

"The Second Benefit"

by

Rev. C. B. Whittier

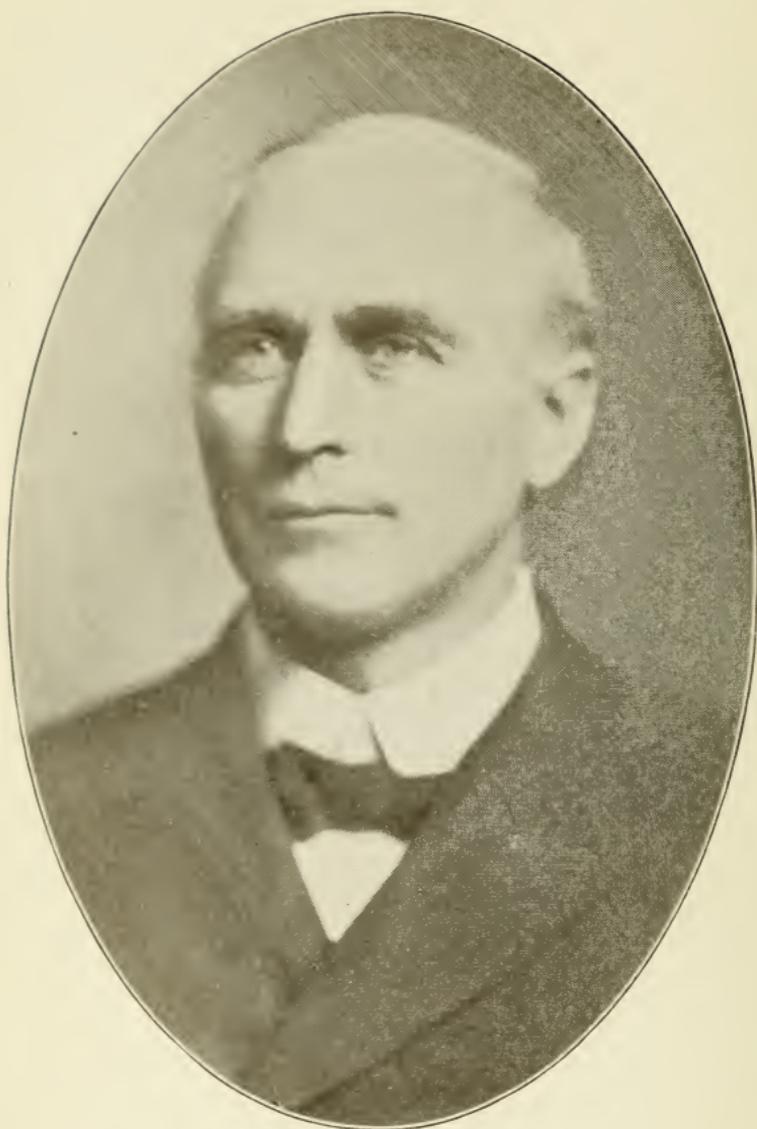
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*Yours in Christ,
C. B. Whitaker*

The Second Benefit



A Work on Sanctification

by

C. B. Whitaker

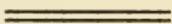
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Second Edition



*And in this confidence I was minded to come
unto you before, that ye might have a
SECOND BENEFIT.*

II. Cor. 1:15.



1910

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Chapter I.

INTRODUCTORY.

In the year 1886 we wrote, "Entire Sanctification a Second Work of Grace." As that booklet had a large circulation, was endorsed by many eminent persons, and became an instrument in the hands of God, of light and sanctification to many souls, we now, in response to the earnest solicitation of friends, rewrite the work and with a new title send it out again on its errand of love. We have hesitated for some time lest we trespass in a field so ably filled by more competent writers, but after much prayer we have concluded to issue once more our little booklet, with the hope that it may feed hungry souls and lead many to experience the deeper things of saving grace.

During these years we have had many opportunities to test the experience of entire sanctification yet we have found no reason to change our views. Thank God, this grace stands the test of time, of comparison with the Word, and we have confidence to believe that it will stand when the things of earth and heaven are shaken, "that those things which cannot be shaken may remain." (Heb. 12:27.)

In this brief treatise we shall use the most

direct method and simplest form of words, consistent with clearness. The assertions we make in the opening statements we shall later substantiate from standard authorities, but more especially from the Scriptures themselves.

We present the seven following reasons for teaching that entire sanctification is an instantaneous work wrought in the soul subsequent to regeneration:

1. The Bible standard of holiness is higher than the mass of Christians either profess or enjoy; and to claim this standard is reached in regeneration practically un-christianizes all who have not obtained this state of grace.

2. The Scriptures speak of "the perfecting of saints," and this agrees with common sense that the perfecting of anything must occur after the beginning of its existence.

3. The confessed lack of thousands of faithful Christians shows that they are not perfect in some sense that their inner consciousness tells them they might be, yet they are commanded to be perfect "even as your Father which is in heaven is perfect." Matt. 5:48. As ministers of the New Testament we ought to be telling these souls how that lack can be supplied through Jesus Christ our Lord.

4. The standard authors of nearly all churches make a distinction between regeneration and entire sanctification, both as to time and conditions. If we do not distinguish between these

two works in our preaching how shall the people know that the wise and holy men of the past and present have recognized this distinction? We should be true to our creeds, or else show abundant reasons for departing from "the ancient landmarks which thy fathers have set."

5. The experience of multitudes, who have obtained this grace, corroborate the "second work" theory to be substantially correct. If thousands have obtained this grace, we ought to tell the other thousands who have not yet seen their Pentecost lest they rise up in the judgment and condemn us.

6. The church and the world need the very best possible life and highest attainable experience set before them; hence we are justified in pressing this matter even through much opposition.

7. The Scriptures hold us accountable and command us to preach the "preaching that I bid thee." We have no alternative; it is preach the Word, or the blood of souls will be required at our hands. It requires no great depth of learning to know that the Bible does teach the "dearly beloved" to cleanse themselves; that the "branch that beareth fruit" is to be purged; that officials are given to the church "for the perfecting of the saints;" and that those who had believed on Christ had this prayer offered for them, "And the very God of peace sanctify you wholly."

For these reasons we conclude that we cannot be true to God, or to those who are under our ministry, if we leave out of our teaching this glorious experience and precious privilege which we believe to be God's will concerning his children.

Seven Propositions.

If the work of regeneration includes the whole work of sanctification, thereby excluding the possibility of a subsequent work, then the following seven propositions must be true. But the acceptance of these propositions would involve the whole subject in inextricable difficulties.

1. If sanctification is complete at justification, then every one that enjoys religion is entirely sanctified, and Paul ought not to have unchristianized the Thessalonian brethren by praying for their sanctification.

2. If every regenerated person is entirely sanctified he has the witness of the Spirit to that effect, according to Heb. 10:15, and to lack that witness must mean the lack of any degree of salvation. But the Apostle after declaring, "For by one offering he hath perfected forever them that are sanctified. Whereof the Holy Ghost also is a witness to us," exhorts these brethren, "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.” And to what were they to draw near? As priests who had entered lawfully the holy place they were now “to enter into the holiest by the blood of Jesus.” Heb. 10:14-23. If these persons had already passed the “second veil” the exhortation loses its point.

3. If every regenerated person is entirely sanctified he is under obligation, for the glory of God and the help of fallen humanity, to confess that fact; yet the opponents of a second work usually disapprove of a definite testimony upon this point. “Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.” Matt. 5:16. David said, “Come and hear, all ye that fear God, and I will declare what he hath done for my soul.” Psa. 66:16.

4. If every regenerated person is entirely sanctified then all the exhortations and commands to seek holiness, sanctification or perfect love, are given to sinners. Paul said, “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 it should be holy and without blemish.” Eph. 5:25-27.

5. If every Christian is entirely sanctified then it is inconsistent to urge such to “go on unto perfection,” or to “cleanse ourselves * * perfecting holiness in the fear of God.” II. Cor. 7:1.

6. If regeneration and entire sanctification are identical then all who feel any movings of

the old life, or carnality, however strongly resisted and controlled, are yet in their sins.

7. If regeneration and entire sanctification are identical then all who long for a more complete deliverance from carnality are either backslidden or were never converted.

A Common Admission.

It is generally admitted that an individual must be entirely sanctified in order to enter heaven. Hence if it can be shown that the work is not accomplished at regeneration, then it must be a "second work" whenever it may be brought about. But in locating the time and manner of performing this work various theories have been advanced. Some place the time at justification, some subsequent to justification with the time limited only by the fulfilling of the conditions of faith, others at death, some hold that it may be either at regeneration or at a subsequent period according to the individual capacity to grasp the truth, while another class place it as performed in an intermediate state. As to manner, the purification must be effected by the power of God, by meritorious works, by growth in grace, by death, or by purgatorial fires. All of these methods, except the first, are dishonoring to God, and lack the authority of his Word.

Chapter II.

THE GROWTH METHOD CONSIDERED.

In considering the manner of perfecting our sanctification we need not spend a moment in refuting the notion that death can be in any sense our sanctifier. The Roman theories of penance and purgatory together with the more modern fancy of a post-mortem probation, may be dismissed without further notice. But we may give a little attention to the supposition of many good men who, without any experience in this grace, and feeling called upon to account for certain facts, have tried to apply the principles of human philosophy to a supernatural operation and have concluded that all the deliverance we can have from the existence of indwelling sin, after regeneration must be by growth in grace.

Seven Questions.

If the removal of the carnal nature is, or can be, accomplished by growth we may be permitted to ask the following seven questions:

1. Where do the Scriptures inform us of the extent of growth required in order to expel the "old man?"

They expressly declare "he" was dead within the 1st experience. Look at the Scripture again, Bro!

2. Where do the Scriptures give us information as to the length of time required to grow out depravity?

3. Are not the commands, "Be ye perfect," "Be ye holy," "Be filled with the Spirit," given to all Christians alike? Since these commands are given to all Christians without discrimination, how can we reconcile the present demand of God, "Be ye holy, for I am holy," with that which is only, by the growth theory, a future possibility?

4. If the above commands are to all Christians alike, and this state is only obtained by growth, how can we clear away the imputation of injustice when God declares, "Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all?"

5. Is not growth, being an addition or expansion, the very opposite of the end desired—the removal of the carnal nature?

6. What becomes of those who die in a regenerated condition but who have not had time to develop into wholly sanctified Christians?

7. If the work of sanctification is by growth, where are the accredited professors of this grace who have reached the experience by this method?

We believe in growth in grace, but not of growth into grace. Growth is not a change in quality, but in quantity. It is unscriptural to teach growth as a substitute for cleansing. If sin, as a quality of the human heart, was divisible

into minute particles then we might consider that an inward growth in grace might crowd out depravity in like ratio, so that after a year of growth depravity might be one-fifth or one-third ejected. But a quality or principle is incapable of division. The stealing of one dollar is as certainly a theft as the purloining of a million dollars. The following from Rev. T. K. Doty in "Lessons in Holiness" is a clear statement upon this point. "There is not a single text, statement, or argument in the whole Bible that shows the divisibility of original sin. Not a hint can be traced of cutting into pieces 'our old man,' or 'the body of sin,' nor that it is one of the fragments remaining after some previous division. This splinters and shivers to atoms that stereotyped form of prayer: 'Cleansed from me the least and last remains of sin and the carnal mind.' What the Christian requires to have cleansed or washed from his heart is simply 'sin,' or 'the carnal mind.' These facts present a new argument in favor of the division of sanctification into two sections, to be accomplished at different times; not, indeed, by dividing original sin, but by separating acquired pollution from it, and removing it first. Inbred and acquired depravity may readily be considered as, in some proper sense, two different qualities, and therefore capable of division, and of being cleansed from the moral nature at different epochs in our experience."

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The Second Benefit.

Recently there has been brought to our attention the idea that this work of sanctification may be either gradual or instantaneous; also that it might occur at the instant of regeneration or at a later period according to the comprehension of the seeker. We cannot accept either of these statements as presenting a correct view of the subject. God has a fixed plan of procedure by which lost men are to be restored to his favor and fellowship. This strict adherence to a plan is very clearly set forth by the Apostle in Romans 2:11, "For there is no respect of persons with God." The context shows that Jew or Gentile, learned or otherwise, every one must meet the same conditions in order to be saved. The remedy for their ignorance and lack of comprehension is given in the same connection (3:24-26) where those who have been "justified freely" are "set forth" "To declare at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus." In like manner if we have been sanctified, we should declare the possibility and explain the way to others so that they might also be partakers of the heavenly calling. To accept the idea that the Lord will save one person on different conditions than he does another is at once to land us in endless confusion. If the common opinion concerning the conditions of salvation is correct, the impossibility of being sanctified wholly at the instant of conversion is at once dispelled. These terms we

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The Second Benefit.

understand to be, absolute surrender to God and faith that through the merits of Christ's atonement we receive the forgiveness of sins; and secondly, by an equally thorough consecration and acceptance of the cleansing efficacy of the same precious blood we receive the work of entire sanctification—the eradication of inbred depravity. It matters not how clearly we apprehend our privileges in Christ, nor how willing we may be to meet the requirements of the divine law, we cannot believe until we get on believing ground, or meet the conditions on which faith is predicated; neither can we consecrate until we have something holy to lay on God's holy altar. Since the righteousness of the sinner is but "as filthy rags" in the sight of God, how can he consecrate anything? The moment regeneration takes place the condition changes. As a child of God, a partaker of the divine nature, with the affections and effects transferred from the kingdom of Satan to that of Christ's, he can now come with full hands and present himself before the throne for sanctification and for service. One of the evidences that the eradication of the carnal nature can only be accomplished through a second work, and that all other theories are a delusion, is found in the fact that all other methods fail in producing definite experiences and Spirit-filled testimonies upon this question.

*The dear man seems to be totally lacking in a sense of perspective. He admits his flaws as a man of his own making. These "two works" can be at the same time, provided but are clearly opposed... especially for...
+ ... especially for...*

Chapter III.

THE TWO WORKS DEFINED.

It is of the greatest importance that in matters pertaining to salvation we should have a clear idea of every part under consideration. In this age of shams religion has not been kept entirely free; but we find sham conviction, false repentance, spurious faith, and counterfeit profession. It therefore becomes us to examine ourselves by the standard of God's word and see whether we are in the faith. Perhaps more than one half of the difficulties connected with the doctrine of entire sanctification arise from a misconception of the real work wrought in regeneration. In this chapter we will define each of the two works with reference to three points: (1) How to secure the work; (2) What is the work? (3) What are the fruits of the work in the life of the recipient?

What Is Necessary On Our Part In Order To Be Converted?

There are three things which are necessary on the part of the sinner in order to be changed from a state of nature to that of grace. The first of these is **conviction**; "That is, the sleep of in-

difference to spiritual concerns is removed, and conviction of the sad facts of the case of a man who has hitherto lived in sin, and under the sole dominion of a carnal and earthly mind, is fixed in the judgment and the conscience. From this arises an altered and a corrected view of things; apprehensions of danger; desire of deliverance; abhorrence of the evils of the heart and the life; strong efforts for freedom, resisted however by the bondage of established habits and innate corruptions; and a still deeper sense, in consequence, of the need not only of pardon, but of that almighty and renewing influence which alone can effect the desired change. It is in this state of mind, that the prayer becomes at once heartfelt and appropriate, 'Create in me a clean heart, O God, and renew a right spirit within me.'—Watson's Institutes, Vol. II. p. 254.

The second step on our part is **repentance**, which is a godly sorrow for sin and a hearty turning away from it; and together they produce "fruits meet for repentance." These fruits are manifest in the casting away of every idol, confessions of sins, seeking out those who have been wronged, and making restitution to the extent of our ability. Unsaved associates, bad habits, dishonest dealing, swearing, joking, Sabbath breaking, deceptive language, and the fashions of the world are all given up. Gospel repentance stops a man from wilful sin. "Cease to do evil," is written upon the truly awakened and converted

soul and it obeys. The Word says, "Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, for he will have mercy upon him; and to our God, for he will abundantly pardon." Isa. 55:7.

The third step in the conditions of conversion is **faith**. Until this step is taken there is no salvation. Although not far from the kingdom of God, he has not entered it. He is at best but a struggling slave, not the Lord's freeman. But when this step is taken it changes the scene; Christ steps in, his chains are broken, deliverance comes, and he exultantly proclaims his liberty "through Jesus Christ our Lord."

What Is Conversion?

Conversion consists in this threefold change, namely; justification, regeneration, and adoption. And these three while distinct operations are so connected in time as to be concomitant with each other. All the conditions, which culminate in faith, having been met by the individual, God instantaneously changes his relation to the divine government by forgiving his sins. This manifestation of the pardoning love of God, called justification, is an act which transpires wholly in the mind of deity; but produces no change in the mind of the believer. It is an act which in itself is perfect, covering the whole list of transgressions, and so far removing them from the mind of God that he can treat the sinner in mercy as

though he had never sinned. It is an act so complete that it never needs to be repeated unless the individual breaks his treaty of peace with God, thus "laying again the foundation of repentance from dead works."

The second operation of divine grace in conversion is **regeneration**. "This is that mighty change in man, wrought by the Holy Spirit, by which the dominion sin had over him in the natural state, and which he deplores and struggles against in his penitent state, is broken and abolished, so that, with full choice of will and the energy of right affections, he serves God freely and runs in the way of his commandments. '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.' 'For sin shall not have dominion over you; for ye are not under law, but under grace.' 'But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life.' Deliverance from the bondage of sin, and the power and the will to do all things which are pleasing to God, both as to inward habits and outward acts, are therefore, the distinctive characteristics of this state.

"The regenerate state is also called in Scripture sanctification; although a distinction is made by the Apostle Paul between that and being 'sanctified wholly,' a doctrine to be afterward considered. In this regenerate, or sanctified

state, the former corruptions of the heart may remain and strive for the mastery; but that which characterizes and distinguishes it from the state of a penitent before justification, before he is 'in Christ,' is, that they are not even his inward habit, and that they have no dominion."—Watson's Institutes, Vol. II, pp. 267, 269.

It is not our purpose to discuss the subject of total depravity as it is so generally admitted among orthodox churches, but we will make a single quotation from Watson's Institutes, Vol. II, p. 65. "The seeds of the vices which exist in society may be discovered in children in their earliest years; selfishness, envy, pride, resentment, deceit, lying, and often cruelty; and so much is this the case, so explicitly is this acknowledged by all, that it is the principal object of the moral branch of education to restrain and correct those evils, both by coercion and by diligently impressing upon children, as their faculties open, the evil and mischief of all such affections and tendencies." But be it remembered that while we are born with these tendencies in our nature yet we are under the dispensation of grace, in which the Holy Spirit holds these inclinations in check as far as he is permitted to do so by the individual. So in the regenerate soul the Holy Spirit holds the depravity in check, as a strong man bound, and gives power to live a life of godliness, which is manifest in the fruits of the Spirit.

The third operation of divine grace in con-

version is the **adoption** into the family of God those who were alienated and enemies and disinherited, making them heirs of his eternal glory. —
 “To this state belong freedom from a servile spirit; we are not servants but sons, the special love and care of God our heavenly Father; a filial confidence in him; free access to him at all times and in all circumstances; the title to the heavenly inheritance; and the spirit of adoption, or the witness of the Holy Spirit to our adoption, which is the foundation of all the comfort we can derive from those privileges, as it is the only means by which we can know that they are ours.”
 —Watson’s Institutes, Vol. II., p. 269.

What Are The Fruits Of Conversion?

This question would naturally lead us to consider a number of the items already referred to; but we pass to notice a few prominent features that need special mention. The converted soul has:—

1. No condemnation. No amount of plain preaching, or Bible reading, will offend them or produce condemnation in their hearts, “There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.” Rom. 8:1.

2. Peace with God. “Therefore being justified by faith, we have peace with God through our Lord Jesus Christ.” *Rom. 5-1*

3. Love for God. “And hope maketh not

ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." Rom. 5:5.

4. No fellowship with darkness. "Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? Wherefore come out from among them and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you. And I will be a Father unto you, and ye shall be my sons and daughters, saith the Lord God Almighty." II. Cor. 6:14-17,18.

5. Control of the tongue. "If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain." James 1:26.

6. The fruit of the Spirit. "Now if any man have not the Spirit of Christ, he is none of his." Rom. 8:9. "But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance; against such there is no law." Gal. 5:22-23.

7. Freedom from committing any known sin. "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 children of God are manifest, and the children of the devil." I. John 3:9,10.

8. Love for one another. "By this shall all men know that ye are my disciples, if ye have

love one to another." John 13:35. "If any man say I love God, and hateth his brother, he is a liar." I. John 4:20.

9. A desire for entire sanctification. "Every man that hath this hope in him purifieth himself, even as he is pure." I. John 3:3.

The soul that bears these marks of a regenerate state need not wait one hour before it steps into the cleansing fountain to be made every whit whole.

What Are The Conditions Of Entire Sanctification?

The following extract from "The New Birth and Christian Perfection," by Rev. S. B. Shaw, sets forth the conditions of entire sanctification in a clear light. "Before attempting to obey the command to 'go on unto perfection' you should be sure that you are in the condition of those to whom the command is given—that is, fully justified before God. The Word says: 'The path of the just is as the shining light that shineth more and more unto the perfect day.' If your experience is not as clear as it was the day of your conversion, it is because you have left your first love and are not in the strait and narrow way. You cannot 'go on' until you go back and do your first work. To attempt to go on is only to go on in darkness. You are like a traveler in a strange country who has wandered away from his guide. You have left your Savior and must find him

again before you can go on unto perfection. You must seek him as you sought him at first by repentance from dead works and faith toward God. If you have drunk in the spirit of the world, have indulged some depraved appetite, or yielded to some unholy passions, the sins, whatever they be, that separate you from God must be forsaken. You must be forgiven. The soul seeking holiness must have no need of repentance—which refers only to our own actions. All accumulated guilt is washed away by the regenerating influence of the Holy Ghost at conversion. The impurity remaining is the impurity of original depravity. Being fully justified all the conviction you need in order to seek complete purity, is to feel your need of it in order to obtain it.

1. You must know complete purity to be God's will concerning you. *Scripture, please!*

2. You must believe that he is both able and willing to purify you now. *Scripture, please!*

3. You must present yourself a willing sacrifice to God by consecrating time, talents, earthly store, self, reputation—everything to his service to be used to his glory in the advancement of his cause.

4. You must have the witness of the Spirit that your consecration is complete. *Scripture, please!*

5. You must count yourself dead indeed unto sin, and take Christ as your complete sanctifier. *But I am dead unto sin when saved! Rom. 6:11*

“After complete consecration you have the

right to take Christ by faith as your sanctifier, just as after repentance you have the right to take him by faith as your justifier. The witness of the Spirit will follow the act of faith in obtaining heart purity just as it does in obtaining forgiveness of sins. — *Scripture again, please!*

“After once consecrating ourselves to God we do not need to reconsecrate ourselves unless we have broken the consecration first made, any more than we need to be reclaimed after we are once converted unless we have backslidden from God. After placing everything on the altar we should simply keep it there.”

*And the
containing
with
brother
Christ
Catechism
Scripture*

What Is Entire Sanctification?

Entire Sanctification, as a work, is simply the removal of inbred depravity from the soul of a truly converted person by the special inward baptism of the Holy Spirit. Negatively, it is not the bringing into the soul of a new force; it is the removal of an opposing force. It is not a completion of regeneration; it begins at the limit of regeneration and goes back into the nature where that work never penetrates. Regeneration brings to the soul the germ of all spiritual graces and powers; entire sanctification removes that element which would hinder these graces from developing to the greatest extent.

Dougan Clark says in “Theology of Holiness,” “Entire Sanctification is an act of God’s grace by which inbred sin is removed and the heart made

ever again love to offend
 This is security.

holy. Inbred sin, or inherited depravity, is the inward cause of which the outward sins are the effects. It is the bitter root of which actual sins are the bitter fruits. It is the natural tendency of the human heart in our fallen condition. It is the being of sin which lies back of the doing of sin. It is that within us which says 'No' to God, and 'Yes' to Satan. It exists in every human being that comes into the world as a bias or proclivity to evil. * * * Now all Christian denominations are agreed as to the real existence of this inbred sin and also as to the fact that it is not removed at conversion. 'This infection of nature doth remain,' says the Anglican Confession, 'yea, even in them that have been regenerated.' "

What Effect Will Entire Sanctification Produce In Our Lives?

The effect of entire sanctification in the life may be considered under three heads:

1. Perfect love to God. There is a difference between love and perfect love. "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." I. John 4:18. Every converted soul loves God above all other objects; the entirely sanctified cannot look with pleasure on anything known to be ungodly. The regenerated turns away from actual sins and questionable pleasures from principle; the wholly sanctified

turn away with feelings of pity or disgust. The divine nature in the converted loves God fervently; but the remaining carnality loves self-gratification, and these are contrary to each other. When carnality is removed by the cleansing blood there is nothing left in the soul but pure love to God—nothing more, nothing less—then, and not till then, does the individual keep in all its fulness the first and great commandment.

2. Perfect obedience to God. By the term perfect obedience we mean that attitude of the soul in which it earnestly seeks to know and without questioning proceeds to obey every requirement which divine law may make upon it, whether agreeable or otherwise. It does not imply that the person knows all that is or may be required of them, but it is a continued asking "Lord, what wilt thou have me to do?" Perfect obedience does not imply a perfection of works, which would be a performance of every species of activity required by the law of God, whether known or unknown. This was the standard of the law, by which no flesh could be justified (Rom. 3:20), but "Ye are not under the law, but under grace (Rom. 6:14), and grace says, "Love is the fulfilling of the law." Rom. 13:10. To this standard every man can come; and God, whose grace is sufficient, will supply all your need, and "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. 13:21.

3. Perfect soul rest. The apostle to the Hebrews, in the third and fourth chapters, dwells at length on the failure of the children of Israel to pass over Jordan; and from that circumstance draws the lesson that we should fear lest any of us seem to come short of the promised rest. In the third verse he says, "We which have believed do enter into rest," and in the ninth verse he says, "There remaineth therefore a rest to the people of God." The first rest mentioned is cessation from labor, or as the connection might suggest, rest from the slavery of Egypt; while the second rest is a Sabbath keeping, or a time of worship. It certainly brings great rest to escape from Satan's cruel tyranny; but still greater when we recognize every act of life as an act of worship produced by God working in us "both to will and to do of his good pleasure." Phil. 2:13. The following quotation from "Perfect Love," by Rev. J. A. Wood, clearly defines the nature of this soul rest.

"What is the rest which the sanctified soul enjoys? The Savior says, 'My peace I give unto you.' 'The work of righteousness, (holiness) shall be peace and the effect of righteousness quietness and assurance forever.'

1. It is not a state in which we do not sympathize with the joys and sorrows of others.

2. It is not a state of exemption from the

Christian warfare, or a state of inglorious ease from labor and Christian duty.

3. It is a state of settled and complete satisfaction in God, he being 'all in all' to the soul.

4. It is a state of rest from the former servitude to doubts, fear and inbred sin.

5. It is a state of rest, in which the tumult of the heart has been hushed into calmness; and fear, discord, and doubt have given place to quietness and assurance.

6. It is a state of deep and permanent quietude and assurance in respect to all our interests, temporal and eternal.

7. It is a state of sweet rest from all conflict between the will and the conscience. 'The body of sin has been destroyed,' and the soul has peace with itself—inward quietude. 'It will feast your souls with such peace and joy in God (says Wesley) as will blot out the remembrance of everything that we called joy or peace before.'"

"Now rest, my long-divided heart;
Fixed on this blissful center, rest;
Nor ever from thy Lord depart—
With him of every good possessed."

In this state the individual is perfectly satisfied with all that God does, or permits to be done, either to or for us. His habitual inward state, and outward practice is marked by the following passages of Scripture: "But I say unto you, that ye resist not evil; but whosoever shall smite thee on thy right cheek, turn to him the other also."

Matt. 5:39. "And not only so, but we glory in tribulation also." Rom. 5:3. "Being reviled, we bless; being persecuted, we suffer it; being defamed, we entreat." I. Cor. 4:12,13. "Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ." Eph. 5:20.

Oh the richness of this experience, the blessedness of this rest is past all description. It is better felt than told. May the blessed Lord grant to each reader of these pages such a fulness of divine love that they "May be able to comprehend with all saints what is the breadth, and length, and depth, and height, and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God." Eph. 3:18,19.

"It is only a step into Canaan,
Then why do you idly stand?
You are waiting just now on its borders,
You are viewing the promised land;
The land that was long ago given
To Abraham, faithful and true:
The land which by faith we inherit,
Just over the line waits for you.

"You are eating the 'heavenly manna,'
Its taste is both pleasant and sweet:
You have drank of the 'Rock' Christ Jesus,
That has followed your wandering feet.
But this is a land of plenty,
Abounding in corn and wine;
Say, will you not cross its borders?
'One step' and it all shall be thine.

“Take Christ as your perfect salvation;
Believe—you shall surely be blessed;
Accept all that Christ has promised,
And enter this land of sweet rest.
Then fear not the strong walled cities,
And fear not the Anakims tall;
Our ‘Joshua’ goeth before us,
And Jericho surely shall fall.

“’Tis faith that obtains the possession,
By faith we are kept on our way;
Just trusting him, moment by moment,
Brings victory, day after day.
Praise God for the glorious soul-rest;
From inward pollution made free;
Praise God for this wondrous salvation,
Christ has purchased for you and for me.”

Chapter IV.

STANDARD WRITERS ON THEOLOGY FA- VOR THE IDEA OF A SECOND WORK.

The Scripture says, "That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine;" but should, "Prove all things; hold fast that which is good." The writings of holy men, which have stood the test of criticism for years, and are still counted as standards by which others are to be measured, cannot be far astray especially on those points where they nearly all agree. One of the points on which there is the greatest agreement is that entire sanctification is distinct from and subsequent to conversion. They differ as to how and when this grace may be obtained, but they agree that it is after justification, and before the soul and body are reunited at the resurrection. We will give a few quotations to show that we are correct in our statements.

Smith's Bible Dictionary, p. 444. "Justification. A forensic term, implying, (1) Acquittal on the ground of innocence; (2) Acquittal in the sense of pardon.....This forensic justification is the antecedent and cause of sanctifica-

tion, and ought never to be confounded with it, as is frequently done."

Watson's Theological Institutes, Vol. II., p. 450. "We have already spoken of justification, adoption, regeneration, and the witness of the Holy Spirit, and we proceed to another as distinctly marked, and as graciously promised in the Holy Scriptures; this is the entire sanctification or the perfected holiness of believers; and as this doctrine, in some of its respects, has been the subject of controversy, the Scriptural evidence of it must be appealed to and examined. Happily for us, a subject of so great importance is not involved in obscurity. That a distinction exists between a regenerate state and a state of entire and perfect holiness will be generally allowed. Regeneration is concomitant with justification; but the apostles, in addressing the body of believers, set before them a still higher degree of deliverance from sin, as well as a higher growth in Christian virtues." By this entire sanctification, he further states, "Can only be meant our complete deliverance from all spiritual pollution, all inward depravation of the heart, as well as that which, expressing itself outwardly by the indulgence of the senses, is called 'filthiness of the flesh.' The entire sanctification of the soul, and its complete renewal in holiness, must take place in this world." On page 455 he says that this grace is received, "Without limitation of time, except that in which we ask it in faith, then to this faith

shall the promise of entire sanctification be given; which in the nature of the case, supposes an instantaneous work immediately following upon our entire and unwavering faith."

Charles G. Finney in a tract "How to Win Souls." "A truly successful preacher must not only win souls to Christ but must keep them won. He must not only secure their conversion, but their permanent sanctification. We learn from the Scriptures that 'After we believe' we are, or may be, sealed with the Holy Spirit of promise, and that this sealing is the earnest of our salvation. Thus we are established in Christ and anointed by the Spirit, and also sealed by the earnest of the Spirit in our hearts. And this, remember, is a blessing we receive after we believe. Now it is of vast importance that converts should be taught not to rest short of this permanent sanctification."

Rev. John Fletcher in his "Appeal to Matter of Fact, twenty-eight argument." "But a still stronger may be drawn from the amazing struggles of God's children with their depravity, even after they have, through grace, powerfully subdued, and gloriously triumphed over it. Their Redeemer Himself is the Captain of their salvation; they are embarked with him and bound for heaven, they look at the compass of God's word; they hold the rudder of sincerity; they crowd all the sails of their good resolutions, and pious affections, to catch the gales of divine as-

sistance; they exhort one another daily to ply the oars of faith and prayer with watchful industry; tears of deep repentance and fervent desire often bedew their faces in the pious toil; they would rather die than draw back to perdition; but, alas! the stream of corruption is so impetuous that it often prevents their making any sensible progress in their spiritual voyage; and if in an unguarded hour they drop the oar, and faint in the work of faith, the patience of hope, or the labor of love, they are presently carried down into the dead sea of religious formality, or the whirlpools of scandalous wickedness. Witness the lukewarmness of the Laodiceans, the adultery of David; the perjury of Peter; the final apostacy of Judas, and the shameful flight of all the disciples." Along with this quotation on the subject of depravity place the following taken from his "Last Check" p. 645, and we have Mr. Fletcher's view of entire sanctification. "The same spirit of faith which initially purifies our hearts when we cordially believe the pardoning love of God, completely cleanses them when we fully believe his sanctifying love."

Dr. Adam Clark. "What then is this complete sanctification? It is the cleansing of the blood that has not been cleansed; it is washing the soul of a true believer from the remains of sin."—Clark's Theology, p. 206. The same author further says: "I believe justification and sanctification to be widely distinct works. I have

been twenty-three years a traveling preacher, and have been acquainted with some thousands of Christians during that time, who were in different states of grace, and never to my knowledge met with a single instance when God both justified and sanctified at the same time.”—Everett’s Life of A. Clark.

Dr. J. Dick says: “Justification takes away the guilt of sin, or the obligation of punishment. Sanctification cleanses us from its stain or pollution.”—Lectures on Theology.

John Wesley, Sermons, Vol. I. p. 111. “We may easily learn the mischievousness of that opinion that we are wholly sanctified when we are justified; that we are then cleansed from all sin. It is true we are then delivered from the dominion of outward sin, and at the same time the power of inward sin is so broken that we need no longer follow or be led by it, but it is by no means true that the inward sin is then totally destroyed, that the root of pride, self-will, and anger is then taken out of the heart; or that the carnal mind, and the heart bent to backsliding are entirely extirpated. And to suppose that it is, is not, as some may think, an innocent, harmless mistake. No, it does immense harm; it entirely blocks up the way to further advancement.” Again he says: “I cannot therefore, by any means receive this assertion, that there is no sin in a believer from the moment he is justified; first, because it is contrary to the whole

tenor of the Scripture. Second, because it is contrary to the experience of the children of God. Third, because it is absolutely new, never heard of in the world till yesterday. Lastly, because it is naturally attended with the most fatal consequences; not only grieving those whom God hath not grieved, but perhaps dragging them into everlasting perdition."

Rev. M. L. Haney. "Among the precious gifts of grace provided for, and promised to, all God's dear children, is the experience of entire sanctification. This grace is tendered to those, and only to those, who are the children of God. Each commandment in the New Testament, in any form of words, which necessarily involves the state of entire sanctification, is addressed to Christians; and each prayer offered for this grace is offered in behalf of those, and only those, who are born of God. * * * Christians of different names and orders have differed widely as to what sanctification is, and as to the time and manner of its attainment; but the whole Christian world agrees that it is a state, or grace, or work, wrought in the soul subsequent to regeneration."

Prof. T. C. Upham, in "Interior Life" says: "The distinction which is made in the Scriptures between the two (justification and sanctification) is regarded so obvious and incontrovertible by most writers, that it has naturally passed as an established truth into treatises on theology."

Rev. J. A. Wood, in "Purity and Maturity."

“That regeneration is the commencement of purification we suppose no one will question. But that regeneration and entire sanctification are identical, and take place at the same time, is contrary to the whole doctrinal teaching of Christianity, with hardly a trifling exception, for nearly two thousand years. This is especially true of doctrinal and experimental Methodism, in which all our standard authors, and accredited writers are explicitly a unit.”

Dr. Hodge, “Systematic Theology,” Vol. III, p. 90. “By a consent almost universal, the word regeneration is now used to designate, not the whole work of sanctification.” * * * “According to the Scriptures, and the undeniable evidence of history, regeneration does not remove all sin.”

These quotations could be continued indefinitely, but these are sufficient to show the correctness of our statement that Standard Writers favor the idea of sanctification being a second work of grace.

Chapter V.

SCRIPTURAL EVIDENCES OF THE SECOND BENEFIT.

In this chapter we aim to enter more critically into the Scriptural evidences which show the reasons for believing that the eradication of depravity is of necessity at some time after the regeneration of the individual. By "some time after" we have no reference to the length of time whether six hours or six years: but simply that it is a subsequent event. We propose to show that the removal of the carnal mind is not accomplished by the act of regeneration; that it is not by growth; that it need not be delayed until death; but the destruction of this old Adamic nature is provided for in the atonement; that its existence in the soul is the greatest hinderance to growth, and that it is our duty to meet the conditions of consecration and faith so that God may sanctify us now. We do not depend upon isolated passages, but upon the general trend of both Old and New Testament teaching. In our limited space we can only give a brief exposition of a few passages out of many which convince us that the Scriptures abundantly sustain us in the acceptance of the propositions stated in the beginning of this chapter.

In our Scriptural examination of this subject we first consider the principal terms employed; second, the character of the parties addressed; and third, the context of those passages which are most frequently quoted as teaching the doctrine concerning which doubts have been expressed. In some instances the terms, the parties and the context may all be considered in the same connection.

The Terms.

The Greek terms translated "holy," "holiness," and "sanctification" are compiled by C. W. Winchester, D. D., as follows:—

"**Hagios**, is used in the New Testament two hundred thirty-five times; one hundred sixty-seven times it is translated 'holy'; sixty-four times 'saints'; and four times 'sanctuary'. Ten times it is applied to God the Father; five times to Christ; ninety-four times to the third Person of the Trinity; five times to angels; five to the prophets; five to the city of Jerusalem; four to the temple; four times to the law of God; and six to other things; leaving ninety-seven instances where it is used of persons.

"**Hagiazō**, the verb, is used twenty-eight times. Twenty-six times it is translated 'to sanctify'; twice, 'to hallow'. The perfect participle, passive, **Hagiasmenos**, is used seven times, and is translated 'sanctified'. The present participle, middle **Hagiazomenos**, is used twice and is tran-

slated 'sanctified'. The difference between the two participles is that the perfect means 'having been sanctified', and the present, 'being now in the process of being sanctified.'

"**Hagamos**, the noun, is used ten times. Four times it is translated 'holiness', and six times 'sanctification'. Twice it means the act, and eight times the state.

"**Hagiotos**, is used once. It is translated 'holiness', and is applied to God.

"**Hagiosune**, is used three times and is translated 'holiness'.

"There are several (5) other words translated 'holy', 'holiness', and 'holily', in our English New Testament." (These five words give us ten more passages where the translation is "holy" or some of its derivatives.)

From this we see that the terms of "holiness" and "sanctification" are from the same Greek words, especially from the principal verb, "**Hagiazō**", with its derivatives, and are therefore interchangeable. The verb "**Hagiazō**", is defined in Robinson's Greek Lexicon, "(1) To make clean, to cleanse, in a moral sense, to purify, to sanctify. (2) To make sacred or holy, to consecrate." The Lexicon in the Interlinear New Testament says, "To set apart for sacred use, Hence, to hallow, or regard with religious reverence, to consecrate to religious service, to cleanse for such consecration; so to purify, to sanctify." The Century, "Sanctify: To make

holy or clean, either ceremonially or morally and spiritually; to purify or free from sin." * * * * "Sanctification: 1. The act of sanctifying or making holy; in Theology, the act of God's grace by which the affections of men are purified and the soul is cleansed from sin and consecrated to God."

The word entire is so often used, and necessarily so, with sanctification that we introduce it here with a few comments. It is found but once in our English New Testament (James 1:4), but the same Greek word is translated "whole" in that noted passage, I. Thess. 5:23. This Greek word, **holoklaron**, is from **holos**, the whole and **klaros**, a lot, that which is allotted, a portion, hence literally means, to the end of the inheritance. What we plead for is that Christians may be led to their "entire portion," or with nothing to accomplish all that God may require of them, lacking in their consecration, purity, or ability or of grace to rejoice in him always and to love him perfectly. And he who is not thus consecrated, purified, qualified and filled is not entirely sanctified for he has not reached his full inheritance, or privilege, for their present life.

More than twenty times the word "perfect," in some form, is found in the New Testament connected with Christian character. The terms of perfection are translated from the Greek noun "**telos**," the verb "**teleo**," or "**teleioo**," and the adjective "**teleios**," with

their derivatives and are worthy of some special consideration. The fundamental idea in all these words is that of reaching an end. This is shown by the definition given in the Greek Lexicon of the noun, "**telos**, (1) an end, (2) event or issue, (3) the principal end, aim purpose." It will readily be seen that "the end" or perfection, as the verb and adjective are commonly translated, may be accomplished at different times or under different circumstances according to the demand made upon the individual. For illustration, in Philipians 3:12 the word "perfect" refers to a race, and hence the racer could not be perfect until he won the race; but in verse 15 the Apostle puts himself in as a runner and declares that as a racer he was perfect although as a winner he was not perfect. He could be perfect as a racer provided he observed all the rules of the race and bent all his energies to win the prize; but he could be perfect as a winner in the race only by continued effort until the race was won and the prize obtained. As Christians, God makes certain demands upon us which can be met at once only by compliance with the divine requirements, and we cannot be perfect without meeting these requirements. It is equally evident that if we meet these requirements we have reached "the end," or a state of perfection. There are a large number of things required of us in practice which will require a life of service to complete, but there are four special require-

ments which relate to our present internal state. These may be stated in the following brief form: Be pure; Be filled; Be strong; Be loving; and the last of these is declared to be the greatest of all. God has not required of us perfect physical bodies, he does not demand that we should have perfect knowledge or judgment; but he does require that we love him with an unquestioned and unqualified love. A love that springs from every part of our being is the only kind that fully meets the divine approval. This love must emanate from the heart as the center of our spiritual life; the soul as the center of animal life, both of these being sources or fountains of emotions and affections; from the strength or physical ability, and from the mind or intellect. A love so complete involves all other demands. It necessitates the exclusion of depravity and all other forms of uncleanness. Such love requires the aid of the Holy Spirit in every detail of our life, in every part of our being, and every moment of our existence. In I. John 4:18 we are told that a person may have love that is not yet made perfect; in I. Thes. 3:10 that he may have faith that is not perfect; and in II. Cor. 7:1 that he may have holiness that does not meet the full measure of the requirement. We are still farther informed in Eph. 4:11-13 that arrangements have been made for the perfecting of saints, and as the command to be holy is upon us, we can only conclude that the time to be perfect is now. The element

in our nature which remains after regeneration that fails or refuses to love God, that deranges our faith and mars our holiness, we call depravity. Since we are unable to make ourselves holy, the only reasonable conclusion is, that until the Holy Spirit comes according to the Word and by his gracious influence applies the merits of the atonement to our particular need we remain in an imperfect condition as Christians. But when the Spirit does come to baptize and anoint every faculty of our being we are by that same act filled with the Spirit, cleansed from all unrighteousness, empowered for service, and enabled to love God according to his own high requirement. This is entire sanctification. In view of this we no longer wonder that the Apostle declares, "He hath perfected forever them that are sanctified. Whereof the Holy Ghost is a witness to us." Heb. 10:14-16. It is only proper that we add here by way of explanation that the word for perfect in I. Thes. 3:10 and in Eph. 4:11 is from the Greek **katartizo**, which means, "to refit, to repair, to restore, to perfect." Man originally was holy and if he is refitted or restored we feel sure it will place him in an excellent state of grace.

An important question for consideration is that of the baptism of the Holy Spirit. Upon this question we have already expressed our views in the previous paragraph; but to make the matter still more clear we give the following article on "Holiness," from the pen of Rev. E.

Teter, President of the General Conference of the Wesleyan Methodist Connection.

Holiness.

The doctrine of holiness, is perhaps the most controverted doctrine as it pertains to an experience in this present world of any of the teachings of the Bible. It is admitted by all that before any being can be admitted into heaven, that it must be holy, but when it comes to the—when—the how—an unholy soul can be and is made holy, the divergences begin. I have long been persuaded, that while some of this divergence grows out of direct hatred to the doctrine itself, yet among those who are the children of God, it grows more out of a misunderstanding of what is meant by the term, than of any opposition to the doctrine itself. When the term “holiness” and “sanctified” is used, it is at once asserted, that it means that such an one cannot be tempted. This is not true, for God himself can be tempted, but not with evil. The Savior said, “Thou shalt not tempt the Lord thy God.” Others infer that a sanctified soul cannot sin. This is not true, for Adam and Eve who were in the image and likeness of God, hence holy, could and did sin. The tenth chapter of Hebrews 26:31, clearly teaches that sanctified souls can sin and gives the penalty for same. No one who adheres to the Bible or the standards of the Church, will ever teach that a soul cannot

sin. Whoever so states, is preaching a lie of the devil.

Another inference is that a sanctified soul, will not make any mistakes. This is equally false. Limitations of knowledge, carries with it the liability of making mistakes, but mistakes are not sins, in the sense that they bring the soul under condemnation, and if corrected when found out, establishes the soul in righteousness, or rather they establish or prove the righteous character of the soul, but a refusal to correct, when known, is a sin, for when a person accepts the mistake, it ceases to be a mistake, and becomes an act of choice and the choice is a sin. Another thing that is inferred, is that a sanctified soul, will be approved of in life by every body. This is equally a mistake, for Jesus Christ lived a sanctified life, and yet was almost universally hated, and was crucified, as one unfit to live.

Another conclusion arrived at, is this: That if there is no tendencies toward sin in a person to sin, how can a sanctified soul be induced to sin. This leads up to the point where it is proper to enquire what holiness is, and what sin is. Peter says in his first Epistle, chapter 1, verses 15 and 16: "But as he which hath called you is holy, so be ye holy in all manner of conversation—living (R. V.) because it is written, Be ye holy for I am holy." Here the word holy is applied to God, and is that which man is required to be, hence holiness in God, is the same as it is in men. Or, a

holy man, has the same kind of holiness that God has, differing only in degree, but in no sense in kind. If therefore we can find out what constitutes holiness in God, we can find out what it takes to constitute a human being or angels holy. I will venture a definition: Holiness in God, is that moral perfection and spiritual condition, that enables him to ever will for himself and for all moral beings—yea the entire universe, that which is morally right. In the negative sense, it expresses his separation from and opposition to all sin. Now apply this same definition to man. Holiness in man consists in that state of soul or moral perfection by which man always wills what is right towards God, himself, and all other beings in the universe, as he stands related to them. Negatively it consists, in separation from sin, and of opposition to sin, no matter what or where found. Any departure from this, is a departure from what is termed "Holiness" or entire sanctification. Having defined "holiness," it will be proper to define what sin is. It is just the opposite of holiness, and if holiness consists in willing right towards God, ourselves and all other beings, then sin consists in willing wrongly towards God ourselves or our fellow men. Apart from persons—whether man or angel—who can and do choose, sin can have no existence. The sin is not in the power that chooses, nor is the object chosen, necessarily an evil within itself. The sin is in not willing as

God wills for us to will. We do so, to obtain something, outside of the will of God, hence sin is the revolt of the will of the creature against the will of the Creator, in order to obtain something, either sooner than God wants us to, or in a way he does not want us to. An act performed in the will of God, is righteousness, while the same act performed out of the will of God is sin. To make the matter plain I will call attention to an example by way of illustration, that will be easily comprehended.

The Lord made woman to be an help meet for man, with instructions to be fruitful, multiply, replenish the earth, and subdue it. He has given to man and woman, the necessary powers and members to fulfill this command. But when children are born, there is a necessary development that must precede the fulfilment of that command. Again. Suppose that the necessary development has taken place, and without any further ceremony, men and women were to seek to multiply outside of the marriage relation, all know that such a practice is a sin, that was punished with death under the law, and is strictly forbidden under all dispensations of the Lord. The Lord has ordained that such a command must be carried out only in the marriage relation and limits that relation to one man and one woman. The begetting and giving birth to children outside of the marriage relation is a sin, while the same act inside the marriage relation

is not only not a sin, but is a righteous and commendable act. Now what constitutes the difference. Not the mere fact of willing: not the mere fact of conception and birth, for this is the same in both cases, but in the fact that one was an act outside of—contrary to—the will of God while the other is in the will of God. Souls that sin, take themselves outside of the will of God, out of the kingdom of God, and locate themselves in the kingdom of Satan, and are subjects of his will. This separates the soul from God, hence from life in God, and joins them to Satan, hence they have their life in the wicked one. I need not say that such a soul is unholy. Now, sinning does two things: It subjects the soul to penalty, and also plants in the soul a sinful nature. This is called in theology, depravity—corruption of nature.

I will illustrate just what I mean. Tobacco always made me sick. Others said it served them the same way, but by continuing to force themselves to the use, the sickness not only left them, but a strong desire—craving—appetite—was formed within them, so that when they were exhorted to quit, they said, I can't. Now when a holy soul sins, it is an act of pure will, not due to any perverted nature within themselves at all, but by sinning, they begin to build up in themselves a nature that desires to sin, and demands that the soul does sin. The reason for this is due to the fact, that a soul that sins, takes on

man's
act of
will

the type of the satanic nature, which corrupts their own nature, just as when the soul is born of God it takes on the type, partakes of the divine nature, and the divine nature purifies our own nature thus bringing it back again into its original state of purity.

The Word of God has in it the seed of all righteousness, so the word of Satan has in it the seed of all sin. Again. The soul in sinning, takes itself out of the service of God, and becomes the servant of sin. Now for the recovery of such a soul. In order to this, the soul must not only agree to cease to be the servant of sin, but must also agree to become the servant of the Lord.

The soul must not only cease willing against God, but must agree to will in all things, towards God, themselves, and all the rest of the universe only what is morally right. This is repentance. As sin turned the soul away from God, repentance turns the soul back to God. All this is evidenced by the forsaking of sin, and accepting Jesus Christ as Savior and Lord. When the soul does this, the Lord justifies it, which justification includes the following things: The pardon of sin, which settles the question of penalty, the gift of life, which settles the question of the soul's death, or what John calls, passing from death into life—which at the same time, takes the person out of the kingdom of Satan, and translates, changes him over into the kingdom of the Son of God,

and he is at the same time cleansed from the guilt of his own sins, with the washing of regeneration and renewing of the Holy Ghost. This act of justification, places the soul where it now has a life that it can consecrate to God. In repentance, the soul agrees to do this, and when justified carries out this agreement to the best of its ability.

But it still has another problem to deal with and that is, its entire sanctification, which deals not with the sin question as to practice, but with it as a tendency, in the very nature of man, by reason of a former contact with sin. The repentance throws away the tobacco and agrees not to touch it, while the sanctifying act deals with the appetite that is gratified by using it. In what does this sanctification consist? The work itself consists in such an act of grace or favor, which brings the will of man into such a holy state, as that he wills right towards God, himself and all the rest of the universe—in bringing the will into such a state as that it has nothing to do with sin, and is utterly opposed to it throughout the domain of the universe. This will include the power to do what one wills to do, for apart from the power to do a thing, no one will will to do it. What is involved in this must be determined by the meaning of the term used to express it. The primary meaning of the term, "sanctification," is that of separation from a common or profane use, and consecrated to the service of God. This was

always followed by a cleansing or purification so that the object or person separated became fully qualified for the service to which they were set apart, and the sanctification is never complete without this purifying and qualifying process. Under the law, when the person or thing was sanctified, it or they were ready for service. An instance or two will be cited. Ex. 40:9-12. Speaking of the temple Moses said, "And thou shalt take the anointing oil, and anoint the tabernacle and all that is therein, and shalt hallow (sanctify) it and the furniture thereof and it shall be holy. And thou shalt anoint the altar of burnt offering, and all its vessels, and sanctify the altar, and it shall be an altar most holy. And thou shalt anoint the laver and his foot (its base) and sanctify it. And thou shalt bring Aaron and his sons unto the door of the tabernacle of the congregation, and shalt wash them with water. And thou shalt put upon Aaron the holy garments, and anoint him, and sanctify him, that he may minister unto me in the priest's office." It will be seen by these quotations, that not only was the things and persons spoken of, set apart for a holy service, but that they were washed, anointed, in order to sanctify them, so that they would be fully equipped or suitable for the service to which they were set apart. Aaron had to have life first. Then he was set apart for a divine service, and fitted for the divine service, and it is all called, "Sanctified." Now, if

the word sanctified in the Old Testament carried with it the idea of fitness for service, then it can have no less meaning in the New Testament. As a dead soul, one in the kingdom of darkness, cannot serve God, and as a condemned soul is not at liberty to serve God, it will follow that no soul while in this condition, can be separated unto a divine service, hence the first thing is to be justified in the sight of God. As this justification, frees from penalty, death, and guilt, and by the placing as a son, the soul is taken out of the kingdom of Satan, and translated into the kingdom of God, it is now where it can present itself to God for a divine service, or be sanctified wholly. And as this sanctification under the law included not only freedom from filth, "Washed with water—but also the putting on of holy garments, and being anointed with the anointing oil, and sanctified, so the sanctification of the child of God, not only includes the setting apart for a divine service, but also the washing and the anointing oil, by being filled with the Spirit, for no soul is fully qualified for service till they are anointed or filled with the Spirit, but as this was a part of the sanctifying process under the law, it is the sanctifying process under the gospel. But it may be asked, where is the Scriptures for it. In the 17th of John we have the fact stated again and again, that the disciples were not of the world, and that was followed by a prayer for their sanctification, which shows that the act of grace, by

which they were separated from the world, did not sanctify them. That they were the children of God, and when restored from their backslidden state, after the resurrection of Jesus Christ, were in a good state of grace, is evident from the description given of them by Luke in his gospel, and also of the service they were rendering while in the temple.

But where is the proof that they were sanctified upon the day of Pentecost or when they were baptized with the Holy Ghost? The proof is two fold. First they were not qualified for the service to which they were called, as the language of Christ in verse 8 shows. But sanctification does fully qualify as we have seen under the law, and the New Testament writers affirm the same thing as may be seen in II. Tim. 2:21. A second proof is to be found in the word "baptized." A baptism always denotes a cleansing when used with reference to a believer. Jesus Christ said: Acts 1:5: "For John truly baptized with water, but ye shall be baptized with the Holy Ghost, not many days hence." If Luke had said, that Jesus said, "But ye shall be purified not many days hence, it would have as fully expressed the meaning of baptize as the word itself. Now since the baptism was in order to their qualification for service, and as under the law it took both a washing and an anointing to qualify or sanctify, so in the present case, it will take both the washing—cleansing—and anointing—filling—in order

to sanctify the disciples, which sanctification always carries with it that which is necessary to qualify the person for the service to which they were set apart, it follows that since they were not as yet fully qualified for the service to which they were called till they were baptized with the Holy Ghost, it will follow that it was the time of their entire sanctification. When Peter preached to Cornelius and his household, and the Holy Ghost fell on them, he also referred to John's baptism and promise showing that it was exactly a parallel case with that of Pentecost. He says in Acts 11:16. "Then remembered I the word of the Lord, how he said, John indeed baptized with water, but ye shall be baptized with the Holy Ghost," thus calling it a purifying in Cornelius' case the same as in the case of the disciples at Pentecost. It is further proven from the fact that it is called a saving work, or grace or baptism, for the angel said that Peter would tell Cornelius, words whereby he and all his house should be saved. Acts 11:14. Now those who deny that the baptism with the Holy Ghost, is a sanctifying baptism, have to deny, that it is a saving baptism, but simply an anointing for work. But to do this is to affirm that the anointing is not necessary to sanctification, and also to deny that baptism, means a cleansing, but this is to deny what the Scriptures affirm. In concluding upon this point allow me to say: Those who affirm that they are wholly sanctified, without the

anointing or filling with the Holy Ghost, are not stating a fact. That a part of the process is fulfilled, which brings a sense of rest to the soul may be a fact, but the sanctifying act is not completed till they receive the Spirit in His qualifying power. Again. Those who affirm, that the Holy Spirit is given to fully qualify the soul, without his purifying work at the same time, are also in an error, for no impure soul is fully qualified to do all that the Lord calls us to. But join them, making the baptism a cleansing act, the cleansing taking place by the filling with the Spirit, so that the moment the cleansing is complete the soul is also completely filled with the Holy Spirit, and you have a sanctification that is scriptural—for it is then entire—nothing lacking, either in purity or power, to qualify the soul for the work to which they consecrated themselves. The facts are, the soul is not and cannot be purified, without this filling of the Spirit, for the Spirit must apply the blood to every part of man's being, and He cannot do so without having possession and occupying every part of man's nature. If there is any part of man's nature where the Holy Spirit is not, that part is not and cannot be sanctified in any sense.

But in reply to this, it may be said that we are sanctified by faith, and not by baptism. In order to fully reply to this, allow me to say, that the Scriptures attribute our sanctification to at least five things in the Word of God. I will enumerate

them, but not with a view of saying that they always come in the order named, but simply enumerate the five things. 1. There is the Word of God. "Sanctify them through thy truth: thy word is truth." John 17:17. It is only by the Word of God, that we know that such a work can be performed. It is the Word of God that produces faith. We not only know of the grace by the Word of God, and have the faith produced necessary in order to sanctification, but we must obey the Word of God, or we cannot be sanctified. Christ says in John 15:3: "Now ye are clean through the Word I have spoken unto you." Peter in his first Epistle 1:22 says: "Seeing you have purified your souls in obeying the truth, unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently." No soul can be sanctified wholly, who ignores, sets aside, or refuses to obey the word of God.

2. We are also sanctified by faith. Faith cometh by hearing and hearing by the Word of God, but it also must be exercised in Jesus Christ in order to sanctification, or the soul will not be sanctified for the Lord does not—cannot sanctify an unbeliever, or one who refuses to believe in him. Paul in Acts 26:18 says: "That they may receive the forgiveness of sins, and inheritance among them which are sanctified by faith that is in me."

3. We are also sanctified by the blood: "Wherefore Jesus also, that he might sanctify the

people with his own blood, suffered without the gate." Heb. 13:12. Consult also I. Peter 1:2; I. John 1:7; Rev. 1:5, 6; Rev. 7:14. He who ignores the blood of Jesus Christ cannot be sanctified.

4. We are also sanctified by the Holy Ghost. Paul in Rom. 15:16 says: "That I should be the minister of Jesus Christ to you Gentiles, ministering the Gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost." Again. I. Peter 1:22, "Elect according to the foreknowledge of God the father, through sanctification of the Spirit, unto obedience and the sprinkling of the blood of Jesus Christ, grace and peace be multiplied." Again. In II. Thess 2:13 we have this language: "But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth."

5. We are also said to be sanctified by the God of peace, I. Thess. 5:23. Now allow me to say, that he who ignores any one of the five things mentioned will never be sanctified. He may consecrate, and pray till the judgment day, but if he ignores God's Word and refuses to obey it at a single point; if he refuses to believe; if he ignores the blood; if a soul refuses or does not allow the Holy Ghost to apply the blood, by taking possession of every part of his being, expelling

sin by applying the blood, so that when the soul is cleansed, it is also filled, which alone is entire sanctification; if the soul ignores God as the fountain of life, and cleansing and power, and Jesus Christ, as the mediator through whom God bestows his blessing, and that Jesus Christ's work is all carried on in this world, so far as a divine person is concerned, by the Holy Ghost, then what a person gets, who thus ignores the Word of God, faith in Jesus Christ, the cleansing power of the blood, and the Holy Ghost as the active divine agent in it all—I say what a person gets who ignores any one of these things, they do not get from God. Let us see to it that we have the "holiness of truth" which cleanses the soul from all sin and fully qualifies the soul to fulfil the will of God, in the place that the Lord assigns them in the body.

E. TETER.

A further consideration of the terms will most naturally come in connection with the exposition of passages of Scripture which we may now proceed to examine.

Zech. 13:1. "In that day there shall be a fountain opened to the house of David, and to the inhabitants of Jerusalem for sin and for uncleanness." Here two phases of unrighteousness are presented, sin in act and uncleanness of nature, for both of which provision is made in Christ's blood, and this distinct consideration is noted by the disjunctive "and."

Psa. 32:1, 2. "Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile." Transgression, the act, is forgiven but the sin, singular number, is covered. The second verse is a comment on the first showing that to forgive the transgression is to remove the imputation of guilt, and to cover sin is to remove the guile. Jeremiah says, "The heart is deceitful above all things" (Jer. 17:9), and Jesus said, "Out of the heart of men proceed.deceit" (Mark 7:22); but he also said of Nathanael, "Behold an Israelite indeed, in whom is no guile." The word rendered "deceit" in the one case and "guile" in the other is "dolos"; hence that which is common to men by nature is removed by the application of the atonement to that particular need.

Col. 2:13. "And you being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses." A two-fold death, or rather two facts connected with our moral death are here set forth, "your sins" and "the uncircumcision of your flesh." The quickening is a result obtained when the sins are forgiven even while the uncircumcision of the flesh remains. The Greek word, *parapoma*, here translated "sins" and "trespasses," signifies those acts in which we have fallen beside or away from righteousness. "It is used in different senses, sometimes in a milder sense, de-

noting an error, a mistake, a fault; and sometimes meaning the trespass, a wilful sin."—Synonyms of the New Testament.

I. John 1:9. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." Again, we have the acts of sins distinguished from our inherited unrighteousness; the one is pardoned the other is to be cleansed away.

From the above Scripture we learn of the two-fold nature of sin and also that when God quickens the moral nature by the process of regeneration, he forgives all their sins so that the only thing left of a sinful nature is carnality, or "the old man" derived from Adam. For this carnality we are not responsible and therefore it could not be forgiven, but it can be removed by a cleansing process. This nature of sin, as we have already noticed, is called by various terms, such as, "the old man," "the flesh," "carnality," "original sin," and "depravity;" but whatever name it may bear, it is always opposed to God, hates holiness, hinders our growth, mars our peace, and if wilfully allowed to remain in the soul will shut us out of heaven. But we proceed with our examination of Scripture texts.

I. Cor. 3:1-3. "And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, (even) as unto babes in Christ." These Corinthians were called brethren and their spiritual location was in Christ, yet the apostle asserts that

they were carnal. If we take the most modified meaning of the term rendered "carnal" and we still have, "consisting of flesh and but little more." The assertion seems to say that all babes in Christ are yet carnal and leaves us with the implied thought that without the carnality they would at least approximate toward manhood in Christ.

Gal. 5:24. "They that are Christ's have crucified the flesh with the affections and lusts." The Greek word, "estaurosan," is properly rendered "have crucified" as it is found in the indicative mood, third person, plural number and aorist tense. To this tense of the Greek we wish to call particular attention as it must largely affect the interpretation of many passages of Scripture. "The aorist takes its name (aoristos, unlimited, unqualified) from its denoting a simple past occurrence, with none of the limitations as to completion, continuance, etc., which belong to the other past tenses."—Goodwin's Greek Grammar. It may be used in some cases as a present tense, but in any case it "denotes a simple occurrence of the action" and not "a continual or repeated action." In the text under consideration we find the crucifixion of the flesh is an accomplished fact with all who are Christ's.

Rom. 6:6. "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." An examination of this text shows the fact

that the Greek "iunestaurorthee," translated, "is crucified," is in the indicative mood, passive voice, aorist tense, and that the word "katargathee," "might be destroyed," is in the subjunctive mood, passive voice, aorist tense hence an expanded translation brings out very clearly the thought that the crucifixion of the "old man" at conversion is only preparatory to the second work of destroying his life and removing the carcass. "This knowing that our old man was (at a certain time) crucified with him, that the body of sin might be (at a certain time) "rendered utterly useless" or "utterly abolished." The strong man is first bound, then his house may be spoiled.

Rom. 8:10-13. "And if Christ be in you, the body is dead (nekron, impotent) because of sin; but the Spirit (is) life because of righteousness. Therefore, brethren, we are debtors, not to the flesh, to live after the flesh. For if ye live after the flesh, ye shall die (mellete apothnoskein, ye are about to die): but if we through the Spirit do mortify (thunatoute, put to death) the deeds of the body, ye shall live." Dr. Adam Clarke says, "The significance of this passage turns upon the meaning of the word 'soma' (body) which seems to be here used in a wholly metaphysical sense and in nearly the same sense as 'sark' (flesh) in verses 6, 7. Verse 6 says, 'For to be carnally minded (phronama tes sarkos, purpose of the flesh) (is) death.'" It may be noticed that there is no denial in this passage of the existence

of the flesh but rather to the contrary as we may show later in commenting on verse 11. We return now to the comment of Dr. Clarke. "The body here referred to, (verse 10), the natural man, now dead because of sin is to have a resurrection when the sin principle is removed from it, 'That like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.' (Rom. 6:4). Hence this 'flesh with the affections and lusts' (Gal. 5:24), 'the carnal mind' (verse 7), the body 'dead because of sin' (verse 10), which was crucified with Christ at our regeneration is to be 'destroyed' (Rom. 6:6), 'put off' (Eph. 4:22) with a voluntary effort upon our part, by a complete consecration of ourselves to God (Rom. 12:1), and an exercise of faith (Acts 15:9), accompanied by the baptism of the Holy Ghost (II. Cor. 1:22), and the application of 'The blood of Christ, who, through the eternal Spirit offered himself without spot to God' which blood shall 'purge your conscience from dead works to serve the living God' (Heb. 9:14)." Dr. Clarke farther says, "The reference to the resurrection of Christ is not simply intended to indicate and identify the indwelling of Christ as divine (God himself), but evidently there is an intimation of some important relation existing between the raising of Christ from (among) the dead and the spiritual quickening of his people.....The most natural implication seems to be, that the same divine power, ope-

rating in a way somewhat analogously will also give life to your dead bodies—the spiritually dead natural man, all of which is to be effectuated, not by exterior and adventitious influences, but by the indwelling Spirit.....The promised quickening would not appear to have any relation to the resurrection of the material body. That article of faith must find its support in other parts of the Scriptures.” Now the “body,” as here used by the apostle in Rom. 8:10, is dead “because of sin” and it follows that if the sin can be disposed of the “body” can have a resurrection to life. The writer in verses 12 and 13 admits the existence in the “brethren” of the “flesh” called the “body” in verses 10 and 11, but declares its dominion is over, the debt to it is cancelled, its labors cease. The facts are that carnality dies, is made impotent—“nekion,” by crucifixion, the carcass is cut down by “the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ” (Col. 2:11), and the corpse is utterly cast out by the “new man” working in conjunction with the Holy Ghost, and being encouraged by the “exceeding great and precious promises” we obey the exhortation, “Let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.” Praise the Lord, “He hath perfected forever them that are sanctified. Whereof the Holy Ghost is a witness to us.” Heb. 10:14, 15. Those who deny this “second benefit,”

being without the witness of a biblical sanctified perfection, go blindly groping after either some perfection found in a supposed third work or an indefinite something to be attained unto by uncertain methods at some unknown time. But to those who have a definite testimony of a perfect, present, complete salvation before God there remains only that they be found "praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints" (Eph. 6:18), "Looking unto Jesus as the author and finisher of our faith" (Heb. 12:2), "Unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy" (Jude 24) both to himself and eternal benefit to us "who are kept by the power of God through faith unto salvation ready to be revealed in the last time" (I. Peter 1:5), "when the Son of man shall come in his glory and all the holy angels with him,"and shall "say unto them on his right hand, Come, ye blessed of my father, inherit the kingdom prepared for you from the foundation of the world." Matt. 25:31, 34. "Amen. Even so come, Lord Jesus." Rev. 22:20.

Chapter VI.

TYPES OF SCRIPTURE WHICH INDICATE A SECOND BENEFIT.

Not every transaction recorded in the Word of God can be considered as a type of spiritual things; but many of them are, evidently, intended to be taken in that way. St. Paul, in writing to the Corinthians, says, "Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world have come." I. Cor 10:11. And the same apostle in Romans 15:4, says, "For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope." We shall try to examine a few of these emblems and learn the lessons intended for us. The first object lesson to which we call attention is

The Journey of the Israelites into Canaan.

We cannot enumerate all of the circumstances connected with this memorable journey, but can only refer to a few salient points along the way. And at first we notice the condition of the children of Israel while in bondage. This bondage, we are told, was exceedingly severe, "And the Egyptians made the children of Israel to serve

with rigour: And they made their lives bitter with hard bondage, in mortar, and in brick, and in all manner of service in the field: all their service, wherein they made them serve, was with rigour." But God in His infinite mercy, said, "I have seen, I have seen the affliction of my people which is in Egypt, and I have heard their groaning, and am come down to deliver them," and the Lord raised up Moses and said unto him, "Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt." Moses, thus divinely commissioned, starts out on his mission, the first act of which is to proclaim to the captives that their deliverance draweth nigh. "And the people believed: and when they heard that the Lord had visited the children of Israel, and that he had looked upon their affliction, then they bowed their heads and worshiped." The people having believed the message, Moses then goes to Pharaoh and demands of him, in the name of Jehovah, that he should let the people go. But the tyrant refuses until nine plagues have devastated his land, and the tenth has taken the first born from every house of the Egyptians; but the Israelites were passed over, for the blood of the lamb had been applied to their dwellings. Then Pharaoh becomes exceedingly anxious to have the people go, "And he called for Moses and Aaron by night, and said, Rise up, and get you forth from among my people." The Israelites

now rise up from their several places and following the directions of Moses they are soon encamped "Before Pi-hahiroth, between Migdol and the sea, over against Baalzeppon." Here they are filled with consternation for Pharaoh appeared in their rear and they cannot flee for the mountains are on either side while the Red Sea lies directly before them. Here their first sincere prayer to God was offered, for divine help, but "by faith they passed through the Red Sea as by dry land: which the Egyptians essaying to do were drowned." Israel having obtained complete deliverance from all its old enemies now goes on and in a short time is encamped at the foot of Mount Sinai. Here the law is given to them, and the tabernacle is erected, which signified God's willingness to dwell among His people. And when they had received the law, and their directions for the march, they again started for the promised land. Within eleven days they are encamped at Kadesh-barnea, here they wait for forty days until the return of the spies, two of whom bring a good report of the land, saying, "We are well able to overcome it." But the people, discouraged by the evil report of the ten spies, rebelled against God and were turned back into the wilderness, there to wander until that generation should perish, when their children should possess the Canaan promised to them. Forty years after the children of Israel passed through the Red Sea, they came for the second

time to the border of the promised land, and now Joshua is leading the hosts, the ark of the covenant is in the van, the waters of the Jordan are stayed while the people pass through, the stones of the river are piled up as a memorial, the manna ceases, the pillar of cloud disperses, the Israelites are in the land of corn and wine where milk and honey flow.

From these incidents we readily see the similarity between the journey of the children of Israel and the steps taken by a sinner while seeking and finding full salvation. The Israelites were in bondage to Pharaoh; the sinner is in a worse bondage entangled in the "Snare of the devil, who are taken captive by him at his will." They were without hope, or a deliverer, but God looked upon their affliction and sent Moses to deliver them; so the world was lost in the darkness of sin, but "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life." Moses, through Aaron, proclaimed his mission to the people; so Christ, through His ministers, proclaims the "good tidings of great joy" to men. The people believed the word declared to them and began to look for a speedy deliverance; the sinner also believes and begins to look for a great salvation. Plague after plague was hurled upon the Egyptians without effect, but when the destroying angel saw the blood of the lamb upon the doorposts of the Israelites, he passed over

and struck the death blow to their masters. All the good resolves and mighty efforts of men are of no avail; but one drop of the "precious blood of Christ," sprinkled upon the doorway of our hearts, becomes an earnest of salvation to our souls. Under the leadership of the patriarch the people left the place of their bondage and turned their backs upon the cities which they had built; in like manner, under the direction of God's servants, the sinner forsakes his way, counting his own works only as filthy rags—this is repentance, But neither sprinkled blood nor repentance will save a soul unless it goes forward in the way of obedience and faith, and as the Israelites are obliged to pass through the Red Sea, going into its depths as fugitive slaves, but coming forth on the other side as freemen; so the sinner must be born again, coming forth a new creature in Christ Jesus—this is conversion. The children of Israel were led by the pillar of cloud by day and of fire by night; the children of God are led by the Spirit, "For as many as are led by the Spirit of God, they are the sons of God." They had manna, sweet as honey, and water from the Rock; the Christian has Jesus, the true "bread of life," and "In him a well of water springing up into everlasting life." They received the law written on tables of stone; but the child of God has it written "in fleshly tables of the heart." Having been organized into a visible church, with full directions for all their movements, they are now ready

to move on into the promised land; in like manner thousands, to-day, who have been converted, received the law, and are clearly led by the Spirit have waited more than forty days for some of those, who have been spying out the land, to return and lead their weary feet into the place of perfect love and blessed rest—this is conviction for holiness. But alas! while they have waited the faithless spies have returned and said, “We be not able to go up against the people; for they are stronger than we.” Oh! dear reader, if to-day you are standing by the Jordan, longing for the corn and wine, let me exhort you with the apostle to the Hebrews, “Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God.....But with whom was he grieved forty years? was it not with them that had sinned, whose carcasses fell in the wilderness? And to whom sware he that they should not enter into his rest, but to them that believed not? So we see they could not enter in because of unbelief. Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it.....For we which have believed do enter into rest.” Heb. 3:12-19; and 4:1-3. And as the Israelites were turned away to wander in the wilderness when they had neglected their opportunity, so God has limited the time for us to enter into our Canaan of rest, not at death, not by slow degrees to be accomplished in the future,

neither is it by works, but, "To-day if ye will hear his voice, harden not your hearts." Heb. 4:7.

Over thirty-eight years roll into eternity, and the children of Israel again stand upon the border of the land which they have long desired to enter. The reader will notice the contrast between the passage of the Red Sea and that of the Jordan. Then the lawgiver was at their head; now it is the *saviour. Then Moses smote the water; but now the feet of the priests must rest in the boiling flood ere the way opens before them. The cloud led them to the sea, the ark to the river. At Pi-hahiroth Pharaoh walled up the rear, at this passage Jericho walls up the front. There, they passed into a wilderness, to eat manna and drink water; here they enter a land inhabited, to eat the corn and drink the wine. Then, they went out of cities to wander in tents; now they leave their tents to dwell in cities which others built. In the desert was Mt. Sinai, which could not be touched; but in Canaan was Mt. Zion, to which all nations were to come. From these facts we learn that there are three widely different, yet clearly defined, experiences which are represented by Egypt, the wilderness and Canaan, or according to the New Testament terminology, the states of sin, justification and entire sanctification.

Before we leave this subject it might be well to answer a few objections which have been urged

*The word Joshua means Saviour.

against Canaan representing an experience in this life.

1. The passage of Jordan represents death:

In the absence of a single passage of Scripture which intimates that such is the case, we shall conclude that the passage of the Jordan does not represent death, either physical or spiritual, and that for the following reasons:

(1) A great many died on either side of Jordan, but none while crossing either at this or at any other time.

(2) There was nothing left behind in their passage; their flocks and herds went with them.

(3) Some voluntarily recrossed the Jordan; as the tribes of Reuben, Gad, and the half of Manasseh.

(4) The illustration of the death to sin is seen at the Red Sea when they ceased to be servants of Pharaoh.

2. The land of Canaan represents heaven:

And here again we dissent, because

(1) We will not fight in heaven for our kingdom, our fighting will all be done on earth.

(2) There will be no unclean persons there, only "The pure in heart shall see God."

(3) We will not be tempted in heaven; but the Israelites were continually tempted to idolatry, by the inhabitants of the land for many years.

(4) All danger of falling will then be forever over; but the Jews were in constant danger and were frequently driven from their land.

(5) When we enter heaven we shall at once come into full possession of our inheritance; but after years of conquest in Canaan Joshua said, "There remaineth yet much land to be possessed."

These prominent features must forever remain in the way of supposing that the future life is illustrated by the experience of the children of Israel in Palestine. To the counter objection that Canaan could not represent the state of entire sanctification because there were enemies in Canaan, unclean persons, temptation, danger of falling out of harmony with God, and more land to be possessed, we simply have this to offer: In the state of entire sanctification we have a plenty of enemies to fight, but they are external to ourselves, and upon them is the curse while upon us is the blessing; we must keep ourselves pure, for we are yet in the world; we are often beset by temptation but we have the victory; there is danger of falling but God's grace is sufficient, and there is always room for growth.

The Tabernacle and Its Service.

Of all the object lessons given to the Israelites there is none more beautiful, or instructive than that of the tabernacle and its service. "The Mosaic tabernacle was (as we have seen) God's earthly dwelling place. As such, it shadowed forth His real presence and glory, first, in the church of the redeemed on earth through Jesus Christ; secondly, in the glorified church in

heaven. Some think that the outer sanctuary with its altar of incense, its golden candlestick, and its table of shew-bread, typified God's presence with the church militant, through her divinely-appointed ordinances; and the inner sanctuary, His presence with the church triumphant in heaven."—Barrows Companion to the Bible, p. 602. The apostle to the Hebrews also considers these things as types, "a shadow of good things to come," for in speaking of the sanctuary and its priestly rites he says, "Who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, that thou make all things according to the pattern shewed thee in the mount." Heb. 8:5.

In our investigation of this subject we will look at it from three standpoints:

1. Position of the utensils.

In giving a description of the tabernacle we cannot do better, either for clearness of statement or force of authority, than to give the following extract from Smith's Old Testament History, p. 226.

"The court of the Tabernacle, in which the Tabernacle itself stood, was an oblong space, 100 cubits by 50 (150 feet by 75) having its longer axis east and west, with its front to the east. It was surrounded by canvas screens—in the East called kannants—5 cubits in height, and supported by pillars of brass 5 cubits apart, to which the

curtains were attached by hooks and fillets of silver. This enclosure was only broken on the eastern side by the entrance, which was 20 cubits wide, and closed by curtains of fine twined linen, wrought with needle work, and of the most gorgeous colors. In the outer or eastern half of the court was placed the altar of burnt-offering, and between it and the tabernacle itself, the laver at which the priests washed their hands and feet on entering the temple.

“The tabernacle itself was placed towards the western end of this enclosure. It was an oblong rectangular structure, 30 cubits in height: the interior being divided into two chambers, the first or outer of 20 cubits in length, the inner of 10 cubits, and consequently an exact cube. The former was the Holy Place, or First Tabernacle, containing the golden candlestick on one side, the table of shewbread opposite, and between them in the center the altar of incense. The latter was the Most Holy Place, or the Holy of Holies, containing the ark, surmounted by cherubim, with the two tables inside.”

From this quotation we learn the position of the various articles within the sacred enclosure. Now let one of the congregation attempt to pass through the court into the Holy of Holies, where God dwells between the wings of the cherubim, and what will he meet by the way? 1st. The altar of burnt offering upon which an offering must be placed for all his sin,—this indicates jus-

tification. 2d. The laver where he must wash his hands and his feet lest in going either to the altar or to the Holy Place he should die,—this represents entire sanctification. 3d. He may now pass into the First Tabernacle, where upon the left hand is the golden candlestick, and on the right hand the table of shew-bread; the first to give him light the other food. One step further on, just outside the vail, stands the altar of incense from which arises the sacred odor morning and evening. Into this place he may enter every day. Here he finds "Fellowship with the Father, and with his Son Jesus Christ." I. John 1:3. 4th. The last is the Holy of Holies, into which only the high priest could enter, and he but once a year. Thus we see in the placing of this furniture a type of each stage of Christian experience, and he who would enter the Holiest must take these successive steps or forever come short of the glory of God. Cleansing must be subsequent to pardon, and both of these precedes the closest communion with God and final entrance into heaven. "For Christ is not entered into the holy place made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us." Heb. 9:24.

2. Induction of the priests to their office.

In the twenty-ninth chapter of Exodus we have a full account of the induction of Aaron and his sons to the priestly office. And in that chapter we see that these chosen individuals were

brought before the door of the tabernacle of the congregation after that Moses had procured an offering for them, and here they were clothed with the garments which they were ever after to wear while ministering at the altar. The bullock for the sin-offering, was now brought forward and Aaron and his sons placed their hands upon its head thus indicating their confession of sins and acceptance of this offering as an expiation for them. A second offering is now brought, and Aaron and his sons place their hands upon the head of the ram which is now to become a whole burnt offering upon the altar, "a sweet savour, an offering made by fire unto the Lord." The third offering, "A ram of consecration," is also brought forward and as in the other instances they lay their hands upon its head, and after it has been slain an application of its blood is made to the tip of the right ear, and the right thumb and to the right great toe of each applicant for priestly orders. In the offering of this sacrifice Aaron and his sons perform the first functions of their office, which was to wave the offering before the Lord after which Moses was to place it upon the altar. Other parts of the same offering were to be seethed and of this they were to eat in the sight of the people, "by the door of the tabernacle of the congregation." Thus the priests were inducted to their office by three offerings, all of which were provided for them. Two of these offerings were placed upon the altar without their assist-

ance, requiring only their expression of need and of their acceptance of these as a sufficient supply. In the offering of the third it required their consent and assistance. The flesh of the first offering was burned without the camp, of the second upon the altar, while that of the third was boiled in the Holy Place and eaten by the priests.

In these offerings we have clearly set before us the manner of inducting those who have been sinners into the New Testament priesthood, for the apostle Peter declares that we are built up, "A spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ." I. Peter 2:5. The first offering represents Christ as dying for a lost and ruined race. "For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp. Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate." Heb. 13:11, 12. The second offering represents Christ as suffering, not for the world and their sins, but for His own people and their uncleanness. "Husbands, love your wives, even as Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it by 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. 5:25-27. The third offering represents that which the Christian makes

when he has become a partaker of the divine nature (II. Peter 1:4), a new creature in Christ (II. Cor. 5:17), and obeys the exhortation of the apostle Paul, in Romans 12:1: "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." From this we see that the offering we make must be subsequent to our acceptance of the offerings which are made for us. Or, in other words, we must surrender to God and be made acceptable to him, through Christ, before we can consecrate ourselves to His service, which consecration entitles us to a personal application of the blood that "cleanseth us from all sin." I. John 1:7.

3. In the qualifications of the priest, and the quality of his offering we have another strong argument in favor of a second work of grace. We have already noticed in the preceding section of this chapter, that a priest must be a chosen person. It was not every individual, even of the chosen people, that could be inducted into the priestly office, it must be one of the tribe of Levi. But of this chosen tribe only Aaron and his direct descendants were eligible to this office, or permitted to look upon the sacred furniture. (See Leviticus 1:51; and 4:1-20.) The following specifications and restrictions were also made for the sons of Aaron when they came to take this sacred place: (1) They were to be holy; (2) pure in the

marriage relation; (3) physically perfect, neither blind, lame, deformed or scurvy. "No man that hath a blemish of the seed of Aaron the priest shall come nigh to offer the offerings of the Lord made by fire: he hath a blemish; he shall not come nigh to offer the bread of his God." Lev. 21:21.

The quality of the offerings were likewise carefully guarded. "Burnt-offerings were either made in behalf of the whole people, or by one or more individuals, who must bring them of their own free will. Only three kinds of animals might be offered, and they must be free from disease or blemish. To offer the unclean, maimed, or diseased, in sacrifice, was an abomination to Jehovah. (1) Of the herd, a young bullock, of not less than one nor more than three years, generally of the third year. (2) Of the flock, a lamb or kid, a male of the like age, but generally of the first year. (3) Of birds, turtle-doves or young pigeons, without distinction of sex."—Smith's Old Testament History, p. 246. In some of the other offerings the female of the flock or herd was accepted: "But whatsoever hath a blemish, that shall ye not offer for it shall not be acceptable for you." Lev. 22:20.

From these considerations we learn that the sinner is neither qualified, nor permitted, to approach unto the altar, nor has he any sacrifice to lay upon it that will be acceptable to God. He is described as "Dead in trespasses and sins"

(Eph. 2:1), "Having the understanding darkened" (Eph. 4:18), "Workers of iniquity" (Luke 13:27), "Full of dead men's bones, and of all uncleanness" (Matt. 23:27); and from this there is no exception among those who are yet in a state of nature, for the Word says: "They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one." Rom. 3:12.

We conclude from these facts, so clearly presented in the Scriptures, three things:

1. Man has nothing to offer until God furnishes him with his gift.

2. He is not morally fit to make an offering until he becomes a "new creature."

3. In order to complete his initiation into the priesthood and secure an abiding place in the temple of our God, he must present himself "a living sacrifice" upon the altar, which sacrifice being accepted, and witnessed to by the Holy Ghost in our hearts, the same as the witness to our adoption into the divine family, constitutes a second work of grace.

It is true that we may be a long time in coming to this real, absolute consecration to God; but when that point is reached it is not by imperceptible degrees—a piece-meal operation—but bodily, with one step of faith, that which is holy touches the altar and that which is unholy is forever left behind. Happy is that man or woman who, having passed through Christ, the door, in-

to the sacred fold, shall at once take this step of faith and thus "Prove what is that good, and acceptable, and perfect, will of God." Rom. 12:2.

Dear reader, think not to change God's order, for like the laws of the Medes and Persians it is unchangeable. Are you a sinner? Then seek salvation through Him who died on Calvary, and having obtained peace, leave "The principles of the doctrine of Christ" and "go on unto perfection; not laying again the foundation of repentance from dead works." Heb. 6:1. Are you a child of God, separate from idols and uncleanness? Then, "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." (Read II. Cor. 6:17 to 7:1.) Is backslider your name? Have you been cut off as a cumberer of the ground, on account of your neglect to fulfil your priestly office of consecration? Then for Christ's sake, and for the sake of your own souls, "Remember from whence thou art fallen, and repent, and do the first works," Rev. 2:5; so shalt thou get back to the altar where thy gift should be laid in haste, lest a worse thing befall thee, and thy future be spent with the unbelieving in weeping and gnashing of teeth.

The Cleansing of the Leper.

In writing under this head it is not necessary for us to inquire into the history of the disease,

nor to determine its relation to other diseases of the same name, in other countries, or at other periods of time. For whatever relation they may sustain to each other, the leprosy described in Leviticus has generally been considered as a type of sin. If this can be clearly shown, then the cleansing of the leper must, almost of necessity, be a type of the cleansing of the soul from sin. We shall briefly try to show the analogy between this disease and sin from the following points of resemblance. Like sin, leprosy is

1. Hereditary. An example is seen in Elisha's servant: "The leprosy therefore of Naaman shall cleave unto thee, and unto thy seed forever." II. Kings 5:27.

2. Usually small in its first manifestations. Simply "a rising, a scab, or bright spot."

3. Innocent in its first appearance. "If the bright spot be white in the skin of his flesh, and in sight be not deeper than the skin, and the hair thereof be not turned white; then the priest shall shut up him that hath the plague seven days." Lev. 13:4.

4. Increased rapidly. Seven days usually long enough to determine its real character.

5. A contagious disease. The leper "shall put a covering upon his upper lip, and shall cry, Unclean, unclean," lest others should come near and contract the plague.

6. It required separation. "All the days

wherein the plague shall be in him he shall be defiled; he is unclean: he shall dwell alone; without the camp shall his habitation be." Lev. 13:46. "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you." II. Cor. 6:17. Sinners will not separate from us, so we must separate from them.

7. Disabled the individual. In time the progress of the disease would weaken the body, and destroy the members, so that the leper could not perform the duties of life. In like manner sin destroys the moral powers, so that "When I would do good, evil is present with me."

8. The leper became a stench in his own nostrils. When the disease had run for some time the decomposing flesh sent out a strong odor; so many a sinner disgusted with his own condition has ended his days on earth with poison, a rope, or revolver.

9. No human remedy. It is said that to this day no physician of the East attempts to cure this terrible plague; nothing but the hand of God can stop its ravages. "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." Acts 4:12.

10. It naturally results in death. It is only a question of time; sooner or later it will reach the vitals and death will ensue. But we read that, "The soul that sinneth, it shall die" (Ezek.

18:4), and "The wages of sin is death" (Rom. 6:23).

On these ten points of resemblance we base our supposition that the leprosy is a type of the uncleanness of our natures. That we are not alone in this will be seen from the following quotation taken from Matthew Henry's Commentary. "Concerning the plague of leprosy we may observe in general, that it was a figure of the moral pollutions of men's minds by sin, which is the leprosy of the soul, and from which Christ alone can cleanse us."

We now pass to the consideration of our subject proper, and would respectfully invite the reader to peruse the 14th chapter of Leviticus, where this whole matter is set forth in the plainest language. "This shall be the law of the leper in the day of his cleansing: He shall be brought unto the priest; and the priest shall go forth out of the camp; and the priest shall look, and behold, if the plague of leprosy be healed in the leper; then shall the priest command to take for him that is to be cleansed two birds alive and clean, and cedar wood, and scarlet, and hyssop." These offerings and implements were provided either by the priest or by the friends of the one who was to be cleansed, so in the day of our cleansing our priest and friend, Christ Jesus, provides both the offering and the means by which their merit is applied to us. And when the offering had been made the priest sprinkled of the

blood upon the leper that was to be cleansed "seven times," and pronounced him "clean." The cleansed leper now shaves off all his hair and washes himself, and his clothes, "And after that he shall come into the camp, and shall tarry abroad out of his tent seven days." In like manner the sinner, who by faith has been sprinkled with the blood, at once gives heed to his outward appearance that he may show to the world that he has been with Jesus and learned of Him. Christ having come to us and made an application of His blood to our bodies, in His return, has left the way open by which we may come to Him, hence the apostle says, "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." Heb. 10:22.

How different the condition of the leper now from what it was before the priest pronounced him clean. Then he was obliged to cover his mouth and cry, Unclean, unclean; excluded from the congregation of the Lord; separated from his friends and living upon the scanty products of the barren waste around him; now he rejoices in the cleansing he has received; is welcomed to the communion of God's people; associates with his friends and relatives; a participant in all their joys, and a partaker of the bounteous provision made for them. Only one thing is lacking to fill the measure of his happiness, and make it permanent: he is not allowed to enter his own tent.

This leads us to remark that the justified relation before God is by no means a deplorable one. We may be in the wilderness, but we have escaped the bondage of Egypt, are supplied with manna, sweet as honey, and water for our thirsty souls. We may not enjoy the perfect rest of the wholly sanctified; but we do have rest from condemnation, and peace with God, through our Lord Jesus Christ. We may yet have inbred corruption, for which we are not accountable; but we are cleansed from all our acquired depravity through "The blood of sprinkling, that speaketh better things than that of Abel." Heb. 12:24. We have a place with the children of our King, and the promise of an "Inheritance among them which are sanctified by faith." Acts 26:18.

Seven days have passed, during which the once leper, but now cleansed individual, has enjoyed his new found relation: "But it shall be on the seventh day, that he shall shave all the hair off his head and his beard and his eyebrows, even all his hair he shall shave off: and he shall wash his clothes, also he shall wash his flesh in water and he shall be clean." In this passage we have set before us the preparation of the individual for the second work; but how beautifully it is reproduced by the apostle to the Corinthians where he says, "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." II. Cor. 7:1. And also

in I. John 3:3, "And every man that hath this hope in him purifieth himself, even as he (God) is pure."

"And on the eighth day he shall take two he lambs without blemish, and one ewe lamb of the first year without blemish, and three-tenth deals of fine flour for a meat offering, mingled with oil, and one log of oil. And the priest that maketh him clean shall present the man that is to be made clean, and these things, before the Lord, at the door of the tabernacle of the congregation." And when the offering has been made the priest shall take some of the blood of the trespass offering and put it "upon the tip of the right ear of him that is to be cleansed and upon the thumb of his right hand, and upon the great toe of his right foot." In like manner, "The priest shall take some of the log of oil, and pour it into the palm of his own left hand, and the priest shall dip his right finger in the oil that is in his left hand, and shall sprinkle of the oil that is in his left hand seven times before the Lord: And of the rest of the oil that is in his hand shall the priest put upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot, upon the blood of the trespass offering. And the remnant of the oil that is in the priest's hand he shall pour upon the head of him that is to be cleansed; and the priest shall make an atonment for him before the Lord." And when the sin-offering,

and the burnt-offering, and the meat-offering have been offered the one who has been a leper "shall be clean." So the Christian is required to present himself a living sacrifice unto the Lord (Rom. 12:1), to make an application, by faith, of the blood that cleanseth from all sin (I. John 1:7), and in consequence receive the anointing of the Holy Ghost. (See I. John 2:27; Acts 1:5; and 2:18).

The points of difference between the first and the second works of grace, as illustrated by the cleansing of the leper, are these: The first transaction was outside the camp; the second within the gates. The first offering was procured for the leper, and its blood was sprinkled on him; he procured the second offering for himself, and the blood was applied to his person by the priest's right hand. The blood of the bird was mingled with water; that of the lamb was pure. The first transaction admitted him to the joys of God's people, while the second gave him an abiding rest in his own home. The ceremonies were seven days apart, showing clearly their distinctness; but were only seven that the soul who heard the priest once "pronounce him clean," might make haste in his preparation to hear the same again. And as the time employed in either case was short, so Christ, our priest, will quickly pardon the soul to whom He comes by invitation, and will as quickly cleanse that soul when it comes to Him for purity.

In closing this chapter we will briefly recapitulate the main points of argument. Under section I. we see that the journey of the children of Israel out of Egypt was one experience, and their entering Canaan was another, in time, place, and circumstances. The crossing of the Red Sea brought them peace and liberty; the crossing of the Jordan rest from their wanderings. In the desert their actual necessities were supplied; but in the land of promise they had luxuries in abundance. And lastly, the passage of Jordan does not represent death, nor Canaan heaven; but a form of what may be present religious experience.

In section II. under the 1st division we find the utensils of the tabernacle so arranged that the sinner cannot see the laver of cleansing, much less wash in it, until he has become a priest. "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." I. Cor. 2:14. The second work of grace is seen in the second division by the fact that the ram of consecration was offered subsequent to the sin-offering, and to the burnt-offering, and in this ceremony the priests performed their first sacrificial privilege. The third division presents the following facts: (1) The one who officiates at the altar must be a chosen individual. (2) He must be without blemish and holy. (3) His offering must be ac-

ceptable and holy. (4) The sinner does not possess these qualifications, nor has he an acceptable offering that he can present; hence his consecration must be subsequent to his conversion.

Section III. presents the leper without the gate, receiving the benefits of an offering by which he is pronounced clean and admitted to the fellowship of the people of God; but after seven days he brings an offering for himself, by which he is again pronounced clean, and admitted to his own house.

From these three sections we learn that liberty must precede rest; pardon, purity; surrender, consecration; we must be partakers of the divine nature before we can have its opposing carnality removed; and finally, we must be cleansed from acquired depravity e'er we can be purified from inherited pollution. Consequently we must conclude that these time-honored illustrations are out of date, or that Entire Sanctification is a Second Work of Grace.

Chapter VII.

SOME BIBLE CHARACTERS WHO EXPERIENCED A SECOND BENEFIT.

In referring to Bible characters, especially of Old Testament times, the distinction between the two works is not in every case so clearly brought out. This arises, probably, from the meagerness of the account and the fact that all the doctrines are gradually developed from the earliest to the latest writings in the Word. But even in the earlier ages there are some individuals whose experience indicates the twofold work of God in the salvation of men. Of these characters we would name::

1. Abraham.

When Abraham was about seventy-five years old, God called him to leave his country and kindred to dwell in a land that the Lord should show him. Abraham went up into the land, but he took Lot, his nephew, a worldly minded man, with him, and it was not till eight years after, his part of the contract being then fulfilled by separating from Lot, that God could complete the covenant relation with him. But at that time it is said, "He believed in the Lord; and he counted

it to him for righteousness." St. Paul, in commenting on this passage, intimates that at this time the patriarch received the blessing of justification. (Rom. 3:1-5.)

Fifteen years after this event, "The Lord called to Abram, and said unto him, I am the Almighty God; walk before me, and be thou perfect." And Abram fell on his face, and the Lord established His former covenant with him, and changed his name to Abraham. God also gave to him the seal of circumcision, which seal he accepted, binding himself by an irrevocable covenant to be always the Lord's. Abraham received many blessings before and after this event, but here is an epoch in his experience which was never repeated. The consecration made at that time was never broken, but about twenty-six years after it was powerfully tested, when he was called upon to offer up his only son Isaac, as a burnt-offering; but in the midst of the trial he could say, "My son, God will provide."

2. Jacob.

When Jacob was about twenty-seven years old, he left his father's house to escape the wrath of his brother, Esau, and to find a wife. While on his journey God appeared unto him in a dream, reminding him of his covenant relation, and when he awoke Jacob accepted the covenant and made a vow unto the Lord. That he was converted at this time there can be no reasonable

doubt, and this is farther evidenced by his voluntarily offering to give a tenth, a test that many are not willing to have applied even to this day. Nearly twenty-one years later, while maintaining his family religion, and going in the way God had marked out for him, he feels his lack of power; and having separated all from him, he wrestled with the Lord until the breaking of the day. Here his weakness and God's strength were shown to him; but for his pleading he is blessed, and like his ancestor, an epoch is marked in his experience by a change of name. No longer a Supplanter but a Prince, he had "power with God and with men." Like many others who have experienced the second work of grace, to the world he seemed to be a little lame, but before Jehovah he was great enough to be the head of a great nation, and the father of kings.

3. Isaiah.

Isaiah began prophesying when quite young, in "Judah and Jerusalem, in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah." It is only fair to presume that he was a child of God, enjoying a large degree of the divine favor; but after two years, while engaged in his sacred calling, a greater revelation is made to him of the holiness of God, as the seraphim cried one to another, and said, "Holy, holy, holy, is the Lord of hosts." At this new and enlarged view of God's character, he said, "Woe is me! for I am

undone; because I am a man of unclean lips: for mine eyes have seen the king, the Lord of hosts." But the prophet goes on to give the manner of his cleansing from uncleanness in the following verse. "Then flew one of the seraphim unto me, having a live coal in his hand, which he had taken with the tongs from off the altar: and he laid it upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged." If a tallow candle should be held beside an electric light the contrast would be so great that we might say the one is dark; it would certainly reveal the fact that the light of a tallow candle is imperfect. But should the tallow candle be transformed into a perfect light, its imperfections removed, it would be like placing a small electric light beside a great one, and there would be no contrast save in degree. This would seem to indicate the change in the prophet; for at the first when angels spake he trembled, but now he says, "I heard the voice of the Lord, saying, Whom shall I send, and who will go for us?" when he immediately answers, "Here am I; send me" (Isa. 1:1, and 6:1-8.)

4. Zecharias.

Zecharias was evidently a child of God, as was also his wife, Elizabeth. Luke says, "They were both righteous before God, walking in all the commandments and ordinances of the Lord

blameless;" (Luke 1:6.) But he lacked in faith, as a reference to the twentieth verse will show: "And, behold, thou shalt be dumb, and not able to speak, until the day that these things shall be performed, because thou believest not my words, which shall be fulfilled in their season." But when the child of promise came to be circumcised, Zacharias "was filled with the Holy Ghost," and prophesied, that as God had visited His people and fulfilled His promise to them we might now, "Serve him without fear, in holiness and righteousness before him all the days of our life." Here the filling of the Holy Ghost, and the profession of the ability to serve God in this perfect manner, are both made subsequent to the time when God had declared that "They were both righteous."

5. The Disciples.

We now come to the time of transition from the old economy to the new; and as some have seen fit to quibble over the experience of the disciples previous to Christ's ascension, in order to account for the scenes of Pentecost, we will endeavor to test their experience, and weigh the testimony with care. The standard used shall be that of the New Covenant. The reader will please remember that in various passages of Scripture the individual is said to be in a saved condition if he pass but a single test—taking a part for the whole—of which the following are

some examples: "He that believeth on the Son hath everlasting life." John 3:36. "Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God." I. John 4:15. But we propose to put the disciples to a closer test, that there may be no reasonable doubt.

(1) God called them to the work.

This fact of itself might settle the question, for the Saviour, who knew what was in man, would not call those to represent His cause who were not qualified, at least in some respects, for the mission. And the only qualification that could be claimed for them over thousands of others was their moral relation to God. If we deny this, it leaves us to the supposition that the choice was simply a matter of chance. Man's choice is frequently wrong, but God's never: "For man looketh on the outward appearance, but the Lord looketh on the heart."

(2) They had forsaken all for Christ.

"So likewise whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple." Luke 14:33. "Then answered Peter and said unto him, Behold, we have forsaken all, and followed thee; what shall we have therefore." Matt. 19:27.

(3) They were not of the world.

"If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." John 15:19.

(4) They believed on Christ.

“This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him.” John 2:11.

(5) They did the works of Christ.

“Verily, verily, I say unto you, He that believeth on me, the work that I do shall he do also.” John 14:12. The works of Christ are recorded in the following passage. “Go your way, and tell John what things ye have seen and heard; how the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached.” Luke 7:22. That the disciples did these same works is shown in Matthew 5:7, 8, “And as ye go preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give.”

(6) Their names were written in heaven.

“Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven.” Luke 10:20.

These tests might be multiplied if necessary, but we forbear. But the objector says, Did they not backslide when the Master was delivered into the hands of His enemies? But I would ask in reply, where does the Scripture say, or imply, that more, of the apostles, than Judas

and Peter backslid? And after His resurrection, where is there a word of reproach that He gives to them for the course they took? We venture the assertion that there is none. To be sure it is recorded, "They all forsook him and fled;" but if we look at the facts in their order this statement will not appear derogatory to their character. On the way to the garden of Gethsemane Christ had quoted, to His disciples, a passage from Zechariah, "Smite the shepherd, and the sheep shall be scattered," and adds, "But after that I am risen, I will go before you into Galilee." And after His sorrow He came the third time to His disciples and said to them, "Arise let us be going," and as they went they met Judas and his company, and Jesus asked them, "Whom seek ye? And they said, Jesus of Nazareth. Jesus answered, I have told you that I am he: if therefore ye seek me, let these go their way." John 18:7, 8. The disciples had provided themselves with swords and were ready to use them, for when Judas came, and "they which were about him (Jesus) saw what would follow, they said unto him, Lord, shall we smite with the sword? And one of them smote the servant of the high priest, and cut off his right ear. And Jesus answered and said, Suffer ye thus far. And he touched his ear and healed him." Hence we see that the apostles did not forsake the Savior until they had His permission and were restrained from interfering farther in His arrest. Christ

had also said to them, "All ye shall be offended because of me," but the word translated "offended" means "to stumble" or "to be scandalized," either of which might be true without their falling from grace. The arrest of Jesus overturned their notions of what He had come into the world to do, hence they stumbled—they could not easily get over this without help. It brought scandal upon them when their Master was condemned to death; but neither the misapprehension under which they labored, nor the reproach of the cross could keep those loving hearts from again flocking to His standard as soon as it was raised. Another indication that of the eleven, Peter, alone, should fall, is found in the words of Christ to him as recorded in Luke 22:31, 32, "Simon, Simon, behold Satan hath desired to have you, that he may sift you as wheat. But I have prayed for thee that thy faith fail not: and when thou art converted strengthen thy brethren." Here the Savior singles out one that will fall, predicts his recovery, and lays out his future work. Well would it have been for Peter if he had stayed out of temptation, away from that judgment hall.

But even if it could be shown that all had backslid the case is not lost, for after the resurrection, Jesus appeared in their midst and after twice pronouncing "peace be unto you," "He breathed on them, and said unto them, Receive ye the Holy Ghost;" and at the same time He gave

to them the greatest authority ever vouchsafed to man. (Read John 20:10-23.)

If these facts do not prove the disciples to have been Christians previous to the day of Pentecost, then it cannot be shown from the Bible that any are saved.

A few days pass into eternity, and these same disciples see their Lord ascend and hear His last command, "That they should not depart from Jerusalem, but wait for the promise of the Father." And after days of prayer, when the baptism of fire fell upon them, Peter declared it was, "That which was spoken by the prophet Joel; and it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh." But the same apostle, speaking in the first council of the Christian church, says, it was a "purifying of their hearts by faith." It was certainly a mighty work that was wrought in these illiterate fishermen that fitted them to stand before all men as witnesses of the truth.

There is one class of objectors whose wants have not yet been supplied. They are those who admit the second work, as it relates to the apostles, on the ground that, "The Holy Ghost was not yet given; because that Jesus was not yet glorified," (John 7:39) but deny that it came as a second work to those of a later day. This objection we will try to meet in the following examples as well as by Chapter II.

6. The Samaritans.

“Then Philip went down to the city of Samaria and preached Christ unto them. And the people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did. For unclean spirits came out of many that were possessed with them: and many taken with palsies, and that were lame, were healed. And there was great joy in that city.....But when they believed Philip preached the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women.” In this passage we have an account of the preacher and his preaching; of his works and reception, together with the two tests by which we know the Samaritans to have been converted. They believed and were baptized. (See Mark 16:15, 16.) “Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John; who, when they were come down, prayed for them, that they might receive the Holy Ghost: (for as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus.) Then they laid their hands on them, and they received the Holy Ghost.” Acts 8:5-17. From this we see that the Samaritans received the baptism of the Holy Ghost subsequent to their conversion, the same as the disciples.

7. Cornelius.

Here we have the case of another Gentile who was "A devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God always," to whom Peter was sent with a more complete revelation of the will of God. And when Peter was come he opened his mouth, and said, "Of a truth I perceive that God is no respecter of persons; but in every nation he that feareth him, and worketh righteousness is accepted with him. The word which God sent unto the children of Israel, preaching peace by Jesus Christ: (he is Lord of all:) that word, I say, ye know, which was published throughout all Judea, and began from Galilee, after the baptism which John preached." In this passage it is clearly shown that Cornelius was an "accepted" child of God, and that he was not ignorant of the "preaching" of "peace by Jesus Christ," nor of the life of the Savior; but he had not yet heard of the resurrection which the apostle now declared unto him. "While Peter yet spake these words, the Holy Ghost fell on all them which heard the word." Acts 10:2, 34-37, 44. The nature of the work then wrought is declared by this same apostle, in chapter eleven and verse fifteen to be the same as they had received at the beginning, and in chapter fifteen and verse nine he says it was a "purifying of their hearts by faith."

These examples are not the only ones recorded in the Word which go to show the two-fold nature of religious experience, but they are sufficient for our purpose, which is to point out the fact that many prominent Bible characters experienced a Second Work of Grace.

Chapter VIII.

A FEW MODERN EXPERIENCES IN THE SECOND GRACE.

Of the thousands who have in modern times borne testimony to the fulness of salvation and especially as bearing upon the subject discussed in the present book, that after a clear experience in salvation they did receive a definite operation of divine grace whereby their hearts were made in a new and fuller sense clean, we will bring forward only two witnesses. We have chosen these because each were prominent in their denominational home, lived lives of untarnished reputation and extensive usefulness and have passed triumphantly to their heavenly habitations in glory. To these we add, with feelings of diffidence, our own testimony as having obtained, with others, a like precious faith.

Rev. J. A. Wood.

It pleased the Lord to call me in early life to seek pardon and converting grace. I believe at ten years of age I first tasted the joys of redeeming grace, and a Savior's love. I remember as early as then to have realized a sweet satisfaction and delight in prayer and effort to obey God.

At the age of thirteen I joined the church. Through the blessing and grace of God, I have found a home ever since in the church of my early choice.....

I was often more strongly convicted of my need of inward purity than I had ever been of my need of pardon. God often showed me the importance and necessity of holiness as clear as a sunbeam. I seldom studied the Bible without conviction of my fault in not coming up to the Scripture standard of salvation.

I often commenced seeking holiness, but at no time made any great progress; for as I read and prayed some duty was seen to present itself which I was unwilling to perform, and so I relapsed into indifference. I never read Mr. Wesley's "Plain Account," nor any of the standards of Methodism on the subject of holiness, nor the memoirs of Fletcher, Bramwell, Carvosso, Stoner nor Mrs. Hester Ann Rogers, or Lady Maxwell, without deep conviction on the subject, and more or less effort for its attainment. I now see I was often on the very point of grasping the prize, and then would sink back, suffer defeat, and another season of comparative indifference upon the subject. I was often led to see my need of purity while studying for the ministry with Rev. William Hill, of Cambridgeport, Vt.

By being convicted so often of my need of perfect love, and failing to obtain it, I, after a while (like many others, I fear), became a little

skeptical in regard to the Wesleyan doctrine of entire sanctification as a distinct blessing subsequent to regeneration. I had no clear or definite ideas in regard to the blessing of perfect love, but came to think of it and teach it as only a deeper work of grace, or a little more religion. I taught, as many do, a gradual growth into holiness, or modern gradualism. I threw the whole matter into the world of indefiniteness and vague generalities. I expected to grow into holiness somehow, somewhere, and at some time, but knew not how, nor where, nor when. I urged believers to seek a deeper work of grace, and to get more religion, but seldom said to them, "Be ye holy," "This is the will of God, even your sanctification," or seek "perfect love."

I became somewhat prejudiced against even the Bible terms sanctification, holiness, perfection, and disliked very much to hear persons use them in speaking of their experience. I was opposed to the profession of holiness as a distinct blessing from regeneration.

I became prejudiced against the special advocates of holiness; and at camp-meetings and in other places I felt disposed to discourage and oppose direct efforts for the promotion of holiness. If a pious brother exhorted the preachers to seek sanctification, or the members to put away worldliness, tobacco, and gaudy attire, and seek holiness, I was distressed in spirit, and disposed to find fault.

During a number of years this was about my state of mind upon this subject. And let me here record that, while hundreds of sinners were converted to God in connection with my feeble ministry, I do not recollect a single case of a believer being entirely sanctified under my labors during the first nine years of my ministry up to September 7, 1858.

In May, 1858, I was appointed to the Court Street church, Binghamton. I went there much prejudiced against the professors of holiness in that church, and they were, doubtless, somewhat prejudiced against me, as they had cause to believe I would oppose them on the subject of holiness. I soon found, in my pastoral visitations, that where those persons lived who professed the blessing of holiness, there I felt the most of divine influence and power. I realized a liberty in prayer, and an access to God in those families which I did not elsewhere.

And let me remark, while I was prejudiced against holiness as a distinct blessing, and against its special advocates, I did desire and believe in a deep, thorough, vital piety, and was ready to sympathize with it wherever I found it. I had attended prayer and class meetings but few times before I saw clearly that there were those in that society whose experience and piety possessed a richness, power and depth, which I had not.

Through the entire summer of 1858, I was seeking holiness, but kept the whole matter to

myself. During this time none of the professors of holiness said anything to me on the subject, but, as I have learned since, were praying for me night and day. God only knows the severe struggles I had that long summer, during many hours of which I lay on my face in my study, begging for Jesus to cleanse my poor, un-sanctified heart; but yet I felt unwilling to make a public avowal of my feeling, or to ask the prayers of God's people for my sanctification.

The Binghamton District camp-meeting commenced that year the first day of September. About eighty of the members of my charge went with me to that meeting. During six days of the meeting the sanctification of my soul was before my mind constantly, and yet I neither urged others to seek it, nor intimated to any one my convictions and struggles on the subject. The result was, six days of such deep humiliation, severe distress, and hard struggles as I never had endured before.

On the last evening of the meeting a faithful member of the church came to me a few minutes before preaching, weeping, and said, "Brother Wood, there is no use in trying to dodge this question. You know your duty and may as well commence seeking holiness first as last. If you will lead the way and define your position as a seeker of entire sanctification, you will find that many of the members of your charge have a mind to do the same." The Lord

had so humbled my heart that I was willing to do almost anything to obtain relief. After a few moments' reflection, I replied, "Immediately after preaching I will appoint a meeting in this tent on the subject of holiness, and will ask the prayers of the church for my own soul.

Glory be to God! the Rubicon was past. In an instant I felt a giving way in my heart, so sensible and powerful, that it appeared rather physical than spiritual. In a moment after I felt an indescribable sweetness permeating my entire being. It was a sweetness as real and as sensible to my soul as ever the sweetness of honey was to my taste. I immediately walked up into the stand. The presiding elder requested me to exhort after his sermon. I replied, "I will if the Lord will help." Just as he gave out his text—Eccl. 12:13, "Let us hear the conclusion of the whole matter," etc.—the baptism of fire and power came upon me.

For me to describe what I realized is utterly impossible. It was such as I need not attempt to describe to those who have felt and tasted it, and such as I cannot describe to the comprehension of those whose hearts have not realized it. I was conscious that Jesus had me in His arms and that the heaven of heavens was streaming through and through my soul in such beams of light and over-whelming love and glory as can never be uttered. The half can never be told!

It was like marching through the gate of the

city to the bosom of Jesus, and taking a full draught from the river of life.

Hallelujah! Glory! Glory! I have cause to shout over the work of that precious hour.

It was a memorable era in the history of my probation, a glorious epoch in my religious experience—never, never to be forgotten. Jesus there and then—all glory to His blessed name! sweetly, completely, and most powerfully sanctified my soul and body to Himself. He melted, cleansed, filled and thrilled my feeble, unworthy soul with holy, sin-consuming power.

Glory be to God! Perfect love is the richest, the sweetest, and the purest love this side of Paradise. Angels have nothing better. Well may the poet sing,

“Oh, for this love let rocks and hills
Their lasting silence break,
And all harmonious human tongues
Their Savior’s praises speak!”

What I received at the time Jesus sanctified my soul was only a drop in the bucket compared with what it has since pleased Him to impart. Since that hour the deep and solid communion my soul has had with God and the rich baptisms of love and power have been “unspeakable and full of glory.”

“O, matchless bliss of perfect love,
It lifts me up to things above,
It bears on eagle’s wings;
It gives my ravished soul a feast,
And makes me here a constant guest
With Jesus’ priests and kings.”

The divine fragrance imparted to my soul when the Savior cleansed and filled me with pure love I have never lost for one hour, and trust I never may. The thought of that hour brings ever an indescribable sweetness in my soul. I make a record of this to the glory of God. Glory, honor, and eternal praise be to His blessed name for ever and ever! His own arm hath brought salvation to my feeble, helpless soul. And I do love the Lord my God with all my heart, soul and strength. Yet I am nothing, and Jesus is my all. Sweet portion! O, the blessedness of this inward, spiritual kingdom! O, the depths of solid peace my soul has felt! As I now look back over the twenty-one beautiful years since that eventful hour,

“Oh, how can words with equal warmth
The gratitude declare
That glows within my ravished heart!
But Thou can’st read it there.”

During these consecrated years I have had time, and every variety of circumstances, to test the genuineness of my submission and the saving power of God, and I am constrained to say, I know “the blood of Jesus Christ His Son cleanseth from all sin.” I state it with the most profound conviction of its truth, as well as of my own weakness and unworthiness. Oh, that I could describe my feeling of gratitude and love as I review the amazing grace and power of God! Truly

"I stand all bewildered with wonder,
And gaze on an ocean of love;
While over its waves to my spirit,
Comes peace like a heavenly dove."

Some of the precious results of the cleansing power of Jesus in my soul has been:

1. A sacred nearness to God my Savior. The distance between God and my soul has appeared annihilated, and the glory and presence of Divinity have often appeared like a flood of sunlight, surrounding, penetrating, and pervading my whole being. Glory be to God that even the most unworthy may be "brought nigh by the blood of Christ."

2. A sense of indescribable sweetness in Christ. The fact that He is "the rose of Sharon," "the lily of the valley," "the brightness of His (the Father's) glory," and "is altogether lovely;" has at times so penetrated my soul as to thrill and fill it with ecstatic rapture. O, how glorious and lovely has the dear Savior appeared to my soul, and how strong the attraction my heart has felt toward Him! Often His glory has shone upon my soul without a cloud.

3. A deep, realizing sense of the reality of spiritual things. Bible truth has appeared as transformed into solid reality. The doctrines of the gospel have become to me tangible facts, and my soul has triumphed in them as an eternal verity.

4. A surprising richness and fullness of mean-

ing in the Scriptures, which I had not before realized. Many portions of the Word, which I had but little understood and taken but little interest in, now appear full of meaning and exceedingly precious to my soul. The following passages have been applied many times to my soul with great power: "And I will pray the Father, and He shall give you another Comforter, that He may abide with you forever; even the Spirit of truth, whom the world cannot receive, because it seeth Him not, neither knoweth him; but ye know Him; for He dwelleth in you, and shall be in you."....."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."....."Now ye are clean through the word which I have spoken unto you. Abide in me and I in you. As the branch cannot bear fruit of itself, except it abide in the vine, no more can ye, except ye abide in me."....."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."....."God is love; and he that dwelleth in love, dwelleth in God, and God in him. 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."

5. A complete satisfaction and resting in Christ. Since then there has been no favorable response from within to temptations from without. Before, I often found elements in my heart siding with the tempter, and felt that all was not right within. There appeared to be an aching void or a place in my soul which grace had never reached. But since Jesus sent the refining fire through and through my heart, I have been sweetly assured that grace has permeated every faculty and fiber of my being and scattered light, love, and saving power through every part. Hallelujah to God! I have found satisfaction, rest, and exultation in Christ.

6. A great increase in spiritual power. This I have realized in my closet devotions, in my pastoral duties, and especially in the ministration of the blessed truth. Blessed be the Lord, I have learned by experience that men may receive the Holy Ghost in measure limited only by their capacity to receive, and feeble ability to endure. God could easily bless men beyond the power of the body to endure and live, if He were disposed to take them that way. This increase of power has delivered me from all slavish fear of man, or of future evil. It has given me such a love to the Savior and to His glorious gospel, as to make all my duties sweet and delightful. Truly, "Her ways are ways of pleasantness and all her paths are peace."

7. A clear and distinct witness of purity

through the blood of Jesus. The testimony of the Holy Spirit and of my own spirit, to the entire sanctification of my soul, has been more clear and convincing than any I ever had of my regeneration, although I had no doubts of that for years before the Lord extirpated inbred sin from my soul. "Meridian evidence puts doubt to flight."

Dear reader, how I wish I could tell you how clear and sweet the light of purity has shown through the very depths of my soul! How I wish I could tell you the complete satisfaction I have realized since I have obtained this pearl of great price! If I could only tell you all about the full and perfect love of Christ! But, O, it can never be told! Its fulness, its richness, and its sweetness can never be expressed! You can know only by experience, and this is your solemn duty and exalted privilege. Will you not seek 'it? Will you not begin now? A holy life is the happiest life, the easiest life, and the safest life you can live. O, be persuaded to settle the matter at once, and begin now to seek for purity, and never yield the struggle until you obtain the glorious victory!

It may cost you a severe struggle, but victory will be yours if you only persevere. When you have become fully decided that you will never cease consecrating, praying and believing, until you have obtained the blessing you will have surmounted your greatest difficulty, and it will

not be long before the streams of pure love will flow through the depths of your soul."

Rev. David Edwards, D. D.

The following sketch is compiled from The Life of Rev. David Edwards, D. D., late a bishop of the United Brethren in Christ, whose biography is ably written by the Rev. Lewis Davis, D. D.

In 1844 Mr. Edwards, who had just completed his twenty-seventh year, was appointed to Circleville Station. As to the man, he is still the same that he was ten years before, when he became a Christian. He was a man of marked individuality. But the accidents of the bashful factory-boy were being laid aside. The moral and spiritual elements of his nature were now coming into full play. The devotions, struggle, and one might almost say the agony of years, were beginning to present some of their ripened fruit. The Lord was evidently leading him to a higher plane of thought and action; this made him fearless and mighty in his work.

"While at Circleville he made an immense advance in spiritual stature. From this time dates his profession of entire sanctification, and without discussing theories, he undoubtedly entered upon a new era in his religious life. The flame of his devotion was intenser, purer, steadier, sending its blessings more broad, and saving

less for self, than ever before. He had carefully read and much admired the writings of Wesley and his followers on the subject of sanctification. 'Principles of the Interior or Hidden Life,' by Prof. Upham, and 'Life and Religious Opinions of Madame Guyon' and others of like kind, were his favorite books. Not a few of the members of his charge, as well as others, fully sympathized with him in these tendencies and struggles of his mind and heart.

"The experience of Mr. Edwards can best be read in his own simple and fervid language." "On the second day of January, 1845, having an appointment a few miles in the country, I started about sundown, exceedingly oppressed with a sense of my unworthiness and unholiness. While reflecting upon how poorly qualified I was with such an unholy heart, to preach a pure gospel to others, it was suggested, You have been seeking a clean heart for ten years and you are further from it now than ever before. You had better now give it up, and not make a fool of yourself and expose yourself to persecution. Why not live peaceably as most Christians live? I answered, God says, Be ye holy, and it is plainly my duty to seek it and obtain it, whether others do or not.

"The next suggestion was,—for by this time the thoughts presented to mind occupied my entire attention, as much so as if I had heard an audible voice,—If it is by faith, you may have it now before you preach, and I began to pray. In

an instant these words were presented to my mind as never before; Ask and receive. Why Lord, said I, I have asked a thousand times. True, said the inward voice, you asked, but you have not received or taken the offered blessing. I at once saw the difficulty. At that instant a revelation was given upon the subject of faith which was worth more to me than all the theology I ever read upon it. I remembered many a time in my former history when the blessing was in reach. I could, as it were, see it, and almost say, it is mine. But this receiving faith was wanting. I saw the blessing held out, and with melting heart, and tearful eyes said, Lord, I do receive,—I am Thine and Thou art mine! It was enough. My heart was filled with love. Glory to God. That was a great turning-point in my religious life. I had from that hour a depth of peace, a constancy of faith, and a clearness of views of divine providence never before enjoyed. Whatever inconsistencies may have marked my life since that time, I am convinced that the above was a real and scriptural experience. And my only regret now is, after nearly sixteen years, that I have not made more proficiency in it, and lived it out more perfectly. But to-day I stand on the same platform, and the merciful Savior who saved me then kindly pardons all past delinquencies, and is still the strength of my heart and my portion forever. Glory to His holy name.' This quotation is

lengthy, but it could not well be omitted, nor abridged. It is therefore given entire. It reveals most clearly the triumph of God's grace in the heart of His servant. Many have heard him tell this simple story with throbbing hearts and tearful eyes. And no wonder; for it lets in a flood of light upon the great question of salvation by faith, and faith only."

Personal Experience.

I do not consider my personal experience as the strongest reason why "Entire Sanctification is a second work," but as it was my first, I will here present it as a reason why I believe the proposition to be true. And in this I only follow where others have led, for the great Apostle Paul when before Agrippa, where the strongest argument would seem to be needed, only gave a narrative of his own experience.

I was born into this world of sin Oct. 2d, 1855. In the summer of 1867, while working all alone in the hay field, I was born again, not of the flesh, but of the Spirit. For about three months my soul was filled with joy unspeakable. That experience I shall never forget. And when I think of those "peaceful hours I once enjoyed," my heart leaps with gladness, and my lips sing:

"There is a spot to me more dear
Than native vale or mountain,
A spot for which affection's tear
Springs grateful from its fountain.

The Second Benefit.

'Tis not where kindred souls abound,
Though that is almost Heaven;
But where I first my Savior found,
And felt my sins forgiven."

But blessed be the Rock of our Salvation, I have found that, "'Tis better on before." Nearly nine years of sin followed this short experience, and then I was reclaimed, by the power of God, at a prayer-meeting where I introduced the subject of my salvation. The struggle was long and severe. For over three weeks I wrestled, until I knew that my peace with God was established. From this experience I learned what Bible conviction for sin means, and what the witness of the Spirit is as light dawns upon the soul.

Shortly after I was reclaimed I felt a divine call to preach the gospel. For a time I questioned whether it was of God, and then I began to make excuses; but this soon brought me into such gross darkness that I was almost in despair, when I was led to cry out, "Thy will, O God, be done." From that time to the present there has not been a day in which I could not claim God as my Father with a good degree of assurance. I have had many trials and some dark hours; the witness of the Spirit has sometimes been faint; but God has given me victory in the trials, the darkness has soon passed away, and most of the time the voice of God has been truly heard saying, "Thou art mine."

In the fall of 1881, I took charge of Cedar

Creek Circuit, Michigan Conference, of the United Brethren in Christ church. This was my first circuit, but the Lord was with me, and the cause prospered. The spiritual interest increased, and during the revival efforts about fifty professed to be converted or reclaimed. While others were thus coming out and up under our labors, my own soul was making rapid advancement. There was a marked growth "in grace and in the knowledge of the truth." I had learned that a Christian has the abiding evidence of his acceptance with God, and does not commit any known sin.

In April, 1882, I attended a convention of the Michigan State Holiness Association, held in the village of Charlotte. I did not attend this convention to get the blessing of holiness, for I did not believe it to be obtainable; I rather expected to attain to it, but probably not before the chilly waters of death should around me roll. I did not attend for the purpose of getting any great light, for I had been studying the question of Entire Sanctification for three years and I had concluded there was no such thing as a second work. So while I was enjoying more of the love and power of God than ever before in my life, yet I was hungering and thirsting after righteousness, and I went to the convention to get this want of my heart, in a measure, satisfied.

The convention was a spiritual success. The preaching and testimonies were very clear and

positive; but so far as I could discern without fanaticism. These had removed my prejudices and some of my objections to their ideas, but I was far from being convinced that there was a second work. The interest increased steadily from first to last, closing up in a tornado of divine power. None who were present the last evening can ever forget how at the first shout of victory nearly all the congregation rushed out of the house only to return and gaze in speechless wonder as souls being brought under conviction for sin, cried for pardon, or shouted their praises at being brought from nature's darkness to God's marvelous light. Others groaning under the conviction for holiness, wrestled until the carnal mind was cast out, when some leaped for joy and others were laid prostrate under the eternal weight of glory. Eternity alone can tell the blessed results of that closing service.

During the entire convention I was wonderfully happy in the love of God. On the third day, the 6th of April, in the afternoon meeting, I bowed before God in prayer, confessing my ignorance, and claiming the Holy Spirit as my teacher. I asked Him to settle this matter in my mind forever. On bended knees, without any divine manifestation, without emotional feeling, without any human instructor, I waited for Jehovah to instruct my heart. I had not long to wait. The voice to my soul was, "Go forward." But how different the direction from what I ex-

pected. The questions were along the line of an entire consecration, deeper and more minute than anything I had ever dreamed of before. In a few minutes the end was reached, but everything of time and life was gone forever, and I was, as it were, alone with God. The last question on this line was, "Will you profess it as a second work? This produced the hardest struggle; but I settled it by saying, "Yes, if I receive it as such I will so profess it, at every suitable time and place." Then came the question, "Do you know that all is on the altar?" and I answered, "Yes, Lord, thou knowest it is all on the altar." These two passages of scripture then came to my mind: "The altar sanctifieth the gift," and "Whatsoever toucheth the altar shall be holy." I asked no other evidence, for I believed these to be divinely appointed and sufficient. My soul entered into a quiet rest. By faith I accepted Jesus as my present sanctifier, as He had been before my justifier. All doubts and fears are gone. All my hungering and thirsting was satisfied. Christ had cleansed me from everything unlike Himself, and now I would trust Him to keep me clean. I went to my boarding-house in this quiet state of mind but knew the work had been wrought. Three hours after, in that wonderful evening service, the baptism of the Holy Ghost fell upon me like fire from heaven. When the emotional feelings all around me were at their lowest ebb, and in the stillness enjoined by the

pastor of the church (who assumed the charge of this service without any invitation from the President of the Association, and who opposed the work of the convention) my entire being was touched by the electricity of heaven, my emotions were brought to the highest pitch; and the shouts of victory and praise burst forth from my lips, causing sinners to tremble and saints to be glad. Thus God set His seal as to the work wrought by giving me the witness of the Spirit to my entire sanctification, without emotion, with emotion, and by the fruit produced in saints and sinners. For me to assert that I did not on that 6th day of April receive the blessing of entire sanctification as a second work would be as foolish as to deny my own existence; besides it would be a crime for which I could hardly hope to be forgiven, for God has said in His Word, "He that despised Moses' law died without mercy under two or three witnesses; of how much sorer punishment, suppose ye shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?"

Chapter IX.

Conclusion.

In conclusion we would say that in our judgment there is no doctrine of the Bible more clearly taught than that "Without holiness no man shall see the Lord." That this perfected state of believers is not obtained at conversion; but must be secured before we enter heaven, is in harmony with the Word of God, with universal Christian experience, and with sound reason. We cannot concede that physical death, good works, or growth in grace have any cleansing power, from the fact that the Scriptures do not warrant any such view, it robs God of His glory, and makes the precious blood of Christ of no avail. The apostle says: "If we walk in the light, as he (God) is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." John 1:7. Since depravity is an indivisible principle, not removed at conversion, whatever the agency employed, or whenever it is removed, whether in one minute or a hundred years after pardon, it must be a Second Work as to time, instantaneous in manner, and of grace as to cause. But as the commands to be holy as well as the promises of Di-

vine assistance are all in the present tense, therefore, the time to seek this grace is just as soon after conversion as we are made conscious that it is an experience held out to us in the Word of God, even though that may occur before the first shouts of victory of the new born soul have ceased to echo back from the battlements of glory.

Many of our readers may be inclined to say, "I do not see clearly the way," or "I do not yet feel my need." We answer, you could not expect to see the way unless in your experience you are near the gateway. May it not be true that the lack of desire for this "Second Benefit"—entire sanctification, is dying out in the church because the grade of religious life the mass of professors have been running upon is below the level where sanctification begins.

And now may the God of all grace grant to each reader of this book an understanding heart and a ready mind, to seek and find that fulness of divine love which shall enable them to love God with a pure heart fervently, to live unspotted from the world, and to be fully prepared unto every good work and work. Amen.

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