

WHOLLY SANCTIFIED

WHAT IT IS AND HOW
IT MAY BE OBTAINED

By

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FOREWORD

MANY books have been written on the "Higher Life." While they differ on theories, the experience is very much the same. Most of these apparent antagonisms are merely questions of terminology. A Presbyterian writing on this experience, would likely term it "Entire Consecration," the "Higher Life," or "The Baptism of the Holy Spirit"; while a Methodist would term it "Christian Perfection," or "Entire Sanctification." Multitudes are hungering for the fullness of the gospel. We have no time to war over technicalities.

The teachings of many as to the necessity of sinning has wrought havoc. People generally believe that, do their best, they must sin a little. To teach otherwise arouses a storm of persecution more bitter than to boldly advocate wickedness. "Blindness, in part, hath indeed happened unto Israel." Growing out of these loose conceptions of sin, a tide of worldliness has rolled into the church. Sabbath desecration abounds. Eternity alone will reveal the schemes which are devised to avoid maternity. The saloon man is justly excluded from the church, but the brethren who voted with the party giving him the license, instead of being rebuked, are made deacons, Sunday-school superintendents and preachers. Selfishness in all its hydra-headed forms has an awful grip upon us. One hundred dollars are spent for a filthy weed, injuring mind and body, where one is given to evangelize pagan lands. Pungent conviction for sin and old-time shouts have given place to a "hold-up-your-hand religion." Thoughtful men say that the church is filling

up with unsaved people. Whether that be true or not, Delilah is certainly shearing many heads.

Most Christians are either in the hospital or the cradle. Those who are brave soldiers find a greater part of their time taken in caring for the babies and nursing the sick. What is the remedy? Draw the line between the church and the world, raise the standard of justification, preach the baptism of the Holy Ghost—entire sanctification.

Then again, there are so many earnest Christians who have not learned the way of the Lord "more perfectly," who do not have "life more abundantly"; ever going forth with Jesus to conquer and to conquer; "walking with him in white" and "perfecting holiness in the fear of the Lord."

This book has been written that God's dear children may see the "more excellent way," and be enabled to walk therein. This hidden life, what it is, how it may be obtained and lived, is definitely set forth.

Reader, if you have any prejudices against this precious truth, let me implore you to lay them aside and prayerfully study the following chapters.

This book is sent forth in the name of Him "who suffered without the gate that He might sanctify the people with his own blood." May his richest blessings rest upon it.

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WHOLLY SANCTIFIED

Chapter I

HISTORY, OBJECTIONS, TIME

OUR Lord has never left Himself without witnesses to the *real gospel salvation from sinning*. "Thou shalt call His name Jesus, for He shall save His people from their sins"—Matt. 1: 21. "That He would grant unto us, that we being delivered out of the hand of our enemies, might serve Him without fear, in holiness and righteousness all the days of our life"—Luke 1: 74, 75. That there is a Christian life as much above the ordinary as the snow-capped mountains are above the valleys but few will deny. Since the days when Enoch walked with God a hidden few have been doing likewise.

This is no new doctrine. It is as old as the Bible. Four hundred years before the giving of the law God commanded Abraham to "be perfect." From "Perfect Love" we quote the following: "Ignatius, Bishop of Antioch, who was given to the wild beast at Rome when one hundred and seven years of age, said, "I thank thee, O Lord, that thou hast vouchsafed to honor me with a perfect love towards Thee." When threatenings were sent to Chrysotom from the hand of the empress, he replied, "*Go tell Eudoxia that I fear nothing but sin.*" Irenæus taught this doctrine. Clement, in writing to the Ephesians with reference to love, says that no words can declare its perfection, and beseeches Christ that they might live in love unblamable. Marcarius

107 yrs
old

taught the doctrine more clearly than any of the other fathers. Of our duty and privilege, he says: "It is *perfect purity from sin*, freedom from all shameful lusts and passions, and the assumption of perfect virtue; that is, the purification of the heart by the plenary and experimental communion of the perfect and divine Spirit.

That the fathers, martyrs, and primitive Christians believed in this grace, and walked in its light was very evident. Nearly three hundred years ago Molinos was put to death in France for teaching this truth. George Fox, the founder of the Society of Friends, taught that it was the privilege of Christians to be fully saved from sin. He was greatly persecuted for teaching and professing Christian holiness. The sainted Rutherford more than two hundred years ago said, "Christ is more to be loved for giving us sanctification than justification. It is, in some respects, greater love in Him to sanctify than to justify, for He maketh us more like Himself in His own essential portraiture and image in sanctification."

The Moravians have taught entire sanctification received by faith since they have had an existence. It was among them that John Wesley first heard the doctrine. Then followed the great holiness revival led by him and others. The Methodist Church had its origin in a holiness band. The Salvation Army is probably giving more prominence to sanctification now than any other branch of Christians; however, witnesses to this experience are found among all sects. Madam Guyon, Cardinal Fenelon, F. W. Faber, and Thomas a Kempis, though Roman Catholics, discovered and walked in the way, within the highway, which way is called the way of holiness. A. B. Earle, Charles G. Finney, Thomas Chalmers, James Brainerd Taylor, Thomas C. Upham,

Frances Ridley Havergal, Hannah Whitall Smith, Frances Willard, Adam Clark and John Wesley, with a host of others, ancient and modern, have testified to this way.

It has been called "The Valley of Blessing," "The Rest of Faith," "Abiding Peace," "The Higher Life," "Full Assurance," "Gladness in Jesus," "The Baptism of the Holy Ghost," "Christian Perfection," "Perfect Love," "Heart Purity" and "Entire Sanctification." Among the terms given above the world takes least offense at those which are not scriptural.

In this treatise this experience is called Sanctification. The reader will bear in mind that "Wholly Sanctified" is one of the terms used to designate the second work of grace, and with this thought is it used here. Some think that the adverb "wholly" should be applied only to a very high state of maturity in the sanctified life, and in a sense this is true; but we use the term as it is generally understood by holiness people to designate the entrance into a life of sanctification, rather than to describe the deeper experiences that follow.

While in the Scriptures all Christians are addressed as saints or as being holy, the term "holiness people" is now applied to those who profess the grace of entire sanctification. The present phenomenal holiness movement is of recent origin, and in flames of holy fire is sweeping the country. As justification by faith, the witness of the Spirit, and other great doctrines were met with a storm of ridicule and bitter opposition, so this doctrine, that Christ can cleanse the heart and keep it clean, is being similarly antagonized. People generally reject what they need most. It is interesting to observe how the *offense of the cross* has shifted in different ages from one particular doctrine to

another. In Luther's day the offense rested on justification by faith, in Wesley's and Whitefield's time on the witness of the Spirit, now it rests on sanctification.

OBJECTIONS.

Very few among either religious teachers or the masses have an intelligent idea of sanctification. No other subject has suffered so much from ignorant abuse. The churches are full of people who have never heard a sermon on this doctrine. Most of the objections against it are founded on ignorance and prejudice. The holiness movement, like our Lord, has been tried before a prejudiced jury and condemned through false witnesses. God's people need light, and when it is given, many gladly accept Christ as a sanctifier. Satan is a powerful antagonist. He has succeeded in keeping the church blind, for the most part, to the fullness of her riches in Christ. The alarming laxity among professed Christians as to sin and a complete salvation therefrom comes from the prince of darkness. God's people have been frightened by the devil's scarecrows.

Reader, note very carefully the following objections and answers:

1. "*Holiness people teach that they get beyond temptation,*" to which we reply that no reputable teacher ever taught any such thing. The writer has read many books on this subject representing almost every phase of denominationalism; has conversed with and has sat at the feet of some of the leading holiness teachers; has heard hundreds testify to the experience, and has yet to find the first one who claimed to be beyond temptation. Without temptation there could be no probation. Our Lord Himself was tempted. The very fact that He ran the gauntlet of hell's most deadly attack is a guarantee that His children, through

Him, can do the same. Temptation is not sin. Yielding to it is sin. No one need yield. Glory to God!

2. "*They teach that they cannot sin.*" No one except some irresponsible person ever made such claims. On the other hand, probation presupposes the possibility and liability of sinning. To say that we cannot sin and yet be on probation, is an absurdity. To say that we must sin because on probation, is an equal absurdity. To say that Jesus can keep us from sinning is intensely scriptural. Matt. 1:21.

3. "*Sanctificationists teach that they become as perfect as God.*" To which we reply as follows: Absolute or divine perfection belongs to God only. The tallest angel in heaven and the holiest man upon the earth have not, and never can have, this perfection. Angelic perfection is possessed only by angels. Adamic or Edenic perfection is not possible here. Adamic perfection presupposes freedom from all mental and physical infirmities. When Adam sinned, physical wreckage and death followed as an incident or part of the penalty. There is no sin in the body. The doctrine of the inherent evil of matter is of pagan origin. The crude notion which some people have that flesh and blood are sinful is not scriptural. Paul's argument as to the sinful nature of the flesh has reference to the carnal mind. In sanctification, the soul is perfected in love by the removal therefrom of all sinful tendencies. In the resurrection the body is perfected, being freed from its infirmities. Christian perfection consists in quality rather than quantity. It is purity, not maturity. It is not the reaching of a state in which we can no longer grow, but where we are capable of endless development. The perfection required by our Lord is perfect love. "Herein is

our love made perfect, that we may have boldness in the day of judgment"—1 John 4:17. "Thou shalt love the Lord thy God with *all* thy heart, with *all* thy soul, with *all* thy strength, with *all* thy mind, and thy neighbor as thyself"—Luke 10:27.

4. "*We cannot live without committing sin.*" How much does the Bible allow a Christian to sin? Refer to a single passage teaching the necessity of sinning. On the contrary, our Savior says, "Ye are my friends, if ye do whatsoever I command you." He does not say, "To try to do"; or, "Do the best we can under the circumstances." Again he says, "If ye keep my commandments, as I have kept my Father's commandments." How did He keep His Father's commandments? Perfectly. If the Lord's commandments are kept there is no sinning. Jesus says that they can be kept. God is our father. In a hundred different places He commands us to have nothing to do with sin. Would He command us to do something which we could not do, and then punish us for not doing it? Nay, verily. You would not treat your child thus. "Love is the fulfilling of the law." The soul perfected in love keeps the evangelical law. "This is my commandment, that ye love one another, as I have loved you"—John 15:12. "And this is His commandment, that ye should believe on the name of His Son, Jesus Christ, and love one another as He gave us commandment"—1 John 3:23. The normal life is the un sinning life. "Whosoever abideth in Him sinneth not." "He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that He might destroy the works of the devil"—1 John 3:6, 8.

5. "*They are an egotistical and presumptuous people.*"

Wherein does the presumption consist? They do not claim anything for themselves. Jesus is all and in all. To say that we must die before we can be cleansed from all sin dishonors Christ. God requires holiness, perfection, purity, now. He has guaranteed grace to meet every requirement. To say less than that reflects on his character. Egotism or self-worship is not perfectly cured till sanctification takes place. If sin keeps us humble, the devil must be the prince of humility. "The Lion of the tribe of Judah can break every chain." Why not say so?

NOT SANCTIFIED IN CONVERSION

Regeneration and sanctification are distinct works, widely apart. They are so recognized in biography, in hymnology, in experience, and in Scripture. The Savior said to the disciples that they were clean; that their names were written in heaven; yet he prays for their sanctification; John 17:17. The Apostle Paul, in his farewell address to the Ephesian elders, gave instruction by which they might be sanctified; Acts 20:32. The same author addresses the Corinthians as regenerated—babes in Christ, yet they were not sanctified; 1 Cor. 3:1-3; 2 Cor. 7:1. The Thessalonians were very highly commended, 1 Thess. 1:8, yet the apostle was continuing in prayer, night and day, that he might perfect that which was lacking in their faith, 1 Thess. 3:10. They had faith for justification, yet he wants entire sanctification; 1 Thess. 5:23; Heb. 10:19-24. The brethren—regenerated people—are exhorted to obtain holiness.

These, and many other Scriptures, prove that we are not sanctified in regeneration. In fact, prayers, entreaties, and

exhortations for the sanctification of the church, abound in the Word of God.

The creeds of Christendom, Romanists, and Protestants, without exception, teach that we are not sanctified in regeneration. The Roman Catholics have built a little side show to hell, called purgatory, for the purpose of burning out inbred sin. They all agree that somewhere between the point of regeneration and admission into heaven sanctification must be obtained. The distinctiveness and necessity of this grace is universally admitted.

The Council of Trent, Roman Catholic, in their statement of doctrine, said: "But this holy synod confesses and is sensible that in the baptized there remains concupiscence, or an incentive to sin, which, whereas it is left for our exercise, cannot injure those who consent not, but resist manfully by the grace of Jesus Christ."

The Reformed Church of Germany says: "And they that believe, according to the spirit of their mind, have perpetually to struggle with their flesh; that is, with corrupt nature, which inheres in us till death."

The creed of the Swiss churches speaks as follows: "In the regenerate there remains infirmity. For since sin dwells in us, and the flesh struggles against the Spirit, in renewed persons, even unto the end, the regenerate are not able at all readily to accomplish what they undertake."

The creed of the Church of France, prepared by Calvin, says: "Even after baptism it is still of the nature of sin—that is a perversity, always producing fruits of malice and rebellion, so that the most holy men, although they resist it, are still stained with many weaknesses and imperfections."

The Church of England declares: "And this infection

of nature doth remain, yea, in them that are regenerate."

The Irish Church has this similar deliverance: "This corruption of nature doth remain even in those that are regenerated."

The Presbyterian Church says: "There remaineth still some remnants of corruption in every part, whence ariseth a continual war, the flesh lusting against the Spirit and the Spirit against the flesh."

John Wesley only speaks in harmony with all Christendom when he says: "And as to this position there is no sin in a believer, no carnal mind, no bent on backsliding; is contrary to God's Word, so is it to the experience of His children. These continually feel a heart bent on backsliding; a natural tendency to evil; a proneness to depart from God and cleave to the things of the earth. They are daily sensible of sin remaining in their hearts: pride, self-will, unbelief; and of sin, cleaving to all they speak and do even their best actions and holiest duties. Yet, at the same time, they 'know they are of God; they cannot doubt it a moment.' 'Sanctification begins the moment a man is justified; yet sin remains in him, yea, the seed of all sin till he is sanctified throughout.'"

The doctrine of entire sanctification being obtained in regeneration was not heard of in the church for 1700 years. Count Zinzendorf first advocated it, but afterwards changed his mind. Dr. Hodge, Presbyterian, says: "By 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." Rev. Thomas Upham, D.D., Congregationalist, says: "The distinction, which is made in the Scriptures between the two is re-

garded as so obvious and incontrovertible by most writers, that it has naturally passed as an established truth into treatises on theology." Dr. Adam Clark says: "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 I never, to my knowing, met with a single instance where God both justified and sanctified at the same time."

In summing up this argument, we can do no better than to quote from "Perfect Love" by Rev. J. A. Wood:

"Is the theory that the soul is entirely sanctified at regeneration attended with serious difficulties?"

It is. It involves the whole subject of Christian sanctification in inextricable difficulties. The following are some of them:

1. If sanctification is complete at justification, then every man who enjoys religion is entirely sanctified.
2. If sanctification is complete at conversion, then every Christian, to be consistent and truthful, should *profess* entire sanctification.
3. If all who are converted are entirely sanctified, then all the directions in the Word of God to seek holiness, sanctification, or perfect love, are given exclusively to sinners.
4. If sanctification is complete at justification, then converts are not to seek for any further cleansing.
5. If sanctification is complete at justification, ministers have no right to urge *Christians* to "go on unto perfection," or to "cleanse themselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God."
6. If entire sanctification is complete at justification, it is so in opposition to the experience of the whole church of

God, and with slight exceptions, the whole Christian world has been seriously mistaken for two thousand years.

7. If all that are regenerate are wholly sanctified, then whoever is convicted for full salvation, and groaning after it, is at once to infer that he was never converted, or that he is now backslidden. Thus would this heresy, if received perplex and harass with perpetual difficulties and discouragements the very members of the church who are most deeply concerned to possess all the mind that was in Christ. A system involving such difficulties cannot be received as the truth of God, and should be regarded as anti-scriptural, and avoided as dangerous heresy.

SANCTIFICATION NOT OBTAINED BY GROWTH

Multitudes of God's children are vainly endeavoring to grow into sanctification. We object to the growth theory for the following reasons:

1. We are commanded to be holy now; not five, ten, or fifty years hence, but now. Would our blessed Father require us to be now what we only could be through an indefinite period of growth?

2. The scriptural phrase, referring to sanctification, denote an instantaneous work, such as death, crucifixion, putting off the old man, circumcision and other expressions. That there is a gradual approach to sanctification in many cases, just as there may be in justification, none will deny. But in both cases the work is instantaneous. A man may be said to be dying for some time, yet there is a moment when he dies. So we may be getting nearer and nearer the means through which we are sanctified, for an indefinite period, but the death of the germ of sin is the work of a moment.

3. Growth only develops what we have attained in regeneration. Inbred sin may be enfeebled and restricted by growth in grace, but not destroyed. Dr. Steele has well said, "Growth in grace, while accompanied by increasing power to abstain from actual sin, has no power to annihilate the spirit of sin commonly called original sin." Growth binds the carnal mind more and more securely, but does not destroy it.

4. Sanctification is elimination—not development. It is spoken of as a washing, cleansing, putting off. Inbred sin is cast out, destroyed. Growth is of man; sanctification is the work of the Lord.

5. If it is of growth, it is by works, whereas the Scriptures represent sin as being removed only by application of the blood.

6. The Adamic sin entered in a moment. It is generally taught that idiots and infants are instantaneously freed from it at death. Why may not all accountable beings, through consecration and faith, be delivered from sin as quickly as they received it? Surely the "Lion of the tribe of Judah" requires no longer time to expel it than the devil did to introduce it.

7. It looks as if, were the growth theory correct, some would get grown. The octogenarian shakes his head mournfully, and tells you that he has not yet obtained a pure heart, despite his growth of sixty years. Among the millions who have tried and are trying to grow into purity, many witnesses to this precious experience ought to be found, if it can be thus obtained. But such is not the fact. The writer has heard hundreds testify to sanctification as an instantaneous blessing, received through consecration and faith,

but he has never read or heard one testify to having received it by growth.

8. Many confound purity with maturity. Purity is obtained by faith, maturity by growth. We do not grow *into* sanctification, but may grow *in* it through all eternity. Growth in grace is begun at conversion, is much accelerated by the removal of inbred sin and will probably continue forever. The sinning principle gets very much in the way of growth in grace, just as the weed growing by the bean vine retards its growth. Remove the weed and the vine grows much faster.

9. Growth is easy, silent, and natural, while sanctification is usually preceded by groanings of spirit, mortification, crucifixion, and self-abasement. The one is a life, the other a death. The one is accompanied by no labored effort, the other is the nailing of self to the cross. Quite a difference.

The Word of God says that sanctification is by faith, Acts 26: 18.

Dr. Fuller, of the Baptist Church, in an address before Evangelical Alliance, says, "Yet for all this, it is true that in subduing our depravities, one act of faith is worth a whole lifetime of attempted faithfulness." . . . "Nor did you find relief, peace, strength, victory, over your corruption, until you *repaired to the fountain open to sin and uncleanness*, until looking to Jesus, casting your soul upon Him for sanctification, just as you did at first for pardon."

Mr. Wesley says, "Exactly as we are justified by faith, so are we sanctified by faith." . . . "TO TALK OF THIS WORK BEING GRADUAL, would be nonsense as much as if we talked of gradual justification."

In 1867, Dr. Chalmers, Presbyterian, one of Scotland's

greatest preachers, wrote to his sister, "If you *rely* on the blood of Christ you will *obtain forgiveness*; if you *rely* on the Spirit of Christ, you will *obtain sanctification*."

Dr. Adam Clark says, "In no part of the Scriptures are we directed to *seek holiness by gradation*. We are to come to God as well for an instantaneous and *complete purification from all sin*, as for an instantaneous pardon. Neither the *seriatim* pardon, nor the *gradation perfection*, exists in the Bible." This celebrated commentator certainly did not believe that sanctification was obtained by growth.

Dr. Hodge, one of the ablest authorities of the Presbyterian Church, in his work on "Systematic Theology," explodes the growth theory in the following emphatic statement: "Sanctification is not by mere process of moral culture by moral means; it is as truly supernatural in its methods as in its nature." He further states that it is by faith, and God "becomes bound by His promise to accomplish the *full salvation from sin* of every one who believes."

"Speak the *second time*, be clean,
Take away my inbred sin."

Chapter II

REGENERATION AND SANCTIFICATION

IT is frequently urged against the doctrine of sanctification, as a second work of grace, that it minifies regeneration; that when the Lord does a work it is done perfectly.

We have shown in the preceding chapter that the two experiences are widely distinct. We now propose to define the work of each. The reader will bear in mind that there are two kinds of sin, so recognized in experience, treatises on theology, and the Word of God—Actual and Original Sin. What is meant by actual sin? Sins which we commit. What is original sin? That sinning principle, moral taint or depravity which we inherit.

Regeneration deals chiefly, if not altogether, with actual sin, and sanctification with original sin. When we came to God for salvation we repented of our sins, and through faith we were adopted into the family of God. We were justified, in that all *our* sins were pardoned. We were partially sanctified, in that we were cleansed from the pollution of *our* sins, and we were regenerated, in that we were inwardly renewed. Regeneration is the act through which the soul obtains spiritual life. Sanctification is the act through which the old man is crucified and the heart made pure. The one begets life, the other cleanses the heart from the vile tendencies which war against that life.

So many people do not know the meaning of sanctification. The following brief quotation will suffice to show the sense in which it is generally used: "The act of making holy, . . . the state of being purified or sanctified"—Web-

ster. "Entire sanctification is that act of the Holy Ghost whereby the justified soul is made holy"—Binney's Theological Compend. "Sanctification is to have soul, body, and spirit, every sense, member, organ and faculty completely purified"—Scott's Commentary. "To sanctify means to render pure; wholly pure"—Albert Barnes. "A soul washed also from the defiling power and taint of sin by the sanctifying Spirit"—Dr. Watts. "To sanctify you wholly is to complete the work of purification and renovation begun in your regeneration"—Benson's Commentaries. "It is washing the soul of a true believer from the remains of sin"—Adam Clark.

Regeneration rectifies the will, destroys the love of sin, gives dominion over sinful proclivities, brings forth the peaceable fruits of righteousness, enables us to rejoice in the Lord, and creates a relish for and an inexpressible yearning after holiness. That act by which we are changed from darkness to light, from nature to grace, from a follower of Satan to a child of God, will ever stand as the most momentous event of life. The crossing of the Red Sea marks a greater transition than that of the Jordan. Happy, trice happy, the blessed hour when first we felt the love of God in our soul, and exclaimed:

"Oh, for this love let rocks and hills
 Their lasting silence break;
 And all harmonious human tongues
 The Savior's praises speak."

As has been well said, sanctification and regeneration have no quarrel. Each is a perfect work wrought in its sphere. In regeneration we get what we seek—salvation. In sanctification we are made pure. Regeneration removes all guilt and gives victory over sin. Sanctification gives freedom from the being of sin.

As before stated, sanctification deals alone with original or inbred sin. It does not touch actual transgression. All actual sin must be pardoned before we are in the proper attitude to seek holiness. Backsliders must be reclaimed before they can receive this grace. Away with the idea that sanctification is only recovery from backsliding.

In seeking pardon the soul is not in possession of sufficient light to see the need of, or to desire perfect harmony with the Divine will. The sinner cries for deliverance from his own sins, not Adam's. The sinner seeks life. The enlightened Christian pants after holiness, cleansing from the last stain of Adamic defilement. It is not long after conversion before the Christian discovers that there is still a dark something within, upon which Satan plays. It is the Adamic corpse hanging about his spiritual life making him cry out oftentimes with St. Paul, "Oh, wretched man that I am; who shall deliver me from the body of this death?" Rom. 7: 24. He abhors it, and yet is as powerless to remove it as he is to change the color of his eyes.

This evil germ has been called original sin, the old man, the body of sin, sin that dwelleth in me, the carnal mind, the old Adam, and depravity. Call it what we may, we have all had a painful consciousness of its existence. It is seen in hasty talking and bad tempers. It is that tendency to say things about each other that we would not like to have said about ourselves. It is the root of that popular trait called sensitiveness—refined selfishness. "It is the nerve that connects with the old sinful life." It begets jealousies, envyings, bickerings, and pride." At times it takes away the relish for God's Word and makes prayer cold and heavy. It gives rise to nameless apprehensions and doubts. Dr. Carradine has called it the perch on which the devil comes and roosts.

It causes you to tell people that you are glad to see them after having said, "I do hope those people are not coming here," and to insist on their staying when you really want them to go. It is seen in a preacher fishing for compliments Monday morning on his Sunday's sermon. It is the old serpent of self-lying so deep in the jungles of the soul as to require much light to be seen in all its hideousness. Hence, the nearer we are to God, the clearer the vision of the soul's vileness and the stronger the cry for holiness.

Regeneration gives dominion over this enemy within, but does not remove it. The soul which once cried out for pardon now hungers after righteousness. Inbred sin brings no guilt, consequently calls for no pardon. Were it so, justification and regeneration would have obliterated it. "The carnal mind is not subject to the law of God, neither, indeed, can be." It lies back of that obtained in pardon. It must be driven out, banished, destroyed.

CONSECRATION

Consecration and faith are the conditions of sanctification. Any defect in either of these will cheat us out of the blessing. Consecration is much talked about, little understood and less practiced. All Christians are, at least partially, consecrated; but few wholly. Entire consecration is perfect devotement; being set apart wholly unto the Lord. Many claim to have done this at conversion. Such a claim seems barely scriptural. First, the sinner has not the requisite light to make the consecration; he is in darkness and bondage, he is dead in trespasses and in sins, he is commanded to repent and believe. That there is a sense in which he devotes himself to the Lord, we admit; but the writer has never found a single text requiring the sinner to make such a consecration as is given in Rom. 7: 1-2. We are first given life in Christ, then exhorted to bring that

life and lay it on the altar for holiness. The sinner is not seeking holiness, he wants pardon. That God, as a sovereign, may give such light, and so powerfully operate on the soul as to both regenerate and sanctify it at the same time, may possibly be true in some cases, but is certainly not the rule. Second, regeneration makes holiness possible by creating a hunger for it. Sinners seek forgiveness; Christians pant after holiness. The regenerated, illumined soul thirsts after God. The sinner thirsts for the mercy and favor of God. The sinner wants freedom from guilt. The Christian groans to be made perfect in love.

Many who think they are pretty thoroughly consecrated would be astonished and alarmed if they could see their hearts. It takes a regenerated experience to reveal the hidousness of inbred sin. The groanings, cryings and longings heard among Christians so often for a better life, to get on a higher plane, and like expressions, are the Spirit convicting for purity. If the consecration were made in conversion there would be no battle on that point in seeking sanctification; however, this is not the case. The most pious among preachers and people often have a struggle to get everything on the altar. If you have any doubt about it, reader, try it. You really do not know what consecration means until God has turned the searchlight on and has given you an inventory of all upon which holiness unto the Lord must be written. God will be *thorough* with you; He will take you to pieces in order to put you together right. He will show you that old carnal mind as you never saw it before. He will show you the dark stains of selfishness running through much in which you have gloried. Bring all, lay it on the surgeon's table, ask him to cut out the tumor of carnality. It will hurt, but the soul health which follows will be heavenly.

In making this consecration there is usually just a few

things, maybe only one, in which self is centered. The victory is gained when these are put on the altar, for they, being the heart, citadel and embodiment of the Adamic mind, carry all else with them. In one is a cherished habit to be forsaken; in another, some neglected duty to be performed. There is not a total surrender. We can say, "Thy will be done," in most things. There are just a few things not wholly committed to Him, because you are afraid He would not manage them as you desire. A lady remarked some time since that her heart was full of little rooms, and that the keys to all these were given to the Lord, save one. The little chamber locked against the Lord contained her will; it had not been consecrated.

How grievous it must be to the dear Lord when His children are afraid to trust Him with and for everything! Such hesitancy challenges His wisdom and goodness. Just as if a loving Father does not *know*, and will not *do* what is best for us. His will is our supreme good. Unconsecrated material is dangerous. In *His way* you will find joy, usefulness and victory; in yours, sorrow and defeat. You are crossing life's ocean, all around you are the rocks and shoals on which many have stranded and have gone to pieces. There is but one Pilot who can take you safely through. Do not dare to make the voyage without an entire commitment of all to Him.

Do not let Satan frighten you with distorted views of a consecrated life. He will make the way seem rough and thorny. It will seem to you that you cannot be happy and give up certain things, and bear certain crosses. Pay no attention to this "seeming"; it comes from the devil. The more perfect your adjustment to God, the nearer you are to heaven.

This consecration can only be made through the aid of

the Holy Spirit. He will first show you what is not on the altar, then He will give you grace to put it there. Do not fail to invoke His help at every point; without it you are sure to fail. After having consecrated all the present, lay the future, with whatever it contains, also upon the altar. Someone has given the following form of consecration:

"TEXT: 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.

"And be ye not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God—Rom. 12: 1, 2.

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

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

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

Just at this critical point the adversary often whispers: "Maybe you are not all on the altar." Ah, he is a subtle

foe. First, he does all he can to keep you from consecrating, and then tries to make you doubt it after it is done. Do not listen to him. A good way to avoid this temptation is to make the consecration as given above, then say, "Lord, if there is anything reserved, show it to me." If nothing is revealed, consider the matter settled, and never allow the devil to open it for debate.

This consecration, being once for all, need never be made again. To be sure, things will be coming up all along the way, which must be laid on the altar, but these were included in the original covenant. Consecration being little understood, if often attempted, but seldom made. In the popular evangelistic movements of the day the church is frequently called to its knees to make this perfect devotion to God. No doubt there are Christians who, during the last year, have professed at least a dozen times, to have given themselves unto the Lord. If you give me a horse in January, and then come in February and propose to give me again the same horse, would it not be a queer proceeding? You cannot give me what I already own, and the fact that you try to do so shows that there was something wanting in the original gift. Likewise, when we give ourselves to the Lord unreservedly, for time and eternity, He owns us, and we have nothing more to give, unless we have taken something back. Every morning when you arise say, according to a perpetual agreement, "I am wholly Thine, and Thou art wholly mine." Keep your consecration perfect. Any defect here will very seriously disturb your communion with God. It will do you good once in a while to take an inventory of your life, lest some reservations might creep in before you are aware. It is your part to abide on the altar, and it is God's part to keep all that thus abides. Reader, are you wholly the Lord's?

Chapter III

SCRIPTURES TEACHING SANCTIFICATION

HOLINESS, heart purity, baptism of the Holy Ghost, perfect love, and entire sanctification being quite similar, they are grouped as follows for convenience:

Passages teaching Christian perfection. "Noah was a just man and perfect in his generation"—Gen. 6: 9. "I am the Almighty God; walk before me and be thou perfect"—Gen. 17: 1. "Thou shalt be perfect with the Lord thy God"—Deut. 18: 13. "Nevertheless, Asa's heart was perfect with the Lord all his days"—1 Kings 15: 14. "And that man was perfect and upright, and one that feared God and eschewed evil"—Job 1: 1. "Mark the perfect man"—Ps. 37: 37. "Be ye perfect, even as your Father which is in heaven is perfect"—Matt. 5: 48. "Serve God with a perfect heart and a willing mind"—1 Chron. 28: 9. "If thou wilt be perfect"—Matt. 29: 21. "I in them, and thou in me, that they may be made perfect in one"—John 17: 23. "For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ"—Eph. 4: 12, 13. "That ye may stand perfect and complete in all the will of God"—Col. 4: 12. "That the man of God may be perfect, throughly furnished unto all good works"—2 Tim. 3: 17. "Let us go on unto perfection"—Heb. 6: 1. "Herein is our love made perfect, that we may have boldness in the day of judgment; because as he is, so are ye in this world. There is no fear in love, but perfect

love casteth out fear; because fear hath torment. He that feareth is not made perfect in love"—1 John 4:17, 18.

Passages requiring holiness. "But as he which hath called you is holy, so be ye holy in all manner of conversation, because it is written, be ye holy; for I am holy"—1 Peter 1:15, 16. "And that ye may put on the new man, which, after God, is created in righteousness and true holiness"—Eph. 4:24. "To the end he may establish your hearts unblamable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints"—1 Thess. 3:13. "For God hath not called us unto uncleanness, but unto holiness"—1 Thess. 4:7. "That he would grant unto us, that we being delivered out of the hand of our enemies might serve him without fear in holiness and righteousness before him, all the days of our life"—Luke 1:74, 75. "But now being made free from sin, and become servants to God, ye have your fruit unto holiness and the end everlasting life"—Romans 6:22. "Ye are witnesses, and God also, how holily and justly and unblamably we behave ourselves among you that believe"—1 Thess. 2:10. "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God"—2 Cor. 7:1.

Passages teaching heart purity. "Now the end of the commandment is charity out of a pure heart and of a good conscience, and of faith unfeigned"—1 Tim. 1:5. "Then will I sprinkle clean water upon you and ye shall be clean from all your filthiness, and from all your idols will I cease you. And I will put my spirit within you, and cause you to walk in my statutes and ye shall keep my judgments and do them. I will also save you from all your uncleanness"—Ezek. 36:25, 27, 29. "And the Lord thy God will circum-

cise thine heart, and the heart of thy seed, to love the Lord thy God, with all thine heart and with all thy soul, that thou mayest live"—Deut. 30: 6. "Blessed are the pure in heart, for they shall see God"—Matt. 5: 8. "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 from all sin. If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness"—1 John 1: 7-9. "And every man that hath this hope in him, purifieth himself, even as he is pure"—1 John 3: 3. "Create in me a clean heart, O God, and renew a right spirit within me"—Ps. 51: 10.

Passages teaching perfect love. "Thou shalt love the Lord thy God, with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind, and thy neighbor as thyself"—Luke 10: 27. "And now, Israel, what doth the Lord thy God require of thee, but to fear the Lord thy God, to walk in all His ways and to love Him and to serve the Lord thy God with all thy heart, and with all thy soul; to keep the commandments of the Lord, and his statutes, which I command thee this day for thy good? Circumcise, therefore, the foreskin of your heart, and be no more stiff-necked"—Deut. 10: 12, 13, 16. That ye, being rooted and grounded in love, 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 fullness of God"—Eph. 3: 17-19. "Herein is our love made perfect. . . . There is no fear in love; but perfect love casteth out fear"—1 John 4: 17, 18.

Passages that teach the baptism of the Holy Ghost. "And

it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions; and also upon the servants and upon the handmaids in those days will I pour out my spirit"—Joel 2:28, 29. "I indeed baptize you with water unto repentance; but He that cometh after me is mightier than I, whose shoes I am not worthy to bear; He shall baptize you with the Holy Ghost and with fire"—Matt. 3:11. "And I knew Him not; but He that sent me to baptize with water, the same said unto me, upon whom thou shalt see the Spirit descending and remaining on Him, the same is He which baptizeth with the Holy Ghost"—John 1:33. "And I will pray the Father, and He shall give you another comforter, that He may abide with you forever." "But the comforter, which is the Holy Ghost, whom the Father will send in My name, he shall teach you all things, and bring all things to your remembrance whatsoever I have said unto you"—John 14:16, 26. "And behold, I send the promise of my Father upon you; but tarry ye in the city of Jerusalem, until ye be endued with power from on high"—Luke 24:49. "But ye shall receive power after that the Holy Ghost is come upon you; and ye shall be witnesses unto me, both in Jerusalem and in all Judea, and in all Samaria, and unto the uttermost part of the earth"—Acts 1:8. "Who, when they were come down, prayed for them, that they might receive the Holy Ghost; then laid they their hands on them, and they received the Holy Ghost"—Acts 8:15, 17. "He said unto them, have ye received the Holy Ghost since ye believed? And they said unto him, we have not so much as heard whether there be any Holy Ghost"—Acts 19:2.

Passages teaching sanctification. "But of him are ye in

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Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption"—1 Cor. 1:30. "Wherefore Jesus also, that He might sanctify the people with His own blood, suffered without the gate"—Heb. 13:12. "For this is the will of God, even your sanctification"—1 Thess. 4:3. "God hath from the beginning chosen you to salvation through sanctification of the Spirit"—2 Thess. 2:13. "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ"—1 Thess. 5:23. Sanctify them through thy truth; thy word is truth"—John 17:17. "But ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God"—1 Cor. 6:11.

Reader, ponder these Scriptures. Many more could be given, but these are sufficient to show that sanctification is to be sought, obtained and lived. Here it abounds in command, exhortation, promise, prayer, declaration and testimony.

1. Sanctification is obtainable because God commands it. "Be ye holy, for I the Lord your God am holy." "Follow peace with all men, and holiness without which no man can see the Lord." "Be ye perfect, even as your Father who is in heaven is perfect."

To say that holiness cannot be acquired till death charges the Almighty with requiring an impossibility. Who dare bring such an accusation? If heart purity were an experience reached only through long years of sinning and repenting, our Father would not have required it *now*. That He commands present holiness leaves but the alternative of obtaining it or disobeying Him.

2. That sanctification is obtainable we insist, because it

is promised upon certain conditions. "Then will I sprinkle clean water upon you, and you shall be clean; and from all your filthiness, and from your idols I will cleanse you." "Blessed are they that hunger and thirst after righteousness, for they shall be filled." "I will save you from all uncleanness." "The altar which sanctifieth the gift." "Whosoever toucheth the altar shall be holy." Whosoever complieth with these conditions will be cleansed—sanctified. So saith the Word. He that denieth challenges the Divine veracity.

Reader, are you seeking holiness? If so, throw yourself on the promises of God, nothing doubting, and the blessing is yours.

3. Sanctification can be obtained because prayed for in behalf of the church by inspired men; yea, by our Savior Himself. "Now, the God of peace that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do His will." "And the very God of peace sanctify you wholly; and I pray God your whole soul, and spirit, and body be preserved blameless unto the coming of our Lord Jesus Christ." "Sanctify them through thy truth."

These and many other passages are the prayers of inspired men for the sanctification of the church. The Holy Spirit would not inspire a prayer that could not be answered. God does not mock His people. These profound yearnings of the soul after purity can be satisfied now. What a solemn farce to pray for holiness, claiming at the same time that it cannot be obtained. Holy men of God knew that the sanctification of believers was His will, hence they prayed for it.

4. The doctrine of holiness is inculcated in Scripture exhortations. "Leaving the principles of the doctrine of Christ, let us go on unto perfection." "Let us cleanse ourselves from all filthiness of the flesh, perfecting holiness in the fear of the Lord." Men, moved by the Holy Ghost, did not urge an impossibility. Present sanctification is your privilege. So they said.

5. The attainableness of sanctification is argued from the declaration of the Scriptures. "Jesus Christ is made unto us wisdom, sanctification and redemption." "This is the will of God, even your sanctification." "Our old man is crucified with Him that the body of sin might be destroyed." "For God hath not called us unto uncleanness, but unto holiness." These passages plainly declare sanctification to be the privilege and duty of all Christians. They are either true or false. If true, our doctrine is true; if not, the whole system is false. Let God be true though all others be contradicted.

6. The attainability of sanctification is contended for because it is professed to have been obtained in the Scriptures. "And such were some of you, but ye are washed, but ye are sanctified." "And that man was perfect and upright." "And they were both righteous before God, walking in the commandments and ordinances of God blameless." "Ye are witnesses, and God also, how holily and justly and unblamably we behaved ourselves among you that believed." Here we have a positive profession of the very grace we are teaching. "God is no respecter of persons." Holiness is not for only a favored few. All may pass beyond the veil, under the blood where pure love and joy prevail.

7. We argue for the doctrine from the fact that full provisions have been made for it. "Wherefore Jesus, also, that

were not perfect in love. In Gal. 4: 19, the apostle prays for this perfecting grace in the heart of the young converts, "My little children, for whom I travail in birth again till Christ be formed in you." He had travailed for their conversion, and now travails again for their sanctification.

St. Paul was so burdened for the perfecting of the church that he likens his sufferings to that of a woman in childbirth. In Acts 20:32, the apostle specifies the means by which the church is sanctified, "And now, brethren, I commend you to God and to the word of His grace, which is able to build you up and give you an inheritance among them which are sanctified." In Acts 26:-18, sanctification is said to be through faith. Rom. 1: 11 mentions an establishing grace. "For I long to see you, that I may impart unto you some spiritual gift, to the end that you may be established." What grace is it that roots and grounds the soul in Christ? Rom. 5: 1 speaks of the grace of justification, but the next verse reads as follows: "By whom, also, we have access by faith into this grace wherein we stand and rejoice in the hope and glory of God." Here is another grace received, like justification, through faith. This is the standing grace, and evidently the one he desired the Roman Church to have. Thank God there is a grace which cuts one squarely loose from the world, first by taking the world out of him, then by keeping him from its spirit. Sanctification is the only perfect cure for worldliness. For the literal meaning of the word sanctify is to take the world out of you. How much the world needs this keeping, standing grace. Year after year young converts are received into worldly churches only to add another layer to the stratification of backsliders. Standing grace is in demand in the shop, behind the counter, on the farm, in the Sunday

School, at prayer meeting, and everywhere else. The mediæval theology argument, that one cannot quit sinning, receives a death-blow in Rob. 6: 11, "Likewise reckon ye also yourselves to be dead, indeed, unto sin." The twenty-second verse of the same chapter reads as follows: "But now being made free from sin, and become servants to God, ye have your fruit unto holiness and the end everlasting life." These passages mean just what they say. Quit sinning, was Paul's exhortation. 1 Cor. 3: 1-4, shows, first, that regeneration did not free these babes in Christ from the carnal mind; second, that they could and should be freed from such a spirit.

For surely the apostle would not rebuke them for possessing what they could only be delivered from at death. They needed sanctification. 1 Cor. 7: 1 is an exhortation to seek holiness and, if followed, frees from sinful habits. "This, also, we wish, even your perfection." 2 Cor. 13: 9. In the eleventh verse they are commanded to be perfect. If Christian perfection is attained only at death, we are confronted by the queer spectacle of an apostle working, through the Holy Ghost, building up a church in a pagan city, getting them in a shape to do something, and then desiring the Lord to cut the whole work short by taking them to heaven. Such an interpretation would be palpably false and not entitled to a moment's consideration. In Gal. 2: 20 we have an example of "Christ crowned within." "I am crucified with Christ, nevertheless, I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me and gave Himself for me." Here is the whole theory of holiness. Through a perfect consecration and faith you move out and Christ moves in to abide. He lives the life for you. It is not your

holiness, but *His* wrought in and through you. It is not the dumping of a carload into your heart at once, but Jesus just dwelling in you and keeping you cleansed and free from sin, moment by moment, as the pebble in the brook is kept clean by the water constantly flowing over it.

Eph. 3: 14-21 contains one of the most remarkable prayers ever written. "For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the holy family in heaven and earth is named, that He would grant you, according to the riches of His glory, to be strengthened with might by His spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, 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 fullness of God. Now, unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto Him be glory in the church by Christ Jesus throughout all ages, world without end. Amen." If the soul is made strong according to God's ability to strengthen, if Jesus abides in the heart, if the entire life is rooted and grounded in love and filled with all the fullness of God, this is perfect love. Certainly, the apostle would not have prayed for this church to be sanctified had it not been possible. "Our Lord has a purifying grace for His church. 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. It was said that He would purify the sons of Levi

—the church. “Rejoice in the Lord alway”—Phil. 4:1. Nothing less than the baptism of the Holy Spirit will enable one to do this. Sanctification puts an artesian flow of joy into the heart. “And the peace of God, which passeth all understanding, shall keep your minds and hearts through Christ Jesus”—Phil. 4:7. Justification gives peace with God, but here is a profound, deep, heavenly quietude mentioned, the peace of God, which, though it may be possessed in some degree before, is only enjoyed in its fullness after the heart has been entirely cleansed. Col. 2:2. That their hearts might be comforted, being knit together in love, and to all riches of the full assurance of understanding. St. Paul was praying that the church at Colosse might have that illumination of soul necessary to apprehend Christ in all His fullness. Christ is made unto us sanctification. Hence, to recognize Him as their sanctifier is included in the above prayer.

The church at Thessalonica had been organized about six months. They were not in a backslidden condition, for their work of faith, and labor of love, and patience of hope are highly commended. They were examples to all that believed in Macedonia and Achaia. Yet the apostle was praying night and day exceedingly, that he might see their face and perfect that which was lacking in their faith. They had faith for justification, they were wide-awake and aggressive, yet there was something lacking in their faith. What was that something? Was it not the apprehension of Christ in all of His fullness? He prayed that their hearts might be established unblamable in holiness before God. In 1 Thess. 4:3 He assured them that God desired their sanctification. Not only were they to quit sin, they were to shun the very appearance of it. “And the very God of peace

sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is He that calleth you, who also will do it"—1 Thess. 5: 22, 23. Even so grant it, Lord Jesus.

It is sometimes said that sanctification is the setting ourselves apart unto the Lord, but in 2 Thess. 2: 13, sanctification is said to be a work wrought in us through the Holy Spirit. The oft-repeated argument that sanctification is only conversion or recovery from backsliding, receives its death-knell here. This church was thoroughly converted, had not backslidden, and was growing in grace. Yet the great apostle prays mightily that they might be sanctified. See how this perfect love crops out in 1 Tim. 1:5, "Now the end of the command is charity out of a pure heart." This is equivalent to saying that love is the fulfilling of the law. A pure heart is freed from sin. Observe again how this thought crops out in 2 Tim. 2: 21, 22, "If a man, therefore, purge himself from these, he shall be a vessel unto honor, sanctified, and meet for the Master's use, and prepared unto every good work. Flee, also, youthful lusts; but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart."

In Heb. 10: 19-22, two distinct experiences are clearly taught. "Having, therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which He hath consecrated for us, through the veil, that is to say, His flesh; and having an high priest over the house of God; let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water." These brethren were already Christians. They had entered

the holy place—regeneration; but had not gone on into the Holy of Holies—sanctification. The holy place was entered through the blood; the Holy of Holies must be entered through the blood. They did not grow into the first experience; neither could they into the second. "The true heart" is the perfect consecration, "the full assurance of faith" is the perfect faith which precedes cleansing. These people though regenerated, needed another grace; their hearts were not pure; they are exhorted to obtain sanctification. The veil, though rent, did not expose the Holy of Holies to the public gaze. It was still a hidden place. Sanctification is a hidden life. "One passes within the veil, and it instantly closes behind him. This precious grace is not left lying carelessly about on the surface. It is a part of the deep things of God. None but the King's children desire it, and they must dig to get it.

We conclude this chapter by reference to 1 John 4:17, 18, "Herein is our love made perfect, that we may have boldness in the day of judgment; because as He is, so are ye in the 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." While sinners there is no love for God, all is fear; most Christians live in a state where both love and fear exist. In sanctification all fear is banished, and, as pure love fills every part of the soul, there is no room for sin. Such a soul is perfected in love. The cleansing blood has reached the remotest corners and deepest jungles of the spirit. God reigns within without a rival. The soul sings—

"Now, rest, my long divided heart,
Upon thy blissful center rest."

Chapter IV

HOW TO OBTAIN SANCTIFICATION

IN the preceding chapter on "Consecration and Faith," the way to obtain the blessing of sanctification has been made plain. These additional suggestions will probably throw a little more light on the subject for the general reader. Instructions on how to enter into this grace must not be dogmatic. There is a diversity of the Spirit's operation, and each individual has difficulties peculiar to himself. No two experiences are exactly alike.

The shaping of theories on this point usually have their foundation in some individual experience, and the mistake will be made in laying down a law for others, similar to one's own experience, requiring all souls to enter upon our issue:

1. You will hear some affirm that the soul enters in at the instant the consecration is complete. With a large class this is true. The special issue with them was the yielding of their wills. They felt and knew it was such. It was not that they did not understand the way, or that they were deficient in faith, the question was the "submission of the will," and when that went, all went. They entered in when they gave up. They then got on "believing ground," and having little trouble about faith, they were there as soon as they let go.

2. There are others who do not seem to have such strong wills. They give up easier. The fight with them is not over

the will so much. They may fail in a theoretical understanding of the way, or they may be weak in the believing powers, or they may be more attached to the world, and their spiritual perception so blunted that they are scarce able to apprehend a life so spiritual. If it be a case of the first kind where the soul was willing but did not understand the way, the point of entrance will be when the light comes. Already the soul is willing. The issue with the will is past. Their trouble is like Philip's about the way, and when this is made plain, they immediately enter in. There are many cases of this kind. They have usually walked in the light of a justification experience, and have lived near to God, and have hungered for greater victory in their life. Used to submission to God, earnestly coveting a more excellent way, they are ready when the light comes to walk in it. With these it is a question of light, and not a stubborn will. Personally, for months before I entered in, I was so hungry I could not express it fully. There was no withholding of the will. There was no unwilling spot in me that I knew of. It was not my will. I was consecrated for months. *I did not know how.* When the blessed Holy Spirit showed me, there was no holding back of my will. That had all been previously yielded up. I lacked light. As this came I walked in it, and lo! I was in. But it would not do to make an invariable gateway of my experience for everyone else. Yet I have seen this done to the detriment of souls. This is written to correct and avoid mistakes of this kind.

3. There are those who try to obtain the blessing of a pure heart who are not wholly consecrated. So faith will not take hold. They cannot believe. God cannot consent to

any kind of compromise whatever. The soul itself is uncertain. It must get to the end of consecration to reach clearness and end all doubt. Being willing to preach, or be a missionary, is not a question. There must be utter abandonment to God, and no keeping back part of the price in anything. Self must be put into God's hand at once, wholly and forever. The future, with all it may bring, must likewise be surrendered as a sealed package of unknown orders. As one has put it: "My past, my present, my future. All I am, or have been, or hope to be. All I control and shall ever possess or control. My time, my whole time, by night or by day. All my enjoyments of whatever character. All my sufferings, however severe or from whatever source. All my affectional nature, with the objects to which it clings, or shall cling. Having thus, without reserve, surrendered my being to Thee for all time and eternity, I am simply at Thy disposal. Having surrendered my will to the guidance of Thine on every subject, I declare myself ready to accept whatever Thou shalt choose or appoint."

4. God has His way with each soul. With another it is neither the will nor the understanding, it is a weakness of faith. Such seem to be willing. They do not hesitate about consecration. They do not fail to see the way. Like a sick man, they see the cozy chair by the fireside, and much desire to be seated in it, but they have no power to rise up and get to it. There is no failure of the will, nor of the understanding of what needs to be done, it is weakness. Such seem to be afraid the promise will break, or that they can't walk its narrow pathway. The issue with them is their faith, not the road it ought to take, but the strength needed to go. They need encouragement and help to trust *God*.

5. Or the faith trouble may not lie in weakness, but in the object of faith. Such will come to the point of believing, and yet not know *what* to believe. If told, as they sometimes are, "to believe they have it, and they have it," it may mislead them, or may only increase their trouble. To many souls such advice would seem both impracticable and unreasonable. For one to believe he has something he knows he has not is to ask him to believe that which he knows is not true, and he cannot. At this issue the soul is consecrated. It is not so much a matter of faith, or knowledge. Entrance *by faith* is now the issue. But here, as elsewhere, the soul needs to go by way of certain truths and facts. On this line there is no mistake. As to facts, it may surely count it a fact, that the soul has come to Him and is received. It is true that the act of consecration is complete; this is a conscious *fact* in the soul's experience. On this it can rely with certainty. What next it needs to reckon is, that it can rest on some of the *revealed words* of God about a soul that came so far at the call of God and by the way of conscious experience; in other words, to believe what God says about a soul in such circumstances. If such statements can be found, the soul can proceed on the immutable line of the promise. This, reason can do safely; this, the heart can do trustingly; this is faith's victory. Believe what God says of a soul thus consecrated. If we take these statements: "The altar sanctifieth the gift," or "Believe that ye receive," or similar expressions, it will be enough. But even here the soul is specially to believe what God says, because He says it. Leave it all here, wholly at once, and forever. What God says is truer than your feelings. Believe Him and have feeling. Confess your faith

in Him. Confess your part of the work done. Rest, then, till the Holy Ghost reports the work done within, all the time owning that since you have complied with his terms, *He is doing it* for you. Not yet, because you *feel it*, but because He hath said it. When you consecrate, confess it and hold to it. When you take Him at his word, immediately confess your faith; as soon as the witness is received, confess that.

It is no part of faith to believe after you receive. That is reason. It is knowledge of the thing done which you are to receive by faith. Faith for the thing believed for is done away when the thing is received.

As we have just passed through the treatment of this subject according to individual peculiarities, we group the general advice as follows:

1. You must believe that God can, and does, sanctify the soul complying with the requisite conditions. If you do not believe there is such an experience, to be sure you will not seek it. Here is the difficulty with many hungry souls. They do not know that there is such a blessing for them. If they had had the light, long since they would have crossed into Canaan. A gentleman who had been in the habit of traveling on vessels where extra charge was made for meals came to this country, and not wishing to pay so high for his food, on starting on a certain voyage supplied himself with a lunch of cheese and crackers. He grew so tired of his food, wanting in both warmth and variety, and eating alone, and being continually tempted by the thrice daily exhibit of a table laden with smoking viands, concluded that he would have one square meal anyway. Walking up to the clerk, he asked him for a meal ticket. The clerk pointed to the table,

saying, "Why, just help yourself; it is all free." Imagine his discomfiture at what he had missed through ignorance. Ah, yes, too few know the richness, fullness, and freeness of His wonderful grace. They sing without realizing its full import that "The Lion of the tribe of Judah can break every chain."

2. You must desire it. Certainly you are not going to seek something which you do not want. Only those who hunger and thirst after righteousness can be filled. A good case of religion will create in you a longing for holiness. If you do not have such longing, you have serious reason to doubt your regeneration. The truly justified soul pants after God.

3. You must seek earnestly to enter in. Dr. Lovick Pierce has said there are two revivals needed, one to bring the church near enough to God to be convicted for holiness; the other to lead them into the experience. No half-hearted desire to be a better Christian, or to get on a higher plane, will do. These are all in the right direction, but they do not go deep enough. You must, from the depths of your nature, want holiness. In this there must be no selfish motive like that of Simon Magus. Purity must be claimed for its own sake, and for the glory of God.

4. Do not try to grow into this experience. "Are ye so foolish; having begun in the Spirit, are ye now made perfect by the flesh?" The growth of heresy has kept millions of earnest disciples in the wilderness life. If you are tinctured with this error, please turn and read very carefully the chapter on growth.

5. You can no more argue or reason yourself into sanctification than into conversion. Alas, how many, instead of

getting down on their faces before God and seeking holiness, are theorizing and disputing, just as the sinner does about regeneration. Your Lord requires you to be holy, and prescribes the means for the same. Prayerfully follow these in the spirit of a little child, and He will cause you to know the exceeding greatness of his power toward them who believe.

6. Avoid the mistakes of planning for the Lord. Many have gone so far as to fix up just what the experience shall be, and how it shall come. Perhaps you want such a blessing as someone else got. Let me beseech you to get your eye entirely off any kind of feeling; fix it wholly on Jesus. God made no two stars alike. He will not give you somebody else's blessing. Trust Jesus for just such an experience as you need. He knows your needs perfectly, and will give you the best He has for you. Dear reader, I have seen so many planning for the Lord, and seeking other people's experience, that we entreat you to prayerfully read this paragraph so as to fix it indelibly on your mind and heart.

7. Is your reputation on the altar? Are you afraid of what people may say if you profess sanctification? So many have a reputation as long as a kite tail, and nurse it as a peacock does its plumage, and yet profess to follow Him, who made Himself of no reputation. What a precious thought that as Jesus suffered and died outside the gate that He might sanctify the people with His own blood, that we may bear His reproach. You have no time nor strength to waste on caring for reputation. It will be so blessed to leave it all with Him, and to receive therefrom such as His loving heart sees best.

8. Is your will consecrated? It is the key to the whole man. If it is wholly the Lord's, it takes all else with it.

9. Read carefully the chapter on consecration, and follow the instructions therein given. You must be all on the altar before faith will take hold of Christ as a sanctifier.

10. Having reckoned yourself wholly the Lord's, step right out on the promise, and confess Him as your sanctifier. Believe that He now doeth it because He said He would. Do not believe He will, but believe He does. Cling to His Word, all the time confessing Him as your sanctifier. Keep on believing. The witness of the Spirit is often, though by no means always, given the moment you trust. Some have gone days without the witness of the Spirit. Trust for the witness. Live in prayer, and He whom your soul seeketh will suddenly come into His temple. After having accepted Jesus as a sanctifier, while waiting for the witness, many are fearfully tried. It seems as if the powers of darkness make their fiercest assault here. Like Abraham, in the fifteenth chapter of Genesis, you will have to stand by the altar and club the fowls of various kinds away. An unaccountable darkness often steals over the soul, every earthly sun sets, your friends may turn against you, an unutterable loneliness, a sense of falling away from everything, a "horror of great darkness," and, sometimes, a feeling as if forsaken by God will sweep over the soul. Stand firm. The altar sanctifieth the gift.

SANCTIFICATION AS AN EXPERIENCE.

One would naturally look for marked experiences in the sanctified life. Many things appear in a new light. An enlarged spiritual vision always follows. Just as you can take

an old rusty coin and polish it until all the letters thereon are brought out clearly, so this grace brightens and intensifies the experiences of the justified state, besides adding much thereto. This holy life is like a king's palace, having an endless number of rooms; each day will open a chamber containing new beauties, and hitherto undiscovered treasures. The striking manifestations of this experience differ. In one there is the profound consciousness of Christ's holiness wrought within; in another a sense of just "*resting in God*"; while another may be tossed with heavenly gales; still another will find joy unspeakable in "just worshipping His adorable will." All who enter this sanctified life have observed, more or less, the following changes in their experience:

1. An increased love for the Scriptures. The Bible becomes a new book. The Illuminator and Interpreter dwells within, throws new light on the sacred page, making many texts clear that were once obscure. There is a great deal of Scripture bearing on this interior life—Christ dwelling in you—that cannot be understood till experienced. The relish for and key to the Word obtained in sanctification is truly wonderful. A lady, who had recently entered Canaan, remarked: "This Book is the next thing to my Lord; how I love it." Good-bye to trashy literature when Jesus comes to abide.

2. The nearness and preciousness of Jesus become so *real*; you no longer think of Him as being afar off, but as living right in your heart. His presence permeates you. Your love to Him has become a flaming devotion. Such passages as, "Lo, I am with you always," "Christ formed in you, the hope of glory," "Filled with all the fullness of God," are now so real.

3. A sense of unworthiness or nothingness. You find a strange pleasure in bowing just as low as you can when praying. The soul delights to sink lower and lower at his feet. The familiar hymn,

“Oh, to be nothing, nothing,
Only to lie at His feet,
A broken and empty vessel
For the Master’s use made meet,”

takes on a new meaning. The nearer we are to God, the more apparent becomes His almightiness, and our nothingness. The angels nearest to the throne fall upon their faces before Him that sitteth thereon.

4. There is a remarkable increase of faith. “Feelings,” however, delightful, are relegated into a secondary place. The sin of doubting and fretting now becomes so plain. Faith becomes the habit of the soul. There is an ease and spontaneity about it never before experienced.

5. The affectional nature is wonderfully intensified. A great, deep, heavenly love fills the soul. There is an indescribable tenderness for people. The Savior’s teachings on love now appear so clear and practical. Before there were so many that you did not love on account of their faults; now it is so easy to love them in spite of their faults. That marvelous description of love set forth in 1 Cor. 13 is your experience.

6. It is a life of inward rest. “The peace of God, which passeth all understanding,” pervades the entire nature. It is a rest which goes to the bottom of the heart. The troubled sea within has been hushed by the Sanctifier into a profound calm. The exterior, the sensibilities, may be swept

by heavy gales, but within the parlor of the soul sits the Prince of Peace, keeping, moment by moment, in perfect peace. It is not work so much as anxiety and worry that brings on "blue Monday" and wears us out. Oh, fellow Christians, have you learned to *rest* in the midst of ceaseless activities? "Take my yoke upon you and learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls."

7. Another marked characteristic in this life is joy; not often a thrilling rapture, but a quiet, deep, joy. It is the Savior's joy, filling the soul. This joy may, and does, vary in its manifestations. Disappointments and sorrow may come, but within the heart's citadel this gladness in Jesus never ceases. These "quiet hallelujahs, this rejoicing in the Lord always," is the result of an indwelling Christ.

8. An increased abhorrence of sin. There is no longer any *little* sins. Sin is seen to be hideous, whether appearing in angels, men, or devils. There is no more apologizing for it. It is heinous, it is hated, it is loathed. Popular, as well as unpopular, sins are unrobed in all their horrid deformity. No more sitting in the lap of the Delilahs of worldliness.

9. The personality of the devil is seen and realized as never before. There is an abruptness, a sharpness, and fierceness in his attacks which strike like a "fiery dart." Sometimes the very boldness and suddenness of the thrust will fairly shock the very soul. In the midst of it all, you have such a consciousness of being encircled and kept by Jesus. You have learned to turn the devil over to the Lord, who conquered him for you eighteen centuries ago.

10. The Divine will has become so precious that you find yourself praising God in trials and disappointments. The apostolic injunction, "In everything give thanks," is being obeyed. The old feverish desire for reputation and position has given place to something better. You find a strange delight in just giving all these things to Him, and in accepting whatever comes as the very best He has for you, and in rejoicing in it, because it is His love-gift to you, His bride.

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Chapter V

THE TWO CROSSINGS

WE desire to show the analogy existing between the two crossings of the children of Israel and the two distinct works of grace in the heart. The Apostle Paul, in referring to the wilderness life of Israel, says that all these things were for types and were written for our admonition. Egypt typifies the bondage of sin. The crossing of the the Red Sea typifies conversion, and the crossing of the Jordan that of sanctification. We do not understand how the idea ever became prevalent in the church that the crossing of Jordan typified death. Canaan is not heaven. St. Paul, in Heb. 3 and 4, gives us the key to the situation. First, by showing that they were kept out of Canaan by unbelief, and then by stating that those who had complied with Divine instructions were in Canaan. "For we, which have believed, do enter into rest." He had just called the Canaan life "his rest." Then he says that some of them, himself among the number, were in that rest. Certainly, neither the writer nor the persons addressed were in heaven. "The rest of faith" is one of the many terms applied to the sanctified life. Again, if Canaan represents heaven, then only two out of the original number of adults were saved, as only they crossed over. Such an interpretation would send Moses and his beloved people to perdition. Finally, if Canaan is a type of heaven, cities will have to be conquered, enemies met, battles fought and probation will extend throughout eternity.

How aptly does the Egypt life portray sin. No other

bondage is comparable to it. The sinner is led captive by the devil at his will. He is rudely tossed here and there by every whim and caprice of Satan, but, like Israel, he passes out of Egypt under the blood. Before him lies the Red Sea, the mountains on either side, the Egyptians behind. He comes to the end of his own strength, stands still and sees the salvation of God. The waters are divided, and, by faith, he crosses over.

The crossing of the Red Sea was the most important epoch in Israel's journeyings. It is embalmed in their history, poetry, art and sacred writings. So the moment of conversion will ever mark the most important epoch in the soul's history. Who can forget that joyous hour when the soul first experienced the Savior's cleansing power?

God did not design His people to stop in the wilderness. They were merely to pass through into Canaan. There were three routes, either of which they could choose. There need be no long interval between regeneration and sanctification. All the wilderness life is abnormal, except the brief time to pass through. A new convert soon awakes to his need of being freed from the sinning principle. He hungers and thirsts after righteousness, and, if properly taught, need not tarry in the wilderness, but go right on and apprehend Christ as his sanctifier. Most Christians do not enter Canaan, because they have been taught that there is nothing better for them in this life than the wilderness. Mediaeval theology still burdens the church.

Twelve distinguished men were selected and sent by Moses to examine the land of Canaan very critically, and to report as to its fertility, acquisition and general desirableness. These men, after forty days of minute investigation, returned, and ten of them offered a report to the effect

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that the country was all that could be desired, but that an effort to capture it would be the height of folly; yea, an impossibility. Joshua and Caleb brought in a minority report, stating that it was an exceedingly good land, and through the help of Jehovah, could be easily obtained. The vast audience adopted the majority report. The Lord was angry at their unbelief, and consigned them to the wilderness for life. Caleb and Joshua, on account of their faith, were allowed to enter Canaan.

The Scriptures urge Christians to be borne on immediately into perfection. Again and again God's people are exhorted to leave the wilderness and go on into Canaan. The grapes of Eschol are seen here and there in holy lives, but so many people have made a critical survey of this sanctified life, and say that there are so many giants, walled cities, and devils without, and so much sin within, that it cannot be taken, and the practicability and scripturalness of entire sanctification, while in the flesh, is denied. The majority report is adopted by an overwhelming vote. While here and there a few earnest souls protest, the great body of the church remains in the wilderness. "So we see they could not enter because of unbelief." "According to your faith, so be it unto you."

Though in the wilderness, yet they were God's people—His children—though oftentimes disobedient. How marvelously He provided for them! Once in a while they would have a great revival, followed by an attack of sinning. "Prone to wander, Lord, I feel it," was their favorite hymn. They could usually testify that they "were doing the things they ought not to do, and leaving undone the things they ought to do." The weather was either too hot or too cold; there was either not enough or too much rain; times were

always hard; murmuring and croaking prevailed. What a striking parallel we have in the church today. Spasmodic revivals, doubts and fears, on the mount today, in the valley tomorrow, plenty of sinning, not so much repenting, spending ten dollars for a filthy habit—tobacco using—to every one given to missions, voting with old whisky-soaked parties, worshipping at the shrine of Mammon, not one in five regularly attending prayer-meeting, but few family altars, little study of the Scriptures, secret prayer neglected, and the Sabbath desecrated. What is the remedy? Move into Canaan.

The world has not been conquered because the church has remained in the wilderness. Unbelief is a poor soldier.

Finally the people were commanded to consecrate themselves, preparatory to crossing the Jordan. It seemed the worst time to cross. The Jordan had overflowed its banks. When the consecration is being made for sanctification, how many difficulties present themselves. The priests were to lead the way, putting their feet down on the waves, claiming their removal by faith. They were to stand in the middle of the stream while the people passed over. There is a twofold lesson here: First, when the preachers lead the people will follow into sanctification. Secondly, we get this blessing by stepping right out on the promises of God, and claiming what to human reason seems rash and foolish.

After crossing over they were circumcised. There had been no circumcision in the wilderness, because they were sinning and could not have that which signified purity. Sanctification is the circumcision of the heart.

“Who gave Himself for us that He might redeem us from all iniquity and purify unto Himself a peculiar people zealous of good works.” This is the need of the church.

The manna ceased, and they ate the old corn of the land. God no longer had to send a foreign supply. The home product was abundant. Thank God, when the Christian enters this Canaan life he no longer depends upon the temporary expedients. He has the old corn of the land—Christ is in his soul. He is completely possessed and kept by his Lord. Rooted and grounded in love and filled with all the fullness of God.

The original passover was observed in great haste, each participant having but one cup of wine. In Canaan, at the feast of this passover, each had four cups. Wine symbolized joy. Sanctification gives a marked increase of joy. This jubilant note will be heard in song, testimony and prayer. Persons having this experience "rejoice in the Lord always, and in everything give thanks." There is a brightness and gladness in their lives not usually seen. The joy of their Lord has made them full. The Arabian desert, with its burning sands and fiery serpents, has been left behind. They are in a land that flows with milk and honey.

Lastly, Joshua is introduced to the captain of the Lord's host. He is given to understand that the angel of the Lord will lead against all opposing hosts. On entering the sanctified life the soul gets a new introduction to Jesus. The eye rests on Him as never before.

"It is no longer I, but He."

The bosom foes having been destroyed, it is so easy to trust Him for everything. New life, new joy, new love springs into the soul. A quiet, serene, holy calm settles down upon the soul. No more wanderings in the wilderness. The soul so long oppressed with burden and care has entered into "his rest." Glory to His name for such rest.

THE BAPTISM OF THE HOLY GHOST

“He shall baptize you with the Holy Ghost and with fire”
—Matt. 3: 11. We design to show that this baptism is a distinct work subsequent to regeneration. That there are effusions and other baptisms of the Spirit we admit. We only claim that this baptism of fire sanctifies the soul. Fire cleanses, purifies, separates the dross from the true metal. This is precisely what is done in sanctification. Regeneration is a birth, not a baptism. A child must be born before it can be baptized. There is much cry made nowadays for a baptism “for service.” Thorough cleansing must precede the most efficient service. A pure church will witness for the Lord continually.

Isaiah was to preach to an effeminate and blackslidden court. He needed this work of fire. In the sixth chapter he tells us how he was convicted for holiness, and the touch of fire that followed. In the marvelous ministry of sixty years which ensued the effect of this baptism is seen.

The disciples had sat at the feet of the most wonderful Teacher; their names were written in heaven; they had healed the sick and cast out devils; yet on the night of our Lord's betrayal they were quarreling among themselves about the chief seat in heaven. When Jesus was being crucified these same disciples fled, leaving Him alone. He knew that they could not endure the hardships, privations and untold sufferings which confronted them without the Comforter. Unless they had Him the infant church would strand on the shoals of cowardice or worldliness. He had them tarry at Jerusalem until they had received the baptism of the Holy Ghost. He had already breathed on them and said, “Receive ye the Holy Ghost,” showing conclusively that there is a difference between receiving the Spirit and being baptized with the Spirit.

After ten days of waiting before the Lord the Fire fell upon them. All Jerusalem was stirred. A great crowd gathered to see what was the matter, and three thousand people were converted that day.

The church has been looking back to Pentecost instead of claiming an abiding Pentecostal blessing. "THE PROMISE OF THE FATHER" was for all succeeding ages. The blessing on the day of Pentecost was only a "specimen accompanying the promise." The ignoring of this fact has kept the church in the wilderness. While living historically in the Pentecostal dispensation we have been content to abide chiefly in the experience of the old.

The Lord would not let the infant church go out on its world-wide mission until baptized with Fire. The present church cannot cope with internal corruption and meet the demands for a world-wide evangelization without the touch of Fire. A divinely intoxicated church will always have a revival. Observe how the Savior connects universal witnessing with this baptism. "But ye shall receive power, after that the Holy Ghost is come upon you, and ye shall be witnesses unto me both in Jerusalem and in all Judea, and in Samaria, and unto the uttermost parts of the earth." The baptism of the Holy Ghost sent the disciples everywhere preaching the word. It will do the same today.

As already suggested, this baptism cleansed the heart. Cowardly fear and self-seeking were destroyed. Peter is no longer frightened by a little maiden, nor lays schemes for personal aggrandizement. Self has moved out; God has moved in. Reputation, family, property and life are held at the Lord's disposal. No dallying with missionary boards about salaries; no conferring with the health officers of the respective cities where God was sending them; no morbid

fear of overwork; no quailing before Nero's lions. God's Fire was upon them and nothing could stop them. Such a spirit in the modern church would evangelize the world in the next ten years. The Lord grant it.

In Acts 8 we are told of the great revival held at Samaria. The gospel was received with great joy. Many believed and were baptized, joining the church. Certainly they were converted. About six weeks later Peter and John went down to instruct them as to the baptism of the Holy Ghost. Here we have an example of two distinguished preachers making a considerable journey in order that these new converts might have this grace of cleansing and the abiding Comforter.

In Acts 10 we have a very interesting narrative of Cornelius. The general impression seems to be that he was a pious old heathen, and that Peter was sent to teach him about Jesus. This idea is incorrect. Cornelius had already heard the gospel, according to Peter's statement in the thirty-seventh verse. We have very few Christians that would measure up to Cornelius before he ever saw Peter. A devout man, one that fears God with all his house, who gives much alms to the people, and prays to God alway, is not easily found. No, Peter did not go down there to convert him, but to teach him about the baptism of the Holy Ghost.

Acts 18: 24, 25, introduces you to a very eloquent preacher, who had been preaching without this baptism. That devout Jew and his wife, Priscilla and Aquilla, took him home with them and "taught him the way of the Lord more perfectly." In Acts 29: 1-6, Paul finds certain disciples upon whom the Holy Ghost had not fallen. They were believers, but had not received the "promise of the Father."

The great Apostle was not content that they should abide without the Comforter, but introduced them to Him.

When God answers by sending fire upon His church, as he did upon Elijah's altar on Mount Carmel, the prophets of Baal will be put to confusion, and His name mightily honored. Foolish prejudices, sectarian bigotry, and worldly-mindedness will be swept away by this wave of fire.

The baptism of fire frees the soul from sin, cures the tobacco habit, stops voting license for the accursed saloon, restores tithing, fills the front seats at prayer-meeting, cures tattling, honors maternity, makes fearless and invincible Christians, and if generally received, the church would look forth "as the morning fair as the moon, clear as the sun, and terrible as an army with banners."

Chapter VI

FAITH AGAINST DOUBT

HAVING made the consecration as suggested, the next thing to do is to believe that God accepts and sanctifies the offering. It is our part to consecrate and believe; it is God's part to sanctify. The battle of consecration is followed by the battle of faith. How difficult it is, even for Christian people, to trust the Lord. In seeking sanctification you will discover the meagerness of your faith in a new and startling light. The social, commercial and religious life all rest on faith. Take faith out of the home, and it turns to a hell. Banish faith from the business world, bankruptcy and hopeless anarchy will follow. Destroy faith in God, and you have removed the foundation for all religious character. We trust each other without much trouble, notwithstanding all our frailties. We trust the cook to prepare the food, confide enough in some teachers to entrust them with our children. When sick we put ourselves in the physician's care. The engineer's skill is relied on to safely run the train on which we travel. In all these instances our confidence may be, and sometimes is, misplaced, but we keep on trusting. On the other hand, God never deceives us, yet we keep on doubting. No wonder the Son of God made the pathetic remark: "When the Son of Man cometh, shall He find faith on the earth?" Faith in God is simply taking Him at His word.

Eve doubted, sin entered, and the race was wrecked because of one doubt. Some men talk about their doubts as if they were praiseworthy. "Whatsoever is not of faith

is sin." Doubting becomes a habit. An old German philosopher formed such a habit of doubting that, finally, he questioned his own existence. The church is filled with chronic doubters. Some people seem to think they are doing God's service to dissect and pray over every doubt which the devil may suggest. Dear reader, he will keep you busy all the time if you will thus act. On getting up in the morning, or at some interval through the day, your attention is called to a great army of doubts just raising pandemonium outside, knocking for admittance into your heart. Perhaps you have been inviting them in, giving them three square meals a day, furnishing them a good bed, entertaining them royally, and consulting your friends and other learned commentators in order to discover the tribe to which they belong. Under such treatment they will soon grow strong enough to put you out at their pleasure. Quit it. Every such doubt is a devil, and when a troop comes knocking for admission, say: "'Get thee behind me, Satan'; I am done with entertaining doubts; no miserable spawn of hell shall come up and make me doubt my Lord." The next day some of the more timid ones will have dropped off. And so on, until they all desist. The devil likes to go where he is entertained. "Resist him, and he will flee from thee." How it would grieve you for some enemy to come in and destroy the confidence which some friend reposed in you! How it must pain the blessed Lord for His children to allow Satan to make them doubt Him. Better sing, "All my doubts are buried in the fountain." Stop right now and resolve that, through the help of the Lord, you will put your foot upon doubting. If so, the soul will soon swing into an easy habitual faith as natural as breathing. Doubt never won a battle, never saved a soul, never dried a tear, never honored God. In that

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philos marvelous portrait of the victories of faith, the eleventh
ly, he chapter of Hebrews, the apostle skips from the crossing
with of the Red Sea to the capture of Jericho, not even dignify-
y are ing the forty years in the wilderness by a word of refer-
doubt erence, because it was honey-combed with doubt. "This
keep is the victory that overcometh the world, even our faith"—
ng up 1 John 5: 4.

God is on the side of faith. Trust Him, though He slay
your you. You cannot keep Satan from suggesting doubts, but
raising you can refuse to adopt them. It is only when you make
your them your own that you sin. As already suggested, the
living persistent habit of not doubting once formed, the soul is
good not so likely to be tempted on this line.

Now, the Word says: "Whatsoever toucheth the altar
shall be holy"—Ex. 29: 37. Are you all on the altar? If
so, you must claim sanctification or disbelieve God. The
old Jewish altar was a type of Christ, hence whatever
touched it was cleansed through virtue of Him. Our Lord
says, in Matt. 23: 19, that the altar sanctifieth the gift. If
you have put everything on the altar, you are the gift.
Will you believe what He says the altar does for *you*—the
The gift? If so, the work is done. Do not make the mistake of
trying to *feel* you are sanctified before you *believe* it. The
just shall live by faith, not feeling. Take your own medi-
cine. You tell the sinner that he must believe before he
can feel. Do this yourself. God loves you too well to give
you this blessing on feeling. The devil would attack your
feelings, and away would go your blessing; but when you
step right out on the Word, and accept Christ as your Sanc-
tifier, that word is settled in heaven, and all hell cannot
shake it. But you say, "How am I to believe it before I
feel it?" Why, my brother, go back to the first principles.
The sinner must trust, then feeling follows. You are to

take sanctification on the witness of the Word. Reader, are you perfectly consecrated? Then appropriate the promise concerning the altar, and you are in Canaan.

To stop to reason, or argue here, will be fatal. God's word says it, and you must believe it, because He says it, or else remain in the wilderness. Really, the evidence of the Word is the only basis on which you can predicate your faith. The Spirit, sooner or later, will witness to the Word. An eminent servant of God recently stepped out on the Word, and claimed a most remarkable blessing; a week passed without any sensuous evidence that his prayer was answered. Instead of doubting he praised God for the peculiar way in which He had honored him—in trusting him to stand so long without feeling. He honored God, then God honored him by magnifying his faith. This constant running after feeling indicates weak faith. A Christian who runs on emotion can never be steadfast and immovable, always abounding in the work of the Lord. Determine that you will believe in spite of the clamoring of feeling. It may seem that your very profession of faith is insincere, but hold right on; Satan will, perhaps, accuse you of hypocrisy for claiming what you do not feel; but you have God's word for trusting, and it is only a question of honoring your emotions, or His word. Will to believe, keep on believing in spite of all seemings," and your emotions will fall into line.

Too many people are seeking an experience, instead of the Lord. Accept the Sanctifier, and lo! you have the experience. You do not want an it, but Him. You may work yourself up to a pitch when you feel very good; then struggle to keep these feelings, but they will eke out. It is like a man trying to lift himself by his bootstraps. Sanctification is in Christ. Just say, Lord, I took Thee as my Savior,

and Thou didst gloriously save me. I take *Thee* as my Sanctifier, and, glory, Thou dost do it.

Dear reader, learn this secret of living moment by moment. A quaint old writer has said that God will not give grace for borrowed trouble. A greater than he hath said, "Be not anxious for the morrow, sufficient for the day is the evil thereof." Trust Jesus to keep you today; in the morning trust Him to keep you for that way, and so on. "As thy days are so shall thy strength be." What a beautiful illustration we have of this in Peter walking on the water! Grace was given for each step. He walked on God's hands. The moment the foot was raised to make the step the hand moved for the next step. Timid soul, begin to walk on the water. Even though the water come to the ankles, He will not let you sink. If you look far out upon the raging sea, and count many chances to sink, you get your eye off Jesus—on the difficulties. Keep your eye fixed on Him. He will keep you step by step.

Faith in the supernatural is passing away; men are becoming heady and wise in their own conceits. God is not recognized in much of our machinery. The Holy Ghost is being educated out of the church. The man who trusts God along New Testament lines is put down as a crank. Worldliness has swept in. Many churches might properly be called amusement halls. Old-time conviction for sin and the shout of ransomed souls are fast giving way to "a hold-up-your-hand" religion. The unbelief of this day finds an apt illustration in the church's prayer for Peter, recorded in Acts 12. The apostle was in prison, and prayer was made for him without ceasing. When Peter was delivered, and he came to the house where they were holding a prayer meeting, they flatly refused to believe, and even after he entered the room, were greatly astonishd at the

answer to their prayer. An individual rising in prayer meeting, requesting his brethren to pray that God may cleanse him from all sin and give him a pure heart, will be greeted with hearty amens. Next week he returns and asks them to rejoice with him in praising God for answering their prayers in the sanctification of his soul. It is really interesting to study the expressions on their countenances. It is one in which disgust, aversion, ridicule, sympathy, sarcasm, and unbelief are all blended. Peter is at the door, but you cannot make them believe it. Thousands are daily praying for heart purity, and yet refusing to believe that God can and will do it now. May the Lord save us from ourselves. "This is the will of God, even your sanctification"—1 Thess. 4: 3. "And this is the confidence we have in Him, that, if we ask anything according to His will, He heareth us; and, if we know that He hear us whatsoever we ask, we know that we have the petitions that we desired of Him"—1 John 5: 14, 15.

Chapter VII

SOME OBJECTIONS ANSWERED

A GENTLEMAN once remarked that he found something in his heart which kicked against holiness. He but spoke the experience of thousands of the justified school. While they do hunger and thirst after righteousness, yet there is a "something" within warring against those yearnings. These depraved tendencies are exceedingly fertile in producing objections to holiness. Again, there are many who object to this doctrine because they have a perverted idea of what it is. They only need light to be silenced. They mean well, but do not understand what they are opposing. Furthermore, there are objections made by men of great purity, learning and talent, which seem to be very important. To throw these aside carelessly, would reveal a narrow, bigoted spirit—the very opposite of perfect love. Let us examine some of these difficulties.

1. Sanctification is said to be a new doctrine, never heard of until recently—a religious fad. By reference to chapter I, it will be seen that this teaching is as old as the Bible, and has had its adherents in all ages. Some one in carefully studying the history of the church has noted seven distinct holiness revivals. God has seen proper, at various times, to give great power to certain truths. Monotheism, the resurrection, justification by faith, the witness of the Spirit, have all passed through epochs in which they were

peculiarly and wonderfully emphasized. The attention of the church is being directed now, as never before in modern times, to deliverance from inbred sin. Who knows but that it is a fulfillment of Daniel 12: 10, "Many shall be purified and made white"? The preparation of the bride for the royal husband.

2. "They are proud, pharisaical, always boasting of themselves." This objection is answered in chapter II. Those who make this thrust little know what they are talking about. In sanctification self is crucified and Jesus takes its place. It is His holiness, His keeping, His living within them, about which they speak.

Poor old self has been turned over to the Lord. The efforts are no longer divided between nursing and cherishing self, and that of serving the Lord. They do not testify "that they are doing the things they ought not to do, and are leaving undone the things they ought to do." They have learned that it is a mistake to keep their thoughts dwelling on their nothingness instead of on Jesus. True holiness is one constant song of victory through the Lamb.

3. Advocates of this doctrine spend too much time on the church to the neglect of the sinner." To which we reply: (a) Many Christians say that they sin every day, hence, on their own statement, here is a large number of sinners not neglected. (b) Heart purity must be boldly proclaimed, or else the church will be engulfed in a sea of worldliness. Much of modern evangelism hardly breaks the crust on the sinner. Holiness reveals the exceeding sinfulness of sin, and emphasizes the necessity of having nothing to do with it. The writer has observed in meetings where this doctrine has been preached, that the conviction for sin has

been more pungent, and the conversions more powerful.

(c) God's method for a revival is given in Acts 2. The church baptized with the Holy Spirit will be followed by a tremendous upheaval among sinners. It will be no longer necessary to hire godless singers, and resort to various kinds of sensationalism to draw a crowd. There was no difficulty in getting an audience on the day of Pentecost. Again, you will not have to be continually coaxing such a church to work. They will go "everywhere preaching the Word." Then this blessing on the church convicts the sinner by way of contrast; he will be smitten, yea, knocked down by such manifestations. A cold, sluggish church is not in condition to get people converted, nor to take care of them when they become converted. The cradles are already full. There is far more responsibility attached to the rearing of a child than in giving birth to it. It usually requires more labor "for the perfecting of the saints" than it took to bring them to Christ. This work will be amazingly accelerated by the baptism of the Holy Spirit. The disciples learned more in one hour about God on the day of Pentecost than they had learned in sitting at the feet of the world's most wonderful Teacher for three years. Sad, sad has been the mistake of trying to meet the emergencies of the Pentecostal dispensation without the "endowment of power." Dr. A. T. Pierson says that after receiving this baptism he led more souls to Christ in the eighteen months following than he had in eighteen years previous. Mr. Moody says that since receiving the baptism of the Holy Ghost he does not remember preaching a single sermon in which someone was not converted. Instead of tarrying at Jerusalem being a waste of time, it was absolutely

note

necessary for victory. "But ye shall receive power, after that the Holy Ghost has come upon you." The Christian is doing most for the sinner when he is getting the equipment for soul-saving.

4. "But none live it." This is merely an assertion, contradicting both experience and the Scriptures. Numbers of the best people who have ever lived claimed the experience, and the Scriptures positively declare that men did live it, as shown in a previous chapter. Paul prayed that the Thessalonians might "be established in holiness *before the Lord*"—not before men. Who is to be the judge whether this experience is possessed by certain individuals, you or the Lord?

5. "So many seek that do not obtain it." Many also seek pardon and never receive it. Every person complying with divine requirements will get both. "Ye ask and receive not, because ye ask amiss."

6. "It divides God's people." In one sense this is true. The sanctified brother has another view of Christ, a clearer, a distinct experience, which the regenerated brother does not possess. The latter does not understand him, and often persecutes him, thinking he is doing God's service. The former loves his brother as never before, though it is hard sometimes to make him believe it. Different degrees of religious experience always have and always will exist until we all come to that divine oneness prayed for by our Lord, and contained in Eph. 4: 13.

7. "This sect is everywhere spoken against." Holiness people are generally unpopular, it is true. John Wesley has suggested the reason. He asks and answers this question: "Are we not apt to have a secret distaste to any who say

they are saved from all sin?" Answer: "It is very possible we may, and that upon several grounds: partly from a concern of the good of souls who may be hurt if these are not what they profess, partly from a kind of implicit envy at those who speak of higher attainments than our own, and partly from our natural slowness and unreadiness of heart to believe the works of God." "This answer could very easily be intended to include other reasons for this distaste. A holy life is a rebuke to all unholiness. Jesus was a perpetual rebuke to the Jews. In the intense light of His pure life, their spots and stains were made manifest through the whitewash of ceremonialism. Their hatred of the light was turned against the light bearer, and Jesus of Nazareth was the best-abused man of His times. In this respect the servant must not get above his Lord. A person entirely dead to the world, and thoroughly alive unto Christ through every fiber of his being, will make all conformers to this world so uncomfortable that they will begin to hate him and to pick all manner of flaws in his life. They are not willing to give up their idols, and holiness comes to kindle a destroying fire among them. They are averse to strenuous effort, to earnest wrestling with God, and hence they dislike those who point to the sunlit heights of life above the clouds and urge them to mount up thither, as disturbers of their repose. Again, since all love to God is in antagonism to the spirit of this world, the higher the degree the more intense that antagonism.

Another reason may be found in the activity of Satan, who seeks to plunder the gospel of that element which gives it the highest element of efficacy in its warfare with his kingdom. He blinds the eyes of them that believe not, lest

the light of the glorious gospel of Christ shine unto them. He succeeds so well with unbelievers that he applies the same method to believers, blinding their eyes to their highest gospel privilege, the fullness of the Spirit, lest the light of this blessing should gladden their eyes, strengthen their hearts, and intensify their zeal against his kingdom. Says John Wesley, in 1771, in a letter to a Christian woman respecting her preacher: "I hope he is not ashamed to preach full salvation, receivable now by faith." This is the word which God will always bless and which the devil peculiarly hates; therefore, he is constantly stirring up both his own children and the weak children of God against it. Hence the difficulty which the great Head of the church has in keeping this doctrine in the pulpit. It dropped out of the English pulpit and Methodism was raised to bring it back. Wesley, true to the great light, "the grand *depositum* intrusted to the Methodist," found his preachers inclined to abandon this precious theme. Even now, after the inquiry on this subject among the laity has become so general, the majority of preachers pass over this subject like a slurred note in music, as if it were a demi-semi-quaver in the jubilant song of our Christianity, and not its very keynote.

Again, the unholy lives of some who profess the experience and the unfortunate presentation of the doctrine by well meaning, but indiscreet teachers, prejudice many excellent people against it. How the wisdom of the serpent and the harmlessness of the dove are needed in speaking of these deep things of the Lord.

8. "If the old man is put out, how can he get back?" Both the angels and our first parents were created holy, yet sin entered, and they fell. Inbred sin is an Adamic shadow

lurking in the soul. When *the whole body* is full of light it is banished. Again, original sin is the very opposite of love, and when every part of the nature is filled with pure love there is no room for its negative. Withdraw any part of that love, and the negative enters just as darkness enters a room from which light is withdrawn.

9. "If the old man is cast out, how can we be tempted?" The angels, Adam and Eve, the Lord Jesus, were all free from the carnal nature, and yet were tempted. Some do not distinguish between depraved tendencies and susceptibility to temptation. The former is from the devil; the latter from God. There would be no probation were there not susceptibility to sin. In unsanctified hearts there is a *tendency to sin*. In the sanctified a susceptibility or liability, but no tendency.

10. "If the carnal nature is destroyed in parents, would not their children be holy?" No. If sanctification can thus be imparted, why not regeneration? Whether depravity is transmitted seminally or judicially matters not, the curse rests on the entire race, and deliverance can be had therefrom only individually, through Christ. Salvation is a personal matter.

11. Sanctification is objected to because it is thought to be getting religion again. What a mistake! It takes a good stock of religion before you can invest in sanctification. So many are afraid to go to the altar, and seek to be made perfect in love, for fear that it will reflect upon their religious life. A child may just as well refuse to be washed to avoid a reflection on its birth. As a rule, the more spiritual a man is, the quicker will he discern the taint within, and the stronger his desire to be cleansed from the same.

The seeker for purity, instead of minifying regeneration, magnifies it. It is not the sinner, but the saint, which is to be perfected. What a precious scene it must be to the Lord when His children crowd the altars of the church, saying, "O Jesus, we have fallen so in love with Thee that we want to be washed from the last remains of sin, and to have Thy image stamped upon every part of the soul."

Did not the prophet say that he would purify the sons of Levi—the church? A man had just as well be afraid of weakening his knowledge of the alphabet by learning to read, or that he will lessen his knowledge of addition by studying higher mathematics, as to refuse to invest in sanctification lest it injure his regenerated life.

12. "I have known so many cranks and fanatics connected with this movement that I do not want to have anything to do with it." All good things are abused. The sinner pleads the infirmities of the church as his excuse for staying out of it and living in sin. You plead the weakness of a few ignorant or unbalanced people as your reason for not taking the Lord Jesus as your sanctifier. Cranks and fanatics exist everywhere. Why stumble over them when such men as Enoch and Job, Paul and John, George Fox and John Wesley, A. B. Earle and Charles G. Finney, and elect women like Frances Willard and Hannah Whitall Smith, with hosts of others, have adorned the doctrine by holy living? No other truth has been so misrepresented and slandered. Such charges as, "They say they cannot be tempted," "that they cannot sin," "that they are perfect as God," are heard on every side. The falsity of such accusation has been proven again and again, but for want of knowledge many good people join in with the blind and per-

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verse in giving circulation to these reports. Jesus Himself was accused of being in league with the devil. The servant is not above his Lord.

13. "The old man is not cast out, he is only bound."

In sanctification there is a consciousness of separation from the old man.

If the unclean principle still remains in the heart, how could it be said to be pure, clean and holy?

It is a remarkable fact that while the Greek language richly abounds in words signifying repression, a half score of which occur in the New Testament, and are translated by *to bind, bruise, cast down, conquer, bring into bondage, let repress, hold fast, hinder, restrain, subdue, put down, and take by the throat*, yet not one of these is used of inbred sin; but such verbs as signify to cleanse, to purify, to mortify or kill, to crucify, and to destroy. When St. Paul says that he keeps under his body and brings it into subjection, he makes no allusion to the flesh, the carnal mind, but to his innocent bodily appetites. In Pauline usage *body* is different from *flesh*. We have diligently sought, in both the Old Testament and the New, for exhortations to seek the repression of sin. The uniform command is to put away sin, to purify the heart, to purge out the old leaven, and to seek to be sanctified throughout soul, body and spirit. Repressive power is nowhere ascribed to the blood of Christ, but rather purgative efficacy. Now, if these verbs, which signify to cleanse, wash, crucify, mortify, or make dead, and to destroy, are all used in a tropical or metaphorical sense, it is very evident that the literal truth signified is something stronger than repression. It is eradication, extinction of being, destruction.

14. "So many good and great men have not professed it." We admit that the great mass of Christians have not obtained this experience, but it is equally true that the great mass of sinners have not been converted. It is not what they have obtained, but what they might have obtained. No one will pretend to say that the church has lived up to her privileges. The fact that she has not does not argue that she could not.

15. "It is not scriptural." In previous chapters there has been an overwhelming array of Scripture given to establish this doctrine. Let us examine the most prominent texts quoted against it.

"Who can say I have made my heart clean; I am pure from my sin?" Prov. 20: 9. This text teaches that all men are under bondage of sin, and their utter inability to save themselves. Certainly it does not teach that our Lord cannot cleanse from sin and give a pure heart. Such an interpretation would be at variance with the whole thought of the Bible. "Who can say *I* have made my heart clean?" Why, no one; that would be cleansing ourselves.

"If they sin against thee for there is no man that sinneth not." 1 Kings 8: 46. "For there is not a just man upon earth that doeth good and sinneth not." Ecc. 5: 20. These texts are translated by learned men of various schools as follows: "If they shall sin against thee, for there is no man that *may* not sin." "For there is not a just man upon the earth who doeth good and *may* not sin"—See Clarke's Commentary. These Scriptures teach what we admit, namely: The possibility of sinning as long as we are on probation. They teach this, and nothing more. To interpret them otherwise is to do violence, to pervert their mean-

ing, and to flatly contradict scores of other passages. "There is none that doeth good, no not one"—Ps. 14: 3. These words have reference to men in a corrupt state of nature, like the antediluvians. In no sense are they applicable to God's people. This is so obvious as to need no further comment.

"Why callest thou me good; none is good, save One, which is God"—Luke 18: 19. Queer that such a text like this should ever be quoted in defense of sin, yet it is done. Our Lord here is speaking of absolute or underived goodness. Surely He did not mean to teach that He was a sinner. The thought is that all our goodness is derived alone from God.

Romans 7 is often quoted against sanctification. So many take it to be the best experience obtainable in this life. The vast majority of Bible scholars say that this chapter deals with a convicted sinner instead of a Christian. If their interpretation be correct, it has no reference to a Christian. Others have thought that it is a vivid portrayal of one convicted for sanctification, a great spiritual nature struggling for freedom from inbred sin. Many, in seeking perfect love, pass through an experience that reads very much like this chapter. We all agree that the eighth, and not the seventh, is a description of the highest form of the Christian life.

1 John 1: 7-10 is relied on by many to prove that the heart cannot be cleansed from all sin. A class of philosophers had arisen in John's day, who taught that all evil existed in matter; that the soul was pure, and, hence, needed no cleansing. John writes to prove the sinfulness of the heart, and then lays down the conditions through which such sinfulness may be removed. "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.*" What can be more explicit than this language? He first asserts universal wickedness, and then states the way to be freed from the same. A soul that is cleansed from all sin is sanctified. If, as many believe, this Scripture teaches that the man who professed to have quit sin is a liar, would not the next verse read queer? "My little children, these things write I unto you, that ye *sin not.*" First telling them that they could not quit, then in the next breath commanding them to do what he had just said was impossible. The entire passage is a clear-cut argument for heart purity.

Chapter VIII

HOW TO LIVE SANCTIFICATION

DO not think that the conflict is over when you enter Canaan. The enemy within has been destroyed, but sin in a thousand different forms presses around you; the utmost vigilance will be required to resist it. "Let him that thinketh he standeth, take heed lest he fall." Bear in mind that most of Israel's *fighting* was done after they entered Canaan. This experience has clothed you with the whole armor of God. Many Jerichos and other walled cities, lying in the distance, are to be taken. "Endure hardness as a good soldier."

There are many things that you will have to die to after you are sanctified. Much of *your way* of doing things will have to yield to His way. Perhaps a large portion of your religious duties have been performed in the "energy of the flesh," rather than in the "power of the Spirit." The laying aside of the weights and hindrances that come from the life of nature means much more than most people at first think, and the progress in the sanctified life depends largely on the deeper degree of crucifixions that follow sanctification.

Beware that no coldness creeps in your heart toward those who antagonize you. Persecutions will come. The servant is not above his Lord. He was the most persecuted and least understood man of His day, yet no feeling contrary to pure love ever entered His bosom. In the midst of criticism, from good men or bad men, trust Jesus to keep you full of Himself; then there will be no room for sin. Hard things may be said about you, but how gentle, tender, and

kind He causes you to feel toward those who said them. What charitable constructions you put on their actions! O Jesus, this is Thyself formed in Thy people, this ocean of love rolling and surging in the soul, then resting in a deep and heavenly calm, is just Thee. A heart filled by such a wonderful Savior must be clean.

Satan will teach you to think that none except those in the experience of sanctification can teach you. Watch this point. While you have an experience, which many wiser and greater do not possess, yet there are hundreds of things you need to be taught. The meek and lowly spirit learns from every one. Though your pastor may not be sanctified, he can teach you so much that you need to know. Then, along the line of your experience you can be so helpful to him and others. Thus in the school of Christ we can be of service one to another.

Watch your testimony. When the High Priest entered the Holy of Holies, hanging to the borders of his brilliant robes were little bells alternating with the figure of the pomegranate. The bells must be kept ringing else he died. The prolific pomegranate typifies fruitfulness; the bells, testimony. The two, a godly life and witnessing with the lips, must go together. Mind you, the priest had to keep these bells ringing. Do likewise. The joy of this rich experience will depart unless you witness to it. The Lord does not want you to testify to sanctification every time you speak for Him; there will be times when to do so would not be best. However, great care should be taken, lest through a man-fearing spirit, the bells should cease to ring. Always be ready to cheerfully and gladly bear testimony to the great work wrought in you. As to the when, where, and how, "He will guide you." You will be led to testify in a

meek, humble way, giving all the glory to Jesus. Instead of saying, "I am holy" or "I am sanctified," say, "The Lord Jesus has given me a pure heart," or "I have accepted Him as my Sanctifier," "He dwells in my heart and keeps me moment by moment." Put the testimony in such a way as to render yourself nothing and Him "all in all." People sometimes stumble over very little things, like a naturally harsh voice, an unfortunate gesture, or anything else savoring of self-importance. Emerson says, "The voice of a Christian should be as gentle as the rustle of the corn or the murmur of the brook." Testimony to perfect love will have its best effect when given in a meek, deep, reverential manner.

Don't talk too much. The temptation to argue should be forever resisted. Sanctification is too sacred a theme to be dragged through the mire of street-corner discussions. They will be pitched at you. Have nothing to do with them. Do not get into the habit of talking sanctification in a rambling, loose, slipshod manner. Do not be a rattletrap. "In quietness and confidence shall be your strength." The Lord will open the doors continually to earnest souls who will hear the Word gladly. Talk? Yes. You must tell other hungry souls of this grace, but avoid handling it in what might seem to be a light, frivolous way. Never try to force any one into this experience. All that you can do will be to lead. Be patient with them. Remember your own slowness of heart to believe. Thousands of good folks move slowly. Give them time. Watch that tongue. It is the loophole through which the devil often enters. Be sure that you keep it on the altar, then Jesus will give the needed grace. Let your words be seasoned with wisdom.

Learn to distinguish between temptation and sin. The

holiest people may be, and often are severely tempted. Temptation is not sin, but the yielding to it is. It was after Jesus received the baptism of the Holy Spirit that He had His hardest struggle with Satan. Dungan Clark says: "It is not only true that the holiest persons will be subject to temptation through life, but it not infrequently happens that their temptations are greater in exact proportion to their holiness; that is to say, as they surrender themselves wholly to the Lord, and trust Him for a clean heart, Satan's assaults upon them become not less frequent and less severe, but precisely the reverse. The more you resist his temptations, the more he will be induced to try his full strength upon you, which it will not be necessary for him to do if you yield easily. The children of Israel were not sent to Canaan the nearest route, because they were not in a condition to resist a determined, warlike people such as the Philistines. As they became better acquainted with the Lord's dealings, and learned to trust Him more, He allowed them to meet their enemies in battle; but their severest and most protracted wars were after they came into the land itself. And so very great temptations are often a sign, not of a low, but of a high state of grace; for if you are beset by "principalities and powers and wicked spirits," it is because you are in heavenly places. Be not, therefore, discouraged. If the warfare is long and severe it will, nevertheless, be true, if you abide in uninterrupted union with your Commander—the Captain of salvation—that the victory will be constant and complete. The enemy will first tempt you; then he will try to make you think that the temptation was a sin. For instance, he will suggest some hideous thought or blasphemy, and though you recoil from it as if it were a serpent, yet he will whisper: "There! your

heart is not right; if it were, you would not have such thoughts." Reader, a thought of evil is not wrong. The Lord thinks of evil. An evil thought is wrong. The one finds no response within while the other does. Dr. Upham says: "A person may be sanctified to God, his heart may be pure in the Divine sight, and still there may be a constant struggle on the part of the 'old man,' or the 'old nature,' to regain possession." It is difficult to explain how a truly holy heart may still have a struggle antagonistic to sin, and oftentimes a fearful struggle, but it is probably owing, in addition to the direct temptations of Satan, to the tremendous power of antecedent evil habits. The principle of self-love may by divine grace be redeemed from its selfish attitude, be brought to its true subjective position, and become a holy principle, and yet, in consequence of its previous habits of inordinate exercise, they may be a strong tendency which requires constant resistance to resume its former position of irregularity and sin. This tendency is not, properly speaking, in the principle itself, but is forced upon it *exteriorly* if we may so express it, by the law of habit; and, therefore, although it is extremely dangerous, it does not appear to be necessarily sinful. The reformed inebriate has refrained from drinking, but the influence of the antecedent law of habit is still felt in his system. He is no longer guilty of the sin of drinking, but his liability to fall into this sin is greatly increased by his antecedent evil habit. Something like this is the case of those who have just entered into that state where they can say they "love the Lord with all their heart." The enemy is cast out, but he avails himself of the influence of the law of habit to take a hostile attitude and to seek a re-entrance." In the midst of temptation trust Him to keep you

from falling." "In that He Himself hath suffered, being tempted, He is able to succor those who are tempted"—Heb. 2: 18. "There hath no temptation taken you but such as is common to man, but God is faithful, who will not suffer you to be tempted above that ye are able, but will, with the temptation, also make a way of escape that ye may be able to bear it"—1 Cor. 10: 13.

Avoid laying too much stress on *feeling*. Many have failed here. Not getting such an experience as they have expected, they concluded that they were mistaken and dropped back into the "wilderness life." What a mistake to believe your fickle emotions in preference to God's Word. While the sanctified life is pre-eminently noted for peace, joy, rest, and other delightful experiences, there may be, especially at its beginning, "seasons of heaviness through manifold temptations." 1 Peter 1: 6. Satan sometimes takes advantage of ill-health to bring about strange and unaccountable feelings of sadness and depression. Faith must hold right on in the midst of all these thrusts. They are on the surface. The soul which is stayed on the Lord has a peace which none of these things can destroy. Cultivate the habit of trusting regardless of emotions. Never let your feelings contradict His Word. Soon after entering this way of holiness there is apt to be a peculiar temptation in that there is a cessation of joyous emotions; a kind of flatness and deadness seems to creep over the sensibilities, then it is that your faith will be tried. The Lord seems to allow these droughts of the emotional nature partly that your faith may be strengthened. How the soul honors Him when it trusts just as well in the dark as when in the light. This habit persevered in will soon bring a calm, deep, steady life "rooted and grounded in Him who is the head of all

things. Reader, abide on the altar. Keep on believing that it "sanctifieth the gift." All will be well.

What are you to do in the event you fall into sin? Sanctification is retained by abiding on the altar—in the Lord. If you knowingly and willfully do wrong, by that act you take yourself off the altar and lose the experience. In this case, the only way to get back is by repenting of the sin and a renewal of consecration and faith. But if the sin be accidental or involuntary, your consecration is not broken. Before the dark wave of condemnation reaches your soul look instantly to the cleansing blood for its interception. Learn how to use the precious blood of Christ. The trespass offering was for accidental sins. Perhaps in an unguarded moment you will say or do something which, at the instant, did not appear wrong, but the next moment the Spirit whispers, "My child, you have sinned." Throw it on the altar immediately; claim the promise that if you confess and forsake, His blood cleanses. It is like this: the Great Physician has come into your heart for the purpose of keeping you in perfect spiritual health. He works a thorough cure, and then lays down certain regulations, which, if observed, will prevent a return of the disease. However, he says to you, "Obey these instructions strictly and you will be kept in perfect health, but, if you should fail at any point, do not go and lock yourself up in your room to suffer the pangs of soul sickness, but apply to me at once; I am here to keep you strong and healthy, either by prevention or curative means." It may be that you will be unable to decide whether some things were right or wrong. Do not worry over them; put the past on the altar; avoid them in the future. Jesus can keep you every moment. These suggestions are only needful in case of any failure on your part. Such failures are not necessary.

This life of holiness is capable of endless development. Grow in grace.

Make much of the Bible and secret prayer. The still hour alone with God is invaluable. You must have these daily interviews to be kept strong.

Do not dignify persecution and opposition by making much mention of them. Let the devil do his own advertising. March straight forward, heeding neither the smiles nor curses of a "Christ-crucifying world." Distribute holiness literature. Live the thirteenth chapter of 1 Corinthians. So long as your experience is in accord with this chapter you have sanctification. Go from "victory to victory." Soon you will step out—up—within the shining gates to be with the Lord.

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Chapter IX

TESTIMONIES TO SANCTIFICATION

WE trust that the following testimonies called from various sources will be helpful to some who are studying this "more excellent way." No two experiences are alike in either justification or sanctification. They vary according to temperament and the Spirit's operation. While thousands of testimonies to perfect love have been given, these selections taken from various denominations are representative:

Dougan Clark, M.D.: "Relying wholly on Christ, I did there and then reckon myself dead indeed unto sin and alive unto God through Jesus Christ, my Lord.

"I had now committed myself publicly. While I knew that I could not make myself dead to sin, I felt as if the responsibility was laid on Jesus. What I *reckoned* in faith He could make real and true. There was no very marked feeling for several hours. I held on by faith to my confession. Then came peace—full, quiet, calm—not rapture nor ecstasy, but 'All the silent heaven of love'; and this continued almost without intermission during my waking hours for several weeks. Now, what did I get? (1) A clean heart. I was baptized with the Holy Ghost, and my heart was purified by faith. (2) Perfect love. (3) The endowment of power."

This is the testimony of Dr. Clark eleven years after his sanctification. He is a member of the Friends' Church and has written several books on holiness.

David B. Updegraff: "Selfishness, pride and prejudice

joined forces and rose in rebellion, while the 'old man' pleaded for his life, but I could not, would not draw back. Vile affections were resolutely nailed to the cross, and those things that 'were gain to me'—denominational standing, family, business, friends, possessions, time, talent, and reputation—were irrevocably committed to the sovereign control and disposal of my Almighty Savior. With my all upon the altar, I had no sooner reckoned myself 'dead indeed unto sin and alive unto God,' than the Holy Ghost fell upon me. Instantly I felt the melting and refining fire of God permeating my whole being. I had entered into rest. I was nothing and nobody; am glad it was forever settled that way. It was a conscious luxury to get rid of ambition and self-will and have my heart cry out for nothing but the *will of God*. I am deeply conscious of His presence and sanctifying work. The inmost calm and repose in God, of that time, that day, that hour, were a wonder to me then and it continues to be so still."

Mr. Updegraff in a minister of the Friends' Church. The above experience was written nineteen years after its reception.

Hannah Whitall Smith: "I believe the truth that He was my practical sanctification, as well as my justification, and that He not only could save me and would save me, but that He did. Lord Jesus Christ became my present Savior and my soul found rest at last; such rest that no words can describe it—rest from all its legal strivings, rest from all its weary conflicts, rest from all its bitter failures. The secret of holiness was revealed to me, and that secret was Christ; Christ made unto me wisdom, and righteousness, and sanctification, and redemption.

"At first, my faith was but a weak and wavering one. Almost tremblingly I hung on to Christ, moment by moment,

saying constantly in my heart, 'Lord, I trust Thee, I trust Thee. Look, Lord, I am trusting Thee.' But I found to my astonishment that it was a practical reality that He did deliver me. When temptation came, I did not try to conquer it myself, but at once handed it over to Him saying, 'Lord Jesus, save me from this sin. I cannot save myself, but Thou canst and wilt, and I trust Thee.' Then I left it with Him, and He fought for me, while I stood by and held my peace. And He always came off conqueror."

Mrs. Smith is an authoress of high standing, having written, among other books, "The Christian's Secret of a Happy Life," which is probably the most popular uninspired book ever written on sanctification; over two hundred thousand copies have already been sold. She is a member of the Friends' Church.

Rev. A. P. Graves: "I felt a consciousness that I had cast all at Jesus' feet, and that in His own way and time, He would emancipate my burdened soul. I retired to rest, leaving all to Him. At an unusually early hour I awoke. The room was silent and dark; but in an instant the darkness passed away, and a bright light filled the room. The light of life seemed to be all around me, and Jesus appeared, not altogether in the form of a person, but as filling immensity with His presence. I said, 'I cannot surely contain this.' Oh, how my soul was filled with the fullness of Christ's love! The tears freely flowed and my pillow was as wet as with the dew of the morning. Christ was 'all in all.' 'I was filled with the Spirit,' and I felt that, after traveling a long and tedious journey over pathless wastes and through burning sands, I had now arrived at the golden gates of the city; yea, had entered, and now dwelt in the bright mansions of love. All was peace."

Dr. Graves is an eminent evangelist of the Baptist

Church and was a very successful minister even before he received the above experience.

Rev. Edgar M. Levy, D.D.: "The spirit of God whispered these precious words: '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.' My faith laid hold of this wonderful truth. A strange peace entered into my soul. I exclaimed within myself, 'I am free! My heart, my soul, my mind, my body, are all washed in the blood of the Lamb!' It was all so strange, so new, so unlike anything I had ever experienced before that I could not utter a word, and then the only sentiment of my heart was, 'Lord, it is done! I am saved!' I seemed filled with all the fullness of God; I wept for joy. All night long I wept. All the next day, at the family altar, in the street, and in the sanctuary, tears continued to flow. The fountains of my being seemed broken up, and my heart was dissolved in gratitude and praise. My soul seemed filled with pulses, every one thrilling and throbbing with such waves of love and rapture that I thought I must die from excess of life."

Dr. Levy was a prominent divine in the Baptist Church, and for forty years sought holiness through growth. Finally, seeing his error, he sought and obtained through consecration and faith this wonderful experience.

Rev. A. B. Earle, perhaps the most eminent Baptist evangelist of the present century, tells us in his little book, "Rest of Faith," how he obtained this grace.

Rev. James B. Taylor: "I was most delightfully conscious of giving up *all* to God. I was enabled in my heart to say, 'Here, Lord, take me; take my whole soul, and seal me Thine—Thine now, Thine forever.' 'If Thou wilt, Thou canst make me clean.' There then ensued such emotions as I never before experienced. All was calm and tranquil, si-

lent, solemn; and a heaven of love pervaded my whole soul. I had a witness of God's love to me, and of mine to Him. Shortly after I was dissolved in tears of love and gratitude to our blessed Lord. The name of Jesus was precious to me; 'twas music to my ear.' He came as King, and took full possession of my heart.

"I am ready to *testify* to the *world* that the Lord has blessed my soul beyond my highest expectations. People may call this blessing by what name they please—'faith of assurance,' 'holiness,' 'perfect love,' 'sanctification.' It makes no difference with me whether they give it a name or no name, it contains a blessed reality, and, thanks to my heavenly Father, it is my privilege to enjoy it; it is yours also, and the privilege of all to enjoy the same, and to go beyond anything I have ever experienced. . . . Some, I expect, are a little disaffected to think *I profess the doctrine of perfect love*. They do not understand, because *they have not experienced it*."

Mr. Taylor was one of the most saintly men that ever lived. He was a Presbyterian minister, and the precious aroma of his holy life still lingers wherever he was known.

Rev. Charles G. Finney: "Here I lost that great struggle in which I had been engaged for so long a time, and began to preach to the congregation in accordance with this new and enlarged experience. . . . Of course, my mind was too full of the subject to preach anything except a full and present salvation in the Lord Jesus Christ. At this time it seemed as if my soul was wedded to Christ in a sense in which I had never had any thought or conception of before."

Mr. Finney was a Presbyterian minister of wide repute, and one of the greatest evangelists the church ever produced. For many years he was president of Oberlin College.

Rev. T. C. Upham, D.D.: "I was distinctly conscious

when I reached it. . . . I was then redeemed by a mighty power and *filled with the blessings of perfect love*. . . . I was never able before that time to say, with sincerity and confidence, that I loved my heavenly Father with all my strength. But, aided by divine grace, I have been enabled to use this language, which involves, as I understand it, the true idea of Christian perfection or holiness, both then and ever since. There was no intellectual excitement, no marked joys, when I reached this great rock of practical salvation. But I was distinctly conscious when I reached it."

Dr. Upham was a Congregational minister extensively known through his writings on Mental and Moral Philosophy and his excellent books on holiness.

Prof. Asa Mahan, LL.D.: "When I apprehended that He was just as able to 'sanctify me wholly' as to justify me fully, then totally renouncing self and self-dependence, I entered upon the faith-life in its true and proper form. And here permit me to remark, that there has been, during this entire period, a total disappearance of all those painful experiences which threw such a disastrous twilight over the preceding eighteen years of my Christian life. The peace and joy, which, as an unfailing and unfading light, have filled and occupied these past fifty years have so far surpassed and eclipsed the 'peaceful hours enjoyed' during the ardency of my 'first love' that the latter is seldom 'remembered or comes into mind.' Not a throb of pain from the 'aching void' so long left in my heart by the passing away of those peaceful hours has been experienced during these fifty years. On the other hand, that void has been occupied and filled by 'the peace of God' during this entire period."

This eminent servant of God was a Congregational minister. He wrote the above experience after having tested it for fifty years. He had been a Christian eighteen years

before professing sanctification. Holiness literature has been much enriched by his writings.

Dr. Edward Payson: "Were I to adopt the figurative language of Bunyan, I might date this letter from the land of Beulah, of which I have been for some weeks a happy resident. The Sun of Righteousness has been gradually drawing nearer and nearer, appearing larger and brighter as He approached, and now He fills the whole hemisphere, pouring forth a flood of glory, in which I seem to float like an insect in the beams of the sun, exulting, yet almost trembling, while I gaze upon this excessive brightness, and wondering with unutterable wonder why God should deign thus to shine upon a single worm."

Dr. Payson was one of the brightest and most devoted preachers. His whole soul was aflame for God. Most of his ministry was spent as pastor of a Congregational Church in Portland, Maine.

Mrs. Jonathan Edwards: "I cannot find language to express how *certain* the everlasting love of God appeared; the everlasting mountains and hills were but shadows to it. My safety, and happiness, and eternal enjoyment of God's immutable love seemed as durable and unchangeable as God Himself. Melted and overcome by the sweetness of this assurance, I fell into a great flow of tears, and could not forbear weeping aloud. The presence of God was so near and so real that I seemed scarcely conscious of anything else. In the house of God so conscious was I of the joyful presence of the Holy Spirit, that I could *scarcely refrain* from *leaping with transports of joy*. My soul was *filled* and *overwhelmed* with *light*, and *love*, and *joy* in the Holy Ghost, and seemed just ready to go away from the body. . . . This exaltation of soul subsided into a *heavenly calm* and a *rest* of soul *in God*, which was even sweeter than what preceded it."

Mrs. Edwards was the wife of Rev. Jonathan Edwards, the celebrated philosopher and preacher. They were Presbyterians. She called her experience "the full assurance of faith."

Rev. John Fletcher: "I will *confess* him to *all* the world, and I declare unto you, in the presence of God, the *Holy Trinity*, I am now 'dead indeed unto sin.' I do not say 'I am crucified with Christ,' because some of our well-meaning brethren say, 'By this can only be meant a gradual dying'; but I profess unto you I am *dead* unto *sin* and alive unto God. He is my *prophet*, *priest*, and *king*; my indwelling holiness; *my all in all*."

Mr. Fletcher was one of the holiest men that ever lived. He was an Episcopalian and a great theologian.

Mrs. M. Baxter: "In the year 1873 I first saw 'Gladness in Jesus,' by the Rev. W. E. Boardman, and in reading it my eyes were opened to see that I had been all this time dealing with myself instead of acting truly to my first consecration of myself to God and letting Him deal with me. All my confidence in my own experience as a savior was gone. My old experience lived again, it is true, but I was on the divine side of it, seeing Jesus as my sanctification, Jesus dwelling in me to be patience in me, love in me, and all else I needed.

"From this time God has been closely educating my conscience. While He keeps me from sinning as I trust Him, He teaches me from time to time His own views of sin, so that things which a year ago were not sin to me are now. But the conflict is transferred; the battle is the Lord's. He cleanses, He helps, He fights: I trust and praise Him. He has taught me the same blessed faith for the body as the soul. All glory to His holy name."

Mrs. Baxter is an Episcopalian and is chiefly known

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through her comments on the International Sunday-school lesson and her writings of prophecy.

Frances Ridley Havergal: "One of the intensest moments of my life was when I saw the force of that word 'cleanseth.' The utterly unexpected and altogether unimagined sense of its fulfillment to me, on simply believing it in its fullness, was just indescribable. I expected nothing like it short of heaven."

Miss Havergal was a member of the Episcopal Church. Her holy life and rich poetic writings have made her name a household word in every land where Christianity is taught. A few words on consecration and the power of the blood to cleanse gave her the light and she exclaimed, "I see it all and I have the blessing."

Charles Cullis, M.D.: "I believe that years ago He gave me a clean heart and baptized me with the Holy Ghost. There have been occasional slight lapses through weakness of faith, but the light has been burning steadily from that day to this. My Savior has become more and more precious to me and I am conscious that the blood cleanseth, and the Holy Ghost abides."

Dr. Cullis was an Episcopalian, well known in Boston and many other parts of the country, as the editor of the *Times of Refreshing*, and founder of homes for the sick and various missionary enterprises.

Rev. John Wesley: "Many years since, I saw that without holiness no man shall see the Lord. I began by following after it and inciting all with whom I had any intercourse to do the same. Ten years after, God gave me a clearer view than I had before of the way how to attain it, namely, by faith in the Son of God. And immediately I declared to all, 'We are saved from sin, we are made holy by faith.' This I testify in private, in public, in print and God confirms it by a thousand witnesses."

Mr. Wesley was one of the founders of the Methodist Church and universally conceded to have been one of the greatest men the world has ever produced.

Phoebe Palmer: "I could no longer hesitate; reason as well as grace forbade; and I rejoiced in the assurance that *I was wholly sanctified throughout body, soul and spirit.* Oh, with what triumph did my soul expatiate on the infinitude of the atonement! I saw its unbounded efficacy as sufficient to cleanse a world of sinners, and present them faultless before the throne. I felt that I was enabled to *plunge and lose myself in this ocean of purity; yes,*

'Plunged in the Godhead's deepest sea,
And lost in love's immensity.'"

Mrs. Palmer has done more to spread scriptural holiness over these lands than any other woman. She was a member of the Methodist Church and wrote, traveled and preached extensively.

Dr. Sheridan Baker: "Now the way of faith opened to my spiritual vision with such clearness that I definitely made the reckoning and unequivocally declared the fact. This was followed immediately by a flooding of love and heavenly sweetness, which I have no language to describe. I was now fully persuaded of my entire sanctification. The attitude of my soul is now that of complete, unreserved, and eternal surrender to God. Self, property, and everything pertaining to me, have gone out of my heart into my hands, and are held in trust and used for the glory of God. I find my highest delight in talking, preaching, writing, and contributing of the means in my hands, to spread this wonderful doctrine and experience. Just now I feel, with almost unendurable sweetness, the bliss of the purified. Hallelujah!"

Dr. Baker was a Methodist preacher. After receiving this wonderful blessing he devoted most, if not all, his fortune to the cause of Christ. The holiness movement has been much strengthened by his writings.

Dr. Adam Clark: "I regard nothing, not even life itself, in comparison of having my heart *cleaned from all sin*; and began to seek it with full purpose of heart. . . . Soon after this, while earnestly wrestling with the Lord in prayer, and endeavoring self-desperately to believe, *I found a change wrought in my soul*, which I endeavored through grace to maintain amid the grievous temptations and accusations of the subtle foe."

It is needless to say that Dr. Clark was one of the most learned men of his day. He was the great commentator of Methodism. He professed this experience at the age of twenty-two.

Bishop Hamline: "All at once, I felt as though a hand, not feeble, but omnipotent, not of wrath, but of love, were laid on my brow. I felt it not only outwardly, but inwardly. It seemed to press upon my whole body, and *to diffuse all through and through it a holy, sin-consuming energy*. As it passed downward, my heart as well as my head was conscious of the presence of this soul-cleansing energy, under the influences of which I fell to the floor, and, in the joyful surprise of the moment, cried out in a loud voice. . . . For a few minutes the deep of God's love swallowed me up; all its waves and billows rolled over me."

Bishop Hamline was a bishop in the Methodist Church and as such gave great prominence to this doctrine.

Bishop Asbury: "I live in *patience*, in *purity*, and in the *perfect love of God*. . . . God is my portion; He fills me with pure spiritual life. My heart is melted into holy love, and altogether devoted to my Lord. . . . I think we ought modestly to tell what we feel to the fullest."

Like John Wesley, he gave prominence to this doctrine. In his Journal he reported both the number that were justified and that were sanctified.

Rev. Beverly Carradine, D.D.: "The Savior, then, is the Christian's altar. Upon Him I lay myself. The altar sanctifies the gift. The blood cleanses from all sin, personal and inbred. Can I believe that? My unbelief is certain to shut me out of the blessing; my belief as certainly shuts me in. The instant we add a perfect faith to a perfect consecration the work is done and the blessing descends. As Paul says, 'We which have believed do enter into rest.'"

All this happened to the writer. For nearly three days he lived in a constant state of faith and prayer. He believed God; he believed the work was done before the witness was given.

"On the morning of the third day—may God help me to tell it as it occurred—the witness was given. It was about 9 o'clock in the morning. That morning had been spent from daylight in meditation and prayer. I was alone in my room in the spirit of prayer, in profound peace and love, and in the full expectancy of faith, when suddenly I felt that the blessing was coming. By some delicate instinct, or intuition of soul, I recognized the approach and descent of the Holy Ghost. My faith arose to meet the blessing. In another minute I was literally prostrated by the power of God. I called out again and again: 'O my God! my God! and glory to God!' while billows of fire and glory rolled in upon my soul with steady, increasing force. The experience was one of fire. I recognized it all the while as the baptism of fire. I felt that I was being consumed. For several minutes I thought I would certainly die. I knew it was sanctification. I knew it as though the name was written across the face of the blessing, and upon every wave of glory that rolled upon my soul."

Dr. Carradine is an evangelist who has been much used of God in spreading scriptural holiness.

Rev. T. H. B. Anderson, D.D.: "I was known to be bitterly opposed to the 'second blessing theory' of sanctification. I prejudiced many minds against it, and now find it hard to believe that the 'second blessing theory' is the correct one. I think it destroys the continuity of Christian experience; that the unities are, in a measure, eliminated by it. I am not disposed, however, to argue the matter here. I am only concerned about the fact—the experience. At some future time I shall discuss the place sanctification holds in Christian experience—holds not as a 'SECOND blessing,' but as a WORK wrought in us by the Holy Ghost. I think it can be shown that both justification and regeneration are prophetic of this work—point to it as the crowning glory of Christian experience on earth. I was opposed to it all; and more, I fought it publicly and privately. God forgave me, and now I rejoice that I stand where, for the first time, I can understand Christian experience. Its golden chain composed of many links—the last being glorification.

"Many people—of the justified school—doubted seriously my having any great amount of religion. I never had a long face, was always cheerful, and generally hopeful. It always gave me pain when such judgments were passed upon me. That I had been converted there was no doubt in my mind; that I feared God, I knew; that I was doing all I could, my almost day and night work was proof. What more did I need? There was unrest—a lack of continuous peace—of uninterrupted joy. My friends, I loved passionately; my enemies, not any too well. Plainly, my feet were weary; my heart ached, and my present experience was not satisfactory. *I had not lost ground*, this had been my experience for more than thirty years.

"But the story must be told how Briggs and myself came into the experience:

"We covenanted with each other that, let others profess it, we would not; that we would hear Dr. Carradine, but nothing more. On this we shook hands and parted; feeling that if Atkinson, Wood, Smith, and Andrews were weak enough to surrender, we were strong enough to weather the gale.

"The meeting was held in Centenary Church, San Francisco, eight miles from Asbury Church, Oakland. It was forty minutes from my place to where Dr. Carradine held his meeting; it ran one week before I attended. On Friday Dr. Carradine prayed for the pastor of Centenary Church, Dr. Briggs. At the conclusion of the prayer Dr. Briggs asked the privilege of praying, which was, of course, granted. The prayer is said to have been remarkable for its fervor, eloquence, spirit. As he prayed he descended into the depths; the surrender became absolute; the fire came down and he was 'filled.' Hallelujahs came leaping out of his soul, and for hours he was tossed by tempests of peace and joy. Briggs had fallen!

"About 5 o'clock word came to me that he had professed sanctification. 'The unexpected always happens,' said I. 'Who would have thought it?' I confess that it gave me pain, but I braced up and said, 'Briggs always did need religion. He is a good fellow, eloquent as Demosthenes, but lacks spirituality.' Do you see the point? I made myself as comfortable as possible that night—think I turned over one hundred times. 'Briggs professed sanctification! Well, well, well! He must be crazy; anyhow he is a good fellow, and always was. Tom Atkinson is impulsive, but Briggs—well! Don't it beat everything?' Thus I reasoned.

"Saturday word came to me from Briggs that he would

preach for me Sunday night; that I must go to Centenary and hear Dr. Carradine. I gladly accepted Dr. Briggs' kind offer, and went over on Sabbath evening. The sermon by Dr. Carradine, songs and prayers, all made a good impression, but far from what they seemed to make on others. Indeed there was intense feeling in the house. Tears, shouts, amens were everywhere, but I was not equal to the occasion. It was above me; I could not reach it. I went away, sad and thoughtful; went away introspecting my life. What I found I have already told. I returned Monday morning, and was present at the 9 o'clock service. It was one of remarkable power—the Lord was there. At the close of the service, Dr. Carradine called for seekers of sanctification. I neither went forward nor stood up, but concluded that I would go away. To me it was a mystery; it was *not* such a meeting as I had often attended. There was lightning in it; the strokes were coming thick and fast. My soul was gradually becoming a storm center. I was being slowly, but surely, drawn into it by the power of divine grace.

"I took my hat, cane, and overcoat, and started out of the church, but found Briggs at the door who urged me to remain. He was weeping. I was neither cold nor indifferent to his plea, but treated it with respect. I knew he was in earnest, and earnestness always commands attention. Looking around, I found Mrs. Gilde, a lady whom I had known for many years, on the same mission, who, after speaking a few words on another subject, said quietly, "Are you going away?" I had an engagement in Oakland, but concluded to let it go and attend it later. I went back into the church and took my seat. My thoughts for a few moments ran thus: 'Lord, what blessings I have received from Thee have been good, and I know all about them, but if there are others that would be of service to me, or to my ministry, I want

them. I now take the place of an ox on the Greek coin—stand between the altar and the plow—ready for service or for sacrifice. I am ready for poverty or riches, friends or foes, but give me what I need.' This is as near the train of thought as I can give. Suddenly I found myself falling—falling away from everything—the church and preachers, my family and friends. I went down into loneliness and desolation. I became unconscious of what was about me. I could not see. A horror of darkness was around me. I went down, down, and for the first time I felt *alone*. Oh, the sense of loneliness was awful; never to my dying day can I forget it. As I continued to descend the fire went crashing down through my body; a sense of burning as distinct in my flesh as though coals of fire were laid on it; yet there was no charring nor pain. By this time I believed I was dying, and although I could not see, my mind was active; I felt my pulse and found my heart was beating regularly. Just at the end of the darkness, to my surprise, I found myself in the arms of the 'Wonderful Man.' He was the whitest man I ever saw; his face was like the sun. For a moment he held me, and such a bracing, buttressing and girding of life I never had before. I was, blessed be God, in the arms of the Omnipotent. Then the vision ceased to be objective; slowly, as I sat there, I saw the Christ pass into my own life, and with the last glimpse of Him came bliss unutterable. For hours and hours wave after wave of glory rolled into my soul. At times it seemed to me that I would die; it was more than I could hold. There would be a cessation, but as soon as I could get my breath another great wave would come and quite overwhelm me. For forty-eight hours I was tossed by these heavenly gales.

"I have said enough; the half I have not nor could I tell. The effect on my life has been peace, quietness, assurance.

I found the work wrought in me to be purgative, illuminative, unitive. I love my church, my family, the whole world, better than I did before. Her doctrines—justification, regeneration, sanctification, and redemption—stand out in my experience as great lights.

“Everything drops to its place, and my experience is delightful. I have no quarrels about terms; no fault to find with other people’s experiences; only want the privilege of ‘growing in grace and in the knowledge of our Lord and Savior.’ How did I get it? Have told you all that I know, but looking backward see that my surrender was complete, my consecration perfect. The Lord Jesus came and accepted the sacrifice, and every moment since I have been happy. More: A large number of devout men and women were praying for me—praying that I might be conquered, as I had been an open enemy to the experience. No doubt the great Head of the church heard their prayers, and, for His own sake, theirs and mine, gave me this joy.

“What effect has it had on my life? It has tranquilized it. The fret, worry, anxiety all gone; my heart aches no more; my feet, so tired, are resting; indeed, they feel as if they were in the burning path of the cherubim. Hallelujah!

“I must add: That I do not call it ‘second blessing,’ but sanctification; that is its name, and shall be, so long as the New Testament is read.”

Dr. Anderson is one of the best known Methodist preachers on the Pacific Coast. His entire experience is published in tract form. The reader will find it very helpful.

Madam Guyon’s beautiful experience would be added here were it not for scarcity of space. She was kept for years in the French Bastille for professing and teaching justification and sanctification. While there she said: “*The very stones of my prison appear like rubies in my eyes.*”

Though a Catholic, in the dark ages, she discovered that the Lord could cleanse the heart and keep it clean.

A host of other testimonies might be given, but these are sufficient. Sanctification rests on the very same evidence as justification, namely, the experience of those possessing it and the Word of God.

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Chapter X

A DEEPER DEATH TO SELF

FOR a number of years we have been associated with the holiness movement and have had the opportunity of studying it in the light of wide observation and mature thought. With the flight of years have come a broadening and deepening of our grasp of this great doctrine of sanctification. We see some things more clearly than we did before, and these years of careful and prayerful study have brought additional light, some of which is set forth in the following suggestions:

1. Sanctification as set forth in this book is of a very thorough and radical type. The eradication or elimination of all sin is forcibly stressed, and thereby many have been led to clearly see that the cleansing of the heart from all sin is the very bed rock of the work wrought in sanctification, and therefore of the most vital importance. Yet we are liable, in stressing this phase of the subject, to fix the eye upon the work rather than upon the worker. This is the cause of much of the dryness which we find prevailing among holiness people. We often say, "Do not seek an *it* or a *blessing*, but rather the *Blesser*."... But even this injunction, so valuable and important, may be misleading. The *it* or cleansing should be earnestly sought, but not apart from *Him*. While the soul cries out for the blessing, take the Blessor, and lo! you have both blessing and Blessor. God is greater than any of His gifts, save the gift of Himself. Stress, emphasize, fix the eye on the Giver rather than on His gifts. Lay all on the altar, throw the door of

the heart wide open and receive the Sanctifier, and the sanctification will follow. Even our sanctification may be lost by continually looking at it instead of at Jesus. Get on the divine side of your consecration. Are you wholly the Lord's? Then hands off; quit meddling with God's property. So many bring their gifts to the altar, and then try to manage them. The Lord will cleanse, repair, and keep His property. Do not handle the gift after it has been laid on the altar. It is in the Lord's hands, and He will work in you both to will and to do of His own good pleasure. Just let Him work in you all love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, and temperance. Having put the old life, the good self as well as the bad, on the cross, reckon it dead according to Romans 4: 11, and receive Jesus to be your wisdom, righteousness, sanctification, and redemption. *Rest* in Him; the cleansing will be so precious; but most of all will be the gift of *Himself* to you. Hallelujah! Here abide, and your life will be fresh, sweet, and strong for God. You can look at a blessing until a deadness and heaviness comes into the heart. You feel the lack of joy, it may be, because you are looking at an experience rather than the Lord. He is your joy. Accept Him—not a *feeling*, but *Him*. He abides, hence you can "rejoice in the Lord always." May the Lord teach us more of this great truth! Thousands are pining today over an unsatisfactory experience because they are endeavoring to get it *apart* from Christ. O, receive Him to be all and in all!

The sanctified life is described in its fullness in this volume. That many professors of holiness do not fully reach this high standard, we freely admit. What shall be done about it? Lower the standard? No; but strive to bring

the people up to it. There are several reasons why so many fail to live the life in its fullness. Some are only regenerated or reclaimed, and as a matter of course they do not live a sanctified life on the experience of conversion only. Others went far enough to receive a great spiritual uplift, but did not fully enter the Canaan life. Then others, though sanctified, allowed the unfriendly criticism of the church, the world, the flesh, and the devil to so impede their progress that they either lost their sanctification or were shorn of its power. As in the regenerated life there are different degrees, so in this. Some merely cross the Jordan; others go to Jericho; while still others, in their zeal to possess all the land, go far up into the mountains of the Canaan life. Entering the sanctified life is but the beginning of the full-orbed normal Christian career. There are many of God's dear children, among the number some beautiful characters, who never grasp the life of godliness in its deeper and higher phases.

Again, some of the portraits which we have sketched of the sanctified life belong to its maturer stages. At this point the wisest discrimination is needed to avoid confounding purity with maturity. A baby is as perfect a human being as a man, but it is not as mature. So in the life of holiness this same distinction must be observed if we would avoid erroneous conclusions. Through consecration and faith a pure heart is obtained and the sanctified life begins. Then there are infinite depths and heights lying beyond, into which we must press if we retain the fire and live the life in its fullness. So many fail to press eagerly on into these deeper things, and thereby lose at least the fullness and completeless of a holy life.

2. Thousands have been hindered for want of a clear

statement of the real work wrought in sanctification. Sufficient emphasis has not been laid upon

A DEEPER DEATH TO SELF.

In sanctification we die to sin; in this deeper death we die to self. "The very largest degrees of self-renovation crucifixion, and abandonment to God take place after the work of heart purity." *Higher* and *deeper* should be our motto. A higher appreciation and grasp on divine things, with a deeper death to self, is the present need of the holiness movement—higher in the sense of having tons more of love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, and temperance; deeper in that we die more thoroughly to our own ways, plans, ideas, preferences, likes, and dislikes. We might say that there is a *sinful* self and a *natural* self. Sanctification delivers from the former, while the latter "dies daily." For instance, Peter was a sanctified man when that sheet was let down before him, but he was not free from traditional theology nor race prejudice. The sanctified man is saved from everything that he *sees* to be wrong, but the "ego" or creature life still exists, and the displacement of the natural self by the incoming of the Christ life is the work accomplished in these deeper crucifixions. We must die to many things not in themselves sinful, but they are weights and hindrances in the souls' flight toward God, and should be laid aside.

The following quotations from that excellent book, "Soul Food," will be found very helpful:

"In contradistinction from heart cleansing, this finer crucifixion of self is gradual; it extends through months or years. The interior spirit is mortified over and over on the same point till it reaches a state of divine indifference to it."

Suf- "A great host of believers have obtained heart purity, and yet for a long time have gone through all sorts of 'dying daily' to self before they found that calm, fixed union with the Holy Ghost which is the deep longing of the child of God."

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Job was a perfect man, and yet he had to die to his religious self—the good Job—and he died very hard. This death to our *good selves* seems to us to be the crowning lesson in the book of Job.

"Again, in contradistinction from heart cleansing, which is by faith, this deeper death to self is by suffering. . . . There are literally scores of scripture passages like Psalm 71:19-21, teaching that the upper ranges in the sanctified state are wrought out through suffering. Perhaps the most remarkable passage of the Word on this subject is in the fifth chapter of Romans. The first verse teaches justification by faith, the second verse teaches full salvation by faith, and verses three, four, and five teach a deeper death and fuller Holy Ghost life by tribulation.

"When the soul undergoes this deeper death to self it enters into a great wideness of spiritual comprehension and love, a state of almost uninterrupted prayer; of boundless charity for all people; of unutterable tenderness and broadness of sympathy; of deep, quiet thoughtfulness; of extreme simplicity of life and manners, and of deep vision of God and the coming ages."

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Sanctified suffering crucifies self and gives a more delicate touch and finer shades of character to the spirit. It "*gives a great wideness to the heart* and a universality of love." "It destroys that littleness and narrowness of mind" so manifest in many good people. It equips the soul "with an inexpressible *tenderness*." "It is the very tenderness of

Jesus filling the thoughts, the feelings, the manners, the words, the tones of the voice; the whole being is soaked in a sea of gentleness. Everything hard, bitter, severe, critical, flinty, has been crushed into powder. Great sufferers have been noted for their quiet gentleness. As we approach them it is like going to a tropical climate in mid-winter. The very air around them seems mellow; their slow, quiet words are like the gentle ripple of summer seas on the sand; their soft, pathetic eyes put a hush upon our rudeness or loudness of voice. There are many souls who are earnest Christians—nay, many who are sanctified—who have an indescribable something in them which needs the crushing and melting of some great crucifixion. Their tongues rattle so much, their spirit is dictatorial or harsh, they measure other people by themselves, there is something in their constitution which seems to need the “grinding into finer flour,” and that something, I might add, is the “ego” or natural self life. This crucifixion is the working out in every detail and minutia of life all the principles of self-renunciation involved in the consecration. “Our lofty reason, our brightest hopes, our cherished affections, our religious views, our dearest friendship, our pious zeal, our spiritual impetuosity, our success, our religions, our spiritual comforts,” need to pass through this finer crucifixion until we are dead to all but God.

Sanctified people, you cannot live a holy life on the plane of last year’s experience! You will only keep what you have by passing on to know Him better. Let there be no loitering by the way. Child of heaven, run like a swift courier toward the skies! We must press forward into these deeper experiences, or many will become narrow, harsh, intolerant, which is simply “sour holiness.” The

conviction has been growing on us for years that the only way by which we can hold what we have already obtained is by going on into these deeper crucifixions and knowing more of "the fellowship of his sufferings," if by any means we might be "made conformable unto his death." Let the watchword of each be, "*forward, higher, deeper!*" Let us rise on the "stepping stones of our dead selves" into the bosom of God. Amen.

Chapter XI

IMPRESSIONS

DON'T be too quick to follow *impressions*. They may proceed from a disordered imagination, the world, Satan, or the Lord. Followed blindly, they lead to fanaticism. The devil would like to make you a slave to passing impulses. Every impression, not in harmony with common sense and the sacred Scriptures, is of Satanic origin. So many mistakes have been made along this line that we deem it necessary to give special attention to its consideration. This theme has been so ably treated by Rev. T. C. Upham, in his book entitled, "Inward Divine Guidance," that we quote therefrom. Reader, do not fail to study this subject closely. It is of the utmost importance that you have clear teachings along this line.

DISTINCTION BETWEEN IMPULSES AND A SANCTIFIED JUDGMENT.

"It is sometimes the case, that persons act from certain interior impressions, which may properly be termed *impulses*. It would certainly be very injurious to the cause of holiness, if the doctrine should prevail that mere interior impressions or impulses may of themselves become the rule of conduct to a holy person. That persons in sanctification are under a divine guidance, and that they cannot retain the grace of sanctification without such guidance is entirely true. But it has sometimes been the case that men have mistaken the natural impulses for the secret inspirations of the Spirit, and, in the flattering belief of being guided

by a higher power, have experienced no other guidance than that of their own rebellious passions. On the danger of such a state, of which the church has seen too many melancholy instances, it is unnecessary to remark. We proceed, therefore, to lay down some principles, which, if we do not err in our statement of them, will be of some assistance in guiding us in relation to this practical and important subject:

“1. The Holy Spirit is very various in His operations upon men, but it will be conceded, I suppose, as a correct principle that He generally conforms Himself in His operations, whatever they may be, to the structure and laws of the human mind. Accordingly, in those operations, the object of which is to guide or direct men, it will be found that He always acts in connection with the powers which are appropriate to such a result, and particularly in connection with the perceptive and judging powers. We desire it to be kept in mind that we are speaking here of His directing or guiding operations; in other words, those which have a special connection with humane conduct. These are the operations which most intimately concern us, and in regard to which it is most important to establish correct principles. We proceed to say, therefore, it is very obvious from man’s mental structure, although he is sometimes the subject of a purely instinctive movement, that God designed that the perceptive and judging powers which He has given us should ordinarily furnish the fundamental condition or basis of human action. And if in His spiritual providences it should be found to be His practice to guide men in any way not in accordance with this design, He would be inconsistent with Himself. The first principle, therefore, which we lay down, is this: that the Holy Spirit guides men by

operating in connection with the perceptive and judging powers.

"And we may properly remark here, that this view, which is so important as to be deserving of the reflection of the most judicious persons, seems to be in accordance with the sentiments of the pious and learned John Howe. 'We cannot,' says this esteemed writer, 'so much as apprehend clearly and with distinction the things which are needful for us to apprehend, *without the light of the spirit of wisdom*. It is necessary (*viz.*: the light which the spirit of wisdom gives) in order to the act of distinguishing or discerning between things that are to be done, and that are not to be done. There is a continual need, through the whole course of our spiritual life, for the using of such a discretive judgment between things and things. And in reference thereto, there needs a continual emanation of the Holy Ghost, for otherwise we put good for evil and evil for good; light for darkness and darkness for light. We need the Spirit's help, to shine with vigorous and powerful light into our minds, so as to bring our judgments to a right determination.'

"2. We may lay it down as another principle, that the Holy Spirit does not, either by his gentle influences, or by those which are more sudden and powerful, so operate upon a person as to guide him into any course which is truly irrational and absurd. Now we know, in many cases, if we should yield to the direction of mere impressions and impulses, especially those which are of a powerful kind, we should be led to do those things which, to whatever test or measurement they might be subjected, could not escape the denomination of irrationality or absurdity. Of such impulses the Holy Spirit can never be the author, because

nothing which is really absurd or irrational—we speak not of the mere *appearance*, but of the reality of absurdity—can come from that source. I recollect once to have read the account of a person, published by himself, in which he gives the reader to understand, that on a certain occasion he was suddenly and violent seized by the power of God, as he expressed it—an expression undoubtedly synonymous, in the view of the writer, with the power of the Holy Ghost—that he was raised up by this divine impulse from the chest on which he was sitting, and was ‘whirled swiftly round, like a top, for the space of two hours, without the least pain or inconvenience.’ We do not see on what grounds such an extraordinary result as this, so unmeaning, so unprofitable and absurd, can properly be ascribed to the power of God or the power of the Holy Ghost; especially if it be susceptible of explanation, as we think it can be, in a considerable degree at least, on any natural principles. We know that the Saviour was full of the Holy Ghost, but we do not read of His being subject to any operation of this kind. We know, also, that the apostles, although they were plentifully endowed with the Divine Spirit, and under His teachings wrought various wonderful works, yet were never at any time made the subjects of such irrationalities. We have here, therefore, a mark of distinction, viz.: that various irrational and absurd results flow from natural impressions and impulses, but can never flow from the true operations of the Holy Spirit.

“3. Actions which proceed from pure impulses, or a mere internal impression, without attendant perception or reflection, cannot possibly be holy actions. What we mean to say is, that there is a natural impossibility of their being such. A mere impulse, unattended by perception and reflection,

is of the nature of an instinct; and any action, done from mere blind impulse, no matter how strong and extraordinary that impulse may be, is both physically and morally of the nature of an instinctive action. Now, as it is universally conceded that purely instinctive actions have no moral character, it is entirely evident that impulsive actions, which are of the same nature with instinctive actions, have no title to the denomination or character of holiness. Some persons seem to think the more they act from impulse, especially powerful impulse, the more holy they are. But this, if we are correct in what has been said, is a great and dangerous mistake.

“4. That the Holy Spirit does sometimes act directly upon the sensibilities by exciting in them a purely impulsive feeling, we may probably admit. Undoubtedly there are some facts, in the experience of pious men, which favor this view. But is it the object of the Holy Spirit in originating impulsive impressions to excite men to immediate action without any reflection, or to excite them to act rationally; that is to say, in connection with suitable inquiry and consideration? This is the important question, and the decision of it involves great practical results. It is certainly reasonable to suppose that it is not the object of the Holy Spirit when He makes a direct impulsive impression on the human mind to lead men to act without perception and reflection, but rather to stop them in their thoughtless and unreflecting career, and to awaken within them the slumbering powers of thought and inquiry. It is reasonable to suppose this, because as a wise being, as a being acting in accordance with the laws of the human mind, as a being infinitely desirous of true holiness in men, we do not perceive how He can take any other course than this. The

true tendency, therefore, of those expressions or impulses, which come from the spirit of God, is to awaken men to a sense of their thoughtlessness, and to quicken within them a state of humble and holy consideration. When such impressions and impulses are from the right source, we cannot doubt that the results will be of this character—that is to say, they will not of themselves lead men to direct action, but will lead them to that inquiry and reflection which are preparatory to action. But when impressions or impulses come from Satan, as they sometimes do, their tendency is to lead men to action at once, without such intermediate consideration.

“5. Those impulses and impressions which are from the Spirit of God are of a peaceful and gentle character. They never agitate and disturb the mind, but, on the contrary, lay a wholesome restraint upon it, and hold it in a state of deep solemnity and attentive stillness. This is the precise state of things which is needed as preparatory to the mind’s perceptive and reflective action. The first question of the soul when it is thus attested by the true impulses of the Holy Spirit is, ‘Lord, what wilt thou have me to do?’ It pauses, it reflects, it inquires, it reads the Bible, it watches the providence of God, it prays, it asks for the assistance of the Holy Spirit upon its perceptions and reasonings, and it dares not take one step to the right hand or to the left till all its perceptive and reasoning powers have been exercised, and exercised, too, under the sanctifying guidance of the Holy Spirit. So that, although we may admit that there are some sensitive impressions and impulses which are from the Holy Spirit, yet they are not of themselves, when they are really from that right and good source, guiding and controlling principles, but are merely preparatory

to the action of such controlling principles, which are to be found in the intellective rather than the sensitive part. And such impressions are to be known by the decisive mark or characteristic which has now been given, viz.: they are peaceable, holding the mind in a state of solemn and quiet attention. Perhaps a simple illustration will make our meaning more readily understood. A person is at a particular time peculiarly impressed that it is his duty to visit another person and converse with him on the subject of religion. If this impression is of divine origin, it will not violently agitate him; it will not lead him to action, whether rationally or irrationally; it will not necessarily and absolutely compel him to visit the person at once, and without any intermediate exercise of the mind. It will lead him, in the first instance, to reflect, to consider the suggested or impressed duty in various points of view; to mark the openings of God's providence, and to pray that in his reflections and inquiries in respect to duty he may be guided by the Holy Spirit. In a word, the impression which he has prompts him, in the first instance, merely to make prayerful inquiry; but in his further action, he puts himself under the direction of a sanctified judgment; or, if the expression be preferred, under the guidance of the Holy Ghost operating through the medium of a sanctified judgment. In accordance with these views, we find the following passage in the writings of Antonia Bourguion: 'If the Holy Spirit inspires anything, He always gives time to consult about it with God.'

"6. Impressions and impulses, which are not from the Holy Spirit, but from some other source, such as a disordered imagination, the world, or the devil, are not of that peaceful and quiet character which has been mentioned, but

are hasty and violent, in violation of the great scriptural maxim, 'He that believeth shall not make haste,' the person who is under this pernicious influence thinks he cannot be too quick. He makes but little account of obstacles; he cannot take time for interior examinations; he has no open eye to God's outward providences; he is too impetuous, too much possessed by himself, or by Satanic influences, to engage in calm and humble prayer for guidance; in a word, he rushes blindly onward, just as his great adversary, who is especially interested in his movements, would have him.

"The great plea of these persons is that the time is *now*; that what is to be done is to be done *now*; that the present moment is the true moment of action. This is essentially true; but there is a valuable remark of Fenelon, which places the doctrine of present or immediate action in its correct position. It is that *the present moment has a moral extension*. In other words, we are undoubtedly bound to fulfill the duty of the present moment; but it is the present moment, not in a state of barren insulation, but consideration in all its relations to God, man and the universe. But it is perfectly obvious that the duties of the present moment cannot be fulfilled in their moral extension without calling in the aid of a calmly reflective and sanctified judgment.

"7. When an action is performed, to which we are prompted by a gracious, and not a mere natural or Satanic impulse, by which action is not attended with all those good results which we expected and hoped, we are entirely acquiescent. We receive the result without trouble of mind. For instance, we are led, in the providence of God and under the guidance of the Holy Spirit, to converse with a person on the subject of religion; and, contrary to our

hope and expectation, he coolly and superciliously rejects our message. The result, though painful, does not disquiet us. We leave it calmly in the hands of God. Whereas a person who performs an action from an impulse which is not from the Spirit of God, and who finds the result different from what he expected, will be likely to experience a degree of submissive dissatisfaction, and to show signs of fretfulness. And I think it is a matter of common observation, that Christians who are governed in a considerable degree by natural or any other impulses not divine, mistaking them for a truly spiritual guidance, are, to use the common expression in the case, 'always in trouble'; sometimes with the church; sometimes with the minister; sometimes with one thing, and sometimes with another; and alas! not unfrequently, although they seem to be wholly unawares of it, with the wisely-ordered providences of God Himself. They are not childlike, and meek, and lowly in heart, as those always are who are truly guided by the Holy Spirit. They are not like the Savior, who, when He was oppressed and afflicted, opened not His mouth, but was led as a lamb to the slaughter.

"8. We are continually taught by good men in the Bible, that we ought to be like our heavenly Father, to be holy as He is holy, to be perfect as He is perfect. And I suppose it is the general design and aim of Christians, who are striving after high attainments in holiness, to bear this blessed image. But probably we do not any of us conceive of God as acting impulsively and without reflection; as regulating His conduct by the stupid instinct of impressions, without the clear light of perceptive rationality. We should be deeply afflicted and affrighted in being obliged to ascribe to our heavenly Father such a character as this.

Similar views will apply to the Savior. He Himself says, John 5: 30, 'I can of mine own self do nothing. As I hear I judge; that is to say, the communications of the Holy Spirit call my judgment into exercise and my judgment is just because implying in the remark that he was uninfluenced by any suggestions and impressions from self, I seek not my own will, but the will of the Father which hath sent me.' Are we not safe, then, if God desires and requires us to be like Himself, and to be like Him also, whom, in the likeness of man, He has set before us as our example, in saying that a judgment enlightened by the Holy Spirit is the true guide of our actions, rather than blind impulses and impressions?

"It will be recollected that we do not absolutely deny the occasional existence of impulses and impressions resulting from the operations of the Spirit of God. But we cannot well avoid the conclusions that they are entitled to no influence, and are not designed to have any, except in connection with the subsequent action of an awakened and sanctified judgment. And it is this view only which can secure them from the imputation of blindness and irrationality, even when they come from a good and right source. When, therefore, we speak of them as blind and irrational we wish to be understood as speaking of them as they are in themselves, and without being enlightened by the subsequent action of the sanctified intellect. The subsequent action of the mind, which may always be expected to follow when they come from the Holy Spirit, cannot fail to impart to them a new and interesting character.

"In conclusion we would remark, that the doctrine of present sanctification has much to fear from not accurately distinguishing natural and Satanic impulses from the true

movings of the Holy Spirit upon the heart. Many who ran well for a time, but who afterward yielded themselves to influences which were not from the Spirit of God, have wandered into perplexed and divergent paths, to the injury of the cause of holiness and of their own souls. And we would remark just here, that the most interesting and satisfactory illustrations of holy living which have come under our notice are the cases of persons who endeavor constantly to put themselves under the direction of a sanctified intellect; who are willing to do anything and everything for the glory of God, but who feel that they need wisdom and must have it. These persons can testify that they are guided by the Holy Spirit; but they can testify, also, that the Holy Spirit does not require them to do anything which an enlightened and sanctified intellect does not appreciate and approve. And, hence, their course is marked by consistency and sound discretion. They are not different men at different times, on whom no dependence can be placed. They are always at their post; supporters of the ministry; pillars in the church; patient under opposition and rebuke; faithful in warning sinners; counselors in times of difficulty; mighty in the Scriptures; burning and shining lights in the world. It is such persons that truly sustain and honor the blessed doctrine of holiness; presenting before the world the mighty argument of consistent, holy living, which unbelievers cannot confute, and which the wicked and the envious are unable to gainsay."