracle-working power; and thus, if we were sanctified, we could work miracles. But the age of miracles and, consequently, of sanctification has passed."

This objection, though frequently used, is exceedingly shallow. The disciples obtained miracle-working power at the time of their ordination to the ministry. Christ ordained them to preach, and gave them "power to heal sicknesses, and to cast out devils."

(Mark iii. 15.) This was probably more than three years before their sanctification, or even the prayer for their sanctification. It is true that they spake with tongues at Pentecost, but that was only an incident. They had wrought many miracles before that.

Objection 2: "But," it is still urged, "sanctification, like miracles, was a blessing only intended for the disciples; it was not to be given to the Church generally."

We reply that Jesus himself corrected this mistake in the chapter in which the sanctification of his disciples was prayed for: "And for their sakes I sanctify myself, that they also might be sanctified through the truth. Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me." (John xvii. 19-23.) The word "sanctification," has two meanings. When used to indicate a thing that we do it means consecration: "I sanctify myself"—that is, I consecrate myself, or give myself up to this work. "That they also might be truly sanctified"—that is, that they might be purified from all sin. When sanctification represents something done for and in us it means purification.

"Neither pray I for these [the disciples] alone, but for them also which shall believe on me through

their word." This does not apply to unbelievers (the unconverted), but to all believers. The Master thus answers the objection we are now considering. He says plainly that this prayer for sanctification does apply to all believers, but not to sinners. Do you believe his testimony, beloved reader? If so, has the prayer been answered in your conscious experience?

Following the Saviour's example, we find St. Paul praying for the sanctification of those who were already converted.

2. *The Thessalonians*. Hear the prayer of the apostle for their sanctification: "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." (1 Thess. v. 23.) As Jesus had prayed for the sanctification of his disciples, so Paul prayed for the sanctification—entire—of his converts. Two things are noticeable in this: (1) It was to be accomplished in the future, had not yet been done. (2) It was to be wrought before death, as they were to be preserved therein till Christ called for them. If they had been truly converted, justified, pardoned of all their past sins, and regenerated (born of God), and were not yet wholly sanctified, the theory of entire sanctification in conversion falls to the ground, and we must find the truth in another theory. Then, as it is the work of God for and in us (not of death, growth, or purgatory), it necessarily follows that, compared with conversion, it is a second blessing, a work of grace subsequent to conversion.

Were they converted? Let us find the answer in

this same Epistle: "Paul, and Sylvanus, and Timotheus, unto the Church of the Thessalonians which is in God the Father, and in the Lord Jesus Christ." (1 Thess. i. 1.) This Church was "in God the Father, and in the Lord Jesus Christ" at the time the letter was written to them; hence they were real Christians, neither unconverted nor backslidden.

"Remembering without ceasing your work of faith, and labor of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father; knowing, brethren beloved, your election of God." (i. 3, 4.) The work of faith, the labor of love, the patience of hope—that is, patience with the hardships of this life, because of the hope of a better life in heaven—these show us unmistakably the true spirit of our holy religion. And they knew their election of God; they did not hope they had religion, were elected of God: they knew it.* They could not have

* Many are puzzled over the doctrine of election. But no man is elected unless he be a candidate. Here are the calls of God: "Look unto me, and be ye saved, all the ends of the earth." (Isa. xlv. 22.) "Turn ye, turn ye, for why will ye die?" (Ezek. xxxiii. 11.) "Come unto me, all ye that labor and are heavy laden, and I will give you rest." (Matt. xi. 28.) "God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is accepted with him." (Acts x. 34, 35.) "The Lord is not slack concerning his promise, as some men count slackness; but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance." (2 Pet. iii. 9.) "And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." (Rev. xxii. 17.) They came to Christ, accepted him. He fulfilled his promise, "Him that cometh to me I will in no wise cast out;" and thus they were elect of God. **The Spirit witnessed their election, and thus they knew it.**

known a thing to be true that was untrue, and as they knew their election of God they certainly were elect of God. Theirs was not the election of fatalism—unconditional election, regardless of their own actions—certain ones to be saved, and certain others to be lost, the number to be neither increased nor diminished at all. By this theory of election they could at best only hope that they were among the elect. But they were real, vital, experimental Christians; and *they knew it*, praise the Lord!

“For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance.” (i. 5.) They were converted under a gospel of power. It was attended by the Holy Ghost, and it brought much assurance—great certainty—in the conscious realization of salvation. It is a sad thing when our Churches are filled with “hope-so” Christians; but how glorious it is when the gospel, accompanied by the Holy Ghost, brings the joy of much assurance!

“And ye became followers of us, and of the Lord, having received the word in much affliction, with joy of the Holy Ghost.” (i. 6.) Followers of us, and of the Lord! That is right; follow the preacher just as far as he follows the Lord, but no farther. The curse of the degenerate Church of Rome is that she has put the pope and priest up in the place of God’s word; and Christ is unheeded, that men may be followed. The Roman Catholic Church is thus a miserable, sin-blighted, priest-ridden, place-seeking “mother of harlots and abominations of the earth.” (Rev. xvii. 5.) Other Churches are liable to suffer to a greater or less extent on this line. O brethren of the minis-

try, let us so live and teach that men may truly follow the Saviour while following us. We should be examples to the flock. Paul said to Timothy: "Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity." (1 Tim. iv. 12.) And he said to the Church at Thessalonica, of himself and fellow-workers: "Ye are witnesses, and God also, how holily and justly and unblamably we behaved ourselves among you." (1 Thess. ii. 10.) "Having received the word with much affliction [under great persecution], with joy of the Holy Ghost," they were happy in the Lord, even when suffering severely for their religion; for the Holy Spirit was to them "the Comforter."

"So that ye were ensamples to all that believe in Macedonia and Achaia. For from you sounded out the word of the Lord not only in Macedonia and Achaia, but also in every place your faith to Godward is spread abroad; so that we need not to speak any thing." (i. 7, 8.) "Examples to all the believers." They were not simply converted, but their constancy, devotion, and faithfulness rendered them an example even to the other Churches. They were a missionary and a witnessing Church. The word was sent abroad by them, till their faith and zeal were known "in every place" through that section of country. The missionary spirit is about the truest test of the real Christian. Where the soul is all aglow with heavenly light, it cannot be pent up long, but will go or send abroad, bearing to the lost the message of Jesus.

We have dwelt on these various points that charac-

terized this elect, apostolic people, to show beyond all doubt that they were a truly regenerated people, and that they kept up their religion, showing their faith by their works. If ever a people were sanctified wholly at conversion, this must have been that people. They were in God the Father, and in Jesus Christ; they knew their election of God; they had the joy of the Holy Ghost even in affliction; they followed the apostles and the Lord; they worked in faith, labored in love, and had the patience of hope; they had the missionary spirit, sounded the word abroad—yea, they were even examples to all the believers in that country. Does any one think them unconverted or backslidden?

But the apostle breaks forth again in thanksgiving over this Church: "For what thanks can we render to God again for you, for all the joy wherewith we joy for your sakes before our God?" (iii. 9.) His joy seemed to be very great over their salvation and their faithfulness. But did he consider them as sanctified wholly, or perfect Christians? Hear him in the very next verse to the last used: "Night and day praying exceedingly that we might see your face, and might perfect that which is lacking in your faith." (iii. 10.) He was praying day and night earnestly that he might see them. It must have been a very important matter that he should pray over it so fervently. It was not their conversion, for they were already converted. It was not their reclamation; they were not backslidden. It was that he might "perfect that which was lacking in their faith." Most of us would naturally decide that there was nothing lacking in their faith, after reading Paul's glowing

eulogies of their Christian character. True, they must grow in grace, must continue to make spiritual progress and development. But the apostle speaks of perfecting that which was lacking, not in their growth or development, but in their faith. His going among them certainly could not perfect their growth in grace, for this must continue forever. Their faith, however, needs perfecting, and Paul thinks his visit will accomplish the desired result; so his heart is fully in the matter.

Paul's commission reads thus: "I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee; delivering thee from the people, and from the Gentiles, unto whom now I send thee, to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith in me." (Acts xxvi. 16-18.) "Sanctified by faith." "The very God of peace sanctify you wholly." "That I might perfect that which is lacking in your faith." They had already turned from darkness to light, and from the power of Satan unto God; now if he can reach them and perfect their faith, they will be sanctified wholly. He expects this to be surely accomplished: "This is the will of God, even your sanctification." (1 Thess. iv. 3.) "Faithful is he that calleth you, who also will do it." (v. 24.) Will do what, Paul? Will sanctify you wholly, and preserve you blameless. *Will do it!* He does not say, with the theory we are combating, "Our God of peace has sanctified you wholly, for he

always simultaneously sanctifies wholly those whom he converts;" but Paul has it about this way: "Our God has converted you; he has given you peace; when your faith is perfected, he will sanctify you wholly."

We have thus far found Jesus and St. Paul laboring and praying for the sanctification of those who were already Christians. They therefore justify our most earnest efforts for the perfecting of the saints, in which we seek to get such as have been previously converted into the gracious experience of entire sanctification or perfect love.

The Second Blessing.

We make this argument: *The second blessing statement of the doctrine of entire sanctification is the only view of it that has an experimental value.*

1. The death and purgatory theories render the doctrine void from the stand-point of present personal experience. That which is necessarily at death, or farther off, cannot be obtained by any means now, and hence the advocates of these views do no preaching on this doctrine, with the expectation of realizing results in conscious experience. And, although the Bible is so full of this precious theme, their hearts find no present comfort and holy triumph in its contemplation, for they expect to find no complete triumph over their indwelling foe till they ground their arms in death's last struggle. While their hearts long for victory and rest, their theories of sanctification rob them of its blessedness. Their daily prayer, "Thy will be done on earth as it is in heaven," is rendered meaningless, and their sad hearts sigh on for an unrealized and never expected conformity to the divine will. Though God has sworn an oath to grant us deliverance from our enemies, and the power to live in holiness before him all our days, serving him without fear (Luke i. 73-75), yet their theories make this oath of none effect with them, and leave them to wander in the mazes of unbelief and the fogs of fear all their days. These theories, therefore, rob

God of his honor and the Church of her chief glory, her holiness. Being damaging to experience, they are certainly not of God! for he would not furnish a theory of salvation that hinders and clogs the experience of his own dear children.

2. The growth theory is liable to similar objection. If sanctification be supposed to be by growth, we may never expect to realize the experience except at the end of our growth. But as no one wishes to cease growing in grace, the advocate of sanctification by growth never expects a state of entire sanctification to become a matter of conscious experience. St. Paul teaches that we may be sanctified, and the Holy Ghost bears witness to it (Heb. x. 14, 15); but this theory of sanctification never brings its adherents to this glorious goal. The witnesses to the experience never came to it by the growth route. Besides, this theory nullifies the doctrine of sanctification by making the teaching and preaching of growth to supersede it. Where sanctification is claimed to be by growth we hear preaching on growth, but on the great doctrine of entire sanctification the pulpit is silent. Thus this grand theme of prophets and apostles, which glows and sparkles through all the pages of inspiration, is relegated to the shades of oblivion by the theories of men, while the humble believer's heart longs on for the sweet rest he reads of in the word of God, but which his unscriptural theory tells him lies far ahead in the misty future. Hoped for, longed for, prayed for; but his faith, weakened by theory, forever fails to grasp the glorious prize.

3. The Zinzendorf, or get-it-all-at-conversion, theory is liable to the preceding objections, and more.

Entire sanctification is nowhere in the Bible offered to sinners as a matter of present experience; but, to the contrary, when Jesus prayed for his disciples who were already converted to be sanctified (John xvii. 14-17), he expressly says: "I pray not for the world, but for them which thou hast given me." (Verse 9.)

Now the objection to this theory is that it theorizes a person into the experience who never sought it (for the penitent sinner does not seek sanctification, but pardon and regeneration), and to whom neither the Bible nor the minister had ever addressed a promise or exhortation on the subject. He to whom the Bible has addressed no special promise of immediate sanctification (for believers—not sinners—are always addressed with exhortation and promise of immediate sanctification), and to whom the preacher has made no direct appeal on this momentous question, and into whose prayers and faith no expectation of entire sanctification had once entered—he, we are asked to believe, has, without special effort, prayer, or faith, become wholly sanctified. If this be true, sanctification is an unconscious matter: and if unconscious, it is not witnessed by the Holy Spirit. But we are told in God's holy word that the Spirit bears witness to our sanctification. (Heb. x. 14, 15.)

Again, this theory silences the pulpit on this subject, except it be from a controversial stand-point. Who ever heard a preacher earnestly exhorting sinners to seek perfect love or sanctification? If the preacher should attempt it, would not the sinner himself reply: "You had better wait till I am converted?" Would not the new birth be a more appropriate theme for the unconverted?

If entire sanctification be embraced in conversion, it need not be preached at all, for the preaching of repentance, justification, and the new birth will bring the desired result; therefore no special preaching of sanctification is required. And that our position here is correct may be seen in the facts. Those brethren who believe the theory we here oppose do not preach sanctification as a matter capable of experimental realization now to any class of hearers. When they address sinners they preach conversion, not sanctification; and if they mention the matter to believers, it is not to urge them on to the experience, but rather to convince them that they need not seek sanctification, for they already have it. By this teaching men are persuaded that they possess an experience they never definitely sought, and to which they have no direct witness of the Holy Spirit; nor can they, in overflowing joy, bear any direct testimony to this as a personal, conscious experience.

Thus we find that all these theories are totally subversive of the doctrine of sanctification, considered as a matter of experience. The second blessing statement of the doctrine is the only view that is calculated to produce results in Christian experience on this central idea of Christianity, this cardinal doctrine of the Bible. To the sinner we preach repentance till he repents. To the penitent we preach justification and regeneration till his sins are pardoned and he is born again. To the believer we preach, with Paul, "Go on unto perfection," "The God of peace sanctify you wholly;" and with John, "The blood cleanseth from all sin," "Perfect love casteth out fear;" and with the Saviour: "Blessed are the pure in

heart," "Be ye perfect," "Sanctify them through thy truth," till they reach the gracious experience, pass through the second veil into the holiest, by the blood of Jesus (Heb. ix. 2, 3, x. 19), and shout with St. John: "Our love is made perfect." (1 John iv. 17.)

Breathe, O breathe thy loving Spirit
Into ev'ry troubled breast;
Let us all in thee inherit,
Let us find that second rest:
Take away our bent to sinning;
Alpha and Omega be;
End of faith, as its beginning,
Set our hearts at liberty.

—C. Wesley.

The Second Blessing (Concluded).

St. Paul shows us that there is a partial sanctification at conversion: "Unto the Church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints." (1 Cor. i. 2.) Though they are here addressed as "them that are sanctified," we find, by reading farther in this Epistle, that they were not *wholly* sanctified: "And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able. For ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men?" (1 Cor. iii. 1-3.) Note here, (1) they are *brethren*; (2) they are *babes in Christ*; (3) they have been fed on the milk of the word, being unable to bear meat; (4) yet they are not (wholly) spiritual, *but carnal*. Now, we gather that they were Christians, because—

1. They were in the Church. We do not believe the apostles would build up their Churches with unconverted people, as a rule; albeit some might have gotten into the fold then, as now, who knew not Christ as a Saviour.

2. The apostle addresses them as the sanctified in Christ Jesus. He repeats this in this Epistle, and adds justification: "Ye are washed, ye are sanctified,

ye are justified in the name of the Lord Jesus, and by the Spirit of our God." (1 Cor. vi. 11.) "Ye are justified, ye are sanctified;" "Ye are yet carnal." The sinner is wholly carnal. "To be carnally minded is death." The sinner is thus under the dominion of the carnal mind, and is dead *in sin*. The perfected Christian is "dead indeed *unto sin*:" "Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin." (Rom. vi. 6-11.) With these Corinthians the power of sin was broken; they were justified—yea, partially sanctified—but the "old man was not crucified," "the body of sin" was not "destroyed," for they were "yet carnal."

3. They were "babes in Christ." Here the Master's own figure for regeneration is used: "Ye must be born again," said the Saviour; "Ye are babes in Christ," said Paul. How can one be a babe in Christ except he be born again? An unconverted person is no babe in Christ. A recent writer has tried to break the force of this passage by saying that the expression "babes in Christ" has reference to their knowledge—that is, they were babes in knowledge. Upon this idea I am not clear as to his meaning, or the use he would make of it. If he means that they were not Christians at all, but were only beginning to learn of Christ, we remark that they were in the Church; St. Paul addressed them as "brethren;" they were justified, washed, sanctified; and thus, if words mean any thing, they were converted persons, and their being babes in Christ indicated their regeneration. Paul speaks to them of having received the Spirit: "We have received, not the spirit of the world, but the

Spirit which is of God." (1 Cor. ii. 9-14.) Had unregenerate people received the Spirit of God, that they might know the things that were freely given them of God? If our writer meant to say that, though they were converted, they were yet babes in knowledge, and must search the Scriptures and learn of Christ, we readily grant it. But increased knowledge will not destroy carnality; and the trouble lay in the fact that they were "yet carnal," and not in the fact that they were babes. If we grant that they were babes in knowledge, we still have the fact to encounter that they were yet carnal. If they should become men in knowledge, would that remove carnality? Is it not true that "the blood of Jesus Christ [only] cleanseth us from all sin?"

Some contend that the expression, "Ye are not spiritual, but carnal," indicates that they were backslidden, and is, consequently, no proof that they were carnal immediately after their conversion. We answer: They were addressed altogether in the present tense—"Ye *are* washed, ye *are* justified, ye *are* sanctified, ye *are* babes in Christ;" and he says, "Ye *are yet carnal*"—not "Ye have again become carnal," but "Ye are *yet* carnal." That word "yet" spans the chasm between their condition at the time the apostle wrote to them and the change wrought in them at their regeneration; and it tells them that their carnality had not been entirely eradicated, but still lingered. "*Ye are yet carnal.*"

Only bear in mind that we teach that sanctification is begun in conversion, when we are freely justified and cleansed from the stain of our actual transgressions of God's law; but it remains for the second

blessing to purify the heart from those seeds of the carnal mind that hinder spirituality, fetter the progress of the divine life, clog the movements of the soul in the heavenward journey, and breed dissensions, strife, and backslidings. When faith claims the purging of the heart from these remains of evil, the blood of Jesus Christ, applied by the Holy Ghost, cleanses from all unrighteousness, and thus produces a conscious experience of entire sanctification, or perfect holiness.

But the author of the Epistle to the Hebrews can give us more light on this subject. Hear him tell what sanctification does for its possessor: "For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren." (Heb. ii. 11.) Sanctification here brings its subject and Author into oneness. The Corinthians lacked perfect oneness with God, because there lingered within them the spirit of envying, strife, and divisions (as with many of our Churches of to-day), although they were justified and (partially) sanctified.

As sanctification is a present duty and privilege, the apostle tells us directly of its procuring cause: "Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate." (Heb. xiii. 12.) He did not hold to the man-made theories of this day, and teach sanctification by purgatory, by death, or by growth, but by the blood of Jesus. It is Jesus that sanctifies with his own blood, and it is for the people. Why did he not write it: "Jesus that he might justify and regenerate the people?" Why say "sanctify?" The reason is evident:

sanctification is greater than justification, which means the pardon of sin; and it is greater than regeneration, which is spiritual life imparted to the soul. Sanctification, meaning perfect oneness with God, when it is complete, is the higher manifestation of grace that includes and swallows up the others. No person can realize entire sanctification without pardon and the new birth; but there are many who are true babes in Christ, and yet have not found the precious blessing of God's grace that rids the heart of the carnal mind—that mind which originates strifes, envyings, and other dispositions incompatible with the true spiritual life, or life "hid with Christ in God."

But I am asked if there is any thing in these scriptures to suggest the idea of a second blessing. Yes; in the Epistle to the Hebrews there are some passages that clearly teach the idea that entire sanctification is subsequent to conversion: "Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God." (Heb. vi. 1.) This teaches (1) that there is a life of perfection for the Christian; (2) that we can go unto (not simply toward, but *unto*) it; (3) but that we do not obtain it at conversion, but must leave the principles—the beginning point of Christian life—and *go on* unto it. When it is obtained it is an experience with us, but it is not our experience when we first become Christians; so we go on to obtain it. The Revised Version has it: "Press on to perfection." while some scholars tell us that the best rendering is: "Let us be swept on to perfection." Go

on—yea, press on—yea, be swept on speedily by the Spirit of God! And going on to this perfection is the divine preventive of the backslidings of the Church, “not laying again the foundation of repentance.”

We go on preaching conversion, year in and year out, and within a few months from the ingathering by one revival we must hold another to work up our Church and reclaim our backsliders. Brethren, let us, like the apostle, press our converts to leave the principles—not linger always around their conversion—and be swept on unto perfection. Then we shall not have so much work to do in “laying again the foundation of repentance from dead works.”

But we have the second blessing illustrated still further in this Epistle: “Then verily the first covenant had also ordinances of divine service, and a worldly sanctuary. For there was a tabernacle made; the first, wherein was the candlestick, and the table, and the show-bread; which is called the sanctuary. And after the second veil, the tabernacle which is called the holiest of all.” (Heb. ix. 1-3.) He refers us to the Jewish tabernacle, with its first apartment, which was the sanctuary, or holy place; and to the second apartment, which was the *sanctum sanctorum*, or most holy place. This holy of holies lay beyond the second veil. The first tabernacle was the holy place, and represents conversion, which in justification and regeneration introduces the believer to a life of holiness. This is sanctification. But the Corinthians had this experience, and were “yet carnal.” They should leave the principles of the gospel life, where they are but babes in Christ, and go on beyond,

or through, the second veil into the tabernacle "which is called the holiest of all." Do we pass this second veil into the holiest in purgatory? So says Catholicism; but Calvinism says: "No; not in purgatory, but in death." Others, of divers creeds, say: "Both wrong; we grow through this mystic veil that divides the holy place from the most holy. These are all the answers of man uninspired. The inspiration of God gives an answer different from all these. Reader, behold how the Spirit settles our question: "Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh; and having a high-priest over the house of God; let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. Let us hold fast the profession of our faith without wavering; for he is faithful that promised; and let us consider one another to provoke unto love and to good works." (Heb. x. 19-24.) This tells us that we have boldness—which means privilege, permission—to enter the holiest by the blood of Jesus. We remember that "Jesus that he might sanctify the people with his own blood suffered without the gate;" and thus it is that we have access to the holiest, "after the second veil," by the blood that was shed. The first tabernacle is holiness, love, sanctification; the tabernacle after the second veil is *perfected* holiness, *perfect* love, *entire* sanctification. Only a veil hangs between sanctification and entire sanctification, and it can be passed by the merits of Jesus' blood, if faith but make the plea.

“Let us draw near with a true heart”—that is, a heart fully consecrated and set on the glorious prize. “In full assurance of faith.” This is, the faith that conquers all difficulties, that knows no defeat, that enters boldly upon its inheritance, that

Laughs at impossibilities,
And cries, “It shall be done.”

“Let us hold fast the profession of our faith.” Now God says: “Ye are my witnesses.” As we enter this tabernacle which is called the holiest, by the blood of Jesus through the full assurance of faith, we must be true to the blood that bought us, and for the glory of God hold fast the *profession*, or telling out, of our faith.

There are many who bitterly oppose the profession of entire sanctification. But that opposition grows out of false views as to what is involved in the testimony. We must not profess *our* goodness, must not seek to glorify ourselves. Our profession must simply show to the world that we have been permitted to enter the holiest by the saving grace of God, through faith in Jesus. No spirit of self-praise or vaunting, of arrogance and self-assertion is at all compatible with the meek and lowly disposition that should ever characterize the professors of this high state of grace. But while the deepest spirit of humility should always accompany the profession of perfect love, we should beware of the suggestion of the devil that we keep silence, by which many are robbed of this precious fullness of grace. As entire sanctification is not a natural state nor a personal development, but a glorious blessing purchased by the blood of Jesus, received through faith, and bestowed

by the Spirit of God, we must glorify God in holding fast, faithfully, unswervingly, to the profession of our faith—our victory over self and sin, obtained through the full assurance of faith. It sounds better that the witness to this experience should not say, "I am sanctified;" but instead, let the wording be, "Through grace I enjoy the *blessing* of entire sanctification." Do not say, "I am perfect," for no one is perfect physically, mentally, etc.; but let us rather say, "I enjoy the *experience* of perfect love." Do not say, "I am holy;" but, "God *gives* me victory over sin daily." The difference is this: the wording we recommend keeps the witness in the background, so to speak, and puts the Saviour, whom we delight to honor, to the front. It makes much of grace. It is thus a profession of our faith—*i. e.*, of the experimental triumphs gained by faith in the all-cleansing, sin-destroying, soul-sanctifying blood of Jesus, who died that he might sanctify the people. We thus provoke, or stir up, one another unto love and good works. Our acknowledgment of full salvation, as obtained by faith, inspires hope in other hearts, and leads them on to the same glorious heights of redeeming love. "Ye are *my* witnesses," saith the Lord. We enter the holiest by the blood; therefore "let us hold fast the profession of our *faith*."

We are asked how one may know that he has obtained the experience of sanctification. 1. Let him seek it definitely, and in so doing let his consecration be complete, having special reference to this blessing. Let his prayers be centered upon the desired object, while his faith unflinchingly bears them up to God. When his prayer receives an answer he will have

good reason to believe that the blessing received while pleading with his heavenly Father for entire sanctification is the blessing sought; for prayer, with a definite object in view, we may reasonably suppose will bring a definite answer; only provided, of course—as in this case—that we have Scripture warrant for believing that the thing prayed for is according to the will of God. “This is the will of God, even your sanctification,” says the great apostle to the Gentiles.

2. But to this we must add the witness of God’s Spirit, which is promised us: “For by one offering he hath perfected forever them that are sanctified. Whereof the Holy Ghost also is a witness to us.” (Heb. x. 14, 15.) “Perfected forever.” It does not mean a perfection that can never be lost, but a perfection that, if maintained, will abide the fires of the great day and introduce us into the never-ending glories of heaven. Of this sanctification the Holy Ghost is a witness to us. The Spirit stands at the door of the first tabernacle, and by him we enter the sanctuary or holy place, he bearing us witness that we are the children of God. So the same Holy Spirit keeps the door of entrance into the holiest; and, as we pass through the veil in the full assurance of faith into the gracious experience of entire sanctification, he witnesses of the grace to our hearts. “Whereof the Holy Ghost is a witness unto us.” Praise the Lord! we are not to grope our way in the gloom and darkness of uncertainty on this vital doctrine: but we may be led by the Comforter, the heavenly Guide, the holy Teacher, into the holy of holies where the shekinah dwells, and the floods of heavenly glory may pass over our wondering souls, restoring the divine image

and attuning our hearts to the melodies of the skies. Hallelujah to God the Father, the Son, and the Holy Ghost forever!

“Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ; to whom be glory forever and ever. Amen.” (Heb. xiii. 20, 21.)

Objections to the Second Blessing.

Let us consider some of the objections that are commonly urged against the doctrine of entire sanctification as a second blessing. We are encountered on every side with questions, the irrelevancy of many being so apparent that we scarcely know how to begin a serious answer. Some questions, of course, are more worthy of attention than others. We will give some space to the objections most commonly urged:

1. "Does God ever do an imperfect work? What sins does he pardon at justification? and what sins does he reserve to pardon in the second blessing?"

We reply: God does not do an imperfect work. When he forgives sin he fully pardons; when he regenerates a soul he imparts to it spiritual life. But regeneration is not sanctification. Justification is partly of the nature of sanctification, in that it removes the transgressions which have brought us into condemnation, and for which in penitence we sought pardon. But the sinner, though penitent, does not seek sanctification; and the measure of sanctification which he does obtain in his conversion is but an incident, being embraced in his justification and effected by the removal of his own evil deeds. But the carnal mind is discernible in the babe of unaccountable years, and it is the seed of sin. Conversion removes all sin that has accumulated by actual transgression from birth to the time the justification occurs.

This in itself is a partial sanctification, and yet sanctification has not once entered the prayers or thoughts, it may be, of the penitent. So, while the justification is perfect and the regeneration (spiritual birth) real, the sanctification is incomplete. The Lord does not destroy all the weeds in a field simply by causing the corn that is planted to sprout and come up; and it is not an imperfect coming up (regeneration) of the corn because there remain weeds in the field. The coming up of the stalks of corn is perfect; but this does not involve the destruction of the weeds—which, however, is a very essential after work—that the growth of the corn may not be impeded.

In the second blessing the pardon of sins is not sought, for they were pardoned in justification. What is sought is the destruction of the evil inherent principle or root of sin, the carnal mind. Hear the Apostle to the Hebrews: "Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us." (Heb. xii. 1.) He bids us lay aside every weight, and the sin—not *sins*, plural, but *sin*, singular—and run with patience the race set before us. The carnal mind is the sin that besets the child of God and hinders his race. Charles Wesley beautifully puts it:

Speak the second time: "Be clean!"

Take away my inbred sin:

Every stumbling-block remove;

Cast it out by perfect love.

—C. Wesley.

Because two works are not wrought at once is no proof that the one wrought is imperfect; and because

sanctification (the destruction of the carnal mind) is not completed at conversion is no proof that the justification (pardon of sins) and the regeneration (impartation of spiritual life) were imperfectly performed. A preacher once said to me: "I cannot understand how God's love is imperfect in conversion." I replied: "Brother, God's love is perfect toward all; we do not seek to improve his love, but ours. God's love is perfect toward even the sinner, who has no love for him." See Romans v. 8. His love is perfect also toward the babe in Christ, who is even yet carnal. What we want is the destruction of the spirit of evil that lurks within the bosom of this spiritual babe, that he may love God perfectly. "Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world. There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love." (1 John iv. 17, 18.) St. John here professes perfect love, and says that some others enjoy the blessing, while yet others do not. Herein *is*—not will be, but *is*—our (my own and others') love made perfect. It gives boldness for the day of judgment, for it makes us like Jesus in this world.

Many Christians, though truly converted, do not realize the precious sweets of that perfect love which casteth out fear. God's work is not imperfect, but he is limited to their consecration and faith, which are yet imperfect; and hence their sanctification is necessarily incomplete. God loves the sinner, but is limited to the repentance and faith of the sinner to justify and regenerate him; so he loves the be-

liever tenderly, but he cannot carry the experience of the Christian beyond his consecration and faith.

2. A similar objection to the preceding is this: "Is not a person in Christ at conversion? and does not Paul say that if any man be in Christ he is a new creature—yea, that old things have passed away, and all things become new?"

Yes, St. Paul so teaches, and this we believe. The whole trend of man's life is changed in his conversion. He has love for different things, walks in different company, travels in a different direction; his face sets now toward heaven, instead of toward hell as in the days of his wickedness. With him a new life is commenced, new attachments formed, new purposes actuate him, new principles rule his conduct; but deeper down than his will, outside the range of his aims and intentions, may be found the secret hiding-place of the carnal mind, which is an enemy to his good resolves, a subtle foe to his new and better life. Out of these inner depths comes forth that foe to the true spiritual life that wages war upon the new man. "This I say then, Walk in the Spirit, and ye shall not fulfill the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary the one to the other; so that ye cannot do the things that ye would." (Gal. v. 16, 17.)

The spiritual life is new; but the old man, the flesh, the carnal mind, must be crucified, that the new man, the hidden man of the heart, may live and reign unmolested in the whole life. Paul says: "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me." Regeneration is the new life

coming in that changes the whole course, purposes, and aims of life, and which stirs up inward strife by raising war on the old man; but when the work of sanctification is perfected the old man is crucified, so that we are not only alive unto Christ, but dead unto sin.

3. "But," says one, "I do not believe in jumping into manhood at one leap. I believe in growing: 'First the blade, then the ear, after that the full corn in the ear.'"

Who argues contrary to this? Who says that sanctification is an enlargement, or that it takes the place of growth? Let the reader note my remarks on the growth theory in a former chapter. Regeneration is spiritual birth; sanctification is the removal of the disease that threatens disaster to life and growth. Let us have all possible growth, but let us not demand of growth impossible things. We must add to faith courage, knowledge, etc.; but let us beware of trusting to these things for our sanctification. If we walk in the light of God, "the blood [not our growth, but *the blood*—THE BLOOD, reader,] of Jesus Christ his Son cleanseth us from all sin." This cleansing—sanctification—greatly facilitates growth in grace. While we cannot jump into complete growth in a day, we can be sanctified wholly, cleansed from all unrighteousness, perfected in love this very hour, praise the Lord! Beloved reader, do you enjoy this perfect love now?

4. "I believe, with St. Peter, that we should add to our 'faith virtue; and to virtue, knowledge;' and on through the Christian graces."

Amen! So do we. Let God cleanse us from all that

is wrong, while we add to our lives by faith all that is good. But this objection is answered in the preceding.

5. "Does sanctification put one where he cannot sin? If not, what is it worth?"

Of course not. The idea is too absurd for a serious question. To destroy the power to commit sin is to destroy agency. He that cannot sin cannot perform deeds of virtue and holiness; for there can be no virtue in not sinning when it is impossible to sin; neither can there be any virtue in that holiness that cannot be forfeited or displaced by sin. We will never be where we cannot sin, but we should be every day where we do not sin. We will never be out of the reach of temptation, but it is our privilege to conquer temptation all the time. The Saviour suffered severely under temptation: "For in that he himself hath suffered being tempted, he is able to succor them that are tempted." (Heb. ii. 18.) His temptations were numerous and severe, yet he sinned not: "For we have not a high-priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." (Heb. iv. 15, 16.)

The carnal mind is not necessary to temptation. Adam and Eve were free from the carnal mind, yet they were tempted and sinned. Jesus was free from it; still he was tempted, but sinned not. We may be free from the old man, the carnal mind, but cannot, while on earth, be free from temptation and the consequent possibility of sinning; yet we may find grace

to help in every time of need, and thus, while tempted, not sin against God.

“But what is sanctification worth, if you can still be tempted, and still may fall into sin?”

We answer by asking similar questions: Did not Adam fall from holiness? If so, what was holiness worth to him? Why did not God make a sinner at the beginning? Or, again: Can the converted person not lose his religion? If so, according to the philosophy of the objection, what is his conversion worth? Any thing here may be lost. An education may be lost. How many, once proficient in music, art, penmanship, and other branches of education, have lost their adeptness, and find themselves unable to perform at all things they once performed with ease. Health, reputation, money, social position, business, and religion may be lost. Are they, therefore, worth nothing? Many things are valuable that nevertheless have to be handled with care, lest they be lost.

On this line of objection, a brother said to me: “If the carnal mind be taken out, how can it ever get back?” His objection has no force, though to some it seems formidable. No work of grace is physical. Sanctification is not a surgical operation, performed on the physical man, extracting elements of his nature. It is this physical idea of religion that paves the way for the heresy that religion cannot be lost. We are gravely asked: “If a man be born, can he be unborn? —*i. e.*, if he be converted, regenerated, is he not in God? and if he be in God, how can he get out of God?” These questions are all based on a false, a physical, idea of salvation. Christianity is a spiritual matter, and only deals with the physical man by the subserv-

iciency of the physical to the spiritual. The change in regeneration, and also in sanctification, is wrought by the Spirit of God in the spirit of man, and affects the body only as the body is subject to the Spirit. In regeneration the spirit of man, having renounced sin, is permeated with the love of God, and receives an infusion of heavenly (spiritual) life. This state of mind is received and retained only by faith, which is conditional on the forsaking of all willful sin. Similarly the work of sanctification, being an elimination from the spirit of adverse elements—things that antagonize the spiritual life—is not a physical operation. The Spirit imparts and sustains spiritual life, while the subject's faith is open to this work. In like manner he ends the war within by casting out and keeping out the "old man," "the flesh," "the carnal mind," just so long as the faith of the Christian subjects the entire being to the Spirit's complete control.

It may be objected that, according to this teaching, sanctification is complete in conversion. We answer. No; spiritual regeneration is the new life received, against which the old life raises his war of extermination; but the spirit renewed, holding firmly to the life-giving Spirit divine, secures an easy and complete victory by the faith that specifically claims the expulsion of the carnal mind. Sanctification is subtraction, while regeneration is addition. The new life must enter before the war with the indwelling "old man," or carnal mind, truly begins. The sinner quietly submits to the devil's will; under conviction, he is awakened to his danger; in conversion, he surrenders to God, and, being born again, the war begins between the new and the old life.

The apostle brings out the idea that sanctification by faith is the means of properly maintaining the justified state: "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God." (Rom. v. 1, 2.) Justification is here given as by faith, while the result is the removal of condemnation—peace with God. By whom (Christ) also (in addition, besides, further on) we have access by faith into this grace! Nothing buys this privilege but the blood of Christ. Nothing receives the privilege of personal application but faith in the blood of Christ. (Heb. xiii. 12, x. 19; Acts xxvi. 18.) Nothing short of this is a standing grace. Sanctification is, then, an establishing, strengthening grace, by means of which the justified life may be steadily maintained, but without which it will suffer more or less of defeat and failure. We very much doubt if any have ever held the experience of justification steadily—without failure, coldness, and backslidings—until the experience of perfect love is reached. As it requires definite faith on the basis of full consecration to receive entire sanctification, so it demands that faith and consecration must become abiding, that the experience be kept vital.

6. "Did not Paul have to keep his body under? Will not we also?"

Certainly; but he did not have to keep his carnal mind under. The natural appetites, such as belonged to Adam and Eve in the garden, must be regulated and controlled. It is right to eat food; but gluttony and excess are forbidden. It is right to sleep and rest;

but idleness and sloth are wrong. There is an innocent cohabitation of the sexes between man and wife; but lust, fornication, and adultery are sinful. Thus in all natural appetites the body must be kept under. But the carnal mind—the root of anger, lust, pride, envy, etc.—called the “old man” (Rom. vi. 6) and “the flesh” (Rom. vii. 18, viii. 6–9), must not be kept under, but crucified. “Ye are not in the *flesh*” does not mean ye are not in the *body*, for the term “flesh” here does not refer to the natural body, but to the “old man,” the “carnal mind,” the inherent propensity to evil which “lusteth against the Spirit.” (Gal. v. 17.) “I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God.” (Gal. ii. 20.) This was not a crucifixion of the body, for the body was not dead, but alive and to be kept under. It was a crucifixion and death of the carnal mind. He explains this elsewhere. “Our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin.” (Rom. vi. 6.) This old man, being crucified, is not to be kept under; but the body, in its natural appetites, is to be regulated and controlled—kept under. See a more extended discussion of this matter in the chapter on “Consecration.” As it was with Paul, so it should be with us.

7. But another objector gravely declares: “I’ve had a thousand blessings—not just two.”

This as an objection is of no force whatever, since we do not pretend to enumerate the blessings of God. They are too numerous to be counted. The air, the sunshine, the rain, health, the Church, the Bible, the

ministry, Christian fellowship—all, all are the blessings of our heavenly Father. His blessings for soul and body crowd life's pathway from the cradle to the grave; they are too numerous for calculation, and far exceed our highest estimates. But all this does in no wise conflict with the further truth that there are two great blessings which constitute definite epochs in Christian experience, the first being conversion, the second entire sanctification or perfect love. The blessings of our gracious Father in heaven fall in showers upon and around us; but they, in their multiplicity, do not supersede the definite works of grace that we, according to the Scriptures, constantly insist upon. We first read, "Ye must be born again;" after this, "The very God of peace sanctify you wholly." Paul told the Corinthians that he was minded to come unto them, that they might have a "second benefit" [the margin has it "grace"]. A second blessing of grace seems to be the idea. (2 Cor. i. 15.)

8. "What will become of a converted person who dies without professing sanctification?"

This is a very common question. If a converted person maintain the justified life, he will be sanctified at death, or sooner, and be saved. No one goes to hell except for actual sin; while sanctification deals with inbred sin, called by Paul "the sin that dwelleth in me." (Rom. vii. 17.) In order to live the justified life, the Christian is always at war with the "old man," and this war is his constant effort at personal sanctification. Where this war is kept up, so that the soul does not apostatize, sanctification will necessarily be the final result, through abounding grace.

Such soul will be sanctified *at* death, but not *by* death. Death is no means of sanctification, which must come through a persistent faith in Christ. But since our sanctification is dependent on grace, and not on death, it is highly important that the doctrine and experience be pressed upon the living. Why rob Christ of his glory, and souls of the blessedness of a constant walk with God, by waiting till death for that victory that comes purely of grace, and hence by faith, and therefore may be a matter of daily conscious experience? Beside this, we would say that to spurn offered light, and reject sanctification now by grace, in expectation of its accomplishment in death, is to reject the leadings of the Spirit, and thereby pave the way for personal backsliding. Many precious souls now in glory suffered much through life for lack of light, who, had light been given them upon this glorious theme, would have quickly entered into the fullness of the blessing, and have been ready witnesses to the blood that cleanseth from all sin.

9. But another objector seriously declares: "I never expect to get where I will not need Christ, and where I need not pray: "Forgive us our debts, as we forgive our debtors."

We teach no such doctrine. Instead of our teaching putting us where we do not need Christ, it simply puts us where we have the abiding presence of Christ. Entire sanctification is not a personal goodness, but a state of grace wherein Christ is completely enthroned in our hearts by the Holy Spirit, through faith, and *as* we receive Christ Jesus *so* must we walk in him. We all need the Saviour's presence every day and hour. The trouble with so many sad hearts

is that they do not enjoy the holy triumph that is offered them in the "life hid with Christ in God," the life of perfect love. As to the Lord's prayer, "Forgive us as we forgive" is a prayer that, taken with "Thy will be done on earth as it is in heaven," is a stumbling-stone to many, because of the low state of their piety. We are ignorant, weak creatures, and need the blood of the atonement constantly to cover the sins of mistake and blindness, even when the soul walks in unclouded fellowship with Jesus. O the depth of that petition, "forgive us *as we forgive!*" Except the heart be perfect with God, how can we attain to such heights of forgiving love as we ask of the loving Father in the dear Redeemer's name, "Thy will be done on earth as it is in heaven?" This is perfect holiness. It is put here, too, as a second blessing, the first blessing, or conversion, being in the preceding clause, "Thy kingdom come." When God's kingdom comes, so that Jesus rules the life, there is the converted state; and when his work is deepened, so that his will is done on earth as it is in heaven, there is the wholly sanctified state. Then Jesus reigns without a rival in the heart, and the soul enjoys his abiding presence and is enabled to pray in all sincerity: "Forgive us our debts *as we forgive our debtors.*" Then he is enabled to obey that wonderful injunction of the Saviour in his sermon on the mount: "But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just

and on the unjust. For if ye love them which love you, what reward have ye? do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? do not even the publicans so? Be ye therefore perfect, even as your Father which is in heaven is perfect." (Matt. v. 44-48.)

10. But it is yet objected: "If entire sanctification removes depravity, will the children of sanctified parents be depraved?"

We give the Scriptures for our answer: "Be ye holy;" "Blessed are the pure in heart;" "The blood of Jesus Christ, his Son, cleanseth us from all sin;" "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." "So then they that are in the flesh cannot please God. But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his." (Rom. viii. 2, 8, 9.) The "flesh" here means the carnal mind, or depraved nature—indwelling sin. The fullness of the Spirit's indwelling frees us from this corruption, so we are here plainly taught. These scriptures teach us unequivocally that we may be pure.

Now let the word of God tell us whether our children will be born pure or not: "The heart is deceitful above all things, and desperately wicked." (Jer. xvii. 9.) "There is none that doeth good, no, not one." (Ps. xiv. 3.) "The Scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe." (Gal. iii. 22.) All are under sin till, by faith in the blood, they obtain cleansing. "Behold, I was shapen in in-

iquity; and in sin did my mother conceive me." It does not mean that his mother committed sin in his conception, but that he was born corrupt, depraved, sinful. This is shown in the next verse: "Thou desirest truth [cleanness, pureness, spirituality] in the inward parts: and in the hidden part thou shalt make me to know wisdom"—that is, where in the depths of the soul sin had found its lurking-place God shall reveal himself in the beauty of holiness. The next verse sustains this exegesis: "Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow." Snow has dregs, but the fully sanctified soul may be whiter than snow, cleansed from all unrighteousness.

These scriptures show clearly two things: (1) All are born corrupt, sinful, whether the parents be pure or impure. (2) All may be cleansed by the blood of Jesus, through faith, from the last vestige of sin, and made "whiter than snow." These are Bible answers. If there remain difficulties, they are on purely philosophical lines, and that because the deep things of revelation lie beyond the measuring lines of human reason and worldly philosophy.

Since writing the above I have found the following very cogent answer to this objection by an old writer:

The answer to this is: Piety is not of human, but of divine generation. Parents propagate their species, but not their endowments. If children must be perfectly pure because their parents are sanctified, then, on the same principle, the children of converted persons must be completely regenerated. Salvation from sin is obtained by faith; and faith is a personal act, and can no more be transmitted from father to son than a great linguist can propagate his learning with his species. Had our primitive

parents retained their native purity, their posterity would have been as pure as themselves, and for this plain reason: *theirs was the rectitude of nature.* But by the forfeiture of their original birthright their nature became earthly, sensual, and devilish; and they begat children in their own (fallen) likeness as degenerate and depraved as themselves; and thus the course of corruption has run on through all generations. God has indeed reinstated thousands of individuals in his favor, and restored them to his image, in various parts and periods of the world; but he has never cut off the entail of sin, never made holiness hereditary, and never permitted infants, by virtue of their birthright, to inherit the *superinduced* qualities of their parents.—*From Trefrey on "Christian Perfection."*

Break off the yoke of inbred sin,
And fully set my spirit free:
I cannot rest till pure within,
Till I am wholly lost in thee.

—C. Wesley.

Holiness: What Is It?

We can best answer this question by first clearing away some difficulties. We do this by telling what holiness (sanctification, Christian perfection) is not:

I. *It is not absolute perfection.*

Absolute perfection means infinite, unlimited, unqualified, underived, inherent perfection—a perfection that cannot be increased or diminished, and that is not dependent on any outside help or circumstance. It is clear to any intelligent reader that no created being, either human or angelic, is, or can ever be, absolutely perfect.

II. *Nor is it angelic perfection.*

If we had angelic perfection, we would be as the angels; but we can be but human while here on earth. When Jesus said "Be ye perfect," he did not require an impossible thing. But for us to be angels here is impossible; hence he did not require angelic perfection of us.

III. *We do not teach physical perfection.*

When Paul tells us of not being perfect himself (Phil. iii. 10-12) he means physical perfection; and he looks forward to the resurrection, when this mortal shall put on immortality, for the perfection in which he was lacking. But when, only three verses farther on, he declares himself perfect (Phil. iii. 15) he means the perfection of love, of Christian experi-

ence. We will have imperfect, diseased, dying bodies as long as we stay on earth.

IV. *It is not Adamic perfection.*

Our parents in the garden of Eden had no kind of infirmities—no pains and aches in their bodies, no failing memory, no impairment of judgment, leading to hurtful mistakes. The best of Christians, the holiest of men and women, now are so impaired in mind and body as to be liable to mistakes and blunders that, though not wicked—because they come from hearts that are pure in aims, purposes, and affections—are nevertheless damaging in results. Hence our highest earthly perfection will not exempt us from occasional errors in practice that may subject us to the criticism of fault-finders. The pure Christian is, however, always well on guard against mistakes that may prove hurtful to souls. If we should become careless of ourselves, and allow evils to creep into our lives which we try to cover up under the guise of innocent mistakes, we commit sin thereby, and thus become backsliders.

V. *This perfection does not put us where we cannot sin.*

To do this would be to put us beyond the exercise of free agency, and hence our holiness would lose its essential nature.

VI. *It does not put us beyond the possibility or the fact of temptation.*

Temptation is not sin; it is only the devil's effort to get us into sin. If we yield to temptation, we commit sin; but if we resist it, we maintain our integrity. Temptation, being from the devil, will continue while we live; and if temptation were sin, we would be sinners at the devil's will, and we could have no real de-

liverance from sin here. Furthermore, if temptation be sin, Christ was a sinner, to declare which would be blasphemous. Jesus was tempted in *all points* like as we are, yet without sin; and he *suffered*, being tempted. (Heb. ii. 18, iv. 15, 16.) He has promised to help us through all our seasons of temptation, and bring us off more than conquerors through his love, praise his holy name!

Having found what this perfection is not, we come to the positive question: What is it? *It is a perfection of love*, which is the sum of religion. "God is love; and he that dwelleth in love dwelleth in God, and God in him." (1 John iv. 16.) When we hear Jesus say, "Be ye therefore perfect, even as your Father which is in heaven is perfect," we do not suppose him to mean that we must and can be *as perfect as God*, for that would make us equal to God, which is not only impossible to man, but equally so to the highest angel in glory. No creature can in any wise compare with the glorious perfections of the Creator. We can be perfect only in a relative sense—that is, in our devotion to God. Love is the link that binds us to God; hence our perfection must be in love. The sum of it is thus given by the Saviour: "Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets." (Matt. xxii. 37-40.) St. John, after saying, "He that dwelleth in love dwelleth in God, and God in him," gives us the glorious result as experimentally realized by himself and

others: "Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world. There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love." (1 John iv. 17, 18.) Paul declares, in keeping with the Saviour's words above: "Love is the fulfilling of the law." (Rom. xiii. 10.)

It is the perfection of religion which is love. There are many who love God, but find their love marred, broken, divided, imperfect. Hence there is weakness, break-down, failure, in their Christian lives. They realize with sadness that there is a shortage in their experiences, and that the Bible standard of holy living is above them; and, although they strive to reach the glorious prize, it seems to elude their grasp. They do love God; they love his Church, his word, his work, and his people. They serve him—pray, sing, testify, and labor for the conversion of others. They support, with more or less of liberality, the Church, the missionary cause, and, in general, try to keep up every duty, to glorify God, better the world, and save men and women from hell.

But yet there seems a void, an unsatisfied longing, an unsatiated appetite, a hungering and thirsting after an expected filling—a soul-satisfying portion that has as yet never come. The very fact that they love God fervently makes this condition seem all the more strange to them. They wonder why it is that the old couplet,

Prone to wander, Lord, I feel it,
Prone to leave the God I love,

should yet find a response in their hearts. They

greatly desire to be like Christ, to have the fullness of his abiding Spirit; but the glorious prize, though seemingly so near, keeps just out of their reach. When they read such scriptures as "Blessed are they which do hunger and thirst after righteousness: for they shall be filled," "The blood of Jesus Christ, his Son, cleanseth us from all sin," "He is able to save them to the uttermost that come unto God by him," they are led to wonder why their own experiences do not rise to these glorious heights.

Now the experience of perfect love, or entire sanctification, is that state of the soul that finds relief from all these shortages, and that rests in conscious victory over sin by the indwelling of the Holy Spirit, given us through the blood of Jesus. Entire sanctification is a state of oneness with God, resulting not from the merit of our good works, but the precious blood of Jesus. It is a work of God in us. "Both he that sanctifieth and they that are sanctified are all of one." (Heb. ii. 11.) This scripture confirms all that we have said about sanctification as a state of oneness with God. Sanctification is from God, "He that sanctifieth;" and is for us, "They that are sanctified." Our sanctification is never complete as long as there remains one element of soul that is out of harmony with God. While there is unrest, emptiness of soul, a vacuum that is longing for a filling unrealized—while these things create soul-disturbance our sanctification is incomplete, our love not perfect.

Now it frequently happens that when the blessing of holiness is first received there seems to be an emptying out of self, a cleaning out wrought by the Holy

Ghost himself. This is not a void for lack of God's Spirit, as that we have been describing; but it is an emptying of self, a purgation of the soul from the dross of sin; and it is produced by the operation of the Holy Spirit. In the emptiness of soul that feels an unsatisfied longing for conformity to God, the need is the more direct presence of the Spirit; whereas the emptiness felt in receiving the experience of entire sanctification is itself a felt work of cleansing by the Divine Spirit, that he may fill the soul with himself.

In order to obtain the oneness with God that belongs to the life of perfect holiness, there must of necessity be a thorough dying to sin and a complete purging of the soul from the "least and last remains," from all the dross, of sin. If there be in the heart any spirit of emulation, wrath, strife, contention, jealousy, pride, vanity, sensitiveness, or unbelief, these things will clog the movements of the soul toward God; and hence, in order to the perfection of oneness and fellowship with him, they must be eliminated.

Now if sanctification be the riddance of the soul of those things that hinder our complete fellowship with God and mar our experiences of grace, it follows that sanctification is a work of God; or, being a work of our own, salvation is not of grace, but of works. Jesus gives us this idea in the parable of the vine: "I am the true Vine, and my Father is the husbandman. Every branch in me that beareth not fruit, he taketh it away: and every branch that beareth fruit, he purgeth [R. V., cleanseth] it, that it may bring forth more fruit." (John xv. 1, 2.) In this case the **branch, though in Christ, that bears no fruit is cut**

off and cast away. This teaches apostasy as the inevitable result of non-fruit-bearing. We must bear fruit, or lose our position in Christ, both before and after sanctification. But after the soul is in Christ, and while it is bearing fruit, there remains yet a purging or cleansing that the Father will do, in order to enable us to bear more fruit. The secret of fruit-bearing is in oneness with God, and this oneness is sanctification—the cleansing or purging of the soul from sin's dross.

Now how is this done? Hear the answer of the author of the Epistle to the Hebrews: "Jesus, that he might sanctify the people with his own blood, suffered without the gate." (Heb. xiii. 12.) We speak often of the atonement as being by the blood of Jesus. We here find sanctification to be by the blood, and in the same Epistle we learn that sanctification brings us into oneness with God. Atonement means at-one-ment; *ment* is mind—hence, at-one-mind. If "he that sanctifieth and they that are sanctified are all of one," then it follows of consequence that entire sanctification is the experimental realization and culmination of the atonement. Therefore, any view of Christian experience that blocks the way to the conscious completion of experimental sanctification robs the gospel of salvation by the atoning blood of Jesus of at least much of its intended results. It is thus dishonoring to Christ, perversive of Scripture truth, and damaging to souls. Thank God, the blood of the atonement is sufficient to restore the soul, once wrecked and blighted by sin, to the state of fellowship with God, to perfect oneness with him; and this is accomplished by the grace that sanctifies.

Sin corrupts the life, hardens the heart, pollutes the fountains of our God-akin nature, and degrades the whole man to companionship with demons. This marring of God's handiwork, separating man from his Maker, has brought death, all the sufferings of this life, and the horrors of hell in its wake. What should God do but attempt to cast sin out, reclaim man from his wanderings, and restore him to harmony with himself? This he did undertake, and for its accomplishment the blood of his only begotten Son was shed on Calvary. This shed blood, received in individual hearts by personal, appropriating faith, our heavenly Father declares is the meritorious means of restoring the lost unity, and bringing sin-estranged men back into harmony with himself.

Since to sanctify means to cleanse (literally, to take the world out of us), we will never realize complete harmony with God till we are wholly sanctified; and, as we cannot sanctify ourselves, we must seek the precious blessing as the gracious gift of God through the atoning blood. Hallelujah to Jesus! his blood washes whiter than snow, and enables the purified heart to see God and rest in the bosom of his love. This glorious oneness with God is the happy privilege of every believer.

Consecration : Negative Side.

Here is the Bible standard of a fully consecrated, holy life: "And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him." (Col. iii. 17, 23.) "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." (1 Cor. x. 31.) In discussing the subject of holiness, there is nothing of more vital consequence to be considered than the consecration required. No true and living experience of perfect love can be realized with an imperfect consecration. And along this shore lie many sad wrecks—wrecks of Christian experience, caused by professions of the high grace of entire sanctification, by those who had no true conception of the consecration essential to this life. Complete consecration from the negative side excludes from the life every thing positively wrong, or even doubtful. There are things indulged by some Christians that they do not think are wicked, but they have about them occasional qualms of conscience, originating in the fear that they may *possibly* be wrong. If they were fully persuaded that these things were wrong, they would abandon them at once; otherwise they know they would surely forfeit their justification. We all know that an open—that is, a known—sin indulged is fatal to any measure of Christian life. But the spirit of perfect consecration ferrets out the doubtful indulgence,

that sin may have no hiding-place. There are many real Christians who need to stop and shut themselves up with God for a period of close, heart-searching self-examination, with reference to a more perfect riddance of their lives from every thing that the earnestly sought and fervently prayed for Spirit of light and truth might reveal unto them as inimical to his will and damaging to their spiritual development. When the Christian, living in the spirit of love and obedience to God, stops short in his activities long enough to spend awhile alone with his God in the special work of introspection, of digging up any hidden root of evil, or of that which may have the "appearance of evil," which we are to shun (1 Thess. v. 22), he is liable to be shocked and surprised at the unfoldings of his own heart in the light of the Holy Spirit. He knows that God is his Father, but this season of close self-examination may surprise him that it can be true. But for all such cases the apostle has this word: "Dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." (2 Cor. vii. 1.) And herein is the negative side of consecration. It requires a cleansing from spiritual and fleshly defilements, a thorough purging out of the life of those things that are carnal and worldly. All vanity, prejudice, unteachableness, etc., belong to the carnal mind. There are many who do love God surely, and yet who possess such a spirit of prejudice that one seems shocked, almost, that they claim to be Christians. I heard of a preacher in the South, who is said to have remarked of an earnest Christian woman in one of his Churches that he could think her a good Christian and like

her very well if she were not from the North. I knew another old Christian gentleman and worker, who said he had as soon read the books of a noted infidel blasphemer as Mrs. Stowe's book, "Uncle Tom's Cabin;" "because," said he, "that wretch set my negroes free."* These same things, under different forms of expression, have as often occurred in the North as in the South. It is by no means a trouble to be located by geographical lines, for it is rooted in the carnal mind, and is as old as sin and as broad in its sweep. Sin is not a matter of national and sectional boundaries, but of the deep-seated enmity of the carnal mind against God.

I was in a church, holding a meeting, and was made glad when a brother rose up and sung lustily:

Surely the Captain may depend on me,
Though but an armor-bearer I may be.

I said: "Praise the Lord! there is one here whom the Lord may depend upon." But in less than two days our "armor-bearer" was missing from the church, and the pastor and I went to hunt him up. Finding him, I inquired if he had been sick; but no, he was well.

"Brother, why have you been from church the past day or two?" I inquired.

"I didn't think I was needed," said he.

"Why, of course, brother, you are needed. We must mass our forces against the devil here."

"Well, I don't suppose I am needed there: I was

*As the author, being a Southern man, has never even visited the North, he is unable to cite like personal illustrations; but the same spirit may be seen in any number of Northern journals.

there two whole days, and you didn't even call on me to lead in prayer."

That was what I call a strange mixture—enough religion to sing and testify and want to pray, hampered by enough of the sensitiveness of the carnal mind to quit the meeting because not called upon to pray in the congregation as leader. Some, like him, will quit if not called on; and some will quit if they are called on, though both alike insist that they love God. The same old trouble—the carnal mind—is yet struggling for the mastery.

In a town once, holding a revival meeting, I was asked to try to reach Brother ——, and was told that he was the leading member of the Church there until, in building their new church, the committee located it contrary to his advice, on account of which he quit the Church, and has ever since been a backslider. His case enforces St. Paul's advice: "Leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works." Failing to go on to perfection, the brother found it necessary to lay again the foundations of his faith; and, the sad truth is, he is not alone. Bickerings, strife, contentions, place-seeking, ease-loving, money-worshiping, are too common; children of ambition and worldliness are, to say the least, too numerous in our pews, and even in our pulpits. This, of course, is not the rule; but it is, no doubt, the far too frequent exception. The foundation of all these evils is in the pride and self-importance of the *big I!* The unteachable spirit is the sensitive spirit, all being the outgrowth of the root of carnality. Sensitiveness—that curse of so

many communities, churches, families, and lives; the cause of so much wrangling, strife, and contention—O how many precious souls have lost the experience of perfect love by forgetting this caution and becoming wranglers and disputers over this doctrine! We do not here counsel cowardice or unfaithfulness to the precious doctrine of holiness, that makes one never mention it because of opposition—not by any means—but simply this: we must never be dragged into disputing, contending, wrangling personally with disputers and opponents of the doctrine. Our cleansing must be from every habit that involves doubt—as smoking, chewing, and dipping tobacco, the wearing of gold and costly apparel, and any and all questionable indulgences. We must literally sweep from our lives every thing for which we cannot ask and expect the sanction of Christ.

Furthermore, this complete cleansing out of our lives must extend to all things that the further light of God's word and Spirit may reveal in us as contrary to his holy will. Some things that seem perfectly harmless at present, and that do not create a ripple upon the surface of the heart's repose, may eventually cause conviction and consequent commotion in the soul; and the spirit of unreserved consecration submits these things—*all*, ALL—to the scrutinizing gaze of the all-searching eye of the eternal Spirit of truth and purity. Our constant prayer, when thus consecrated, is: "O God of purity and love, reveal all thy will concerning me, and enable me to be pure in thy sight, without spot or wrinkle or any such thing, that I may be holy and without blame before thee in love."

The scriptures at the head of this chapter confirm all that we have said as to purging our lives from things that are doubtful. They demand that: 1. Our words should be used to the glory of God. There are many professed Christians who can find large room for improvement in this particular. Our conversation should not be vain, worldly, chaffy, frivolous. This is the current of the world, but the Christian's tongue should be consecrated to God. No Christian should ever fall into the unnecessary and, it seems to me, sinful habit of using "by-words." They are substitutes for profane swearing; no one claiming to be a child of God should ever indulge in them. Christ speaks on this when he says, "The tree is known by its fruit," and then challenges the godless hearers before him on this wise: "O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh. A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things." He then proceeds to show the final result: "But I say unto you, That every idle word that men shall speak, they shall give an account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned." (Matt. xii. 33-37.) Of course no tongue consecrated to the glory and praise of Jesus can for once join in that foolish and destructive habit of tattling or tale-bearing. Solomon tells us, "The words of a tale-bearer are as wounds;" and again he says, "Where no wood is, there the fire goeth out: so where there is no tale-bearer, the strife ceaseth." (Prov. xviii. 8, xxvi. 20.)

David, in describing the citizen of Zion, tells us it is "He that backbiteth not with his tongue, nor doeth evil to his neighbor, nor taketh up a reproach against his neighbor." (Ps. xv. 3.) St. James, speaking of the tongue without the refining influences of grace, says: "The tongue is a fire, a world of iniquity: . . . it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell." "The tongue can no man tame." (James iii. 6, 8.) But, thanks be to God, grace can tame the tongue, so that our words may be pure, our conversation chaste and such as becometh the gospel. Thus our words, as well as deeds, may glorify God. 2. Our deeds, our actions and doings in every-day life, must be regulated by the text, "Whatsoever ye do, in word or deed, do all in the name of the Lord Jesus." If the spirit of consecration involved in this passage be made the rule of our every-day lives, in all the ranks of our Zion, it will make the Church truly the "light of the world." We must consider the Lord Jesus as our daily companion, and go nowhere that we cannot ask and expect his presence—as to balls, theaters, card-tables, race-tracks, games of chance, and other places of questionable amusement. Institutions that are running, in violation of God's commandment—as Sunday trains, street-cars and livery teams on the Sabbath, Sunday mails and newspapers, etc.—should all have not only no patronage from us, but our positive disapprobation and unyielding opposition.

We are told of Christ dwelling in the heart by faith, which implies that other spiritual truth, "Ye are temples of the Holy Ghost." The spirit of perfect consecration recognizes this truth, and proposes

to harmonize our practical lives with the sublime thought and doctrine. With this experience I can never be alone, for Jesus is my indwelling Comforter and Guest. If invited to a questionable amusement, for instance, I cannot decide and answer the question in the singular, "I," but in the plural, "We." If invited to a dance, a theater, or aboard a Sunday train, steam-boat, or street-car, my answer may be: "*We* cannot go." If asked what "we," I may answer, "Christ and I." Do all to the glory of God, both in word and deed. This is the spirit of consecration from the negative side, or what we may not do.

That other verse is similar: "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." We must eat in things that are good and allowable, in moderation and with thanksgiving; while things that are not to be used in Jesus' name, as in his presence and for his glory, must not be used at all. This will undoubtedly exclude intoxicants—whisky, wine, beer, etc.—with the use of opium, chloral, morphine, and such like drugs, as habits; also tobacco, in its various forms—as chewing, smoking, and dipping.

Consider your example, beloved reader, in these things, and take this as your motto: "In eating, drinking, and all other things, I am to glorify God."

Take my soul and body's powers;
 Take my mem'ry, mind, and will;
 All my goods, and all my hours;
 All I know, and all I feel;
 All I think, or speak, or do:
 Take my heart; but make it new.

—C. Wesley.

Consecration: Positive Side.

“I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.” (Rom. xii. 1.) “Who then is willing to consecrate his service this day unto the Lord?” (1 Chron. xxix. 5.) To consecrate literally means “to fill the hand”—to fill the hand or life for God. If the hand be full, it can hold no more; so if the hand—that is, the heart and life—is filled with God’s work, the devil will find no room for himself or his works in us. In order, therefore, to live holy lives, we must see to it that our consecration is entire and unre-served.

Consecration, in its fullness, involves the unre-served and unconditional surrender of all our powers of soul, body, and spirit unto God. This implies that we will passively suffer, without rebellion, all the dispensations of God’s will, and that we will actively and obediently do all the will of God, as made known to us by his word, his Spirit, or his providences. If the Christian is wholly consecrated, he only needs to learn the will of God in order to move in harmony therewith. But some meet us with a difficulty just here, and declare that no manner of consecration can be made that will include the body, and give us freedom from sin in our mortal, decaying bodies; “for,” say they, “does not St. Paul declare that ‘in me [that

is, in my flesh] dwelleth no good thing?" It is argued that as Paul was an apostle, and certainly a good man, if any one could reach the measure of consecration required to cast out all sin from the body he could, and that even this saint had sin in the flesh. This argument seems plausible, but let us examine it. The apostle uses the term "flesh" in two different senses, with entirely different meanings. In one case he uses it to represent the natural flesh of our bodies, as "There is one kind of flesh of men, another flesh of beasts, another of fishes," etc. (1 Cor. xv. 39.) He here means the same thing that we commonly mean by the word "flesh"—viz., the substance of animal being. But he frequently uses the term "flesh" in an entirely and radically different sense. He uses it often to represent the carnal, wicked, deceitful nature of man. It is with this meaning that he uses the word in the quotation above given. "In my flesh [carnal nature] dwelleth no good thing." (Rom. vii. 18.) Hear him define the word: "To be carnally minded is death;" "The carnal mind is enmity against God;" "So then they that are in the flesh [carnal mind] cannot please God." Now note: "*But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you.*" (Rom. viii. 6-9.) "Not in the flesh" does not mean that they were dead and out of the body; else what good would his Epistle do them? They were in the body, the natural, fleshly tabernacle; but if the Spirit of God dwelt in them, they were not in the flesh (the carnal mind, which is enmity against God). In my "flesh" (my carnal mind, which is enmity against God) dwelleth no good thing.

“Well,” says the objector, “that proves conclusively that we cannot be holy in this life; for we can never get rid of the flesh, or carnal mind, here on earth.”

Let us see, brother. “Our old man [carnal mind, flesh] is *crucified* with him, that the body of sin might be destroyed, that henceforth we should not serve sin.” (Rom. vi. 6.) “I am crucified with Christ.”

“Well, Paul is dead; he is crucified.”

No; hear him further: “Nevertheless I *live*; yet not I, but Christ liveth in me: and the life which I now live in the flesh [body here; not carnal mind] I live by the faith of the Son of God.” (Gal. ii. 20.) His crucifixion is of the “old man,” while in the flesh, or body, he lives by faith unto Christ. “Ye are not in the flesh if the Spirit of God dwell in you.” So, when the apostle was in trouble with the flesh in Romans vii., it was before he had been crucified with Christ, whereby the body of sin was destroyed, as in Romans vi. and Galatians ii. The Spirit of God, dwelling in us, frees us from the flesh, which is the tabernacle of sin, and sanctifies the flesh of the body, which is the temple of the Holy Ghost (Holy Guest). “What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God’s.” (1 Cor. vi. 19, 20.) “Present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.” This scripture forever settles the above controversy. It allows no room for sin in the body, but demands

its consecration unreservedly to God. It must be a sacrifice unto God in life as truly as ever any lamb or other bleeding victim was in death. But, as if to completely demolish the unscriptural and dangerous theory of sin in the flesh (the body), the apostle declares unequivocally: "Every sin that a man doeth is without the body." (1 Cor. vi. 18.) Not one sin is committed by the natural flesh (the body); and this is true. If a man fights and quarrels, the fist and the tongue are but means or agencies used by the carnal mind to carry out its sinful purposes. The sin lies back of the bodily forces brought into requisition in the mind that consents to the evil deed. If a man shoots another down in cold blood, or otherwise butchers him, the sin is in the soul, not the body. The hand as a piece of flesh is no more the sinner than the pistol, gun, knife, or club with which the foul deed was done. Agency and consequent responsibility and sin have their seat back of the arm, the bones, muscles, and nerves in the soul and spirit where may be found the powers of volition, of choosing between right and wrong, between sin and holiness. If there is sin in the body, as such, it will continue there after death. So the body of the drunkard will continue to drink, the body of the fighting man will continue to fight, the body of the gambler will continue to gamble, and the body of the thief will continue stealing.

These illustrations show how absurd and groundless is the prevalent opinion that, with our best consecration and our highest experience of grace, sin will continue in the body. There is no sin in the body; there can be none; it is matter, whereas sin belongs

to the spirit. If sin belonged to the body, the death of the body would destroy sin, and we would need no other Saviour; death being universal, all would be saved. But, as sin is in the spirit, if a man dies wicked, his body returns to dust, but the spirit goes up to the judgment of condemnation, and awaits a resurrection to eternal shame; but if he dies with a pure and holy heart, his body still returns to dust, while his spirit awaits in Abraham's bosom the glories of the resurrection into eternal life. Hallelujah!

"But," you say, "if this be so, how can the body be holy? If it has no sin in it, neither can it have holiness in it."

That is true; the body possesses neither sin nor holiness, but sin or holiness may possess the body. The body can be used by us in holiness, pleasing God in all things; or it can be used by us in sin, pleasing the devil. "Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God." (Rom. vi. 12, 13.) Our bodies can neither be wicked or holy of themselves, but they can be the means used by us in doing good or evil. The body can neither hate nor love, but if you hate another you may take his life by the use of your physical powers; but the sin is in the inner or spirit man: "He that *hateth* his brother is a murderer;" likewise "He that loveth another hath fulfilled the law." "Love is the fulfilling of the law." (Rom. xiii. 8, 10.)

But now behold the body's place in the counter-

part of this spiritual truth: "If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit? Even so faith, if it hath not works, is dead, being alone." (James ii. 15-17.) If our consecration is up to the scriptural standard, we do not feel that we belong to ourselves, but to God. This involves a recognition of God in things both great and small. It keeps us from measuring the issues and businesses of life simply with the square and compass of this world. We must choose our companionships, vocations, and all the affairs of life in harmony with the will of God. The little matters of every-day life, as truly as the great issues of time, must be harmonized with the divine will, so far as that can be known. We must consent to *do* and *be* all that our kind heavenly Father may require of us; and that not for a day only, but for life, in the midst of adversity as well as while fanned by the favoring breezes of prosperity.

I suppose, beloved reader, that if you have not yet entered into the experience of perfect love, you are hungering for it, and greatly desiring to be made "every whit whole." You will not be able to make any real headway toward the precious experience without a thorough consecration.

1. Your *life* must be given up to God. You must be ready to live or to die for the glory of God. The apostle says: "Neither count I my life dear unto myself, so that I might finish my course with joy."

2. Give your *tongue* up to the Lord. Many who think themselves pretty good Christians are cowards

about talking for him. God may call you to preach his word; you must be ready to obey. Many think themselves better judges than the Lord as to whether they should preach the gospel. But God has the right to call such as he would have preach his word, and this applies as well to the women as to the men. See Acts ii. 16-18, xxi. 8, 9; 1 Cor. xiv. 3, xi. 4, 5; Phil. iv. 3. There are some who refuse to pray in public, to testify in the congregation—and especially to the experience of entire sanctification—to work around the altar with seekers. All these things have to be given up if we would enter the gracious fullness of perfect love.

3. Your *hands*, your *feet*, your *eyes*, your *ears* must be consecrated to God—to walk in his paths, going only where you may expect his presence with you; to hear no evil report, no wicked utterances willingly; and to see no impure, contaminating sights. Feet, hands, eyes, ears—all to be used for God's glory and your spiritual good.

4. Our *reputation* must be turned over into God's keeping, so that, though the world may look upon us as overzealous, "cranky," fanatical, we are indifferent to its verdict. We must not be fanatics; far from it. We must be sober, sensible Christians, but we must be so surrendered to God that we shall be enabled truly to say, "The zeal of thine house hath eaten me up;" and, being thus always busy in our Master's work, the ungodly may (and certainly will) call us "overzealous," "too religious," and the like. But these things must not move us, neither ought we to count our lives dear unto ourselves, even ready to be counted as the filth and offscouring of the world"

that we may win Christ. O the happy privilege of being all the Lord's!

5. We must lay down our dearest *heart treasures* before the Lord in our consecration. Our fathers and mothers, our brothers and sisters, and (if we be married) our companions must be surrendered to the will of our covenant-keeping God. Brother, if God should take your wife, could you, though suffering in the loss, accept the divine will without rebellion? Sister, if the Lord should call away your husband, could you, as you faced the loneliness and sorrow, the heart-ache and hardships of widowhood, standing over his lifeless form or his open grave, look into the face of our sovereign God and say: "Thy will, not mine, be done?" Parent, if the angel of bereavement should hover on dark-plumed wing over the couch of your prattling babe or your manly son or lovely daughter, could you say, even through the tears of your grief: "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord?" That can never be a complete consecration which does not consider all things and place the will concerning them on the altar of the Lord. As long as there is a drawing back from whatever may come from God, directly or through his permission, the spirit of self-will rising against his doings, our consecration is necessarily imperfect. See, then, that things touching yourself or family are unreservedly turned over to the will of God.

To sum up: If God bids you testify, speak to others, of the great salvation—and he certainly will—are you ready to do his bidding? If he should call you to the work of the ministry, and that in the hardest

of fields—yea, into the dark abodes of cruelty in far-off heathen lands—are you ready to go? In short, will you do as the Lord may direct, and suffer what he may put upon you, in all things, without rebellion? If so, you are near the blessing. But there remains another item of consecration that, while it should be one of the easiest, is nevertheless, with many, one of the hardest things to completely consecrate. It is

6. *Your worldly possessions.* You may say: "O that is no trouble to me." You may be poor, and think that your consecration on this line is easy; but herein you are very liable to a mistake. It is one of the last and hardest things to properly consecrate. We will state a few points involved in this consecration:

(1) *Do not have your heart set on your money.* "The love of money is the root of all [kinds of] evil." "They that will be rich [that is, have their hearts set on getting rich] fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition." (1 Tim. vi. 9.)

(2) *Run your business in the fear of God.* Do not engage in any business that you cannot ask God's blessing upon—as the sale of intoxicating liquors, or letting buildings for that purpose; the sale of tobacco, that vile and poisonous weed, by which so many lives are wrecked; or the sale of cards, pistols, etc.; or the running of any kind of business at which yourself or your employees may labor on Sunday. In short, let your business be so managed and of such kind that you could submit it to the Master's inspection, and not fear the consequences.

(3) *Be ready to give it all up without repining or*

rebellion. Do you feel that if you were to lose every thing you have to-night, you could stand on the wreck of your possessions and still praise the Lord?

(4) But, finally, is your consecration of your worldly substance so complete that you do *now* use it to the glory of God? Do you contribute liberally to all manner of Christian work as the Lord hath prospered you? Remember that "all the tithe [*tenth*] of the land and of the herds belong unto the Lord," and should be used for his work, else we are "robbers of God." See Leviticus xxvii. 30, 32 with Malachi iii. 8-11. No man is innocent before God who pays to God's cause less than a tenth of all he makes. Complete consecration must set all these questions right.

Reader, are you now consecrated wholly to the Lord? If not, do not wait, but go down on your knees before God, and make the unreserved, complete, and unconditional surrender of all to God, now and forever. No progress can be made without it. A delayed consecration means a delayed experience, while an imperfect consecration means a lame and unsatisfactory experience. This settled, there remains but one more step between you and the glorious Canaan-land of perfect love, the land that flows with milk and honey; it is the step of faith. We will discuss this in the next chapter.

Lord, in the strength of grace,
 With a glad heart and free,
 Myself, my residue of days,
 I consecrate to thee.

Thy ransomed servant, I
 Restore to thee thine own;

And, from this moment, live or die
To serve my God alone.

—*C. Wesley.*

Take my love—my Lord, I pour
At thy feet its treasure-store!
Take myself, and I will be
Ever, only, all for thee!

—*Frances Ridley Havergal.*

Sanctification by Faith.

“An inheritance among them that are sanctified by faith in me.” (Acts xxvi. 18.) Just as the trembling, contrite sinner, having renounced all his sins, finds pardon, being freely justified through faith, so the believer, hungering and thirsting after “the fullness of the blessing of the gospel of Christ;” and having, as previously described, made a complete consecration, enters upon his glorious inheritance among the sanctified by faith.

“This is the will of God, your sanctification.” (1 Thess. iv. 3.) “And this is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us: and if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him.” (1 John v. 14, 15.) “And all things, whatsoever ye shall ask in prayer, believing, ye shall receive.” (Matt. xxi. 22.) God wills our sanctification. If we ask any thing according to his will, he heareth us. The conclusion is inevitable that when we pray for sanctification God’s ear is open to our cry. Thus we may ask for this great blessing in faith; and Jesus has said: “What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them.” (Mark xi. 24.) The basis of faith is the word of God. When we find in the Bible such stirring commands as “Be ye holy,” “Be ye therefore perfect,” “Leaving the

principles of the doctrine of Christ, let us go on unto perfection;" and such helpful prayers as "Sanctify them through thy truth," "The very God of peace sanctify you wholly;" and such glorious provision as "Jesus, that he might sanctify the people with his own blood, suffered," etc.; and such comforting promises as "My grace is sufficient for thee," that we may "serve him without fear, in holiness before him all our days," we have a sure foundation upon which to plant our faith for perfect cleansing.

How firm a foundation, ye saints of the Lord,
Is laid for your faith in his excellent word!

As the penitent sinner reaches a point where faith is the hand with which he reaches out and grasps the offered prize, so with the believer when seeking the grace of perfect love. He comes, when all is fully consecrated, to a point at which the blessing is within the reach of his faith, and by no other means at his command can he lay hold of the sought-for treasure. Reader, if you are a Christian, you doubtless remember when, in seeking religion, you got where every thing was done except taking God at his word for pardon, and just there you found that not another step could be taken till you believed and received the removal of all transgressions by simple faith. In like manner your complete deliverance must be obtained by faith. The apostle tells us of our only means of triumph: "This is the victory that overcometh the world, even our faith." (1 John v. 4.) If sanctification be by "an act of God's grace," and not by our works, it must surely be received by simple faith; and if by faith, why not now?

St. Paul shows the relation between justification

and sanctification, both being by faith: "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God." (Rom. v. 1, 2.) Justification gives us peace with God, and is received by faith through the merit of Christ. We are, then, admitted farther into the standing, establishing grace of Christian perfection by faith in the same almighty Saviour. Sanctification establishes the justified in the life his justification demands. As the peace of justification is received by faith, so must the triumphs of perfect love be received by faith. You must receive it by simple faith, and by faith only can its precious fullness abide. By faith *receive* it; by faith *live* it. It has been called by many "the life of faith;" and so it is, but the term is not to take the place of more direct scriptural terms. The author of the Epistle to the Hebrews bids us "hold fast the profession of our faith." Let your testimony be as to the victory given you through God's grace in answer to your faith. In seeking the experience I was much helped by this passage of Scripture: "Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus." (Phil. iv. 6, 7.) Here were: 1. Three conditions: (1) to worry over nothing, (2) to pray about every thing, (3) to constantly give thanks. 2. The promise, to be fulfilled on these conditions being met, was what I was anxiously seeking—that is, perfect fellowship and communion with

God, perfect soul rest. I said: "Here is just what I want; will I believe God? if so, it is within my reach now." The result, of course, hinged upon my faith in God's own truth. Then I read: "This is the victory that overcometh the world, even our faith." There I learned the secret of success in the Christian life. I entered upon it by faith in God's eternal, immutable truth; and I have found that faith is victorious over all the hosts of hell.

Long my yearning heart was trying
 To enjoy this perfect rest;
 But I gave all trying over:
 Simply trusting, I was blest.

—*Louise M. Rouse.*

If we attempt to live and measure our religion by our feelings, we lose a clear view of Christ; and thus, the source of religious feeling being obscured, we suffer a sad collapse in our religion. This is the explanation of so much of the backslidings that curse our Churches with an "up-and-down," unsatisfactory Christian experience.

"As ye have therefore received Christ Jesus the Lord, so walk ye in him: rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving." (Col. ii. 6, 7.) How does a soul receive Christ? The answer is certainly ready with every true child of God: "By faith." Very well. "*As ye have received* Christ Jesus the Lord [that is, the anointed Saviour and Ruler], *so walk ye in him.*" "The just shall live by faith: but if any man draw back [draw back from living by faith], my soul shall have no pleasure in him." (Heb. x. 38.) Now it is evident that if we do not live by faith, we cannot enjoy his presence with us. If we do not have

his presence, we are destitute of the feeling we desire. Hence, if we wish to feel well spiritually, we must quit noticing our feelings, and learn to simply live by faith, and, thus pleasing God, we will have his gracious presence with us. Well, now what of feeling? Let the Psalmist give an inspired answer: "Thou wilt show me the path of life [We live and walk by faith; hence the path of faith is the path of life, glory be to God!]: in thy presence is fullness of joy; at thy right hand there are pleasures for evermore." (Ps. xvi. 11.) Faith brings us into God's presence, and there we find the fullness of joy for which our hearts long. But if we draw back from living by faith, and try to live by feeling, God shall have no pleasure in us, for "without faith it is impossible to please him."

Beloved, look only to Christ as the object of your faith, and all will be well. Many suffer loss by stopping to examine the size and quality of their faith. This is just such a mistake as trying to live by feeling. Christ is the only Saviour; faith is only the hand by which we lay hold of Christ. If you were drowning, you would not be looking all the time at your hand, but would look at the rope thrown you and the kind deliverer who was pulling you ashore. Now Jesus is the Deliverer, and his cross is the rope. Look up to Jesus, and lay hold of the cross, all stained with hallowed blood, and you shall come ashore, my brother, hallelujah to Jesus!

"According to your faith" is the Bible standard. "All things [necessary and experimental] are possible to him that believeth." The higher attainments of the Christian life must be on the greater stretches

of faith. A beautiful illustration of this truth can be found in the movements of the Israelites. When they crossed the Red Sea the waters were parted while yet they stood upon the bank. When Jordan was to be crossed the feet of the leaders had to touch the waters before they parted. After they reached Canaan, when Jericho was to be taken, they had their faith put under the severe tension of seven days' time, thirteen trips around the city, and the shout in advance of a crack in the wall. Now this a splendid type of the Christian life. Crossing the Red Sea represents conversion; the wilderness state, while they were going forward, represents justification—when they turned back they became backsliders; crossing Jordan typifies sanctification, which is more definitely by faith, if possible, than conversion. God will meet the faith of the penitent sinner on the bank, and part the waters before he descends. But the converted soul has become acquainted with God, and knows his faithfulness; it can descend into the waters of Jordan, in making the second crossing, at the simple promise of God that they shall part as he goes forward.

Then, after faith has been drilled in the experiences of the two crossings, it can certainly afford to march thirteen times and seven days around Jericho, and joyously raise the shout of its triumph before a stone has fallen from the solid walls.* As did the

*Some think this illustration inappropriate. They tell us that the crossing of the sea represents conversion, but that the passage of Jordan is death, and Canaan typifies heaven. This is a prevalent use of this type, but is erroneous. As soon as the children of Israel reached the promised land, they had to capture Jericho and destroy its inhabitants. What Jericho, think

Israelites, so must the soul make the crossings, compass the enemies' city, and shout down the walls to glorious victory by simple faith in Israel's God. The farther the soul goes in the divine life the greater tension its faith can bear, till it fully realizes that "the just shall live by faith," and it learns to shout at the word of its glorious, conquering Leader, around the strongholds of sin—yea, over the very gates of hell—"Amen: Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, be unto our God forever and ever. Amen." (Rev. vii. 12.)

Now, my beloved reader, if you have not received the precious grace of perfect love, you should not delay a moment. Make an itemized consecration, covering the whole of your life—the past, with all its sins, errors, blunders, mistakes; the present, with all its troubles and difficulties; the future, with all its fears and anxieties—give all you have and all you are or ever shall be, all you know and all the unknown and unseen of life, over—without reserve or condition—into the Father's hand, to live and die all the Lord's. Then believe in your heart that the Bible promise of full salvation, of perfect holiness, is for

you, will have to be captured and destroyed in heaven? Again, as soon as they reached Ai they suffered a sad defeat. Do we expect defeats in heaven? That was not a necessary defeat, but was caused by an Achan in the camp—that is, an inroad, a breach, upon their consecration. There were many enemies in that land, and there were giants among them. There are none of these wars, giants, defeats, and killing of foes in glory; but the sanctified life still has its battles, and they must be won by mighty faith, on the basis of a perfect and continued consecration.

you, since our God is no respecter of persons; therefore, with faith in the all-prevailing blood, cast yourself just here and now on Jesus, and in mighty faith cry out:

I can, I will, I do believe
That Jesus died for me.

Holding on to God in this spirit of unyielding faith, your exultant shout will soon ring out:

Hallelujah! 'tis done;
I believe on the Son:
I am saved by the blood
Of the crucified One.

Holiness and Other Things.

I. TOBACCO.

“Prove all things; hold fast that which is good. Abstain from all appearance of evil.” (1 Thess. v. 21, 22.) Holiness must adjust its possessor to every other thing in life, according to the will of God. It is unseemly that one should profess the precious grace of entire sanctification, and yet follow the ways and habits of the giddy worldling or the merely nominal Church-member. The text above gives us the right rule of conduct. All things must be proved—that is, tested, weighed, carefully examined. If a thing is good, it will be well to hold it fast in spite of men and devils; but do not hold it fast unless it will stand the test. If a thing stands the test of God’s word, you can in its use be in harmony with the part of the text which bids us “*abstain from all appearance of evil.*” You may not be positive that a thing is sinful; indeed, you may easily convince yourself that it is not really wicked, but please apply this searching test-question: “Has this thing the appearance of evil? is it doubtful?”

Many Christian people use tobacco, and they commonly justify themselves by a course of reasoning somewhat as follows: “If tobacco-using were a sin, no one could be saved and use it; but many have been certainly saved who used it; therefore its use is not a sin.” But, brother, use this syllogism on other things,

and see how it sounds. If having many wives were a sin, no one could be saved who had many wives; but Abraham, Jacob, David, and others had many wives, and were saved; therefore polygamy is not a sin. Again, if using intoxicating drinks were sinful, no one who used them could be saved; but many Old Testament worthies—*e. g.*, Noah, *et al.*—drank intoxicants, and were saved; therefore the use of intoxicants is not sinful.

This all looks well enough simply as a matter of logic, but will it stand a Bible test? Things have often been done by Christians which caused them spiritual damage, soul loss, out of which, however, the mercy of God saved them. But what in times past God winked at (Acts xvii. 30, 31) may, in the brighter light of this spiritually advancing age, become sources of religious decay, and actually bring condemnation to the soul. To move on the low plane of this logical proposition that we have been examining would allow no progress to higher standards of right, but would blot out the sun of spiritual enlightenment as he triumphantly advances to the high noon of meridian splendor, and forever hold the world in the dim twilight of past ages. Seek not to follow men, or to live as others have lived, even though they died in peace, but try to be all that God would have you be. "Prove all things;" "abstain from all appearance of evil."

Having premised so much, I now urge the following objections to the use of tobacco:

I. *It is an unnatural appetite.*

Had God intended that we should use it, he would have given us an appetite for it; but this he did not

do, hence I infer that he did not intend that we should use it as a habit. Some meet me here with the objection that "God made tobacco, and hence intended certainly that we should use it." If this argument is good, it will apply elsewhere. Try it thus: "God made opium, and hence certainly intended that we should use it; therefore the habitual use of opium is not wrong." Or, again: "God made snakes, and hence to play with snakes is not dangerous." The absurdity of such reasoning is apparent. There are many things that may be good and useful at certain times that we may not safely make habitual use of.

II. *The nicotine in tobacco is a deadly poison.*

This poison, when extracted, is so strong and powerful in its effects that one or two drops is sufficient to kill an animal. It is very destructive of life. It is this poison which makes tobacco so sickening to a person when he first uses it. It accordingly is the cause of many diseases that curse our country, and bring thousands down prematurely to the grave. Cancer, heart disease, insanity, and many other slow diseases, through which thousands of lives are wasting away, are attributable to the poison which has crept into the nerves and veins through the habitual use of tobacco. Thousands of sickly, emaciated children are dying through the effects of hereditary tobacco poison. "The fathers have eaten grapes, and the children's teeth are on edge." These assertions are substantiated by the testimony of the highest medical authorities—as Dr. Willard Parker, and others who have studied this question in all its bearings.

"But," says one, "tobacco does not so affect me. I am not diseased by its use; and, besides, I have

known many to live to a ripe old age who used it." But while some systems have long withstood its poisonous effects, it has not been so with all who have used it, for thousands have been physically and mentally wrecked by it. The devil is too wise to have it kill every one, lest his cloven foot be discovered in it. The question is: Should you set an example in the use of an unnecessary and poisonous weed, by which the lives and happiness of others may be blighted? Please stop here long enough to reread and ponder the above question.

III. *It is a source of annoyance to others.*

If you smoke, the fumes of tobacco are constantly stifling others who do not use it. Many forget their good manners, and smoke in the company of ladies and of gentlemen who do not use it. Have you any right to contract habits which make you disgusting, and your presence loathsome, to others who chance not to have contracted the same pernicious habit? I have seen men (I do not say *gentlemen*) sit down in parlors, offices, sitting-rooms, hotels, depots, etc., and puff their cigars, pipes, and cigarettes, to the no small annoyance of decent people, even ladies having to leave in self-defense. Young men sometimes, walking or driving with young ladies, puff the smoke from tobacco into their faces. For shame! O for the spirit of decency, gentility, and self-respect!

Chewing and snuffing are likewise to be deprecated on the same lines. Many who use tobacco wonder why others turn away from them when in conversation. It is because their tobacco-polluted breath makes them a living stench. Mourners have been driven from the altar of prayer by the fetid breath of

tobacco-using preachers and altar-workers. Thus souls are lost through this vicious habit. The floors, and even walls, of many houses dedicated to the hallowed worship of the living God, the God of holiness, are stained and polluted by the spittle of the tobacco-using congregations, sometimes headed by preachers, with shame I must admit. And the habit is not justified because, when used in the presence of others, apology is made and permission asked. Many sensitive souls who are greatly disturbed by its use feel a delicacy in objecting to the request for permission, and suffer all the annoyance rather than possibly offend the user.

IV. *We object to this habit because it is filthy.*

But little need be said on this point, as it is well covered in the preceding. "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." (2 Cor. vii. 1.) That tobacco-using is a filthiness of the flesh is so easily seen and so clearly manifest to all that it would seem unnecessary to add comments. It may, however, be objected that the term "flesh" here, as used in many other places by the apostle, means the carnal mind. We answer: No. The mind is the spirit, and is mentioned separately in this verse. We are to cleanse ourselves from all filthiness of the spirit—such as prejudice, envy, pride, sensitiveness, unteachableness, etc.; and, further, from all filthiness of the flesh (body)—such as tobacco, opium, etc.

V. *The tobacco habit is a needless self-indulgence.*

The religion of the Bible is a religion of self-denial. "Then said Jesus unto his disciples, If any man will

come after me, let him deny himself, and take up his cross, and follow me." (Matt. xvi. 24.) Tobacco-using is more appropriate, more seemly around saloons, race-tracks, and gambling dens, than in and about the house of God, the place of prayer. Leave it, brother, to worldlings and the God-forgetting rabble who make no pretensions to our holy religion, a religion of cleanliness and self-denial.

VI. *It is an enslaving habit.*

No follower of Jesus should be the slave of habit. Our Saviour proposes to us deliverance from all habits that enchain us, break our manhood, sink our will power, and mar our self-respect. It is a well-known fact that tobacco does debase manhood by enfeebling the will power. How sad to hear a robust, hearty man, and he perhaps a member of the Church, say: "Yes, tobacco-using is bad; it is a filthy, bad habit, and I do wish I had never commenced it; but I can't quit." And is this the slavery that exists in a land of freedom, of Bibles and churches and Sabbaths? Whisky, opium, tobacco—the devil's threefold cord for enslaving blood-bought souls! A thing that cannot be quit should never be commenced; and if it has been begun, it must be quit. Do you ask: "How can I quit a thing that I cannot quit?" I answer: In the strength of grace, by the help of God. "Where the Spirit of the Lord is, there is liberty." Quit it, reader, and be God's freeman. God says: "My grace is sufficient for thee." *Dally not with the tempter, but quit it now.*

VII. *It is an inconsistent habit.*

I mean by this that those who use it—especially if they are Christians—warn others not to use it. To be

a user of a thing that I warn others against is certainly inconsistent, since it makes me the butt of the world's ridicule for preaching one thing and practicing another.

A man said to me: "I use tobacco; but if I catch my boy using it, I will wear him out." I said: "Hold on, sir! If the *boy* deserves ten lashes, *you* deserve fifty. You know it to be wrong, and hence warn him against it; but to him your example makes it seem right. You are a strange Christian—whip your child to make him realize that your example is so bad that he dare not follow it!"

Parents use it, but tell their children not to begin. The children grow up, copying the parents' example, to teach their children the same thing; and thus the curse is perpetuated from one generation to another. Some one asked Mr. Moody: "Can a man be a Christian, and use tobacco?" He replied: "I reckon he might be a Christian, but a nasty one. But," he continued, "when I was converted I quit tobacco, for I had no other idea than that it must go with all my other sins." We commend his reply to some preachers and Church-members who still use the filthy weed which is enslaving so many souls and, as a stimulant, feeding the appetite for drink in so many.

8. *It is a wasteful, expensive habit.*

The tobacco bill in the United States is next to the liquor bill, costing more, we are told, than either bread or meat. The estimates are given out that intoxicants cost \$900,000,000 per year, while tobacco costs yearly \$600,000,000. It looks like this enormous and inconceivable waste would soon beggarize the nation; it does sink thousands into pauperism.

The Churches are generally awake to the evils of the liquor traffic, though thousands of voters are such slaves to their corrupt party affiliations that they act as though the preservation of a godless, whisky-soaked political party was of more importance than the extinguishment of the infamous traffic in the manhood and eternal destiny of souls. Shame on the professed Christian who will ally himself with the rum-sodden political factions of the day, either of which, to sink the other, will sell the country to whisky and the devil! O that the Church of God shall arise in her strength to save our country from the eternal ruin that threatens it through the liquor traffic!

But if the reader can pardon this little divergence, we will now return to the cost of the tobacco habit. I am sorry that multitudes of professed Christians who are opposing the great whisky curse are inconsistent enough to use tobacco, thus sanctioning this blight upon the moral and financial interests of our land.

The enormous sum of \$600,000,000, spent on that which neither feeds nor clothes (nor does it educate, except in evil channels), if spent in procuring homes, would purchase and improve, at a cost of \$2,500 each, 240,000 homes for the poor each year. This would purchase a farm of 100 acres, that would nicely support a family of five, thus providing annually homes for 1,200,000 of our poor people. But no; the filthy, poisonous habit continues, and the poor remain homeless.

Or, if this great sum were spent in education, it would build annually 100,000 school-houses, at an expense of \$2,000 each, aggregating \$200,000,000, which is only one-third of the whole amount; and thus two-

thirds of the whole—or \$400,000,000—could be yearly expended in the education of 1,600,000 boys and girls, at an expense of \$250 each, which would very neatly cover all outlay for board, clothing, books, and possibly tuition, except in the higher courses. Still the wasteful habit continues, and thousands of children are growing up in ignorance and vice, while other thousands are struggling up against the tide and the barriers of poverty to a limited, instead of a finished, education.

Yet again, think of this remarkable sum being turned into gospel work for the evangelization of the world. It would hasten the millennium, and soon the nations redeemed would crown our glorious Saviour Lord of all. Put one-third of this sum into Bibles, at \$2 each, and it would annually furnish 100,000,000 copies of the word of God, and thus within a few years every family on earth could be supplied with the Scriptures.

Then put one-third into church-buildings, at a cost of \$2,500 each, and it would annually provide 80,000 neat churches, which, at a seating-capacity of 500 each, would yearly increase our church seating-capacity by 40,000,000; and this within a few years would, when added to our present church-buildings, furnish sittings for the population of the globe around the altars of God.

One-third of this gigantic sum remains in our calculation for ministerial support in direct gospel work. At a salary of \$1,000 each this sum would be sufficient to annually add to our present force 200,000 laborers in the harvest-field of the world. "Therefore said he unto them, The harvest truly is great, but the

laborers are few: pray ye therefore the Lord of the harvest, that he would send forth laborers into his harvest." "Go ye into all the world, and preach the gospel to every creature." "How shall they preach, except they be sent?" "Do ye not know that they which minister about holy things live of the things of the temple? and they which wait at the altar are partakers with the altar? Even so hath the Lord ordained that they which preach the gospel should live of the gospel." (Luke x. 2; Mark xvi. 15; Rom. x. 15; 1 Cor. ix. 13, 14.)

In view of these facts and scriptures, I sincerely believe that the devil introduced the tobacco habit to enfeeble will power, blunt moral sensibilities, waste funds that belong to God, and thus retard the salvation of the world. I say all this without impeaching the sincere religious character of many users of the weed; for I think they have been blinded by the old enemy to their spiritual damage, without really enlisting as his followers. The children of God are frequently cheated by the devil, and I think this is one of his tricks. "The earth is the Lord's, and the fullness thereof; the world, and they that dwell therein." "Honor the Lord with thy substance." (Ps. xxiv. 1; Prov. iii. 9.)

But lest some think this figuring on too general and extensive a scale, we will figure a little on individual estimates. There are men who use tobacco who cannot pay their debts, and yet seem to have no conscientious scruples about wasting money on such a needless, fleshly indulgence, while their creditors remain unpaid. Some whole families use this unhealthful weed, when they are unable to procure a

home, and have to dwell in rented houses all their days. Other family expenses must be cut down, but the tobacco bill seldom diminishes. A countryman entered a store in a Louisiana village this summer (1889), so we are creditably informed, and made the following purchases: Tobacco, \$1; prints—a dress for wife—6 yards at 5 cents, 30 cents; sugar for wife's coffee, 25 cents; tobacco, \$1. This was a total for tobacco of \$2; for sugar and clothing, 55 cents. The merchant insisted that the cloth was not sufficient for a dress pattern for the wife, and suggested that he buy buttons and thread. But no; he said that money was too scarce.

The objector says this was an extreme case. Perhaps so; but let us try another. In a town in Arkansas a member of the Methodist Church was complaining to the steward that his Church assessments were too heavy; he said he could not pay so much. The amount was, for pastor, \$5; for Missions, \$2. Shortly afterward the steward met him with a supply of tobacco, which he said would last him a year, and "it cost me only \$7.50." He was happy that his tobacco for a year cost *only* \$7.50, but grumbling because asked for \$7 to support the gospel at home and abroad. A young friend of mine, who told me that his cigar bill for the year was \$360, felt that he had done well by paying \$20 that year to Missions. In the white light of the judgment how will these things compare? His ratio was \$1 for the great cause of Missions—preaching Christ to the perishing—to \$18 for a filthy, poisonous narcotic; and he a Church-member!

There are any number of Churches where one mem-

ber spends more for tobacco than his whole congregation pays to the cause of Missions; and this one man is sometimes the pastor. May God forgive him!

Ignorance, want, and sin stalk abroad on every hand; while Christendom, instead of bending every energy and gathering every means around the cross of Christ, and going forth to the conquest of the world, the lifting up of the fallen, the salvation of the perishing, is wasting her time and means on the fleshly and destructive, the mind-debasing and soul-enslaving tobacco habit.

And now, beloved reader, before you spend another cent for tobacco, ask yourself if you could not do more good with it. If you think yourself an exception, in the light of these arguments and illustrations, because, perchance, you spend more in the Lord's work than you waste on tobacco, let me submit for your candid consideration the following questions:

1. Would not the money you spend on the habit do more good and suit you better at the judgment, if it were added to your present contributions to religious and benevolent works?

2. Is it right for you to lend your influence, even in a small degree, to the perpetuation of a habit so wasteful of time, talent, and money in the nation?

3. Do you commend your example in the use of tobacco to others? and does your own conscience commend you in spending money for it?

4. Do you feel satisfied that your Christian influence is never hurt by its use?

5. Do you pray over its use, and especially do you ask God to bless your example to others in the habit?

6. Do you never feel like apologizing over the matter? and do you not at times feel hampered by its use?

7. Were you a Christian before you commenced its use, or is it a relic of your sinful days?

8. Do you believe Jesus would use it if he were now on earth?

9. Do you think St. Paul and the other apostles would use it? If they did, would it commend them to you?

10. Would you feel free to use it in the presence of Jesus or his disciples?

11. Have you studied this article, and especially these questions, with a prayerful spirit, seeking light? or was your mind made up before you commenced?

12. Finally, are you sensitive of reproof on this matter? If so, is it not an idol to you? Can you pray for the writer? Whether you can or not, may God bless you, my beloved reader! I write in love to God and souls. Please study 1 Corinthians x. 31 with Luke xvi. 9-12 and Matthew vi. 19-21.

Holiness and Other Things.

II. GIVING.

“Remember the words of the Lord Jesus, now he said, It is more blessed to give than to receive.” (Acts xx. 35.) This is a lesson very hard for the poor, blind, human heart to learn. While the carnal mind has a place in us it is next to impossible for us to fully appropriate this wonderful Bible truth. Men are blinded by the god of this world, so that they are slow to realize the meaning of the apostle when he tells of that “covetousness which is idolatry.”

Covetousness—that is, illiberality, stinginess—is one of the natural products of the carnal mind; just as true liberality, cheerful giving, is a fruit of the Holy Spirit. No person can claim to be fully consecrated and wholly sanctified who is lacking in the spirit of free and liberal giving. “The *love* of money is the root of all [kinds of] evil: which while some coveted after, they have erred from the faith.” (1 Tim. vi. 10.) Covetousness grows out of the carnal, fleshly nature of the “old man,” which must be crucified if we would be holy. The rich man spoken of in Luke xvi. lost his soul through his self-love and consequent lack of liberality. He had an abundance of this world’s goods, but, instead of doing as Jesus taught in verses 9–12, and making friends of the mammon of unrighteousness (riches, money), he spent his money on his own pleasures, and left Laz-

arus in want at his gate. The sad result was that "in hell he lifted up his eyes, being in torments." Many have figured on the case of the rich man, but evidently it was given as an illustration of the curse of selfishness in the use of money, based on the lesson set forth in the same chapter, verses 9-12.

"God loveth a cheerful [free, willing, liberal] giver." "He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully." (2 Cor. ix. 6, 7.) Many call themselves good Christians who will have but little to reap in the heavenly harvest, because of their sowing so sparingly. Hence the apostle exhorts us to keep our giving up on overflowing lines, as well as other graces: "Therefore, as ye abound in every thing, in faith, and utterance, and knowledge, and in all diligence, and in your love to us, *see that ye ABOUND in this GRACE also.*" (2 Cor. viii. 7.) Who but an inspired apostle would exhort people to overflow in their liberality as a grace comparable to *faith*, and *knowledge*, and *diligence*, and *love to the brethren*? We pray for love and faith and utterance and knowledge, but who of us prays for the "grace" of "liberality," that we may "abound" therein?

But God has not left us without an indication of his will as to the amount that we must give: 1. *All must be consecrated to God.* 2. But of this capital a certain part must be used directly for sacred purposes. That part is *never less than the tenth* of all our earnings. "All the tithe of the land is the Lord's: it is holy unto the Lord." See Leviticus xxvii. 30, 32. God calls us robbers if we withhold the tithes from him: "Will a man *rob* God? Yet ye have *robbed* me.

But ye say, Wherein have we **ROBBED** thee? In tithes and offerings. Ye are cursed with a curse, for ye have robbed me." (Mal. iii. 8, 9.) If people desire to be holy, they must not rob God.

But I am asked: "What is a tithe, a tenth? Is it simply a tenth of all my clear money at the end of the year?"

No; it is the tenth of all that you make after business expenses are deducted, but before family expenses are provided. Your family must not sit at the first table, and leave your Lord the scraps. You must pay God the tenth, *at least*, of all you make, after hands, rents, etc., have been paid; while you and your family live and "save a little for a rainy day" out of the nine-tenths. Do you think that you cannot afford this? You cannot afford to neglect it. Many—especially persons of wealth or good income—should give more as offerings. Please study closely Malachi iii. 8-12.

Do not fall below the tithe. If the Jews, in the twilight of types and shadows, could pay the tenth, how much more should we do so, and more, who live under the effulgent beams of the glorious Sun of righteousness, who is shining in noonday splendor upon hearts and homes? But the tithe law was not simply a Mosaic law, as some have asserted, for Abraham and Jacob both paid tithes before Moses's day. Abraham, by the blessing of God in war, came into possession of a lot of goods belonging to the Gentiles, the Sodomites. So, when he met Melchizedek, the priest of God and type of Christ—if not Christ himself—he at once paid him the tithe of these goods. Afterward, when the king offered Abraham the goods,

asking only for his people, he refused to accept any thing save two items—viz., what had been eaten on the way and the portion of the two young men who accompanied him.

Now mark: He would receive nothing that belonged to the Sodomites at first; then made two exceptions; but neither of the exceptions included the tenth that he had paid to the Lord's priest. And this was perhaps as much, if not more, than both the other exceptions. The lesson is evident: The Sodomites, being Gentiles, had not been honoring God with their substance, so Abram simply gave them their part, and gave to God the sacred tenth—the part which belonged peculiarly and expressly to him. They were Gentiles; Melchizedek represented Christ. The lesson for us is that we, as Gentiles, owe to Christ the tithe. Paul makes this use of it. Study Hebrews vii. 1-9.

Never give less than the tenth; but, if possible, give more. "Lay up for yourselves treasures in heaven." "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty. The liberal soul shall be made fat: and he that watereth shall be watered also himself." (Prov. xi. 24, 25.) "God loveth a cheerful giver." "It is more blessed to give than to receive."

Let us not expect the fullness of perfect love to be found within the narrow limits of a money-hardened, stingy, covetous soul.

That man may *last*, but never *lives*,
 Who much receives, but nothing gives,
 Whom none can love, whom none can thank,
 Creation's blot, creation's blank.

But he who marks, from day to day,
In generous acts his radiant way,
Treads the same path his Saviour trod,
The path to glory and to God.

Gibbons.

Holiness and Other "Things,"

III. CHURCH SUPPERS, ETC.

"What fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel?" We find the Church, in many places, in the habit of raising needed funds by Church suppers or other entertainments. These things are contrary to the true spirit of Bible holiness, which should always and everywhere adorn the Church of God. No Church will succeed in accomplishing the highest spiritual results which follows these questionable methods of raising money, for they do not tend to the glory of God.

I. *These methods are not taught by the theory or practice of Christ or other Bible characters.*

When did Christ ever say or do a thing that would encourage the raising of money for his work by Church suppers, sociables, grab-bags, ice-cream festivals, or any other similar entertainment? Where and when did Moses, David, Solomon, Nehemiah, or other of the Old Testament worthies set an example or by precept encourage such things? Did Peter, Paul, John, or any of the twelve or of the seventy, do or say a thing that would point to these things as being then in use, or declare prophetically that we of this nineteenth century should spread the kingdom

of the Lord by the sale of oysters, soups, cakes, etc.? Ah, my brethren, we all know that there is not a single passage of the Holy Scriptures that gives any show of encouragement to the use of these unholy and anti-scriptural ways of getting money to bear the expense of the Lord's work in the earth.

If there ever was a time when such methods were necessary, and when they should have been called into use to advance the interests of the Redeemer's kingdom among men, it was in prophetic or apostolic times. Then the Church was weak in numbers; her followers were unknown to fame; they were commonly unlearned and generally poor. The foundations were to be laid; they had to commence from the ground, as it were. Every thing had to be done; churches, parsonages, homes, were to be built; ministers to be supported; the poor to be helped; every item of home expense was to be met, and the great commission, fresh from the lips of her risen Lord, pressed upon the hearts and consciences of the apostolic Church. Did the apostles institute the use of suppers, fairs, and festivals as a means of financial relief and success? No. They enforced God's claims upon property. They dared to teach "the words of the Lord Jesus, how he said, It is more blessed to give than to receive." (Acts xx. 35.) Neither precept nor example can be adduced from Genesis to Revelation that will give any manner of countenance, support, or encouragement to these Church frolics. Is not the Church falling away from the scriptural standard when she has such things? Undoubtedly she is: "I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence

thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent." (Rev. ii. 4, 5.)

II. *They cultivate a worldly spirit, a tendency to go farther and farther from God.*

Many Churches begin with orderly, decently managed suppers, and presently the thing grows upon them till they are having "theatricals," "donkey parties," "kissing parties," and other like demoralizing, senseless frolics in the name of our holy religion. These disgraceful proceedings frequently wind up with a raffle, which is nothing but gambling, somewhat *churchized* in this case. Gambling in the Church of God, in the name of Jesus Christ! And yet we are asked to believe that there is no harm in Church entertainments! As well call a thief honest, a liar truthful, as to call these things religious, Christian institutions. Their tendency is away from the Christly, the holy life. Any thing that cultivates the worldly, the non-spiritual element in us is not the right thing for the Church of God. We are to be "a peculiar people, zealous of good works," "a holy nation." But the spirit of all these entertainments is in exactly the opposite or worldly direction. Some say to me: "O our suppers are very orderly; they are properly conducted." This you may sincerely try to do, but I still believe the best of them tend in the direction of the worst—that is, to the worldly element. The rill, as well as the river, runs toward the sea; so all these things work to the detriment of the true spiritual life, and their influence is to drag the Church life down.

“Who wonders that our children are found in places of worldly amusement, when we are all the time educating them in this direction, giving them, ourselves, a taste and relish for such things? Who wonders that, after we have blunted their spiritual sensibilities, and familiarized their minds to such a life by contact with the more refined forms of worldliness in the Church, to find them afterward perfectly content and at home with the coarser forms of worldliness outside the Church. There is a young man in the penitentiary of Ohio to-day, placed there for some crime committed as a gambler, who says he is there from the influence and effect on his character of Church entertainments. He says that he was so lucky in all the grabbing and raffling performances of the Church that, on entering life as a young man, he discovered a relish and thirst awakened in him for things of that character; and it occurred to him that, as he had been so fortunate in Church raffles, he would be equally successful in cards, lotteries, etc. And so he embarked in the life of a gambler; then came a crime as a gambler; and then the penitentiary. O Church of the living, holy God, how glorious has your work become! The drift, or educative tendency, of the Church entertainment, I emphatically repeat, is toward evil and to greater evils all the while.”—*Rev. B. Carradine.*

III. *They undermine spiritual life.*

Who ever knew a revival spirit begun or carried forward by Church entertainments? Who was ever converted or wholly sanctified through their agency? Do the suppers, etc., increase the study of the Scriptures, the spirit of prayer in the congregations, and

the attendance upon the ordinances of the gospel? Is there more charity, zeal, holiness, brotherly love in the congregation after the Church entertainment than before? Remember, if these things do not build up the spiritual life, they necessarily destroy it. Jesus said, "He that is not with me is against me;" and again, "By their fruits ye shall know them." (Matt. vii. 20; xii. 30.)

The entertainments have their influence, and if it is not for Christ, then it is against him. If they do not increase spiritual force, they inevitably decrease it. If they fail to draw souls nearer to Jesus, they drive them farther from him. But who claims them to be spiritual agencies, revival factors? Who ever knew the Church entertainment to kindle revival fires and arouse the backslidden in Zion to holy energy on the spiritualities of the Church? But have there not frequently been aroused contentions, bickerings, evil surmisings, strifes, Church factions, quarrelings, jealousies, and other manifestations of the carnal mind? Do not these suppers, sociables, etc., disturb the spirit of pure and holy love? Have they not frequently disturbed the prayer-meeting, damaged the class-meeting, hurt the Sunday-school, checked the revival, hindered spiritual development, and clogged the wheels of Zion? We unhesitatingly say that, to a greater or less extent, these results we believe have often followed these questionable methods of raising Church moneys.

"We have nothing to expect from any kind of affinity or amalgamation with the world but the loss of God's favor and our own final overthrow and ruin. May heaven keep us far and forever from it! But

certainly, when we see the Church and the world socially and morally one, when they can work side by side in a common religious—or, rather, irreligious—enterprise, it means that history is repeating itself—that the people of God and the world have amalgamated, are at peace, and that at any day we may look for the sweeping judgments of the Head of the Church.”—*Rev. B. Carradine.*

The Church and the World walked far apart

On the changing shore of time ;

The World was singing a giddy song,

And the Church a hymn sublime.

“Come, give me your hand,” said the merry World,

“And then walk with me in this way.”

.

Half shyly the Church approached the World,

And gave him her hand of snow ;

And the false World grasped it, and walked along,

And whispered in accents low :

“Your dress is too simple to please my taste ;

I have gold and pearls to wear ;

Rich velvets and silks for your graceful form,

And diamonds to deck your hair.

“Your house is too plain,” said the proud old World ;

“Let us build you one like mine,

With kitchen for feasting, and parlor for play,

And furniture never so fine.”

So he built her a costly and beautiful house ;

Splendid it was to behold ;

Her sons and her daughters met frequently there,

Shining in purple and gold.

And fair and festival—frolics untold—

Were held in the place of prayer ;

And maidens, bewitching as sirens of old,

With world-winning graces rare,

Bedecked with fair jewels, and hair all curled,
 Untrammelled by gospel or laws,
 To beguile and amuse and win from the World
 Some help for the righteous cause.
 The Angel of mercy rebuked the Church,
 And whispered: "I know thy sin."
 Then the Church looked sad, and anxiously longed
 To gather the children in.

But some were away at the midnight ball,
 And others busy at the play;
 And some were drinking in gay saloons,
 And the angel went away.
 And then said the World, in soothing tones:
 "Your much loved ones mean no harm—
 Merely indulging in innocent sports."
 So she leaned still on his proffered arm.

And they of the Church and they of the World
 Journeyed closely hand and heart,
 And none but the Master, who knoweth all,
 Could discern the two apart.
 Then the Church sat down at her ease, and said:
 "I'm rich and in goods increased;
 I have need of nothing, and naught to do,
 But to laugh and dance and feast."
 The sly World heard her, and laughed within,
 And mockingly said, aside:
 "The Church has fallen—the beautiful Church;
 Her shame is her boast and pride."

IV. *They foster pride and show.*

The heart of sinful man is naturally proud and inclined to things that are gaudy, things that make a fine display. On the other hand, the Bible inculcates simplicity and humility. Pride is undoubtedly the enemy of God and true spirituality. "Pride goeth before destruction, and a haughty spirit before a fall." Any thing that begets or cultivates the spirit of dis-

play and pride in the Church is harmful. The Church suppers and other entertainments no doubt do this. They are usually given to enrich the trappings and ornamentations of the Church. Leave these things to the world; but let the Church of God cultivate holiness, humility, simplicity, as becomes the followers of the lowly Jesus.

V. *They frequently engender strife and bitter feelings.*

This is so often seen where these evils are in vogue that neither argument nor illustration seem necessary. Rivalry and contention are almost certain results of long-continued Church entertainments. The quiet of the Church and the peace of the entire community are often sacrificed by the foolish and carnal strife originating in these unscriptural shows, run in the name of the Church. From the rivalries begun here we so often have bickerings, heart-aches, and uncontrollable prejudices that undermine spirituality, and leave the Church the laughing stock of a godless world; for when a Church lacks holy fire and sin-consuming zeal she is as salt that has lost its savor.

“The Church is commissioned to inculcate love, peace, and kindly feelings in the hearts of men. See what the entertainment does in this regard! I have already touched upon some of the dissensions, but permit me to mention another. A lady was talking to me a few days since in regard to a Church fair held some years ago. ‘And O,’ she said, ‘we got two fire companies to voting against each other for some prize, and they got so excited, and we made so much money!’ As she talked thus my head drooped with my heart. ‘And so,’ I said, ‘all this money was given

in strife and rivalry, and obtained at the cost of wounded, disappointed, mortified hearts; this was offered to Christ! I could say no more. My whole soul was grieved at such an inconsistent, contradictory, suicidal course of action." *

VI. *These things sell us to the world.*

Men naturally claim an interest in the things that they support. The Church is no exception to this rule. When the world supports the Church it expects the right to run it, or at least to shape its conduct. And this claim is generally enforced. Worldliness, as all know, is the bane of the Church; and it is a sad sight when the glorious bride of Christ has so far forgot her heavenly mission and divine privileges as to come down to the world's level and sell her spiritual prerogatives, her divine birthright for a mess of pottage. Any institution which brings the Church under obligations to the world causes her thereby to forfeit her queenly supremacy, and weakens her authority among men. Earthly organizations can prosper on numbers and wealth; but the Church may starve to death, and the devil's vultures pick her bones, while luxuriating in untold wealth of gold and crowded with adoring congregations of the mighty of the earth. The power of the Church, being purely spiritual, is in her Christ-likeness, and it can never be measured by the size and splendor of her buildings, the gold and silver in her coffers, or the numbers and wealth of her adherents. In the dark ages

* This, with other quotations from Rev. B. Carradine, is from a little book, "Fifteen Objections to Church Entertainments." Price 10 cents. *Christian Advocate Office, New Orleans, La.* It is good. Get it.

Rome had all these. Nations bowed to her scepter; kings begged for her favors; gold and silver lined her Churches. But, amid the darkness and corruptions of those evil times, the devil must have enjoyed a Rip Van Winkle nap, and have simply committed the interests of his kingdom to the popes, priests, churches, monasteries, and nunneries of the day.

When the Church sells out to the world the devil can get his work done at half price. Men who will give nothing to the Church as an institution for the promotion of scriptural holiness are frequently found among the active supporters of the Church entertainment. They are wise enough to discern the compromise there is in the move, and, accepting it as a compliment for the Church to descend to their level, they hasten to receive her to their godless embrace. O how art the mighty fallen! "Woe to the rebellious children, saith the Lord, that take counsel, but not of me. . . . Therefore shall the strength of Pharaoh be your shame, and the trust in the shadow of Egypt your confusion." "Woe to them that go down to Egypt for help; and stay on horses, and trust in chariots, because they are many; and in horsemen, because they are very strong; but they look not unto the holy One of Israel, neither seek the Lord!" (Isa. xxx. 1-3, xxxi. 1.) The Church that goes down to Egypt (the world) for its strength and support will find, like Samson, too late, that this Delilah has shorn its locks, and its strength is gone. Let the Church seek her power in the upper chamber of prayer, consecration, and waiting upon God, and she will have no need to beg at the doors of her Lord's enemies.

“To say that the Church of Christ cannot be sustained without these contrivances to beguile the world into its support is to confess that Christianity is a failure. The practical effect of such a lamentable confession is to lower the religion of the Bible in the estimation of the very persons whom it seeks to bless. Said an infidel: ‘I think your God must be in great need of money, if I may judge by the tricks which the Churches practice to get it for him.’ Thus is the spread of the gospel hindered by this confessed weakness.”—*Rev. A. Sims, in “Bible Salvation.”*

VII. *These things hinder the principle of religious giving.*

1. The Bible constantly insists on the Lord's *property rights*: “The earth is the Lord's, and the fullness thereof; the world, and they that dwell therein.” (Ps. xxiv. 1.) From this basis the Lord is no beggar among men, nor must his cause be pauperized in the world: “All the tithe of the land is the Lord's: it is holy unto the Lord.” (Lev. xxvii. 30.) Our God does not beg among the children of men for pittances to support his institutions, but he levies his taxes with authority. When the people refuse to pay their tithes he boldly demands: “Will a man rob God? Yet ye have robbed me . . . in tithes and offerings.” (Mal. iii. 8–11.) Thus God enforces his just claims upon our income, without contriving entertainments to juggle with the pleasure-loving for an uncertain contribution to the expenses of the Church.

2. Or, again, we are allowed to consider giving to God's cause, with pure motives, as an *investment* from which we may expect glorious dividends, in heaven's

own currency: "Lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal." "He that hath pity upon the poor lendeth unto the Lord; and that which he hath *given* will he *pay* him again." (Matt. vi. 20; Prov. xix. 17.) Thus treasure may be laid up for *ourselves* in heaven; and what we *give* may be *paid* to us again. But all these entertainment schemes of money getting come between God and the soul, and thus undermine the Bible principle of spiritual, holy giving, where the giver stands face to face with God, and turns the perishable coin of earth into the imperishable currency of the New Jerusalem.

3. God would pluck out of our hearts the vile root of selfishness, so he puts a premium on pure giving. "It is more blessed to give than to receive" (Acts xx. 35), were the words of our Lord Jesus; "God loveth a cheerful Giver;" "He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully;" therefore "see that ye abound in this grace also." (2 Cor. ix. 6, 7, viii. 7.) Giving, like prayer, may lose all reward from heaven. These are alike tender plants that may flourish as heavenly fruit-producers only in holy soil, where the dews of grace distill and the warm sunshine of the Father's approbation bring forth a divine life. Any spirit of self-seeking, of display, or of worldly pleasure will destroy this gracious plant. No true spirit of *Christian* GIVING is ever begotten or nourished by the Church entertainment, but this holy principle is uprooted and destroyed by these worldly substitutes. O how many Churches have had their

liberality, spirituality, and vitality destroyed by these plagues from Egypt!

4. "Thy prayers and thine alms are come up for a memorial before God." (Acts x. 4.) Thus the angel spoke to Cornelius; but what Church or people ever heard its entertainment system classed with prayer and indorsed in heaven? Giving and praying should alike be used as a means of worship and approach unto God. Who would think of offering a piece of cake and a plate of ice-cream to each person who will attend divine service and offer an *extempore* prayer? and yet how much better is the Church supper as a money than a prayer scheme? It leaves God out of the whole question, and puts his Church before the world in the role of a beggar, thus blotting out the Bible precepts that teach giving as an act of worship. As such, the whole system of Church entertainments is a sin, a fraud and disgrace fitly characterized as the "Cooking-stove Apostasy of the Nineteenth Century."

In conclusion, we introduce and heartily indorse these forcible words from the trenchant pen of H. L. Hastings: "If Churches cannot live without dishonoring the Lord, then let them die decently and speedily; and when such cumberers of the ground are cut down there may be room for other trees that will bear good fruit. If ministers of the gospel cannot be supported without resorting to such means to obtain a livelihood, let them go into their worldly business, with their backslidden Churches, and leave their room for men whom God has really sent to preach his word. The commissioned messengers of Almighty God, sent to warn a slumbering world of approaching

judgment, will not be dependent upon such sources for their support. This whole system of supporting religious worship by the sale of gimcracks and the giving of entertainments is a fraud. A religion that cannot be sustained without such devices is not worth sustaining; and the ministry which is dependent on this sort of *backshish*, begged from the votaries of the world, the flesh, and the devil, is a disgrace to the gospel which it professes to proclaim."

"Ye are the light of the world." "Honor the Lord with thy substance." "Be ye holy." "Let your light shine."

Holiness and Other Things.

IV. MISSIONS.

“Thy kingdom come. Thy will be done in earth as it is in heaven.” (Matt. vi. 10.) Holiness must put a person in perfect harmony with God. God is working for the salvation of the world. If we are holy—that is, if we are like God—we will work for the salvation of the world. The text puts Missions and holiness together. The first petition is the missionary prayer. It looks to the reign of Christ in all the earth, when the hoary systems of superstition and the hell-empowered hosts of sin shall be crushed beneath the chariot-wheels of the conquering Christ. It has been promised him that he shall have “dominion from sea to sea, and from the river unto the ends of the earth.” (Ps. lxxii. 8.) Again it is said: “The earth shall be full of the knowledge of the Lord, as the waters cover the sea.” (Isa. xi. 9.)

The promise is made to Christ: “Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.” (Ps. ii. 8.) Now how is this to be done? How shall Jesus have the uttermost parts for his possession, that he may reign from the river unto the ends of the earth? What power will he use to save men and bring in his triumphant reign of peace? The Book’s answer is: “The gospel is the power of God unto salvation”—that is, it is the power that God uses to

save. Hence, when Jesus said, "All power is given unto me in heaven and in earth," he immediately added, "Go ye therefore, and teach all nations"—yea, "into all the world, and preach the gospel to every creature;" "and, lo, I am with you alway, even unto the end of the world. Amen." (Matt. xxviii. 18-20; Mark xvi. 15.)

These show us that God is aiming to cast out sin, drive back the devil's dark legions, and subdue the world under Jesus by the gospel. The work to be done is great; hence we hear the Master say: "The harvest truly is great, but the laborers are few: pray ye therefore the Lord of the harvest, that he would send forth laborers into his harvest." (Luke x. 2.) If the harvest be reaped, the laborers must go forth. If we have the Spirit of Christ, we have the missionary fire in our hearts, for Jesus was the first and the greatest missionary. Christ has undertaken the subjugation and salvation of the world, and the gospel is his chosen agency. According to the spirit of self-propagation which he puts into the gospel, all who receive its benefits owe it to the balance of the world: "Let him that heareth say, Come." Paul therefore cries out: "I am debtor both to the Greeks, and to the barbarians; both to the wise, and to the unwise. So, as much as in me is, I am ready to preach the gospel to you that are at Rome also."

"For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him. For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have

not heard? and how shall they hear without a preacher? And how shall they preach except they be sent?" (Rom. x. 12-15.)

Notice how the apostle drives the missionary obligation home to every heart in this passage: 1. God is no respecter of persons; he is "rich unto all that call upon him." This we know is in harmony with the general tenor of the Bible. "Every one that asketh receiveth." "Whosoever will, let him take the water of life freely." "Him that cometh to me I will in no wise cast out." 2. "But how shall they call on him in whom they have not believed?" We know that men will not pray to a God whom they do not believe in, and whose yoke they despise. 3. Then "how shall they believe in him of whom they have not heard?" To believe in Jesus they must hear of him, for "faith cometh by hearing, and hearing by the word of God." It is so at home and abroad. Men do not believe in Jesus till they hear of him. But to hear of him is to believe in him, where there is contrition of spirit. As he says, "I, if I be lifted up, will draw all men unto me." 4. "How shall they hear without a preacher?" As he would have all the world come to a knowledge of himself, he bids his disciples—his followers in all ages—preach his gospel to every creature. Nor can they hear of him in all the world, so as to believe in him unto salvation, without the preaching of his word. They cannot hear without a preacher. 5. And now, reader, hear the final question, which drives the truth home to all of our hearts who do not go abroad into the nations that are dying without knowledge of Jesus: "*How shall they preach except they be sent?*" We

must pray for more laborers to be sent into the harvest-fields.

But we are at once met with the sweeping question: "Who goeth a warfare at his own charges?" "Do ye not know that they which minister about holy things live of the things of the temple? and they which wait at the altar are partakers with the altar? *Even so hath the Lord ordained that they which preach the gospel should live of the gospel.*" (1 Cor. ix. 7, 13, 14.)

While we pray for the coming of the kingdom and for more workers in his vineyard, we must be furnishing the means to *send* the preachers whom God may call into the work in answer to our prayers. The true spirit of holiness enlists its possessor heartily into every effort for the evangelization of the world. Some people claim to be wonderfully saved, and to be constantly on shouting-ground, who take no interest in the great work of filling the dark corners of earth's habitations of cruelty with "the knowledge of the glory of the Lord." But it is a spurious holiness that can say daily "Thy kingdom come," and yet tighten the purse-strings, or give stingy pittances, when money is being raised to send the representatives of Jesus into the "regions beyond."

The salvation of the world is delayed, and the progress of the blessed gospel impeded, by the stinginess of the Churches, and the heartless indifference to the great work of preaching the gospel among "all nations," "to every creature."

The nations are now open to the gospel, and men and women are ready to *go*, if the Church will only furnish the means to *send*. The Holy Spirit is yet

asking an unbelieving Church: "How can they preach except they be sent?"

The petition, "Thy kingdom come," is the first in the Lord's Prayer. The second petition is for the deepening of the work. The first is for the world's conversion, that God—instead of the devil—may reign in the hearts of men. This is the first blessing. The second petition is that those who have received the benefits of the first, having entered the kingdom of God by conversion, may be sanctified wholly, so that they may do God's will on earth as it is done in heaven. Missions and holiness, conversion and sanctification—the first and the second blessings.

If you love men, send them the gospel through which you have received such great favors, light, and help. If you sympathize with the benighted who are perishing, work to rescue and save them. If you love the precious Saviour who died for you and for all, spend your time, strength, and money in building up his kingdom and promoting his glory. In short, if you are a Christian, by every means at your command carry forward the work of Christ in the earth, till his kingdom comes, his will is done on earth as in heaven, and millennial glory floods earth and sky. Then the "joy of the Lord will be your strength," and the angels of God will kiss away the cares and sorrows of time, and Jesus himself will make soft the bed of your death with the fulfilled promise of his presence, and the smiles of his love will lighten your pathway through the valley of death to the gold-paved city, where those saved from many nations by your prayers, labors, and offerings will shout you

welcome, and join the King in your coronation. Hal-
lelujah!

Shall we whose souls are lighted
With wisdom from on high,
Shall we to men benighted
The lamp of life deny?
Salvation! O salvation!
The joyful sound proclaim,
Till earth's remotest nation
Has learned Messiah's name.

Waft, waft, ye winds, his story,
And you, ye waters, roll,
Till, like a sea of glory,
It spreads from pole to pole:
Till o'er our ransomed nature,
The Lamb for sinners slain,
Redeemer, King, Creator,
In bliss returns to reign.

—*Bishop Heber.*

Holiness and Other Things.

V. DRESS.

Pride is the root of much sin and trouble in the earth. The devil caught Eve on this hook. God had told her that in eating the forbidden fruit she would die. Satan disputed this, and said: "Ye shall not surely die: . . . ye shall be as gods, knowing good and evil." Now this kindled pride in Eve, and she took the fruit to her ruin. Ever since that sad fall the devil has had a fearful hold on poor, sin-cursed humanity, through pride. This is manifest in an unwillingness to confess our sins or to acknowledge Christ before men. Here is the philosophy of the mourners' bench, the altar of public prayer. For a soul to be saved this innate pride must be broken. The tendency of the altar is to do this.

But there remains a large element of pride in many that are certainly converted. It remains, though its power is largely broken. That it does remain is seen in the fearfulness, the cowardice, of many Christians. They are unwilling to pray, to speak, or work for Christ; and why? Because they have respect to what the world may say. It is the pride lingering within them that objects to exposing weakness before a gainsaying world.

This pride is seen in all our cities, where people, driving poor, dumb brutes, check-rein their horses, to make them bow their necks to an elegant arch.

While the poor horse suffers from this unnatural elevation of his head, the Christian driver takes no note of that, so his animal *looks* well. The helpless, dumb brute may suffer, if thereby the owner can ride behind an elegant trotter. Pride! pride!!

In like manner pride is to be seen in dress. Many styles of dress—especially of ladies—in this land of Bibles and churches, are abominable. We would mention two objectionable phases, or styles, of costume in vogue:

I. *The style that too much exposes the person, and is therefore indecent.*

The low neck and no sleeve, and other styles of dress that may more properly be called *undress*, are exceedingly unbecoming, and should be discountenanced by Christians and frowned down by society. Let the ladies of this Christian land combine their influence to blot out all such indecencies.

We might rank with the above the foolish, unhealthful, hurtful, and unbecoming habit of tight lacing, pinching themselves into the shape of wasps. This is akin to the pernicious habit in vogue among the Chinese of foot-binding, which makes its helpless victim a suffering cripple for life. Many lives have been blighted by lacing, and enfeebled, suffering women have paid severe penalties for their folly while living, and, besides, have gone down to early graves; yet thousands of Christian women bow to the behests of fashion, and continue the hurtful practice. Let reform begin in every Christian home.

II. *The second style to be condemned is that of overdress.*

There are many who spend more on dress than ed-

ucation, and have a better display of fine goods than brains. Some spend all they have on showy clothing, and their whole capital, time, and strength are invested in display.

1. In the first place, extravagant dress is hurtful to the wearer. It is born of pride, and tends to uphold and increase it. "Moreover the Lord saith, Because the daughters of Zion are haughty, and walk with stretched forth necks and wanton eyes, walking and mincing as they go, and making a tinkling with their feet: therefore the Lord will smite with a scab the crown of the head of the daughters of Zion." He continues: "The Lord will take away the bravery of their tinkling ornaments . . . the chains, and the bracelets, and the mufflers, . . . the ear-rings, the rings," etc. See Isaiah iii. 16-23. All these golden ornaments about the person are but badges of the fall, relics of heathenism, marks of an innate pride. They are opposed to the humble, unostentatious spirit of gospel simplicity. Christian women, loaded with shining jewelry, their ears bearing the barbarous ear-rings ("heathen-bobs," I call them), and Christian men dangling gold chains, gold-headed canes, etc., would impress a stranger with very little of that lowly, "unshowy" spirit of our holy religion which is so opposed to gaudy display and which so faithfully and persistently insists on daily self-denial.

Two of the apostles definitely mention this subject, and show the Holy Spirit's disapprobation of the wearing of gold and costly apparel. Hear St. Paul: "In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety;

not with braided hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works." (1 Tim. ii. 9, 10.) In like manner does the Apostle Peter address Christian women: "Whose adorning, let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price. For after this manner in the old time the holy women also, who trusted in God, adorned themselves." (1 Pet. iii. 3-5.)

The putting on of gold and costly apparel, and *plaiting* (not *plating*, but plaiting with gold, etc.) are positively forbidden here; and in contrast with such showy ornamentation is recommended the "meek and quiet spirit, which is in the sight of God of great price." "Holy women" of old time adorned themselves thus, and so ought *holy women* of all ages. Though men are not mentioned here, they must evidently observe the same rule. Women are doubtless specified because more inclined to the spirit of display in dress. The soul that would enjoy the divine light and holy power must observe these rules for personal profit.

2. We note, secondly, that costly apparel, gold, etc., is hurtful to others. It begets a spirit of rivalry which is peculiarly hurtful to piety. Those who feel, by reason of their income, that they can afford these things, commonly wear them. This creates a spirit of envy in others with smaller income. This frequently increases to jealousy, and often ends in strife and ev-

ery evil work. Thus through carnal pride precious souls are lost, for whom Jesus died.

3. By this heathenish custom of display in dress many souls are lost. It happens on this wise: Such as have money put on their gold and finery, and go to church to see and *be seen*. Others, who are poorer, cannot so dress, and they stay at home, live without the gospel, and die without hope. This is especially true in cities. There thousands of poor people are dying in heathenish darkness, while the half-filled churches are burdened with fashion-mongers, who are apparently more "lovers of pleasure (and dress) than of God."

4. It is in this way that caste is largely formed. The wealthy can dress luxuriantly, but the poor cannot. This in many minds constitutes classes, denominated in common parlance the "upper and lower classes." This is a false standard, which would have ranked Jesus among the lower classes, for he was poor among the poorest. Cradled in a manger, reared at the carpenter's bench, he had to work a miracle to pay his poll-tax; he had not where to lay his head in life, and was buried by friends in a borrowed tomb. He evidently wore no gold or costly apparel, and he bids us deny ourselves and follow him.

5. Extravagance in dress hinders the salvation of the world by wasting means that should glorify God. If the money lying idle in gold and costly apparel as keepsakes, or vainly worn for display, were invested in soul-saving channels, the gospel of Jesus could be preached to millions, and its rapid spread would hasten the dawn of millennial glory.

Beloved Christian reader, lay these foolish articles

of pride and display off. Sell what you have on hand, give it to the poor, and follow Jesus. Many Christians are keeping gold jewelry laid away in the name of some departed friend as keepsakes. But is this right? If it is wrong to invest God's money in these idols, is it right to keep it sunk in them? But one says: "O, my mother gave me that ring; I would not part with it for any thing." Well, was it right to spend the money this way? If so, we yield the whole question; if not, why that dear friend simply made a mistake, which is human. Now is that mother, friend, in glory? If so, would she not from those celestial heights desire you to correct the mistake, and put that money to soul-saving work? But if you fear that she may be among the lost, she would certainly, like Dives, wish a change in the investment she now recognizes as her folly. Dear reader, think over this matter, and act with reference to the judgment. Let your adorning be that of a meek and quiet spirit. See Revelation vii. 13-17.

Holiness and Other Things.

VI. THE CHURCH.

In some places great harm has been done to the cause of holiness—the cause of Christ—by arraying the doctrine against the Church, on the one hand, and the Church against the doctrine on the other. True holiness will stand by the Church; and if the Church is true to her commission, she will stand by the Bible doctrine of entire sanctification. Much harm has been done in certain sections by what is popularly known as “comeoutism.” It stands for a class of brethren who teach that the Church is so impure, so unholy, so corrupt, that the truly sanctified must keep without the pales thereof. We object to this view for several reasons.

I. *While the Church is not as good as it should be, it is better than the world.*

I am not at all satisfied with the present condition of the Church. It does not maintain through all its borders a Bible standard of salvation. There is great laxity of discipline and entirely too low a conception of religion. But while this is so sadly true of the Church, how much more might be said of the outside world! If the Church is low, it is because it has come down too near the world’s level. If she is besmeared, it is with the world’s filth. If the Church suffers from a disease, it is not its own, but has been caught from the world. The disease, the filth, the

degradation, are not original and innate with the Church, but contracted. The trouble comes from the outside. Sin is a foe lurking in the house of God. We must not basely surrender the building to the enemy, but must stand to our posts and cast him out. Let every true soldier of Christ valiantly hold the fort, rise against the incoming foe, and cast him out, impale him on the bayonets of righteousness, hew him to pieces with the sword of truth. If the devil has his a, b, c class in the Church, he has his graduated hosts, bearing the highest diplomas from the Royal University of Perdition, in the outside world. Give me a place in the Church, where I may help to rust his infant class.

II. *In the Church is the place to secure reform, not out of it.*

Granting, as we certainly do, that improvement is needed in the Church, we still insist that in the ranks is the place to work for the desired result. No good can come from turning against the Church, taking a place in the world, and, side by side with libertines, drunkards, and harlots, fighting the Church. Brother, keep within the Church, and preach and live Christ till your red-hot gospel truth and holy, Christ-like life shall stir the rank and file to a better conception and a truer realization of our holy religion.

III. *The Church organization is necessary to the evangelization of the world.*

No move of consequence ever has been, or in the nature of the case can be, made among men, without such organization as will systematize effort. The strength of governments, lodges, armies, and other institutions intended to wield a wide influence among

men, is largely a matter of organization. A compact, close, well-jointed organization will succeed where the unorganized effort will utterly fail. Now this idea applies in the Church as well as in worldly matters. If it is objected that our success does not hinge on co-operation, but on the Holy Ghost, we reply: True, our sufficiency is of God, but Jesus himself said, "Where two of you shall agree as touching what ye shall ask, it shall be done," etc. The Pentecost revival came when the disciples were gathered "with one accord." The ministry must be perpetuated, and, in order to successfully provide, support, and direct a living ministry for the preaching of the gospel to the nations, we must have the Church. Hence Jesus says: "If he will not hear thee, tell it to the Church." "On this rock I will build my Church; and the gates [powers] of hell shall not prevail against it." Therefore he who fights the Church fights the institution most calculated to promote the glory of God in the spread and maintenance of the gospel and the due and proper administration of the sacraments.

IV. *The Scriptures plainly teach us that the Church is of God, for the promotion of holiness.*

"Husbands, love your wives, even as Christ also loved the Church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it 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.) Christ loved the Church, and gave himself for it, that he might sanctify it and present it to himself without spot or blemish. His love for the Church is so great that he bids husbands

to so love their wives, even to follow the pattern of Christ's love for the Church. He is head over all things to the Church, and calls it his bride.

“So ought men to love their wives as their own bodies. He that loveth his wife loveth himself. For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the Church: for we are members of his body, of his flesh, and of his bones.” (Eph. v. 28-30.) If Christ loves the Church as his own flesh, we who are Christ's should be faithful to the fold. But I am told that the Church is not measuring up to this Bible standard; that it is unholy, corrupt, full of strife, envy, and confusion. Well, Jesus loves the Church, so let us labor in love to purify it. The Corinthian Church had strife, envyings, fornication even, and many manifestations of the unsanctified, the carnal nature, but St. Paul did not get up an anti-Church party, and go forth preaching of the Church as Babylon, and insisting on the people of God coming out of her. He rather preached holiness to the Church. See 1 Corinthians vi. 19, 20, iii. 16, 17; 2 Corinthians i. 15, vii. 1, xiii. 9, 11. Even the college of apostles had a Judas, but Christ did not therefore preach “comeoutism.” Let all stay in the Church. If driven from the branch of the Church to which you belong, try another; but do not turn against the Church, for it is of God, and it is the agency through which the gospel is to be preached in “all the world,” “to every creature.” Having said this much against the error into which some of the dear brethren who advocate holiness have fallen, I wish briefly to notice the other side, and show at least some of

THE CAUSES OF "COMEOUTISM."

I. *The indifference of the Church to the great doctrine of holiness.*

It seems strange that a doctrine which is the "central idea of Christianity" should be allowed to fall out of the teachings of the Church through pulpit and press. But, though strange, it is too sadly true that the great Bible doctrine of entire sanctification has become largely lost to the Church, and in many places the mere mention of this precious doctrine calls forth the sneers of contempt or the smiles of derision. Indifference to the one doctrine to which all others tend, and to the one experience to which all others are but stepping-stones, is certainly not praiseworthy in the members and ministers of the Church. When souls who are hungering and thirsting after an unfound fullness, and who, in the unfoldings of the great doctrine of perfect love, begin to get foretastes of that satisfying portion for which their hearts have panted—when these souls are chilled in their hearts' dearest hope of light and joy and power, by the cold indifference of trusted Church-members, there is no wonder that they should begin to lose faith in the Church. The lame point in their logic is their holding the Church, as such, responsible for the sins and backslidings of individuals. The Church as a principle is of God, and if each individual member in it becomes backslidden, it is still no reason why I may not enter the fold and maintain my integrity, living a life of holiness such as would become the entire membership. What all should do each should do, and hence I must be true both to the Church and the doctrine of holiness. But the indifference in the

Church on this vital subject is appalling, and calls for earnest prayers and faithful work to arouse the bride of the Crucified from her slumbers.

II. *The second cause we name is direct opposition to the doctrine.*

Many in pulpit and pew and press have not been satisfied to treat the teachers and professors of entire sanctification with simple indifference, but have arrayed themselves against it in a spirit of bitter and relentless warfare. In many places and periodicals those who profess this experience have been denounced as "hobbyists," "cranks," "fanatics," "Pharisees," "disturbers of Zion," etc. They have been charged with teaching the impossibility of sin or of being tempted, and of bidding the rest of the world and the Church "stand by, for I am holier than thou." But such is not the case. No true and accredited teacher of holiness, who is in harmony with the National and State associations for the promotion of the doctrine and experience of entire sanctification, has ever taught or professed any such vagaries. The associations are no more responsible for an occasional individual who may have gone off into these extravagances than the Church is for some drunkard, counterfeiter, or libertine who has found a place in her ranks long enough to bring a foul reproach upon her pure name.

Many good men and women have been lost to the cause of holiness in the Church by the treatment received at her altars. Frequently they are snubbed, forbidden to testify to their experience, and slighted in all manner of Church work. "But," we are told, "if they are wholly sanctified, these things cannot

hurt them. The old man—the carnal nature, or mind—being destroyed, they care nothing for slights." This looks plausible, but there are some flaws in the reasoning:

1. We do not teach or claim angelic perfection, but simply perfection in love. The possessor is yet but a mortal, though cleansed from all sin.

2. The entirely sanctified soul must necessarily feel an unabated, unquenchable zeal for God that is hard to curb. Peter, James, and John had it; Paul had it. They could not be restrained from working and witnessing for Jesus, though it was often tried. Was not Jesus himself consumed with zeal for the Father's work? What meaneth the expression, "The zeal of thine house hath eaten me up?" No doubt the prophets, apostles, and martyrs have been often considered obstinate, "heady," rebellious, because they could not be restrained.

3. Persons curbed and hindered in their witnessing and work for Jesus in the Church, because of their profession of the experience of entire sanctification, are liable to be led into "comeoutism" by this line of reasoning: (1) I have a glorious experience that I know is from God, and it is clearly taught in the Bible. (2) But though the doctrine is taught in God's word, and my experience witnessed to by the Holy Spirit, I am forbidden by the Church to teach and testify on this great doctrine. (3) The doctrine is from God, and the Church opposes my testimony; therefore the Church is not from God.

Thus a conclusion is logically reached that the Church is not of God, and should be abandoned. And many holy people have fallen into this error,

which has commonly resulted in their spiritual overthrow. They usually drift from their moorings, become cynical, and lose their experience. Here, though they still hold the doctrine, they fall away from the holy experience and become a stone of stumbling to others. Their mistake is the same that is made by sinners in judging the Church, and by others who judge them. It is the mistake of attributing to a system the faults of some of its adherents. Some preachers and Church-members treat them wrongly, but they have as much right in the Church as their persecutors. Let them live such lives as all Church-members ought to live; keep low humble, sweet; return prayers for persecutions and blessing for cursing. Some people—even a large number of those in the Church, even leaders—may oppose me and my work for holiness; but I must stick to the Church, because it is of God, and *work on* and *witness on* and *live on*, in the fullness and sweetness and power of the wholly sanctified life.

Beloved brethren, if you profess the life of perfect love, be true to God and the Church, and let neither men (in high places or low) nor devils turn you against the Church, and spoil your happy, holy experience.

And, my beloved brethren who do not profess this experience, if you cannot see your way clear to enter into it and embrace the doctrine, hear your humble brother, and let me beg you, by your love for Jesus and the Church, do not restrain or oppose your brethren who profess this grace. It is with them a wonderful experience, if they are truly in the light, and they feel that a dispensation of the gospel of testi-

mony is committed unto them. Let us all live in the glorious effulgence of heaven's own sunlight here, and when life's labors end let us meet in glory.

"And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they? And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more: neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes." (Rev. vii. 13-17.)

I love thy Church, O God!
 Her walls before thee stand,
 Dear as the apple of thine eye,
 And graven on thy hand.

For her my tears shall fall,
 For her my prayers ascend;
 To her my cares and toils be given,
 Till toils and cares shall end.

-Dwight.

Entire Sanctification.

Facts About Entire Sanctification Learned In the
School of Experience.*

BY REV. B. CARRADINE, D.D.

I always believed in the doctrine in a general way, but not in the way particular. That is, I recognized it as being true in our standard and religious biographies; but was not so quick to see it in the life and experience of persons claiming the blessing. I was too loyal a Methodist to deny what my Church taught me to believe; but there must have been beams and motes that kept me from the enjoyment of a perfect vision of my brother. Perhaps I was prejudiced; or I had confounded ignorance and mental infirmity with sin; or, truer still, I was looking on a "hidden life," as the Bible calls it, and, of course, could not but blunder in my judgments and conclusions, even as I had formerly erred as a sinner in my estimation of the converted man.

Several years since I remember being thrown in the company of three ministers who were sanctified men, and their frequent "praise the Lords" was an offense to me. I saw nothing to justify such demonstrativeness. The fact entirely escaped me that a heart could be in such a condition that praise and rejoicing would be as natural as breathing; that the cause of joy, resting not in any thing external, but

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in some fixed inward state or possession, therefore perpetual praise could not only be possible, but natural and, in fact, irrepressible. But at that time all this was hidden from me except in a theoretic way, or as mistily beheld in distant lives of saints who walked with God on earth fifty or a hundred years ago.

In my early ministry I was never thrown with a sanctified preacher, nor have I ever heard a sermon on entire sanctification until this year. I beheld the promised life from a Pisgah distance, and came back from the view with a fear and feeling that I should never come into that goodly land. So, when I was being ordained at Conference, it was with considerable choking of voice, and with not a few inward misgivings and qualms of conscience, that I replied to the bishop's questions that I was "going on to perfection," that I "expected to be made perfect in love in this life," and that I was "groaning after it." Perhaps the bishop himself was disturbed at the questions he asked. Perhaps he thought it was strange for a minister of God and father in Israel, whose life was almost concluded, to be asking a young preacher if he expected to obtain what he himself had never succeeded in getting. Stranger still if he asked the young prophet if he expected to attain what he really felt was unattainable!

One thing I rejoice in being able to say: that although about that time surprised and grieved at the conduct of a man claiming the blessing of sanctification, and although doubts disturbed me then and even afterward, yet I thank God that I have never, in my heart or openly, denied an experience or warred against a doctrine that is the cardinal doc-

trine of the Methodist Church and concerning which I solemnly declared to the bishop that I was groaning to obtain. God in his mercy has kept me from this inconsistency, this peculiar denial of my Church and my Lord. Let me further add that in spite of my indistinct views of sanctification all along, yet ever and anon during my life I have encountered religious people in whose faces I traced spiritual marks and lines—a divine handwriting not seen on every Christian countenance. There was an indefinable something about them, a gravity and yet sweetness of manner, a containedness and quietness of spirit, a restfulness, an unearthliness, a far-away-ness about them that made me feel and know that they had a life and experience that I had not; that they knew God as I did not, and that a secret of the Lord had been given to them which had not been committed to me. These faces and lives, in the absence of sanctified preachers and sermons on the subject, kept my faith in the doctrine, in a great degree, I suppose, from utterly perishing. Then there were convictions of my own heart all along in regard to what a minister's life should be. Only this year, a full month before my sanctification, there was impressed upon me suddenly one day such a sense of the holiness and awfulness of the office and work of a minister that my soul fairly sickened under the consciousness of its own short-comings and failures, and was made to cry out to God. Moreover, visions of an unbroken soul rest, and a constant abiding spiritual power, again and again have come up before the mind as a condition possible and imperative. A remarkable thing about it is that these impressions have steadily

come to one who has enjoyed the peace of God daily for thirteen years.

At the Sea-shore Camp-ground, one year ago, after having preached at eleven o'clock, the writer came forward to the altar as a penitent convicted afresh, under his own sermon, that he was not what he should be, nor what God wanted him to be and was able to make him. Many will remember the day and hour, and the outpouring of the Holy Spirit at the time. I see now that my soul was reaching out even then, not for the hundredth or thousandth blessing (for these I had before obtained), but for what is properly called the *second* blessing. I was even then convicted by the Holy Ghost in regard to the presence of inbred sin in a justified heart.

Several months since I instituted a series of revival services in Carondelet Street Church (New Orleans), with the Rev. W. W. Hopper as my helper. At all the morning meetings the preacher presented the subject of entire sanctification. It was clearly and powerfully held up as being obtained instantaneously through consecration and faith. Before I received the blessing myself I could not but be struck with the presence and power of the Holy Ghost. While urging the doctrine one morning, the preacher received such a baptism of glory that for minutes he was helpless; and, while we were on our knees supplicating for this instantaneous sanctification, the Holy Spirit fell here and there upon individuals in the assembly, and shouts of joy and cries of rapture went up from the kneeling congregation in a way never to be forgotten. The presence of God was felt so overwhelmingly and so remarkably that I could not but reason after this

manner: Here is being presented the doctrine of instantaneous sanctification by faith. If it was a false doctrine, would God thus manifest himself? Would the Holy Ghost descend with approving power upon a lie? Does he not invariably withdraw his presence from preacher and people when false doctrine is presented? But here he is manifesting himself in a remarkable manner. The meeting or hour that is devoted to this one subject is the most wonderful meeting and hour of all. The service fairly drips with unction. Shining faces abound. Christ is seen in every countenance. If entire sanctification obtained instantaneously is a false doctrine, is not the Holy Ghost actually misleading the people by granting his presence and favor, and showering his smiles at the time when this error or false doctrine is up for discussion or exposition? But would the Spirit thus deceive? Irresistibly and with growing certainty, we were led to see that the truth was being presented from the pulpit, and that the Holy Ghost, who always honors the truth when preached, was falling upon sermon, preacher, and people, because it was the truth. And by the marvelous and frequent display of his presence and power at each and every sanctification meeting he was plainly setting to it the seal of his approval and indorsement, and declaring unmistakably that the doctrine that engrossed us was of heaven, and was true.

One morning a visitor—a man whom I admire and tenderly love—made a speech against entire sanctification, taking the ground that there was nothing but a perfect consecration and growth in grace to be looked for; that there was no second work or bless.

ing to be experienced by the child of God. This was about the spirit and burden of his remarks. At once a chill fell upon the service that was noticed then, and commented on afterward. The visitor was instantly replied to by one who had just received the blessing, and as immediately the presence of God was felt and manifested. And to the proposition made—that all who believe in an instantaneous and entire sanctification would please arise—at once the whole audience, with the exception of five or six individuals, arose simultaneously. It was during this week that the writer commenced seeking the blessing of sanctification. According to direction, he laid every thing on the altar—body, soul, reputation, salary; indeed, every thing. Feeling at the time justified, and having peace with God, he could not be said to have laid his sins on the altar; for, being forgiven at that moment, no sin was in sight. But he did this, however: he laid *inbred sin* upon the altar—a something that had troubled him all the days of his converted life, a something that was felt to be a disturbing element in his Christian experience and life. Who will name this something? It is called variously by the appellations of original sin, depravity, remains of sin, roots of bitterness and unbelief, and by Paul it is termed “the old man.” For in writing to Christians he exhorts them to put off “the old man,” which was corrupt. Very probably there will be disagreement about the name, while there is perfect recognition of the existence of the thing itself. For lack of a title that will please all, I call the dark disturbing, warring creature “that something.” It gives every converted man certain measures of in-

ward disturbance and trouble. Mind you, I do not say that it compels him to sin, for this "something" can be kept in subjection by the regenerated man. But it always brings disturbance, and often leads to sin. It is a something that leads to hasty speeches, quick tempers, feelings of bitterness, doubts, suspicions, harsh judgments, love of praise, and fear of men. At times there is a momentary response to certain temptations that brings not merely a sense of discomfort, but a tinge and twinge of condemnation. All these may be, and are in turn, conquered by the regenerated man; but there is a battle and wounds, and after the battle a certain uncomfortable feeling within that it was not a perfect victory. It is a something that at times makes devotion a weariness, the Bible to be hastily read instead of devoured, and prayer a formal approach, instead of a burning interview with God that closes with reluctance. It makes Church-going at times not to be a delight, is felt to be a foe to secret and spontaneous giving, causes religious experience to be spasmodic, and permits not within the soul a constant, abiding, and unbroken rest. Rest there is; but it is not continuous, unchanging, and permanent. It is a something that makes true and noble men of God, when appearing in the columns of a Christian newspaper in controversy, to make a strange mistake, and use gall instead of ink, and write with a sword instead of a pen. It is something that makes religious assemblies sing with great emphasis and feeling,

Prone to wander, Lord, I feel it.

It is an echo that is felt to be left to the heart, in which lingers sounds that ought to die away forever.

It is a thread or cord-like connection between the soul and the world, although the two have drifted far apart. It is a middle ground, a strange medium upon which Satan can and does operate, to the inward distress of the child of God, whose heart at the same time is loyal to his Saviour, and who feels that if he died even then he would be saved.

Now that something I wanted out of me. What I desired was not the power of self-restraint (that I had already), but a spirit naturally and unconsciously meek. Not so much a power to keep from all sin, but a deadness to sin. 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." "The blood of Jesus Christ, his Son, cleanseth us from all sin." Still again: "The altar sanctifieth the gift." 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 becomes sanctified or holy. It is the altar that does the work. The question arises: Who and what is the altar in Hebrews xiii. 10-12? We are told that Dr. Clarke, in commenting upon the passage, says the altar here mentioned is Jesus Christ. All who have studied attentively the life of our Lord cannot 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. 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."

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—may God help me to tell it as it occurred!—the witness was given. It was about nine o'clock in the morning. That morning had been spent from daylight in meditation and prayer. I was alone in my room in the spirit of prayer, in profound peace and love, and the full expectancy of faith, when suddenly I felt that the blessing was coming.

By some delicate instinct or intuition of soul I recognized the approach and descent of the Holy Ghost. My faith arose to meet the 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 while 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. I knew it as though the name was written across the face of the blessing and upon every wave of glory that rolled in upon my soul. Cannot 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 moves him unerringly to the selection of texts and subjects, 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 three 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, and is as clear to-day as it was then.

There are some things written in this article in regard to my experience that I have given to the public with some natural shrinking and hesitation. There are other things of such a nature that I have not

mentioned for reasons that will be understood by every child of God. To all I say that I have written with but one desire and motive, and that was to glorify God.

In my next letter * I desire humbly to show that the blessing of sanctification may be clearly distinguished from other blessings; that it is an instantaneous work; that it is obtained by faith alone; that the Holy Ghost testifies distinctly and peculiarly to the work and life; that a man thus sanctified is under special pressure and command to declare the blessing, and that while thus testifying on all proper occasions that he is sanctified, he may be humbler in spirit than a Christian who claims not the blessing.

These things I desire, in all love and tenderness and joy, to speak of as matters not of theory, but of experience. Especially would I call attention to the calm, undisturbed life; the perfect, unbroken rest of soul that follows the blessing of sanctification.

* Not inserted in this volume.

Entire Sanctification.

An Open Letter of Reply to Mr. John C. Shakelford.

BY B. CARRADINE, D.D.

Your letter of the 9th instant, in the *St. Louis Christian Advocate*, was only seen by me a few days ago. The communication touched a tender chord within me and moved me. It also impressed me that I was dealing with a man who is genuine, spiritual, and athirst for the sanctifying grace of God. I fancy, however, that I detected in your questions a spirit of assuredness that you had propounded queries that could not be answered. So it would be but for the fact that faith unlocks and enters through a door before which earthly wisdom and knowledge stand baffled and helpless. I insert your leading questions in your open letter to me.

Your communication has renewed my aspirations for the attainment of what John Wesley called the "grand depositum of Methodism." There is, however, one point in your narrative at which I stumble. Perhaps you can remove the stumbling-block, and, in helping me, help others also. You say, "I believed the work was done before the witness was given." This you did for three days, and then the baptism of fire came upon your soul. Now with me it is impossible to distinguish the fact of sanctification from the witness. Both sanctification and the witness of sanctification are matters of consciousness. Does God count me sanctified before I am sanctified? Can I believe that he sanctifies me before I am conscious of the fact that I am sanctified? Can I really be sanctified before the baptism of fire,

which you call the witness, goes through my nature and destroys the "body of sin?" If I believe I am sanctified before I am conscious of the fact, do I not make belief in a falsehood the condition of obtaining the great blessing? Here I stumble.

If I tell you that I suffered intensely where you are now being tried, and that I have found light where at first there was profound darkness, and where you to-day only see darkness, I trust you will not think that I am arrogating to myself any thing whatever. On the contrary, I feel, by the nameless spirit and character of your letter, that you are a man of superior mental and spiritual culture. And, furthermore, as you read on you will discover that I place myself properly in a lowly place in the kingdom of grace. Indeed, it was because of my conscious weakness and helplessness that I found what you have not yet discovered. For if a diamond be lost in the dust, it is not the man whose eyes are on the stars that will see it, but the man who has bowed body and face close to the ground. I thank God that salvation is not placed high above us and beyond reach, but very nigh to us and low down, so that a little child—indeed, a fool—may lay hand upon it and be enriched. It is so with pardon and regeneration, and it is so with entire sanctification.

Will you allow me to speak to a class through you before I answer your questions? The doors of the sweet experiences of regeneration and entire 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 the 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. The point I would humbly make is that what may appear irreconcilable in the realm of metaphysics may be perfectly harmonized in the realm of grace. For instance: Mathematics would say that it is impossible for three to be one, and one to be three, and yet this impossible thing is the glory of heaven in the fact of the Trinity.

May not, my dear brother, the difficulties you mention in your letter, and which appear in the clipping above, exist only in your mind? May not God's thoughts be higher than our thoughts, and his ways not as our ways?

Here I am to-day thrilled with this "secret of the Lord," the declaration or confession of which has brought upon me attacks from many directions, saving your kindly and courteous pen. As I read the arguments turned against my experience from high quarters, there are three things that sustain me and keep me perfectly calm and assured through it all. One is the perpetual witness of the Holy Ghost to the fact of my sanctification (Heb. x, 14, 15); an-

other, the work itself done by him (1 Thess. v. 23, 24); and the third is the recollection of a verse uttered by the Saviour, "I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes." (Luke x. 21.) This verse 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 his 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.

Now for the suggested difficulty. "How [I am asked in substance] can I believe that the work of sanctification is accomplished until I receive the witness that it is done? And if I believe I am sanctified before I am made conscious of the fact, do I not make belief in a falsehood the condition of obtaining the great blessing?" These questions at first seem to possess great weight. They have troubled many, and will agitate many more. They gather about the real heart and center of the whole question. He that tarries here to settle this will never go farther. He that approaches the difficulty as a little child will find that there is no difficulty; that there is no problem of Methodism for him to solve;

that the Father himself has given the solution to the humble, child-like man of unquestioning faith.

But let me first say that the question cannot but surprise me. Just a glance reveals the fact that it reverses the order God observes in the work of salvation. God's order is, first, faith, then the work, and last, the feeling. In your question you ask how can you believe that you are sanctified until you are made conscious of the fact. Look at the question closely, and you will observe that your order is, first, feeling; second, the work; and last, the faith, which is the direct reverse of God's method of doing. Virtually, you say that if God sends you a certain feeling or consciousness that he has done a certain work in you, then you will believe.

My dear brother, is it not evident that, whatever may be the procuring cause of the blessing to you, according to your plan it cannot be faith, for faith with you is put last? You will believe if you feel that the work is done. Let me ask you: Who could not stand on such an easy platform as this? Surely anybody could admit the fact of a work done by the Saviour when great tokens of emotion are given at the moment. A great multitude, I fancy, stand ready to be saved on such terms. 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 a salvation? Don't we see that it is no longer faith, but knowledge? Don'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?" If any thing, my dear brother, thrills you through and through, it is when a man believes

your quiet statement of a fact, and asks for no proof, while at the same time many things are operating to produce doubt in the mind. And so I believe if God ever stands thrilled in heaven, it is when a man takes him at his word, and goes on believing it in spite of an emotionless heart, and in spite of contradicting men and devils, and in face of the fact that there is no sign or witness from heaven that the life is observed or the faith accepted.

This is faith worthy of the name. No sight or feeling about this. This is what I call *dry faith*, though I bless God it does not stay dry long. It fairly drips with grace if cherished and kept in the heart a few hours or days. Such a faith Abraham had when he went out, not knowing whither he went. Some one says about him "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. Christ replied: "I will." On this word the Roman soldier rested; even said there was no need for Christ to come to his house; that his word was sufficient to heal the servant at a distance. This was one of the times that Christ was thrilled. The Bible says: "He marveled, and said to them that followed, Verily I say unto you, I have not found so great faith, no, not in Israel." The centurion held on by dry faith; the servant was distant; the healing took place out of sight; and yet, without a single sign from heaven, with nothing but the word of Christ, he went home, believing the servant was well; and when he arrived found that he was restored. That he had this faith appears in Matthew viii. 13.

Now God says in his word that if I perfectly, unreservedly, and forever consecrate myself to him, that I shall be made holy by the altar on which I have placed myself. He says that the altar sanctifies, that the blood cleanses, and right now; that the instant I believe it the work is done! Will I believe it? Will I take God's word and rise up after a perfect consecration, and say it is done? The battle rages right at this point; defeat or victory must come right here. Let no man say there is no such thing as a second work or cleansing by the Holy Ghost, unless he has thoroughly tested the virtue of the faith that is here presented. Have you cast yourself upon this faith as Peter flung himself upon the waves? If not, you have failed to do what others of us have done, and as a consequence are without an experience that is to-day thrilling us as the greatest fact of our lives. It won't do to question here. The instant a mental debate starts, the instant the words "why" and "how" appear, the instant the psychology of sanctification is dwelt upon, that instant the glory is lifted, the mysterious Being whom I felt to be in my arms is gone, and my hands are left grasping at empty air. Such debate and questionings of mind come with a poor grace from us who believe that even in conversion regeneration is one thing and the witness of the Spirit another; that not infrequently the divine testimony is withheld for weeks and months. Just as clearly do I recognize that the work of sanctification is one thing and the witness to the work another. The two may be separated, as in the case of regeneration.

But you ask the question: "If I believe I am sanc-

tified before I am conscious of the fact, do I not make belief in a falsehood the condition of obtaining the great blessing?" Your trouble here was once my trouble; my soul was in an agony over it. As a difficulty, it is insuperable until you discover that God does not condition the bestowal of a blessing on us by a preceding or accompanying act of consciousness upon our part. I fail to see in his word where he states that my consciousness of the fact affects in any way the work of sanctification. Instead of this, I am simply required, after a *perfect* consecration of myself, to believe that the work is done. The servant is distant; no messenger has as yet reached me; but I believe he is healed, because Christ says so. 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. There can be no falsehood about the matter. The man casts the whole thing on God, and it is the divine faithfulness and honor and truth that are involved. It is idle to say that the man may be deceived in regard to his exercise of faith. Every man knows when he really believes. Peter knew the moment when he flung himself upon the water, and just as clearly does the soul recognize the critical instant when, forsaking all other help, turning from every other hope and confidence, it lets go every earthly hold, and leaps or drops into the arms of Christ. Blessed be God! no one ever did this in vain. Even here I am not required to look to my consciousness or to any conceivable experience, but quietly to go on believing that God has done the work. But must we not pray for the witness to our sanctification? Undoubtedly; but we must not forget

that the work is one thing and the witness another. So we walk in faith until God is pleased to send the testimony. I do not know how it strikes you, but to me it seems there could be no more acceptable faith to God than this, which takes God at his word, and goes on without a disturbing doubt.

I cannot but claim for God, on the part of his children, the same unhesitating, unquestioning belief and obedience that I have seen rendered by sons and daughters to an earthly parent. God says a thing; I believe God! It was this, and nothing but this, that caused the Lord to say of Abraham: "He is my friend."

I am confident that some sharp-eyed reader will point out an apparent discrepancy in my experience. For instance: I said that I believed the work was done in my soul before I received the witness; that in the faith I walked two days, and yet that on the morning of the third day I felt the work of sanctification.

This is only an apparent difficulty. It is not a real contradiction unless some one can show that God cannot do a work in us apart from our consciousness, or that he is under necessity to reveal himself simultaneously with his performance. I believed with all my heart for two days that God had sanctified me, because he said so. In this faith I walked unwaveringly until the morning spoken of in my experience, when suddenly and powerfully God gave me the witness of his work, or the proof that the blood had cleansed me from all sin and that my heart was pure.

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

demanding 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 lived on the first day, clinging to God's word about the matter as a man in mid-ocean 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 does sanctify me." Later in the day he was approached 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 noticed 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 cannot contain the joy and blessedness it feels!" The witness had come; as, indeed, it will always come to the man who takes God at his word.

Why is it that so many seek this blessing for months without obtaining 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*.

My brother, are you a perfectly consecrated man?

If so, then in the name of Jesus of Nazareth rise up and say, "His blood cleanseth me now from all sin," and walk in that faith. Let it be a dry faith. I tell you that it will not remain dry long. The balm of Gilead—the very dews of heaven—and the anointings of the Holy Ghost will descend, and cannot but descend upon a faith that takes God at his word. The disciples held on ten days; cannot you wait in prayer and dry faith that long? Don't read books opposed to the doctrine; they will chill your faith and divert you from the blessing. Would you advise a penitent to read skeptical works before coming to Christ? The principle is identical. Some godly men are skeptics in regard to instantaneous sanctification. Don't read their works until you are sanctified; then you can read with a smile, in calmness of spirit and without hurt to yourself. We can then peruse the ninth chapter of John with an appreciation never felt before. Instead of the books referred to, search a certain famous old Book which, addressing converted men and women, says, "This is the will of God, even your sanctification," and adds, "Faithful is he that calleth you, who also will do it."

Don't listen to men who deny and oppose in various ways this experience. How can they speak advisedly and correctly of what they have never felt? Their confessed ignorance of the experience disqualifies them here as instructors and leaders, no matter how wise and good and excellent they may be as Christian men and ministers. How can a man lead in a way which he has never trod?

And now I leave these words with you and with those other readers whom I have mainly addressed

through you. Would that they were clearer, stronger, and worthier words for your sake and the sake of God's people, whom I would gladly lay down my life to bring into this blessing, this deliverance and rest, this tender and yet steadfast grace that Paul speaks of so frequently and assuredly and with such an accent of rejoicing and triumph. (Rom. v. 2; 2 Cor. i. 15.)

Let me call your attention to the fact that when Carvosso received the blessing he was saying: "I shall have the blessing *now*." If he had said "tomorrow," he would not have entered into rest. Be assured that we can never err by believing too much in God's word, especially when that word is a promise coming directly to us. To doubt is to dishonor God; to believe is to honor and glorify him.

Let us hear the Saviour: "Therefore I say unto you, what things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." "Lord, increase our faith."

I cannot wash my heart
 But by believing thee,
 And waiting for thy blood t' impart
 The spotless purity.

While at thy cross I lie,
 Jesus, the grace bestow;
 Now thy all-cleansing blood apply,
 And I am white as snow.

—Charles Wesley.

THE END.

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