



Sanctification



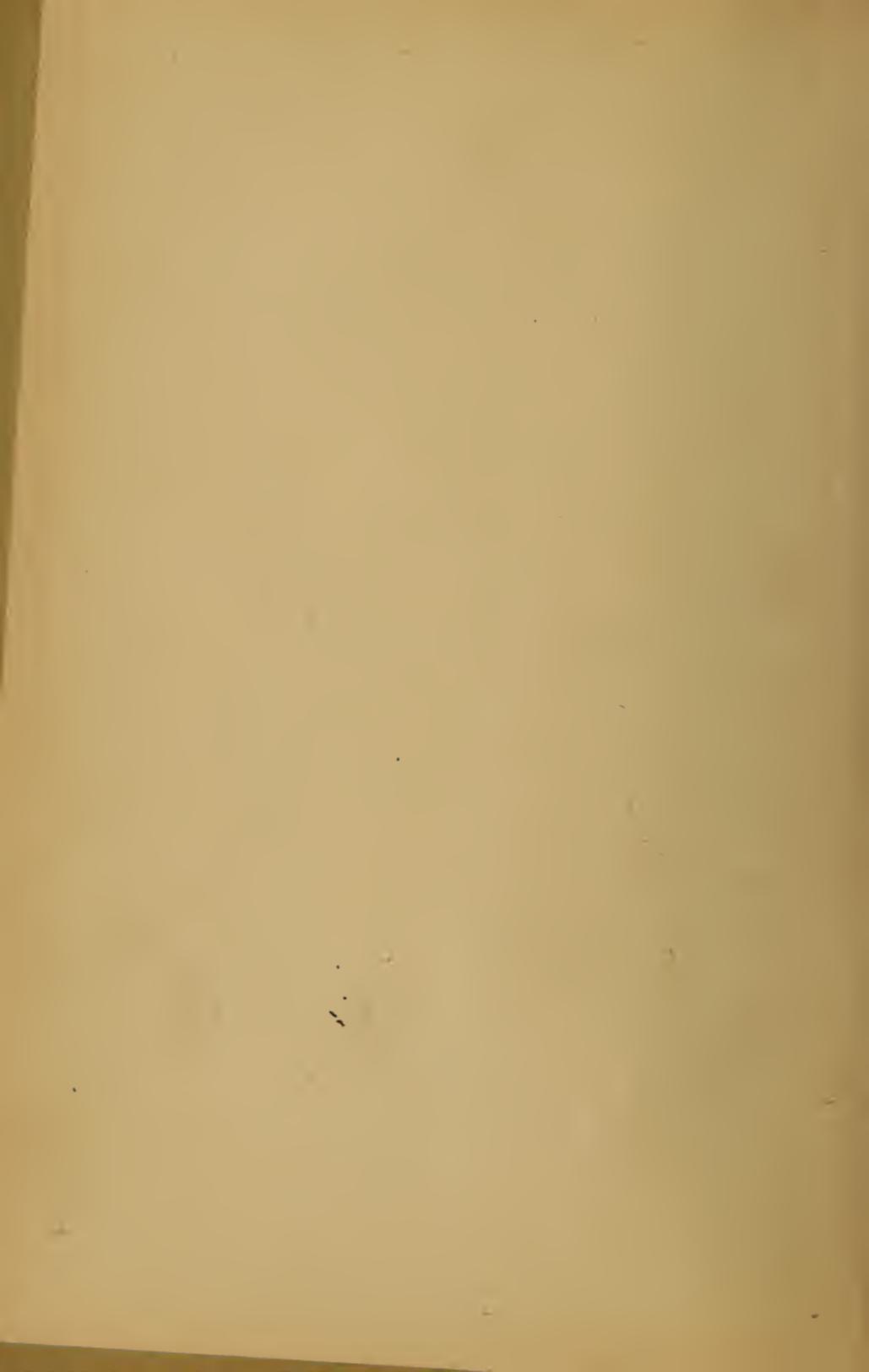
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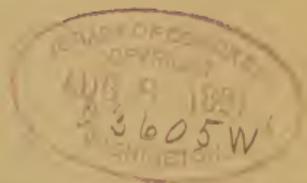




SANCTIFICATION.

overleaf
BY REV. B. CARRADINE, D.D.

INTRODUCTION BY REV. L. L. PICKETT.



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PREFATORY INTRODUCTION.

THERE is a great revival on the doctrine, experience, and literature of holiness. This great Bible doctrine is agitating the Churches and people extensively. It is firing the pulpit, energizing the pew, awakening the thoughtless, resuscitating the class and camp meeting, and harnessing the press to the car of a more spiritual and unctuous religious experience than has prevailed for many years. Books, papers, and tracts are opening many eyes to the beauties of holiness, and feeding many hungry souls with this "hidden manna" of the Lord.

And the revival comes none too soon. In many places worldliness abounds, and the seed of the kingdom is being choked by the deceitfulness of riches. Ambition, pride, self-love, and place-seeking are, to say the least, too common. Full salvation is the God-given remedy for these evils. Praise the Lord, the "fullness of the blessing" is the divine antidote that effectually removes these contagious diseases. But the sad truth is that many oppose the doctrine and deny the experience. It is no uncommon thing for even Methodist papers to cast their innuendoes at the great Wesleyan and Bible statement of this precious doctrine. Some Methodist preachers have departed from the teachings of the fathers and have written books to destroy the foundation doctrine of the Church. But bless the Lord! the work is reviving. This book will help forward the good cause—the cause of Bible holiness.

When Brother Carradine entered the experience he at once told the good news far and wide through the Church papers. His rich experience and strong articles on the subject stirred

many hearts. These and others will be glad to get this work, so as to preserve in permanent form the parts of it they have read before and to feed their souls on the truths so well and clearly stated in the parts that are new to them.

I am glad to publish and circulate the book. Brother C. knows nothing of these introductory words and will not see them till the book is before the public.

Please circulate the book, and pray for its author, and

Your humble fellow-laborer,

L. L. PICKETT.

Columbia, S. C., June 26, 1890.

CONTENTS.

	PAGE
CHAPTER I.	
My Reasons for Writing.....	7
CHAPTER II.	
How I Obtained the Blessing of Sanctification	10
CHAPTER III.	
Sanctification Is Not Regeneration, nor Regeneration Ex- tended or Perfected.....	24
CHAPTER IV.	
Sanctification Is Not a Recovery from Backsliding.....	32
CHAPTER V.	
Sanctification Is Not Simply a Great Blessing.....	36
CHAPTER VI.	
Sanctification Is Not Growth in Grace.....	42
CHAPTER VII.	
Sanctification Is a Distinct Work of God.....	46
CHAPTER VIII.	
Sanctification Is an Experience.....	54
CHAPTER IX.	
Sanctification Is a Life.....	67
CHAPTER X.	
Sanctification Is an Instantaneous Work or Blessing.....	71
CHAPTER XI.	
Sanctification Is Obtained by Faith.....	78
CHAPTER XII.	
Sanctification Is a State or Condition Witnessed To by the Holy Ghost.....	82

CONTENTS.

	PAGE
CHAPTER XIII.	
Where Sanctification Is Symbolically Taught in the Bible..	89
CHAPTER XIV.	
Where Sanctification Is Specifically Taught in the Old Testament.....	106
CHAPTER XV.	
Where Sanctification Is Specifically Taught in the New Testament.....	116
CHAPTER XVI.	
How to Obtain the Blessing of Sanctification.....	136
CHAPTER XVII.	
Certain Difficulties Explained.....	149
CHAPTER XVIII.	
What Sanctification Has Shown Me, Done for Me, and Is to Me Still after Many Days.....	164
CHAPTER XIX.	
Certain Objections to Sanctification Considered and Answered.....	179
CHAPTER XX.	
Additional Objections to Sanctification Considered and Answered.....	194
CHAPTER XXI.	
The Final Objection That Sanctification Is Not a Methodist Doctrine Considered and Triumphantly Answered...	206

SANCTIFICATION.

CHAPTER I.

MY REASONS FOR WRITING.

THE following are some of my reasons for writing upon the subject of entire sanctification:

First, I am trying to reach a class that, like myself, have lived in a kind of bondage all their Christian lives; have longed for perfect spiritual rest, and knew not how to obtain it. I speak to them.

Then there is such a thing as a rising generation. They need to be taught concerning this doctrine. If we are not to declare openly that which our elders and superiors have known beforehand, what is to become of this advancing host of young people? Such a policy would put an end to the gospel itself.

Still again, there are occasional articles in our papers striking at and ridiculing the doctrine of entire sanctification. Some of them remind me of Joab's interview with Abner. One hand is stretched forth in seeming kindness, when suddenly the other drives a hidden sword to the heart

of the doctrine. In all conscious personal weakness and unworthiness I appear in this book pleading for an experience that fills me and thrills me at this writing, and as a defender and upholder of a doctrine that I know now to be true, because it has been transformed into an experience in my soul, and become a blessed reality in my life.

It has been suggested that what I call facts in my experience may be fancies. Glory be to God! it is no fancy that Christ has kept me from sin for months, and that my soul in all that time has been filled with perfect peace and rest and love. It is not a fancy that God has in a moment lifted me into a state which I have been vainly trying to reach for a number of years. These are facts that stand out like Mont Blancs above the range of ordinary experiences. "One thing I know, that whereas I was blind, now I see." One experience in the converted or sanctified life is worth ten thousand theories.

Furthermore, it is proper to say that there is not such general and accurate knowledge of sanctification among the people as some think. The fact of the blessing may be believed in, but the manner of obtaining it be unknown, because unproclaimed. Hundreds of Methodists in this city had never heard, until a short while since, a sermon on sanc-

tification, in which the blessing was held up as obtained instantaneously through consecration and faith. The Carondelet Street congregation, one of the largest and noblest in the Connection, listened with wonder; not at the doctrine, but at the method of obtaining the blessing. Some doubted and drew back; but others, to the number of thirty, have entered into the sanctified life.

There are multiplied thousands in the land who know not the way of entrance into the sanctified life, and thousands more who are in ignorance of sanctification itself. Ask them what it is, and nine out of ten will reply that it is a growth in grace, while the Scriptures plainly teach that growth in grace is man's work, and sanctification is the work of God. Because of these things I cannot but write and speak of the things I have seen and felt.

CHAPTER II.

HOW I OBTAINED THE BLESSING OF SANCTIFICATION.

I ALWAYS believed in the doctrine in a general way, but not in the way particular. That is, I recognized it as being true in our standards and religious biographies; but was not so quick to see it in the life and experience of persons claiming the blessing. I was too loyal a Methodist to deny what my Church taught me to believe; but there must have been beams and motes that kept me from the enjoyment of a perfect vision of my brother. Perhaps I was prejudiced; or I had confounded ignorance and mental infirmity with sin; or, truer still, I was looking on a "hidden life," as the Bible calls it, and, of course, could not but blunder in my judgments and conclusions, even as I had formerly erred as a sinner in my estimation of the converted man.

Several years since I remember being thrown in the company of three ministers who were sanctified men, and their frequent "praise the Lords" was an offense to me. I saw nothing to justify such demonstrativeness. The fact entirely escaped me that a heart could be in such a condi-

tion that praise and rejoicing would be as natural as breathing; that the cause of joy rested not in any thing external, but in some fixed inward state or possession; that, therefore, perpetual praise could not only be possible, but natural, and in fact irrepressible. But at that time all this was hidden from me, except in a theoretic way, or as mistily beheld in distant lives of saints who walked with God on earth fifty or a hundred years ago.

In my early ministry I was never thrown with a sanctified preacher, nor have I ever heard a sermon on entire sanctification until this year. I beheld the promised life from a Pisgah distance, and came back from the view with a fear and feeling that I should never come into that goodly land. So, when I was being ordained at Conference, it was with considerable choking of voice and with not a few inward misgivings and qualms of conscience that I replied to the bishop's questions, that I was "going on to perfection," that I "expected to be made perfect in love in this life," and that I "was groaning after it." Perhaps the bishop himself was disturbed at the questions he asked. Perhaps he thought it was strange for a minister of God and father in Israel, whose life was almost concluded, to be asking a young preacher if he expected to obtain what he himself had never suc-

ceeded in getting. Stranger still if he asked the young prophet if he expected to attain what he really felt was unattainable!

One thing I rejoice in being able to say: That although about that time, while surprised and grieved at the conduct of a man claiming the blessing of sanctification, and although doubts disturbed me then and even afterward, yet I thank God that I have never, in my heart or openly, denied an experience or warred against a doctrine that is the cardinal doctrine of the Methodist Church, and concerning which I solemnly declared to the bishop that I was groaning to obtain. God in his mercy has kept me from this inconsistency—this peculiar denial of my Church and my Lord. Let me further add that in spite of my indistinct views of sanctification all along, yet ever and anon during my life I have encountered religious people in whose faces I traced spiritual marks and lines—a divine handwriting not seen on every Christian countenance. There was an indefinable something about them, a gravity and yet sweetness of manner, a containedness and quietness of spirit, a restfulness and unearthliness, a far-awayness about them that made me feel and know that they had a life and experience that I had not; that they knew God as I did not, and that a secret of

the Lord had been given to them which had not been committed to me. These faces and lives, in the absence of sanctified preachers and sermons on the subject, kept my faith in the doctrine, in a great degree I suppose, from utterly perishing. Then there were convictions of my own heart all along in regard to what a minister's life should be. Only this year, a full month before my sanctification, there was impressed upon me suddenly one day such a sense of the holiness and awfulness of the office and work that my soul fairly sickened under the consciousness of its own short-comings and failures, and was made to cry out to God. Moreover, visions of an unbroken soul-rest, and a constant abiding spiritual power, again and again have come up before the mind as a condition possible and imperative. A remarkable thing about it is that these impressions have steadily come to one who has enjoyed the peace of God daily for thirteen years.

At the Sea-shore Camp-ground, in 1888, after having preached at 11 o'clock, the writer came forward to the altar as a penitent convicted afresh under his own sermon, that he was not what he should be, nor what God wanted him to be and was able to make him. Many will remember the day and hour, and the outpouring of the Holy

Spirit at the time. I see now that my soul was reaching out even then, not for the hundredth or thousandth blessings (for these I had before obtained), but what is properly called the *second* blessing. I was even then convicted by the Holy Ghost in regard to the presence of inbred sin in a justified heart.

Several months since I instituted a series of revival services in Carondelet Street Church, with the Rev. W. W. Hopper as my helper. At all the morning meetings the preacher presented the subject of entire sanctification. It was clearly and powerfully held up as being obtained instantaneously through consecration and faith. Before I received the blessing myself I could not but be struck with the presence and power of the Holy Ghost. While urging the doctrine one morning the preacher received such a baptism of glory that for minutes he was helpless; and while we were on our knees supplicating for this instantaneous sanctification the Holy Spirit fell here and there upon individuals in the assembly, and shouts of joy and cries of rapture went up from the kneeling congregation in a way never to be forgotten. The presence of God was felt so overwhelmingly and so remarkably that I could not but reason after this manner: Here is being presented the doc-

trine of instantaneous sanctification by faith. If it were a false doctrine, would God thus manifest himself? Would the Holy Ghost descend with approving power upon a lie? Does he not invariably withdraw his presence from the preacher and people when false doctrine is presented! But here he is manifesting himself in a most remarkable manner. The meeting or hour that is devoted to this one subject is the most wonderful meeting and hour of all. The service fairly drips with unction. Shining faces abound. Christ is seen in every countenance. If entire sanctification obtained instantaneously is a false doctrine, is not the Holy Ghost actually misleading the people by granting his presence and favor, and showering his smiles at the time when this error or false doctrine is up for discussion and exposition? But would the Spirit thus deceive? Irresistibly and with growing certainty we were led to see that the truth was being presented from the pulpit, and that the Holy Ghost, who always honors the truth when preached, was falling upon sermon, preacher, and people, because it was the truth. And by the marvelous and frequent display of his presence and power at each and every sanctification-meeting he was plainly setting to it the seal of his approval and indorsement, and declaring unmistak-

ably that the doctrine that engrossed us was of heaven and was true.

One morning a visitor—a man whom I admire and tenderly love—made a speech against entire sanctification, taking the ground that there was nothing but a perfect consecration and growth in grace to look for; that there was no second work or blessing to be experienced by the child of God. This was about the spirit and burden of his remarks. At once a chill fell upon the service that was noticed then and commented on afterward. The visitor was instantly replied to by one who had just received the blessing, and as immediately the presence of God was felt and manifested. And to the proposition made—that all who believed in an instantaneous and entire sanctification would please arise—at once the whole audience, with the exception of five or six individuals, arose simultaneously. It was during this week that the writer commenced seeking the blessing of sanctification. According to direction, he laid every thing on the altar—body, soul, reputation, salary; indeed, every thing. Feeling at the time justified, having peace with God, he could not be said to have laid his sins on the altar; for, being forgiven at that moment, no sin was in sight. But he did this, however: he laid *inbred sin* upon the

altar; a something that had troubled him all the days of his converted life—a something that was felt to be a disturbing element in his Christian experience and life. Who will name this something? It is called variously by the appellations of original sin, depravity, remains of sin, roots of bitterness and unbelief, and by Paul it is termed “the old man;” for, in writing to Christians, he exhorts them to put off “the old man,” which was corrupt. Very probably there will be a disagreement about the name, while there is perfect recognition of the existence of the thing itself. For lack of a title that will please all, I call the dark, disturbing, warring creature “that something.” It gives every converted man certain measures of inward disturbance and trouble. Mind you, I do not say that it compels him to sin, for this “something” can be kept in subjection by the regenerated man. But it always brings disturbance, and often leads to sin. It is a something that leads to hasty speeches, quick tempers, feelings of bitterness, doubts, suspicions, harsh judgments, love of praise, and fear of men. At times there is a momentary response to certain temptations that brings not merely a sense of discomfort, but a tinge and twinge of condemnation. All these may be, and are, in turn, conquered by the regenerated man;

but there is battle, and wounds; and often after the battle a certain uncomfortable feeling within that it was not a perfect victory. It is a something that at times makes devotion a weariness, the Bible to be hastily read instead of devoured, and prayer a formal approach instead of a burning interview with God that closes with reluctance. It makes Church-going at times not to be a delight, is felt to be a foe to secret and spontaneous giving, causes religious experience to be spasmodic, and permits not within the soul a constant, abiding, and unbroken rest. Rest there is; but it is not continuous, unchanging, and permanent. It is a something that makes true and noble men of God, when appearing in the columns of a Christian newspaper in controversy, to make a strange mistake, and use gall instead of ink, and write with a sword instead of a pen. It is a something that makes religious assemblies sing with great emphasis and feeling:

"Prone to wander, Lord, I feel it."

It is an echo that is felt to be left in the heart, in which linger sounds that ought to die away forever. It is a thread or cord-like connection between the soul and the world, although the two have drifted far apart. It is a middle ground, a strange medium upon which Satan can and does

operate, to the inward distress of the child of God, whose heart at the same time is loyal to his Saviour, and who feels that if he died even then he would be saved.

Now that something I wanted out of me. What I desired was not the power of self-restraint (that I had already), but a spirit naturally and unconsciously meek. Not so much a power to keep from all sin, but a *deadness* to sin. I wanted to be able to turn upon sin and the world the eye and ear and heart of a dead man. I wanted perfect love to God and man, and a perfect rest in my soul all the time. This dark "something," that prevented this life I laid on the altar, and asked God to consume it as by fire. I never asked God once at this time for pardon. That I had in my soul already. But it was cleansing, sin eradication I craved. My prayer was for sanctification.

After the battle of consecration came the battle of faith. Both precede the perfect victory of sanctification. Vain is consecration without faith to secure the blessing. Hence men can be perfectly consecrated all their lives, and never know the blessing of sanctification. I must believe there is such a work in order to realize the grace. Here were the words of the Lord that proved a foundation for my faith: "Every devoted thing is most

holy unto the Lord." "The blood of Jesus Christ, his Son, cleanseth us from *all* sin." Still again: "The altar sanctifieth the gift." In this last quotation is a statement of a great fact. The altar is greater than the gift; and whatsoever is laid upon the altar becomes sanctified or holy. It is the altar that does the work. The question arises: Who and what is the altar? In Hebrews xiii. 10-12 we are told. Dr. Clarke, in commenting upon the passage, says the altar here mentioned is Jesus Christ. All who have studied attentively the life of our Lord cannot but be impressed with the fact that in his wondrous person is seen embraced the priest, the lamb, and the altar. He did the whole thing; there was no one to help. As the victim he died; as the priest he offered himself, and his divine nature was the altar upon which the sacrifice was made. The Saviour, then, is the Christian's altar. Upon him I lay myself. The altar sanctifies the gift. The blood cleanses from all sin, personal and inbred. Can I believe that? Will I believe it? My unbelief is certain to shut me out of the blessing; my belief as certainly shuts me in. The instant we add a perfect faith to a perfect consecration the work is done and the blessing descends. As Paul says: "We which have believed do enter into rest."

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

On the morning of the third day—may God help me to tell it as it occurred!—the witness was given. It was about 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 in upon my soul.

Cannot God witness to purity of heart as he does to pardon of sin? Are not his blessings self-interpreting? He that impresses a man to preach, that moves him unerringly to the selection of texts and subjects, that testifies to a man that he is converted, can he not let a man know when he is sanctified?

I knew I was sanctified just as I knew fifteen years before that I was converted. I knew it not only because of the work itself in my soul, but through the Worker. He, the Holy Ghost, bore witness clearly, unmistakably and powerfully, to his own work; and, although months have passed away since that blessed morning, yet the witness of the Holy Spirit to the work has never left me for a moment, and is as clear to-day as it was then.

In succeeding chapters I desire humbly to show that the blessing of sanctification may be clearly distinguished from other blessings; that it is an instantaneous work; that it is obtained by faith alone; that the Holy Ghost testifies distinctly and peculiarly to the work and life; that a man thus sanctified is under special pressure and command to declare the blessing, and that while thus testifying on all proper occasions that he is sanctified, may be humbler in spirit than a Christian who claims not the blessing.

These things I desire, in all love and tenderness and joy, to speak of as matters not of theory, but of experience. Especially would I call attention to the calm, undisturbed life; the perfect, unbroken rest of soul that follows the blessing of sanctification.

CHAPTER III.

SANCTIFICATION IS NOT REGENERATION, NOR REGENERATION EXTENDED OR PERFECTED.

SANCTIFICATION is not regeneration. The very words teach us that. They are not the same, do not mean the same thing, and are not used synonymously in the Bible, Hymn Book, standards, religious biographies, and testimony of Christians. They are felt to represent two different things. Justification means pardon; conversion, a turning about; regeneration means renovation, reproduction, entering upon a new life, while sanctification means the act of being made holy. If regeneration and sanctification mean the same, and include the same work, then 1 Corinthians i. 30 becomes senseless, and should read thus: "But of him are ye in Christ Jesus, who of God is made unto us regeneration and regeneration and regeneration and regeneration." But the two words are different, and refer to different works wrought supernaturally in the soul, and so the passage reads: "Who of God is made unto us wisdom, and righteousness, and sanctification, and redemption." The word "righteousness" should be translated "justification."

Again, the two words, representing different works, follow each other in point of time. To the Thessalonians, who were Christians, and possessed joy in the Holy Ghost, Paul writes that God wanted them to be sanctified. He said the same thing, in substance, to the Romans, the Corinthians, and to the Hebrews. Sanctification, or Christian perfection, comes after regeneration. The Saviour himself recognized this order, for while in the fifteenth chapter of John he tells his disciples that they are clean through his word, yet a little while after he informs them that they must yet be sanctified, which sanctification, we remember, took place on Pentecost.

The Hymn Book observes the same order. Open it and read the subjects as divided. First is the "Gospel Call," then "Penitential Exercises," then "Justification," and then "Sanctification." The same order is observed in our theological works. Sanctification follows regeneration.

But clearer and more convincing than all is one's own experience. On the twelfth day of July, 1874, God converted my *soul*, and fifteen years afterward, at 9 o'clock in the morning of June 1, 1889, he sanctified my *soul* and *body*. It was a different work from the first, and a different experience. My consciousness testified to the

fact of the difference, and so did the Holy Ghost. The emphasized words above are full of significance. A calm settles upon soul and body. The inward battle and tumult have ended. The flesh does not lust against the spirit as formerly, but is led by the Spirit and restrained by the Spirit, calmly and easily and without the fearful strugglings of other days. This experience alone gives to sanctification a peculiarity strikingly different from regeneration.

Again, entire sanctification is not the deepening or perfecting or extension of regeneration. Regeneration is a perfect work in itself; needs no improvement, and is given none. Sanctification has no quarrel with regeneration, either in the Bible or Christian experience, and is not in antagonism with it in any respect whatever, although some would so persuade the people. It aims to do another thing, and accomplishes another work altogether. It removes something from the soul that has been a constant trouble and hinderance to the regenerated man. It kills inbred sin; or, as Dr. Whedon calls it, the "sinwardness" in us; or, as some would recognize it, the "prone-to-wander feeling." That is the work that sanctification does: it removes or kills the "sinwardness" or prone-to-wander movement of the heart. It is

idle to say that regeneration does this, when Christians in their experience universally testify to the fact that after conversion they still feel the stirrings and movement of sin within them. The sanctified man tells you that this is not the case with him. That dark medium upon which Satan and the world operated, to the inward disturbance and unrest of the child of God, is utterly removed or destroyed. Entire sanctification did that work, and can alone do it. My will may be rectified in regeneration; but what if sin be something more than an act of the will? It certainly seems so when we behold it transmitted from Adam down to us without the consent of our wills, and exhibiting itself in children too young to exercise their judgment and moral powers. May not sin have left part of its life in the tendencies of the body, and exist also as a transmitted nature apart from my personal sin and guilt? Let Nos. 7 and 20 of our Articles of Religion answer. When I am born again I stand a regenerate creature in the presence of wayward tendencies of the flesh, and this dark element called original sin, that has been indescribably but certainly sent down from Adam to us, and interwoven in our natures. It is not long before the young convert finds out its presence and power. Why is it there in a regenerated

life? Because there is no new birth or renovation for original sin. "The carnal mind is enmity against God: for it is not subject to the law of God, *neither indeed can be.*" (Rom. viii. 7.) It is hopelessly cursed of God now and forever. It has to be removed or destroyed. Spiritual Agags have to be hewed to pieces, not changed into Israelites. Regeneration renews my soul, imparts power to resist and conquer sin; but does not rid me of the *presence* of depravity in the heart. This is done by another and distinct work of the Holy Ghost; and that work is entire sanctification. This marvelous work is one of removal or destruction. Both ideas are taught in the Bible. It is called a circumcision—*i. e.*, a cutting out and off of something within our natures. And again, it is called a baptism of fire. We all know what fire does—that it consumes. Many difficulties may be urged by the skeptical; but the experience of the sanctified, without exception, is that sin has been removed from or destroyed in the heart. This is one of the secrets of the deep rest and perfect peace that constantly fills the soul of one who has received the blessing.

Let us sum up the thought. We, as Methodists, believe in the existence within us of what we call in Article VII. original and actual sin. "Origi-

nal sin" refers to the sin of Adam, and "actual sin" to our own personal transgressions. In justification, which means pardon, my own actual or personal sins are forgiven, but not original sin. How can I be pardoned for what I did not commit? How could I ask God to forgive me for what I did not do? And how could God, in truth and justice, grant me pardon for what I had not done? Justification evidently cannot reach original sin, and the conclusion is that I stand a justified man, with inherited depravity within me. In regeneration the soul is born again, made new, entered upon a spiritual life. That personal depravity which arises from one's own actual sin is corrected by regeneration; but original sin, or inherited depravity, remains untouched. Can depravity be regenerated, the "old man" in us be converted and made holy? Paul, in writing to Christians, did not say make the "old man" a new man, but "Put off the old man, which is *corrupt*," and put on the "new man." It is idle to say this was done in regeneration. Sound reasoning is against it, and a universal Christian experience. The fact to which we are driven is that the regenerated soul is left in the presence of an inherited sin or depravity.

We must also remember that in the spiritual life we get what we ask for. We approach a throne

of grace praying for pardon and deliverance from personal sins and a personal sinful nature. What Adam did for us and to us is no more in the mind or prayer than something occurring in a distant world billions of leagues away. In either case I can see how God can regenerate my soul, save me from the effects of a personal depravity, or that evil I have brought upon myself by actual sin, and yet original sin, or transmitted depravity, remains intact within me. This latter sin remains for another work. To say otherwise is to confound two distinct works of the Holy Ghost, regeneration and sanctification; or it makes regeneration a partial or imperfect work, which thought cannot be entertained for a moment. Sanctification does not go over the work of regeneration, deepening the lines and making it more effectual. Sanctification is not a second touch upon the same blind eyes, but it is *a second touch of the Holy Ghost laid upon something else altogether*. The first touch, regeneration, alters the personal sinful life and nature, for which I am accountable; the second touch, sanctification, removes the inherited sinful nature, for which I am not accountable, but which burdens and afflicts me not the less. We cannot afford to throw the slightest imputation upon regeneration; it is a perfect work of God, and does all

he intended it should do. The expression "remains of sin," I am confident is misleading, and we should discard it unless we are careful to have it understood that by it we mean original sin.

Our hope for a perfect deliverance is in the sanctifying grace of God. Not that our depravity is sanctified any more than it was regenerated, but *we* are sanctified by the removal or destruction of depravity, and by the communication, at the same instant, of "the *fullness* of the blessing of the gospel of Christ."

When that sanctifying work occurs sin dies in the heart. Various propensities of the body, which regeneration subdued, but could not eradicate, are instantly corrected, arrested, or extirpated. The craving of habit is ended, the root of bitterness is extracted, pride is lifeless, self-will is crucified, and anger and irritability are dead. In a word, inward sin is dead. A sweet, holy calm fills the breast, actually affects the body, steals into the face, and rules the life. The millennium has begun in the soul.

CHAPTER IV.

SANCTIFICATION IS NOT A RECOVERY FROM BACK- SLIDING.

THE supposition of many who have not realized this grace in the soul is that it is the recovery of the first love, or return from a more or less back-slidden course.

The idea is urged again and again, by different writers who are opposed to sanctification, that the professed possessors of the blessing had really drifted through unfaithfulness into a condition of darkness, fear, and even sin; and in looking for a second cleansing or sanctification have mistaken their recovery, or restoration of religious joy, for the blessing of sanctification; and, thus deluded, proclaim the fact that they have received the second blessing, when they have only been recovered from the life and course of a backslider.

This is certainly very different from the teaching of a famous little volume, called "Christian Perfection," written by one of the most eminently pious men that ever lived, which says that entire sanctification is preceded by a gradual mortification of sin and ardent aspirations after holiness;

in a word, by conditions and experiences the opposite of backsliding.

According to this definition of sanctification, that it is nothing but a recovery from backsliding, we are necessarily led to infer that the Thessalonians, whom Paul so highly commended in his Epistle, saying that they were "ensamples" through their labor of love, patience of hope, and joy in the Holy Ghost, that they were really a set of backsliders. And when he wrote, "And the very God of peace sanctify you wholly," he meant that he hoped the God of peace would recover them from their present backslidden condition. Truly this definition and explanation of entire sanctification, or the second blessing, as given by the doubters of the work, is enough to make Wesley turn over in his grave, and to cause the admirers of Fletcher and Carvosso and Clarke and Benson and McKendree to blush for those consecrated men of God.

So, according to this explanation, these holy men were backsliders. Who is ready to credit this? Who, after reading their lives and their own statements and descriptions of the blessing of sanctification, can believe such a thing of them?

Read the "Life of Fletcher," and see how the definition fails to agree with the facts. Open the

“Life of Carvosso,” and see how, after his conversion, he pressed steadily on, living in prayer, and never resting until he obtained the blessing of sanctification. Now turn to Bishop McKendree—he is giving his experience: “Not long after my conversion Mr. Gibson preached a sermon on sanctification, and I felt its weight. When Mr. Easter came he enforced the same doctrine. This led me more minutely to examine the emotions of my heart. I found remaining corruption, embraced the doctrine of sanctification, and diligently sought the blessing it holds forth. The more I sought it, the more I felt the need of it, and the more important did that blessing appear. In its pursuit my soul grew in grace.” Then he goes on to describe when and how the blessing of sanctification came upon him. Where does the backsliding come in here? When did he lose God? On the contrary, he tells us that as he sought the blessing his soul grew in grace.

Now let the reader turn to Mr. Wesley’s volume on “Christian Perfection,” and read certain paragraphs on pages 37, 61, and 78, and he will find that the author calls the blessing a total death to sin and an entire renewal in the love and image of God obtained instantaneously, received by faith, and witnessed to by the Holy Ghost.

In none of these instances can you find any thing favoring the idea of a recovery from backsliding. On the contrary, it is represented as a sudden uplift and deliverance granted a soul that had been previously growing in grace; that it is a second and distinct work done in and for not a backslidden, but a consecrated life.

With great shrinking I mention my own experience in the same breath with such superior and holy men. But God calls upon me to witness here, and by my tongue and pen to protest humbly, but firmly, against this degrading definition of sanctification. God knows that I have not been a backslider. He knows that for over twelve years the rule of my life, rarely broken, has been never to lay my head upon my pillow until I felt a sense of acceptance with him; while every day I have felt his peace and presence in my soul. Evidently the blessing I received on June 1, of last year, was not a recovery from backsliding.

CHAPTER V.

SANCTIFICATION IS NOT SIMPLY A GREAT BLESSING.

TO call sanctification simply a great blessing is to rob it of its distinctive qualities. It is something more than a blessing. It is a blessing after a different order. It is a second *work* wrought in the soul by the Holy Ghost.

Many people have grown merry over the words "second blessing." They say that they have gone much further along in the spiritual numerals; that they have advanced into the hundreds and thousands. So has the writer. But these blessings were all in the regenerated life arising at moments of repentance, prayer, submission, and Christian work, and touching not the life of which we are writing. There is another blessing so peculiar, so distinct, that when a man experiences it, although he had felt ten thousand blessings before, he would ever after call this one the "second blessing." I am afraid that the laughter directed at the expression arises from the thoughtlessness of mirth or the failure to recognize the real work and life covered by the words. It would be well for Methodist preachers, ere they laugh publicly over the ex-

pression, to turn to the works of the founder of our Church, Mr. Wesley, and see how frequently and certainly he used it.

In writing to Mrs. Crosby in 1761 he says: "Within five weeks five in our band received the second blessing." In 1763 he writes: "This morning one found peace and one the second blessing." To Miss Jane Hilton, in 1774, he writes: "It is exceedingly certain that God did give you the second blessing, properly so called. He delivered you from the roots of bitterness, from inbred sin as well as actual sin."

Nor is this all. The expression is not simply Wesleyan, but you might say scriptural; for Paul (in 2 Cor. i. 15) says to the Christians whom he is addressing: "I was minded to come unto you before, that ye might have a *second benefit*." The proper translation of the last word should not be "benefit," but "grace;" and is so rendered in the marginal reading. The Greek word is *charis*, which is translated "grace" one hundred and fifty times in the New Testament. Thus properly translated the verse reads: "I was minded to come unto you before, that ye might have a *second grace*."

The blessing of sanctification is evidently something more than a great blessing. As for great

blessings, all of us have had them who are Christians; but not all have had the second blessing, for a great blessing is not necessarily the second blessing. My beloved brethren in the ministry, who differ with me, if you come to glorying in great blessings, so will I. Let me become a fool in such glorying. Have you had great blessings? So have I. Have you had a number? So have I. And yet not one of these was the second blessing. Some of them I received in company with ministers who read these lines; some in the presence of various congregations I have served; and still others alone. And yet not one of these was the second blessing. Certainly it seems that the writer might be able to speak intelligently and discriminatingly when he humbly but firmly asserts that there is a second blessing for the child of God, altogether different from the multitude of gracious experiences that fill and glorify the Christian life.

The expression "great blessing," in connection with the work of entire sanctification, is misleading. The attention of the seeker is thereby directed to an emotion instead of a work and final state. The feeling may be more or less intense, according to temperament, condition, and other things I might mention. It is not a necessary feature of sanctification that a person should be over-

whelmed. Some may be; but the majority are not. It is a purifying and filling rather than an overwhelming, a filling of the soul rather than the falling of the body. I grant that some have been perfectly prostrated for moments and minutes; but many have not this torrent-like baptism, and yet are as soundly sanctified as the other class. Some of whom I have read, and some whom I have known, in receiving the blessing suddenly became conscious of a profound, unearthly, immeasurable calm and sweetness of soul. In the very core and center and heart of the experience is heard the testimony of the Holy Ghost bearing witness to the fact that this is sanctification. Thus was it with Dr. Clarke, Benson, Carvosso, Lovick Pierce, and others. Dr. Pierce said that for minutes he felt that he could live without breathing, so unutterable was the calm in his soul. Dr. Thomas C. Upham, writing about it, says: "I was then redeemed by a mighty power, and filled with the blessing of perfect love. There was no intellectual excitement, no marked joys when I reached this great rock of practical salvation; but I was distinctly conscious when I reached it."

This is the point I make: that to lay the emphasis upon the emotional feature is misleading. It is as unwise here as it is in conversion to demand

certain exalted states as the criterion in such a case. The instant we make an overwhelming rapture the standard experience, that instant we grieve and discourage many, and make it difficult, if not impossible, for them to secure the longed-for blessing.

The writer cannot but insist that it is not the great joy felt at the moment that should constitute the after-rejoicing of the sanctified man, but the great *work* that was done in him at that time. The work is the wonderful thing; the work is the divine accomplishment to be rejoiced over. It may have for its proclaimer a great joy or a great calm or peace; but that is a small matter compared to the work itself. The joy will subside, in a measure; the peace may have its variations; but the work done in sanctification remains. Glory to God for the work!

Earthly conditions and experiences may beat like waves upon you; but, rock-like, the work itself abides, resisting every wave and outliving every storm. People and surroundings may change; failure and disappointment and loss may crowd into the life; but there, enthroned in the heart, is this perfect love to God and man that changes not, an inward calm and rest that never departs, and a faith in God that remains unshaken.

Yes, sanctification is a great blessing; but the greatness is not in the emotions which accompany it, but in the work of sanctification itself. And while the sanctified man cannot but rejoice in the possession of a peace and rest that never leave him, yet his deepest joy is in the constant realization of the work itself; that he is crucified with Christ; that he is dead to the world, and alive to God as never before; that inward sin is dead; that love reigns supreme in the heart, and that Christ abides within in a fullness and with a constancy delightful and amazing.

If God's people, instead of doubting and denying, would humbly and prayerfully seek for sanctification as they did for conversion, then, in the language of the pastoral address of the General Conference of 1832, "our class-meeting and love-feasts would be cheered by the relation of the experiences of the higher character, as they now are with those which tell of justification and the new birth."

CHAPTER VI.

SANCTIFICATION IS NOT GROWTH IN GRACE.

HERE is where multiplied thousands fall into error: they have confounded two separate and distinct things. They have, in insisting that holiness and growth in grace were the same, made the work of man and the work of God identical.

It is a very grave error. It is more than grave—it is calamitous. So long as the Church supposes that sanctification is a gradual growth in grace, so long will God's people be kept out of the blessing of a holy heart. How Satan smiles when he sees the Church seeking holiness in a direction and on a plane where it can never be found! He is not the least alarmed so long as God's people look to themselves or to time or to growth, or to any thing but the blood of Christ, for holiness. While Christians thus wander about, he assumes a still easier attitude or position on his throne, and continues to smile.

That entire sanctification is not growth in grace appears from several facts or considerations.

First, the words themselves. They are entirely different. One is *agiasmos*; the other, *auxante de en chariti*. This fact alone should convince.

Again, the meanings of the words are different. If they meant the same, why should the Spirit use different words. One means holiness; the other does not. One refers to a state; the other to a growth. One refers to a removal; the other to an addition. One signifies a death; the other a life. One is an impartation; the other an expansion and development. One takes away uncleanness and impurity; the other is the growth of purity. One refers to a completed work; and the other to an indefinite progress.

And now, lest the last two expressions be misunderstood, we amplify by saying that the completed work referred to is the death of inbred sin or depravity, and that the indefinite progress is the growing holier all the days of the sanctified life; that sanctification is purity, but growth in grace is the maturing of purity.

Again, that they are not the same appears from Christian testimony. Did you ever hear a Christian admit that he had grown into the possession of a holy heart? You, my reader, may have been growing in grace for twenty, thirty, forty years. Have you obtained the blessing of a holy heart yet? No; nor will you ever obtain it that way. Many, many times at experience-meetings you have testified to listening hundreds that you were grow-

ing in grace, and yet never have you come into the possession of holiness. Has it not occurred to you that it is a long road you are traveling? You may be gray-haired now, and still you do not possess what you have been struggling for all your life. Does it not occur to you that it would be wise to try another route? You certainly ought to be convinced by this time that holiness of heart is neither growth in grace nor is it to be found by growth in grace.

The other striking fact in connection with the thought of Christian testimony is that all the people you have ever heard claim the blessing of holiness testified that they obtained it instantaneously, by faith in the blood of Christ.

The two testimonies agree. Both in different ways affirm—the one negatively, the other positively—that sanctification is not growth in grace, nor is it obtained by growth in grace.

The crowning proof that holiness is not growth in grace appears from the word of God. The Bible establishes the fact by teaching plainly that entire sanctification is an instantaneous work. It also confirms the thought and places it beyond all peradventure by a distinct recognition of the two works, and by specific commands relative to them. No one can read them without being impressed.

For when the Bible speaks of the duty of growth it turns to man and says, "Grow in grace;" but when it speaks of sanctification it looks to God, and says, "The very God of peace sanctify you wholly. . . . Faithful is he that calleth you, *who also will do it.*"

My beloved reader, why have you not this blessing? Have you sought it? or have you spoken and written against it? Have you believed or doubted?

Remember, it is obtained by earnest, humble seeking, with consecration of self to God and faith in Christ for the blessing. If you have not sought for it, and if you do not believe in the attainment of it, who wonders that you have not obtained it?

Christ's words are as applicable to the converted man as they are to the man of the world: "If any man will do his will, he shall know of the doctrine."

CHAPTER VII.

SANCTIFICATION IS A DISTINCT WORK OF GOD.

IN this chapter some points will not appear that would come properly under this head, because anticipated, and in a measure discussed, in previous chapters.

Sanctification is a doctrine. It is as much so as repentance, faith, and regeneration. The word is a distinct word, has a distinct and peculiar meaning, and refers to something that is not found in repentance, faith, or regeneration, and that something is holiness. By its position in the Hymn Book and theological standards, and by the clear way in which it is urged in the Scriptures, we cannot but see that sanctification is a doctrine in itself, recognized as such by man and taught as such by God.

Let us not fall into the mistake here that repentance is a distinct thing, and conversion a distinct thing, but that sanctification is a hazy, indefinable, indefinite, never-to-be-realized state, and thereby lose sight of its individuality as a blessing, and strip from the Bible one of its grandest doctrines. But let us mark how Christians are urged to go on

to it, and to possess it, and see in these repeated commands the proof that it is a cardinal truth and teaching of the Word of God.

Sanctification is the work of God. The Bible says "the blood cleanses," "the altar [Christ] makes holy," and still again "the God of peace sanctify you wholly." In another place Christ prays the Father to "sanctify" his disciples. In still other places the expressions used in description of the blessing of holiness are "the baptism of the Holy Ghost," "the anointing and sealing of the Holy Ghost," and "the renewing of the Holy Ghost."

There are many others, but these suffice to show that while all the persons of the Trinity are credited with the work, yet no other being but God is recognized as the Agent and Accomplisher.

Still again, by this constant recognition of God in the Bible as the Sanctifier we are shown that sanctification is not man's work and that as a consequence it cannot be growth in grace, which is always made incumbent as a duty upon man. Conviction is a work of God in the soul of a sinner. No man could produce such a result. Regeneration is a work of God in the soul of a believing penitent. Redemption is the final work of God upon the bodies of his slumbering saints; at

his voice and through his power they will come forth from the grave in radiant resurrection forms. Sanctification, or holiness, is the work of God in the soul of a Christian believer. In full view of these distinct and separate operations of the power of God, Paul says: "Christ is made unto us wisdom, and righteousness, and sanctification, and redemption."

The very position of these words show the separateness and distinctiveness of the work. Christ's command also substantiates the idea. This command to the disciples was to tarry until they obtained not simply a blessing that would disappear in a day, but a work that would transform them into totally different men. See Luke xxiv. 49; Acts i. 8.

We could say much on this point, but refrain. You who read these lines have felt the convicting power of God, and you have experienced the converting power of God, and you are later on to feel the resurrecting power of God; but have you yet felt the sanctifying power of the Almighty?

If not, you are a stranger to him at that point. And if you will not feel it, then you will pass into eternity knowing certainly some of the marvelous operations of grace, but not having felt the most

wonderful and blessed work of all that God performs upon the soul in this earthly life.

What is this work, and in what respect does it differ from regeneration?

Let me say that many have been taught to believe that regeneration does every thing for the soul. My reply to this is that the Bible calls regeneration a new birth—says it makes us new creatures, but never intimates that it makes us holy. It never calls it a baptism of fire. *A baptism of fire would hardly be the proper swaddling-clothes for a newborn babe.* In striking confirmation of this, I notice that I never heard a Christian liken his conversion to an experience of fire. That experience comes later, and belongs to a different work.

Some claim that regeneration has done every thing for them. Christ's blood, they say, made them perfectly pure and holy at conversion, and all that is needed now is time for development. and a steady growth in grace.

To this I offer several facts in reply:

One is that I never heard but one regenerated person in my life claim that his heart was perfectly pure and holy, and he did it then with a hesitation and slowness that was remarkable and painful.

Another is that if there are a number who make

this claim, they do it under the supposition that the inbred sin of their hearts is only temptation. Great is this mistake!

Still another fact is that they have evidently mixed and confounded passages in the Bible bearing on the two subjects of regeneration and sanctification. They have taken verses of Scripture that refer exclusively to the sanctified life and used them to describe the life of the regenerated. One that is often thus twisted is the famous passage in Ezekiel: "Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you." This was a promise made to *believers*, and therefore could not be conversion!

Again, if regeneration saves from *all* filthiness of flesh and spirit, and from *all* idols of heart and life, then are regenerated men, like angel visits, few and far between!

Regeneration is a new birth, a change of masters, the implanting of a new life and love, the cleansing away of personal sins, and the removal of that depravity that results from personal transgressions, so that the man is a new creature, and can say: "Old things have passed away; all things have become new."

But all has not yet been done. Something still

is left to be accomplished, as is evidenced by the command of Scripture to seek it, tarry for it, go on to it, and other like expressions. Moreover, the prayers of regenerated people, who are always asking for a clean heart, and the desires of regenerated people, who are living in the light and growing in grace—both alike point to a something in the spiritual life that they have not. The originator of this prayer and desire is the Holy Ghost, who is urging and drawing on to the higher blessing—to establishment in holiness.

To resume, then: sanctification is a work of God in the soul, and this is the work:

First, it is the utter destruction of inbred sin, or inherited depravity, in the heart. This sin is called by various terms in the Bible and in religious nomenclature. "The body of sin," "the law of sin and death," "the flesh," "the carnal mind," the "old man," and "proneness to sin," are some of the names given to describe the dark principle of evil that rules in an unconverted life and that struggles for mastery in the heart of the regenerated Christian. Call it by what name you will, this is the thing that is destroyed in sanctification, and that is not destroyed in regeneration. Regeneration gives me power over it; sanctification kills it.

Second, it is a cleansing and purification. The

instrument is the baptism of fire. Nothing purifies like fire. The baptism of water and all that it symbolizes is not equal to the baptism of fire.

Ask a Christian, after he has felt this work of God, if his heart is pure, and there will be no hesitation, no slowness, but with the rapidity of the lightning's flash he will say: "Glory to God! I am pure. The blood has made me clean."

Third, it is a filling or fullness of the Spirit, such as was never realized before. Then, says the Scripture, "were the disciples *filled* with the Holy Ghost," as if this experience had not been theirs before. They had received the Holy Ghost, Christ had breathed the Spirit upon them; but at their sanctification they were filled. Paul, writing to the Romans, calls it "the fullness of the blessing."

God evidently descends in a manner and a measure upon the soul in sanctification that he does not in any previous work or condition of grace. Christ alluded to this in John xiv. 23, when, speaking of the blessing, he said: "We will come unto him, and make our abode with him." God comes to abide in the sanctified heart.

We cannot linger here, but call attention to the order of the divine work—the destruction, the purifying, and then the coming of the divine Blessor to take complete and final possession! It

is a proper and necessary order, and an order observed in all cases, though for explainable causes sometimes one may be felt with pre-eminent clearness and force over the other.

In my own case I was peculiarly conscious of the destruction, as by fire, and the fullness. After the recognition of these consciousness took hold of the feature of purity, saw and rejoiced that it was there, and now after twelve months still sees that it is there, and rejoices over it as an unchanging possession.

CHAPTER VIII.

SANCTIFICATION IS AN EXPERIENCE.

HERE we turn from God's work to consider its effect upon man. This effect produces an experience. If there were no such distinct work, there would be no distinct experience, and the testimonies of the regenerated man and the man who claims sanctification would be the same. There would be no sharp dividing line, no distinguishing mark and trait by which one could be told from another.

I thank God there is such an experience, and thousands of people in the land, representing every disposition and temperament and age and walk in life, can and do attest the same fact that there is such an experience.

The writer has known God as a Pardoner, and sweet was that knowledge; and God as his Saviour and Comforter, and gracious and blessed have been those experiences. But there is something better still, and that is to know him as one's Sanctifier. He that has not seen him in that light, and felt his power in that direction, has come short of the deepest and most gracious views and experiences

of God, and continuing to live thus must undergo a loss that, to the mind, seems irreparable.

Very briefly we sketch this experience:

It is an experience of deep spiritual content and satisfaction. The old craving and yearning felt for something better in the religious life has been met and fulfilled in this blessing. The pearl of greatest price has been found, the good for which it had long sighed. The clean heart, the restful heart, long prayed for, has come, and now there is an inward spiritual satisfaction most precious and indescribable.

It is an experience of fullness. There is no afflicting sense of barrenness or emptiness. Salvation is felt within. The cup that was often half empty, and sometimes seemed altogether empty, is now a full cup. The loaves are always on the table of the heart, and there seems to be twelve loaves—enough for self, and plenty to spare. A delightful fullness pervades the experience.

It is an experience of peculiar joy. I refer not to ecstasies. Great floods of joy come to the regenerated and sanctified alike at times. But I speak here of the joy of salvation—a sweet, quiet, holy joy that nestles in the center of the soul, and never leaves. “Woman,” said Christ, “if you had asked me I would have given you a blessing

that would have been like a well of water, springing up continually within you." He spoke of sanctification. And the joy I refer to here and the water Christ spoke of to the woman mean one and the same thing. Truly you cannot better describe this joy than by likening it to a fountain or well of water springing up within you.

An experience of joy is one thing; the joy of salvation, another. The former comes and goes; the latter abides continually. It is this abiding joy of salvation that enables the possessor to do what seems impossible to many Christians, although Paul exhorts to this end, and that is to "rejoice always." The frequent "praise the Lord's" of the sanctified man may appear mechanical and parrot-like to many Christians; but, so far from that, these praises and verbal rejoicings arise as naturally to the lips as the waters of an inexhaustible spring gurgle up from its clear depths and flow over its pebbly brim.

The writer praises God this morning for the quiet, tender joy of salvation that, like a fountain hidden away in the depths of his soul, has been flowing for nearly a year. Morning, noon, and night; on the street, at home or in the study; in company or alone, the joy of salvation—a full salvation—is always there. The fountain was there

before, but choked by the great stone of inbred sin. This is now removed, and so, without an obstruction, the spiritual spring flows on and up into the heart and voice and face and life. The blessing promised the Samaritan woman has come. The well of water, springing up, keeps the soul from thirst, and imparts a freshness and gladness to the experience and life that may well be described even on earth as "everlasting life."

It is an experience of constant and easy victory over sin. There are temptations that beat on the sanctified heart. Satan tries to come in. He stirs up all kinds of adversaries against the soul, both fleshly and spiritual. But, to the delight of the man enjoying the blessing of sanctification, he finds that the old-time painfulness and difficulty of the struggle is gone. There is no inward convulsion; no war within, while victory comes swiftly and perfectly through the blood of the Lamb. Sometimes the conflict is protracted for hours, perhaps days; but, glory to God! during the entire time of resistance there is a consciousness of perfect ability to stand through Christ, a willingness to wait patiently on the Lord, and a certainty of triumph in the end that is blessed, and yet most difficult to describe.

The difference of the spiritual conflicts in the

regenerated and sanctified lives may be illustrated by the difference seen in the battles of the Israelites fought in the wilderness and those fought in the land of Canaan. Their enemies fairly melted away before them in the Holy Land. Songs, shouts, praises to God and steady advances were all that was needed in most cases in Canaan. And so in the sanctified life, on account of the perpetual sprinkling of the blood of Christ on the heart, and the constant reliance on the blood by that heart, there is a consequence of confidence, boldness, gladness, songfulness, and aggressiveness that is simply irresistible and all-conquering.

I press an additional feature as a distinguishing characteristic of the victory ending the spiritual conflicts of the sanctified. And that is, while often in the regenerated life the battle ended with an experience of inward discomfort and twinges of condemnation, such is not the case with the sanctified man. With him the conflict begins, continues, and ends with a happy consciousness of purity and power, with the heart's approval and with God's approval.

It is an experience of glad testifying. Does the reader know what it is to wish for a spiritual lamp that burns all the while, whose oil never gives out; but, being connected with the heavenly olive-trees,

would be fed continually, and therefore burn steadily? Has the reader ever sat still in an experience-meeting with a cold heart, and waited until sufficiently warmed up by hymn or testimony of other people before giving his experience? If so, have you not wished for a deeper and more permanent work of grace; one that would enable you at all times and at any time to arise and give a bright, glad testimony about the Saviour's work in your soul?

This, thank God! is one of the peculiar marks of the sanctified life—the power of a constant, glad testifying. Hundreds of times the writer has been impressed with this attribute, or characteristic, of the sanctified. They don't wait to be warmed up—don't have to wait—for the full salvation is in them. There is no harp-hanging on willow-trees, no lamentation over inward sins and corruptions, no deploring over or confessing to a proneness to depart from God. There is a notable absence of all this in the testimony of a sanctified man, but, instead, the gladness, the preciousness, and the blessedness of a full and present salvation gives a ring to the voice, a freshness to the experience, a light to the face, and a triumph to the soul that is evident to all, and profoundly impresses all that hear.

It is an experience of perfect submission to God. After the full surrender of the will to God in the act of consecration, and after the fall of the sanctifying fire, that will becomes harmonized and sweetly accordant with that of God. No reluctance now to do God's will—no struggle to do it—but an instant yielding and a quick flying to do the divine behest the moment that the command or desire is revealed.

It is an experience of natural meekness. My meaning is that the meekness of the sanctified man is not the result of a strong restraint upon the feelings, but is a genuine quietness and long-suffering of spirit as natural as breathing. Sanctification has taken out that spiritual gunpowder that ignited and exploded under the spark of provocation, and now there is both deliverance from sudden outbursts and from the smoldering fire of resentment as well. The faculty or disposition that responded angrily to insult is dead. The swelling throat, mounting color, shaking voice, choking speech, and prickly, nettled feeling, spreading up from the spirit into the body itself, are things of the past. A great meekness that can endure long and be kind has settled upon the man and keeps him calm and unresentful.

It is an experience of purity. Here is some-

thing that has to be felt to be understood. Many are skeptical in regard to it as a distinct experience. Happy in the sense of pardon, acceptance with God, and cleansing from personal guilt, they insist this is all. But it is not all, as the craving of their hearts often declare, and as the converting Spirit of God endeavors to impress upon them. There is an experience of purity as clearly distinct from the experience of pardon as one individual life is different from another. In all the fluctuations of mere emotion this delightful sense and consciousness of purity remains. The Holy Ghost constantly bears witness to his own work, saying, continuously and momentarily, "Child, you are clean;" while the soul, with a vision of its own, and with cognitions peculiar to itself, recognizes the work and the fact of purity as one would recognize the white-robed majesty of Mont Blanc towering before him. "Blessed are the pure in heart," said the Saviour. So there must be such a state. He that has it not will not claim it; his tongue will cleave to the roof of his mouth, he will stammer and hesitate and commentate and circumnavigate when asked: "Are you pure?" O it is hard to testify to a condition or possession to which the Holy Ghost has never borne witness. But when he speaks—then you can speak, and how

gladly and exultantly you will testify even in the midst of lowering and unbelieving faces that the blood has made you pure!

It is an experience of faith. By this I mean you find yourself believing, as it were, naturally. Where you formerly doubted, you now trust. Sanctification seems to place faith in the heart as a fixed state, and in the hand as a never-idle weapon. Faith becomes not a fitful exertion, but the attitude and movement of the soul. It becomes an experience. You can walk in it, live in it, in the midst of most trying circumstances, consciously sustained by it, as once in the regenerated life you were upheld by delightful experiences.

It is an experience of perfect love. The love that follows the blessing of sanctification is perfect in that all anger and bitterness and unkindness of spirit is ejected. You can now love your enemies, bless them that curse you, and not only *do* kindly, but *feel* kindly to those that despise and injure you. It is perfect in that no amount of opposition or persecution can embitter you, and, still more remarkable, that, no matter what may be the provocation, you are not conscious of an inward struggle with a spirit of wrath or hate before arriving at the point of pardon and love. Thank God that sanctification brings a love that can suffer long

and still be kind; that can look across the table and see a man who is trying to injure you, and yet even, as Christ did, reach over to him and hand him a sop of kindness!

It is an experience of unbroken inward rest. There is no feature of the sanctified life more marked than this. As you first become conscious of it, you hardly realize what a blessed treasure you have. But as days and weeks and months glide by, and it still remains, then the understanding begins to take in with a deeper appreciation the blessedness of the sanctified life.

To your surprise and delight you discover that this rest goes with you as the pillar of fire did with the Israelites. When you go forth, it is with you; when you stop, it is with you. In company, in solitude, in the night, in the early morning, at the desk, in the midst of a Babel of voices—there is this rest always abiding within. Like your shadow it goes with you—only it is any thing but a shadow.

The reader will remember that one of Christ's great promises to his people is rest. "I will give you rest!"

Often in the alternations and fluctuations of my regenerated life I have wondered if this was what Christ referred to, if this was all that he could do and give.

Thank God, I have found that I had done him great wrong; that he can give unbroken rest, and that, when he *gives* it, he does not propose to take the *gift* away. And to all who come as he directs will he give, as a second blessing, a rest that nothing can destroy!

But, asks one, are there no experiences of sorrow? Is no trouble felt? Do temptations and bereavements cease to affect you?

My reply is that sanctification does not destroy a single susceptibility or sensibility of the human nature God made. It only destroys sin. This being so, the sanctified man will weep as Christ wept, and groan as Christ did over certain things. There are times when he will say with his Lord, "My soul is exceeding sorrowful;" and the kiss of the betrayer will pierce like an arrow. And yet, marvelous and blessed to relate, the holy calm, that unbroken rest, still abides in the heart.

Did you ever see it raining and the sun shining at the same time?

"Behold, I show you a mystery." And yet not a mystery unsolvable. For the Greek word "mystery" means "a secret that is to be revealed." May you come into this secret speedily! Christ died to bring you within the veil, into the secret place.

You will remember that I likened the joy of salvation to a fountain springing up within the heart. Now, over this fountain bend the balmy atmosphere and tranquil light of a deep spiritual rest. Then let a rain-fall of sorrow descend like a shower through the light upon the face of the fountain. Now, what is the result? I have seen the answer in nature, and possess it daily in my soul.

Here it is. The rain-fall does not stop the flowing of the fountain, nor quench the light, nor destroy the balminess of the air. Then after a little the falling drops cease, the cloud passes away, but the fountain and the light and the atmosphere remain, and remain, as they had been all along, undisturbed and unchanged.

There are two things in nature that, in a measure, describe the rest of sanctification. They came to me in answer to the question of my mind: How much will the unrest of this world affect the rest of a sanctified soul? There will be some natural movement through and upon the sensibilities; but how deep will it go?

At once I obtained the answer on the sight of a tree caught in the grasp of the wind. I noticed that the top waved, but the trunk and roots were steady and still!

Again, I thought of a body of water, whose surface may be agitated by the winds, but whose soundless depths are unmoved! The quiet, the stillness, the rest of untouched depths lay in unruffled tranquillity far beneath.

There will be no gusty exhibition of grief, no boisterous outflow of a natural sorrow in the life of the sanctified. The unbroken calm and rest, deep within, will steal into the face, affect the voice, tranquilize the life, and, even in the midst of falling tears, enable him to say, with the light of heaven in the countenance: "It is the Lord; let him do whatsoever seemeth him good."

The Christian world knows well the severe trials that fell like a storm upon the Saviour the last night of his life. The light of the next morning revealed their effect upon flesh and blood in the pale, haggard, suffering countenance; but, blessed be God, the calm and peace of an indwelling holiness was still there! Nothing could destroy the soul-rest of Christ. It remained unbroken through a life and death unparalleled for suffering.

This rest he offers Christian *believers*. It is the rest of a heart made holy by his blood and kept pure by his constant indwelling. He that obtains it will find that he has Christ's own peace, the rest of purity and holiness which nothing can destroy.

CHAPTER IX.

SANCTIFICATION IS A LIFE.

CERTAINLY such experiences as those just mentioned in the preceding chapter should constitute a peculiar life; and they do.

Some make the point that all these spiritual fruits are beheld in the regenerated life, only there is a conscious element of conflict or unrest and an evident fluctuation of experience.

Here is seen the distinguishing mark and blessed feature of sanctification, that the discordant, conflicting element is gone, and the fluctuating, alternating experience gives way to the calm, even, steady, restful life.

The sanctified life should be recognized by being a quieter, gentler, and more loving life; by a holy zeal and activity in the service of God, and by a spirit of rejoicing, prayerfulness, and perfect fearlessness of man.

Some, however, will fail to connect these signs with a second work of God. They will call it a regenerated life, manifesting itself in a man of ardent temperament.

This leads us to say that the crowning joy and

glory of sanctification is that it is an interior life. It is not to be recognized by outward ecstasies and miraculous attributes, but is best known by its possessor by the perfect love and purity and rest within, that nothing is able to destroy.

Christ remarkably describes this peculiar life of sanctification that is doubted by those who have it not, and yet rejoices and sustains its possessor, in Revelation ii. 17: "To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it."

The white stone is purity. Christ will have a new name to you, the Sanctifier. The Sanctifier will be in that pure heart of yours. "But no man will know it saving he that received it"—viz., the sanctified. You will be doubted by all who have not received this white stone and new name. But you will know it, and those who have received it will know it.

Now comes the crowning description in the verse. For while men who have not the blessing do not recognize that you possess it, yet you have it for all that, and go on "eating the hidden manna!" That is, in spite of all doubt and remark, you will find joy and nourishment, and support and

life, in the hidden, unrecognized blessing which you possess.

Many times has the writer beheld all this in actual life.

Once at a certain Conference a brother possessing this "secret of the Lord" was bitterly assailed upon the floor for preaching heresy. One member in his presence said that he would rather have Satan preach to his congregation than this sanctified brother. The attacked man made no reply, but seemed the calmest person in the Conference, and was. Long afterward he spoke of the perfect peace that filled him at the time. He was doubted, the white stone was unrecognized, but nevertheless his soul was kept feasting on hidden manna.

Several months ago the writer was accosted and detained by a Church-member, who was in a highly wrought-up condition of mind. The occasion of the brother's excitement was the writer's advocacy of the doctrine of sanctification. For an hour he had to listen to a loud-toned tirade and abuse of the doctrine and those who professed it, coupled with severe personal criticism and condemnation, such as he never heard equaled on any previous occasion.

And yet the hour in some respects was to the

writer one of the most precious and blessed of his religious life. For through the whole scene he was kept in perfect peace. He was hid from the strife of tongues in the secret of God's presence. There was no movement of resentment in his heart, but a constant praise to God ascended from the soul for the sustaining power of the experience that was being denied in his hearing. The truth of sanctification was vindicated and proved to him afresh through the instrumentality of a trying experience. In other words, although his possession of the white stone and the new name was doubted, yet, nevertheless, he had them, and his soul was kept feasting on hidden manna before the very eyes of the doubter and opposer.

“Thou preparest a table before me in the presence of mine enemies.”

Like Samson, the writer gathered sweetness out of the carcass of a circumstance, and went along the road eating honey.

Yes, blessed be God! sanctification is an experience and a life. The Lord told the disciples to tarry in Jerusalem until they obtained it. May we all seek it! God desires us to have it, for the Scripture says: “This is the will of God, even your sanctification.”

CHAPTER X.

SANCTIFICATION IS AN INSTANTANEOUS WORK OR
BLESSING.

WE are not simply led, but driven to this conclusion. Sanctification certainly does not take place in eternity. Vain is the hope of purgatorial fires. Here on earth is the time and place of probation; here the Spirit strives and purifies, and here is the blood applied. There remaineth no more sacrifice for sin beyond the grave. The writer stood once in the Mechanics' Hall of the World's Exposition. Hundreds of workmen were busy in the midst of flying wheels and cutting saws, and all manner of instruments, in making and shaping different kinds of vessels. Suddenly the 6 o'clock bell sounded, and at once every wheel stopped, and saws became motionless, and all instruments were laid aside. The workmen put off their working garments and left the building. The hall was closed and given up to silence and darkness; and I noticed that whatever was unfinished at the 6 o'clock bell remained unfinished. The complete was left complete, but the unfinished remained an uncompleted, imperfect

thing. It was a solemn illustration to me of spiritual things. So, I thought, are we being operated on by the instruments of God's grace. He is trying in life to perfect us, to make us holy. But the time is coming when life shall end, probation will be over forever, and eternity begin. The knell of death will be the signal; and when that happens, the Spirit and the blood and the Word will be removed, the divine Worker will withdraw, and the door will be shut. Then it shall come to pass that whatsoever is incomplete shall remain incomplete. The imperfect shall abide in imperfection.

The Scripture settles this question in Revelation xxii. 11. God is looking into the world of spirits in eternity after the work of life is over, and here is what he says: "He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still."

Again, sanctification cannot take place through death. If we say that death makes the soul holy, then do we ascribe a power to it that the Scripture only attributes to the blood of Christ. This would make death our Saviour, and so rob the Son of God of his glory. Indeed, if we wait for death to purify us, we make it even greater than the Saviour; for in that we have postponed the obtaining of holiness until the hour of dissolution we have

thereby declared that we looked to death to do what Christ could not and had not done for us.

Let us bear in mind that there is nothing in death to purify. It is not an entity, nor a creature, with intellect and force, but a simple dissolution of soul and body; a mere ceasing to live is called death. What is there in a negative state like this to purify the soul? The Bible settles this second point by two unmistakable verses. The first is in Ecclesiastes xi. 3: "If the tree fall toward the south, or toward the north, in the place where the tree falleth, there it shall be." Look out, my brother; God says as you fall in death so shall you lie forever. Death will simply crystallize your character.

The other verse that teaches that holiness is to come in life, and not in or through death, is found in Luke i. 73-75: "The oath that he swear to our father Abraham, that we might serve him without fear, in *holiness* and righteousness *all the days of our life.*"

It is evident from reason and from the plain word of God that we can look for sanctification or holiness in this life. Now comes the question: "At what time of life?" Will any one say not till old age? Where in the Bible are the young excused from holiness? Will any one say after a

number of years we may expect it? Show me a passage where God's word teaches such a thing! Will any one postpone the blessing of a holy heart even until to-morrow, or to any time in the immediate future? Show me a verse where God commands us to be holy to-morrow! Point out the passage where he says next week or next year we must be holy.

Does any one say we will come into it gradually? My reply is: "Show me the verse in Scripture that we are sanctified or made holy gradually. At once you quote the verses, "Grow in grace" and "The path of the just is as the shining light that shineth more and more unto the perfect day." But neither of these passages refer to sanctification. The expression "perfect day," Dr. Clarke says means the "endless felicity of heaven." The words "grow in grace" bear not the slightest allusion to the work of sanctification. As we have previously shown, the words are different, have different meanings, and refer to different works. Consecration and growth in grace are man's work, but sanctification is the work of Almighty God. Men consecrate gradually, and grow in grace gradually; but when God regenerates or sanctifies the soul he does it instantaneously.

Let us sum up the foregoing points: If sancti-

fication cannot take place in eternity, nor at death, nor is to be deferred to old age, or to a year hence, or even until to-morrow, then are we driven to the conclusion that it is to be had at any moment, and that moment may be now. Several facts confirm us in this conclusion.

First, the necessities of the case. The very uncertainty of life teaches me that the work should be quickly done. To-morrow I may be gone; the next hour may find me dead—nay, the next minute may witness my soul flying from the body to the God who gave it. If the blessing of sanctification be a gradual work, then would we be undone.

Second, our knowledge of the power of God prepares us for the instantaneous blessing. Is any thing too hard for the Lord? He speaks, and it is done. He that converts a soul in a second, can he not sanctify in a second? Look at it, reader; if God can take a perfect giant of sin and make him a babe in Christ in a moment, can he not take a babe in Christ and make him a perfect man in Christ Jesus in a moment? If God can instantaneously make a spiritual man out of a sinner, he can, with even greater ease, make a holy man out of a Christian.

A third argument for the instantaneous nature of

sanctification is found in the will of God. The Scripture says: "This is the will of God, even your sanctification." Will any one dare to say that God wills our sanctification or holiness some time in the future, and not to-day? The one conclusion to which the mind is irresistibly drawn from this last thought is that the present moment is the time for sanctification.

A fourth fact or argument for the instantaneous nature of this blessing is found in the glory of God. It is not to God's honor that the hearts of his people should be defiled or unholy a single second of time. But the sooner that soul purity is obtained and lived naturally and necessarily will God be that much more glorified in a man who reflects the divine Spirit and image in every thought, emotion, speech, and action of life.

Still another argument we urge to prove that sanctification is the work of a moment is found in the tense in which the commands for our sanctification or holiness is presented. Study these commands, and you will find they are all in the present tense, or couched in forms to show an instantaneous work, "Be ye holy" is an unmistakable injunction for a present state and life. The passage in Hebrews, "Let us go on to perfection," that at first seems to suggest a gradual

work, teaches a definite and distinct state to be obtained, while the verb conveys the idea of *being borne on immediately* into the blessing.

The final proof is the statement of God's word. Read Malachi iii. 1: "The Lord, whom ye seek, shall *suddenly* come to his temple." Who is his temple? Paul answers: "Ye are his temple." So has it ever been with those who received this unspeakable blessing; it came suddenly, not gradually.

Now turn to 2 Corinthians vi. 2. God in this passage forever settles the question by telling us what is his time. The verse reads: "*Now* is the accepted time; behold, *now* is the day of salvation."

This removes all doubt, for is it possible that God is willing to pardon me now, and not willing to make me holy now? Does he desire a single sin to remain in us a moment? Is he not willing to give his people a full salvation the instant they will accept it? The book answers: "Behold, now is God's accepted time; behold, now is the day of salvation."

CHAPTER XI.

SANCTIFICATION IS OBTAINED BY FAITH.

NO man can create by any energy or power of his own a "pure heart." When David wanted that he looked up. No man can evolve out of himself as beautiful and heavenly and blessed a thing as holiness. If he could do so, he would perform a greater work than Christ.

It is granted by all that Christ pardons. But if a man can, by certain duties and religious performances, produce holiness of heart, he has outstripped Christ, for a holy man must certainly take rank over a simply pardoned man, both on earth and in heaven.

This being so, you would be entitled to greater praise and honor in heaven than the Son of God. The song you would sing about the throne would be: "He pardoned me, but I made myself holy. Christ Jesus is made unto me wisdom and righteousness, but I am made unto myself sanctification."

See to what an absurdity of conclusion we are brought by starting out with the idea that holiness is obtained by the works of the law. "O foolish

Galatians, who hath bewitched you?" "Having begun in the Spirit, are ye now made perfect by the flesh?"

The writer has just been informed of a still more flagrant error. It was advanced from the pulpit by one of the leading ministers in our Church. He said that holiness was obtained by *meditation!* The verse he quoted to prove his statement was Proverbs xxiii. 7: "As he thinketh in his heart, so is he." Let the reader turn to the verse and read it in its connection, and then stand amazed at such an exposition and application of Scripture.

The brother's idea is not far from the East India conception of holiness. The pagan devotee sits down, crosses his feet, fixes his eyes upon them until they get crossed, falls into a brown study, and waits for holiness.

Certainly that man knows nothing of the Bible and nothing of the truly religious life if he has not discovered that all spiritual blessings come by pure faith.

It is through faith we are converted. It is through faith we have received ten thousand pardons and consolations and deliverances since that day. And it is through faith we come into the blessing and enjoyment of sanctification.

In proof we quote only three passages from the word of God. The first is Galatians iii. 2, 3, 11, and 14: "This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith?" "Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh?" "For the just shall live by faith." "That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith." The whole passage is overwhelming. But I call attention mainly to the last line. What is this promise of the Spirit that was to be had through faith but the blessing of sanctification which Christ told his disciples to tarry for at Jerusalem? "Wait," he said, "for the promise of the Father." The second chapter of Acts tells us that they obtained it; and it came through faith.

Take another passage—this time in Acts xv. 8, 9: "And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us; and put no difference between us and them, *purifying their hearts by faith.*" Now mark you, these italicised words were spoken of believers. This purification was a work subsequent to regeneration. It is identified with the blessing of Pentecost, and it was obtained by faith!

One more, and we conclude this point. Acts xxvi. 17, 18: "Unto whom now I send thee, to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, *and inheritance among them which are sanctified by faith that is in me.*"

Reader, do you realize that this is Christ speaking to Paul; that it is Christ who presents here two classes in the spiritual life, the forgiven and the sanctified, and that he divides them clearly, not only by terms, but by the word "and," which we have italicised. And do you notice that he says that this second class had been sanctified by faith in him? This verse, to my mind, is unanswerable.

If, as I have shown by God's word, the blessing of a holy heart can be secured instantaneously, and is to be obtained through faith, why not have the pearl of great price right now? Why not believe and be filled now with all "the fullness of the blessing of the gospel of Christ?"

CHAPTER XII.

SANCTIFICATION IS A STATE OR CONDITION WITNESSED TO BY THE HOLY GHOST.

HAD you thought that the Holy Ghost witnesses to every state in the spiritual life? Every sinner that lives has the witness of condemnation. The Spirit bears witness with his spirit that he is a child of sin and Satan, and on the road to everlasting death.

Moreover, the Spirit bears witness to grades of sinful life and character. The Holy Ghost has long ago told the wicked man how corrupt and perverse and abandoned he was, and how he was surpassing others in iniquity.

Likewise the Holy Ghost bore witness to your conversion. He declared to you, indescribably, that you were a child of God, pardoned of your sins and washed from your personal guilt and transgressions.

Again, he brought from the Trinity your call to preach, and bore witness to it. And on a certain occasion of the past, after you had been agonizing in prayer for days respecting the salvation of some

dear one, he bore witness to your spirit that the prayer was heard, and that the answer would come in due time. Do you remember how you arose instantly from your knees without another doubt, and how silly your confidence seemed to outsiders and how precious to yourself?

Moreover, the Spirit has borne witness to your spirit of inbred sin, convicting you afresh, as he did Isaiah, of inward uncleanness. You have felt it on sudden calls of responsible religious duty, unexpected calls to preach or to pray with the dying or to direct a penitent sinner to Christ, or you have been made powerfully to feel it under a sermon on holiness, or when you were a very sick man with little hope of recovery. These are the favorite times of the Spirit to tell the Christian he has something wrong in him.

Finally, when you fully and forever consecrated yourself to God and trusted Christ for sanctification the Holy Ghost bore witness to the blessed work done in the soul.

The fact that you cannot grasp now or understand this witness does not affect or alter the matter a particle. A man of the world cannot comprehend the Spirit's witness to conversion; a Christian layman cannot take in the Spirit's call to the ministry, and a regenerated man cannot realize how

the Holy Ghost can witness to any state or experience different from the one he enjoys.

I certainly cannot be expected to know how a place looks until I see it. Do you remember your disappointment and surprises on this line? Nor can I know a book until I read it, nor have a satisfactory idea how certain fruit tastes until I eat it. A blind man has no conception of colors, and, though you may pile description upon description of this world, he has a most confused and incorrect notion of what nature is, and if his sight is restored is amazed at what he beholds.

It is exactly so in the spiritual life: the things of God have to be experienced in order to be understood. And this law prevails in all the ascending and successive steps of religious experience. The higher experience yet to come is like an undiscovered land to me until I go through. Of necessity it is a mystery until my experience of the grace solves and clears it up. I may even believe there is such a grace and witness; but until that grace has become mine, and I have heard the Spirit saying to my heart "Child, you are clean," how can I speak intelligently and explain the work and word satisfactorily to others? There may be a road leading to a distant city; but until I have traveled that road, and in a sense made it mine, it is bound

to be an unknown thoroughfare to me. But, mark you, although strange to me it may be thoroughly known to others.

Hence it is that the scoff and denial of the experience and witness of sanctification comes with a poor grace from one who confesses that he has never sought or obtained the blessing. This is tantamount to saying that he does not believe in the existence of London because he has never been there, or he doubts that Jenny Lind had a voice because he never heard her sing; or, closer still, that he heard her sing one song, but does not believe that she ever sung another song in a different key.

The denial of the witness of sanctification when sifted down merely means that the brother who denies it has simply never had the witness himself. He thinks that the Spirit has but one song for the soul, and speaks in one key, and testifies to but one fact.

Such a man denies the existence of a sensation or emotion or experience because he has never had his intellect or sensibilities stirred in that direction. He demands to understand a thing before complying with conditions the observance of which alone can bring one into the knowledge and experience of the thing itself.

Such a principle adopted and applied in life would stop every wheel, revolutionize and reverse the working of the greatest laws in the kingdom of nature and grace.

Suppose an unconverted man should say to a Christian: "I do not believe that the Spirit of God witnesses to your pardon; I can't understand it, have never felt it myself, and don't believe a word of it." What, think you, would be the feeling of that regenerated man? Would there not be a half-sad, half-amused stirring of the heart? Do you think he would agree with the unconverted man, and give up his experience because of the ignorance of the other? And what would he reply? He would unquestionably say that he doubted not that his unbelieving friend was sincere, and that to him there was no witness of pardon; but that nevertheless there was such an experience, and it would come to all who complied with the conditions laid down in the Bible of repentance and faith.

So, the skeptical smile and word turned on the man enjoying the blessing of sanctification does not in the leastwise disconcert him or cause him to doubt the experience of purity and the voice of the Spirit declaring the fact to him continually. Nor is he puzzled to understand the secret of the unbelief of his brother in regard to the witness and the

life of sanctification. He knows that the blessing simply has not come to him; that the voice of the Holy Ghost that has said many blessed things to him has not yet uttered the thrilling words, "Child, you are clean; I have made your heart pure; I have sanctified you wholly;" and he knows that when the conditions of a perfect consecration and a perfect faith are complied with then will the experience be set up, and the witness come, and not till then.

My beloved reader, let me ask: Shall the Holy Spirit be kept to one string on the golden harp of redemption, confined and kept down to one note, made to testify to just a single fact all through the changing life of a Christian, and that fact his pardon? Is there no such thing as purity and holiness in the dispensation of the Holy Ghost? Can't he produce these conditions? And if he does, will he not witness to his work, and let a man know that he has a pure heart and is now sanctified?

Your reply is that you can see in the Bible where the witness to pardon and conversion is taught, but not where the witness to sanctification appears.

Suppose you turn to 1 Corinthians ii. 12: "Now we have received, not the spirit of the world, but the spirit which is of God; *that we might know the*

things that are freely given to us of God." Is not purity, or holiness, one of the works of God? If we obtain it, this verse says that the Spirit will let us know.

Now turn to Acts xv. 8, and read: "And God, which knoweth the hearts, *bare them witness, giving them the Holy Ghost.*" The verse that follows tells what had happened—that God had *purified* their hearts by faith, and now he sends the Holy Ghost to bear witness to the purity imparted.

Now let the reader turn to Hebrews x. 14, and see the fact stated clearly and unanswerably: "For by one offering he hath forever perfected them that are sanctified, *whereof the Holy Ghost also is a witness to us.*"

CHAPTER XIII.

WHERE SANCTIFICATION IS SYMBOLICALLY TAUGHT IN THE BIBLE.

FIRST, it is notably seen in the arrangement and division of the tabernacle and temple into the holy and most holy places. Why this division? What did God design to teach, if not the two experiences of regeneration and sanctification? Several things at once arrest our attention: one is that a veil separated the two places, just as a veil hides the sanctified life from the regenerated man to-day.

Again, it required a fresh application of blood to enter into the most holy place. The fact of a second faith in, or applying of, the blood of Christ, in order for the soul to enter into the sanctified life, is here powerfully taught.

Still again, the rarity with which the inner sanctuary was entered is deeply significant.

Furthermore, that which was found in the most holy place is equally suggestive and confirmatory as well. There was the ever present law, the manna that never corrupted, and the perpetual manifestation of the glory of God. These things,

looked at from the sanctified experience, mean the law written on the mind, the continual feeding of the soul on Christ, the hidden manna, and the perpetual presence of God in the heart and life.

The rending of the veil, at the death of Christ, declared that the blessing, known to but few before, could now be entered upon and enjoyed by all. As Peter, explaining sanctification on the day of Pentecost, said: "The promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call."

Second, the second blessing, or sanctification, is seen in the second cleansing of the temple. If any man should ask why a second purifying of the heart is needed, the reply might properly be given: Why should the temple require a second cleansing? Was not one sufficient? Does Christ do things imperfectly?

The writer firmly believes that the double work was done not only to show how pure and sacred the temple of God should be, but also to shadow and typify the two distinct blessings of Christianity.

When we remember that the word of God says that *we* are the temple of God that twofold purification becomes all the more significant.

Third, the second blessing, or sanctification, is

seen in the second touch laid upon the eyes of the blind man. It actually seems that this miracle was wrought by the Lord to refute all gainsaying and doubting directed against the reasonableness and necessity of a second work in the soul.

Fourth, the second blessing, or sanctification, is seen in the two baptisms of the Bible; the one of water, and the other of fire and the Holy Ghost. Commentators agree that the baptism of fire and the Holy Ghost are one.

It is idle to say that men had not received forgiveness of sin before Christ came. All through the ages men have known the joys of pardon. In John the Baptist's time there was remission of sins granted to multitudes. They were baptized at or near the time of this remission of transgressions, so that the baptism became a synonym of, or represented, the greater work of pardon or regeneration. The expression "born of water," we are firmly convinced, had no other meaning.

The distinguishing feature of Christ's coming was that he should "baptize with fire and the Holy Ghost." If only pardon and conversion were meant by these words, in what respect were we advantaged of his coming? and what great distinguishing mark of his work and kingdom do we have? If, when the Baptist said of him, "he shall

baptize you with fire," he meant only that he would forgive and convert the people, then he is convicted of uttering a foolish and needless thing! It is equivalent to saying that you will bring a man something that he already has. And, in this instance, John is seen holding up as a distinguishing mark of the Messiah that which really was no distinguishing or peculiar mark at all.

By a resistless logic, then, we are driven to see the second blessing, or the experience of sanctification, in the words of John the Baptist: "I baptize you with water for the remission of sins, but he who cometh after me, he shall baptize you with the Holy Ghost, and with fire."

This blessing had been rarely enjoyed before Christ came. But after his coming it should be the privilege of all. It should become a general blessing. The Most Holy Place, typifying the blessing, was entered rarely; but the Son of God would rend the veil, and now all the people could enter in, and all become holy. So read the prophecies. And this was to be the crowning, declarative, distinguishing mark of the Messiah.

The Saviour recognized and alluded to the two blessings or works in his words to Nicodemus, when he said: "Except a man be born of water

and of the Spirit, he cannot see the kingdom of God.”

Fifth, the second blessing, or sanctification, is seen in two washings mentioned in the Old Testament. The first is in Isaiah i. 18: “Come . . . though your sins be as scarlet, they shall be as white as snow.” Here is regeneration. The invitation is clearly given to the sinner; the chapter and verse quoted point plainly to that fact. As a pardoned man, he is as white as snow.

Now turn to Psalm li. 7, and read how a child of God prays who has discovered remaining corruption in his heart: “Wash me, and I shall be *whiter* than snow.” Here is sanctification. The regenerated soul is white as snow, but snow is not perfectly pure. As it comes through our atmosphere of dust, smoke, soot, and gases, it becomes, in a measure, defiled. The skeptical, by the use of a microscope, will be convinced of this fact. See the beautiful agreement between figure and fact. Snow is not perfectly pure; neither is the regenerated soul. Defilement is there—a dark, disturbing something which, for want of a better name, we call inbred sin, or depravity. Sanctification takes that one defilement out. The first baptism makes you “white as snow;” the second baptism, or washing of fire, makes you “*whiter* than snow.”

Isaiah was inviting to regeneration; David was praying for sanctification.

Sixth, the second blessing, or sanctification, is seen in the highway and way mentioned by Isaiah, in chapter xxxv. verse 8: "And a highway shall be there, and a way, and it shall be called the way of holiness." No one can read the verse without seeing that two ways are spoken of here. One is a highway, and the other a way. And the striking fact is that the way is in the highway. It is in a measure hidden, just as sanctification is a hidden life. Another striking fact is that the verse says that "the way" (not the highway) shall be called *the way of holiness*.

Why is it that two ways should be spoken of here in reference to the kingdom of Christ? From the simple fact that there are two ways in the kingdom of Christ along which his people walk. The highway is known to all. The regenerated life, for certain reasons, is a highway; it is seen by all and known to all. But there is another way, called a way—one that is not so evident at first as the other, from the fact, perhaps, that in a sense it is in the highway, but mainly for reasons that we have not time to mention and dwell upon at this moment.

But it is deeply significant that it is "the way" that is in a measure hidden—so hidden that I

thought for years that this glorious affirmation of the text was predicated of the highway; that it is this obscure way that is called *the way of holiness*.

The three distinguishing features of this way are the perpetual companionship of God, the absence of the animal in appetite and ferocity, and the constant joy and triumph of the soul. All these appear in the ninth and tenth verses. This state any one who has received the second blessing will tell you is the glad and holy experience of the sanctified heart.

Seventh, the second blessing, or sanctification, is seen in the home of Bethany in the lives of the two sisters.

No one can doubt that both of them loved the Lord. To love Christ requires regeneration. The household of Bethany was a Christian home, where Christ always found affection, rest, and welcome.

But it is not less evident that, while both sisters were Christ's followers, yet Mary possessed something that Martha did not. That quiet restfulness; that absorbed sitting at the Master's feet; that silent way of giving; the very richness of the gift, are all unmistakable marks of the holy heart.

Moreover, Christ settled the fact by his own words: "Mary hath chosen that *better part*, which shall never be taken away from her." Let the

reader turn to 1 Corinthians xii. 31, and read: "Covet earnestly the best gifts; and yet show I unto you *a more excellent way.*" The light in this verse throws light on the other. The "better part" and the "more excellent way" are one and the same. It was not temperament in Mary that made her different from her sister Martha. Christ shows this by the words: "She hath *chosen* that better part." You can't choose your temperament. In a word, she had entered by a volitional act of her own into the more excellent way—the way in the highway, the way that Paul describes in the thirteenth chapter of 1 Corinthians, and which chapter is nothing but a description of the sanctified life.

Eighth, the second blessing, or sanctification, is seen in the two parables of the hidden treasure and the purchased pearl of great price. The finding of the treasure stands for conversion, and the obtainment of the pearl for sanctification. The two parables stand in marked contrast to each other, and bear the distinct features of the two experiences.

The finding of the treasure was a surprise—the man stumbled on it; whilst the pearl of great price was sought after. In almost every instance conversion comes upon the soul with the unexpected suddenness of revealed buried treasure, while

sanctification is obtained with a full recognition of what is to come. It is never sought and found with the despair of a sinner, but with the intelligent purpose and desire of a child of God, who is convinced that there is this blessed experience awaiting him. There is a vast difference between a wayfarer who stumbles upon treasure and a merchantman who seeks discriminatingly a certain rare form of wealth. The sinner finding pardon is the wayfarer; the Christian obtaining sanctification is the merchantman.

Another difference seen is in the evidently dissimilar circumstances of the two men. The merchantman stands out clearly revealed as greater in his possessions than the wayfarer. This appears in his business character and in the things he purchased, which were not little fields or strips of land, but pearls of great price.

So is the difference seen in the sinner seeking pardon and the Christian seeking holiness. The Christian comes more richly endowed than the sinner. He comes with a clear conscience, with the fruits of the Spirit, with growth in grace, with a devoted Christian life, and pays them down; lays them all on the altar, perfumed with the blood of Christ, as he pleads for the blessing of holiness, the pearl of great price.

Then there is a difference manifest in the consciousness of different values. The buried treasure might be much or little, but a pearl of great price is lifted immediately into the highest grade of riches. There is no doubt but that he who obtains pardon feels and knows that he has a treasure in his soul. He calls it such, and rejoices accordingly. But all the time there is a peculiar feeling that the value could be increased, that something could be added, that he could be spiritually richer.

In the possession of the second blessing the feeling is different. The soul is thrilled with a sense of satisfaction. The man knows that he has "the fullness of the blessing of the gospel of Christ," that he has the "better part," that he now possesses and enjoys the pearl of great price.

Ninth, the second blessing, or sanctification, is in the two anointings of the leper.

Let the reader turn to Leviticus, chapter xiv. and verses 14-17, and he cannot but be impressed with its symbolic teaching as he compares it with other utterances and events mentioned in the Bible.

Leprosy stands invariably for sin, the leper for the sinner. When he was to be made clean, it is remarkable that the cleansing was effected not by

one, but by two anointings. And the two anointings were made all the more distinct by the use of two different things.

The leper was first anointed with blood, and then after that he was anointed with the holy oil of the sanctuary. The blood was taken from the slain lamb, which typified Christ, while the oil always stood for the Holy Ghost. The oil was put upon the blood, not instantaneously, but afterward. The passage referred to says that, after the second anointing, the leper was clean.

Take this symbolic scene with you to the day of Pentecost, and what a new light falls upon that occasion! We notice, with profound emotion, that the two scenes are one; that upon the blood-washed assembly is poured the unction or anointing of the Holy Ghost.

Further on we see that upon the blood-washed Cornelius falls the Holy Ghost; that on the blood-washed disciples of Ephesus came the same baptism or anointing. It is always the oil on the blood. That is the second blessing. In the Scripture oil is the instrument of healing.

Malachi refers to all this when he says: "Unto them that *fear my name* shall the Sun of righteousness arise with healing in his wings."

Tenth, the second blessing, or the blessing of

sanctification, is seen in the two crossings made by the children of Israel—one over the Red Sea, the other the river Jordan. For portions of this striking thought I am indebted to Rev. George D. Watson, author of “White Robes.”

As the two crossings took place under the special direction of God, and as they were so markedly different, it stands to reason that they were typical of two different spiritual truths and experiences.

He that educated and prepared us for the sacrifice and death of Christ by the lamb, taken from the fold, slain in the afternoon, eaten with bitter herbs, with no bones broken, and resting on a spit the shape of the cross; he that taught the resurrection by the miracle of Jonah’s life; and his own descent from heaven, and satisfying and sustaining power by the manna that fell from the skies, would surely in as remarkable a way typify and symbolize so wonderful a blessing as sanctification in some striking and forcible way. The two crossings are thus intended of God. The passage of the Red Sea teaches all that occurs at conversion, and the passage of the river Jordan illustrates sanctification.

The contrast between the two is marked. At the Red Sea the Israelites were fleeing from an

enemy, and were delivered. At the Jordan they were not in flight; but were drawn by the goodness and beauty of the land of Canaan, and entered into rest. How beautifully this describes the two experiences!

Again, at the Red Sea the children of Israel were in great haste, while at the Jordan you see evidence of calm and deliberate action. This, again, strikingly brings out the two blessings. Conversion is found in a hurry; but the blessing of sanctification comes invariably after deep reflection, and full deliberation and conclusion of mind.

Again, at the Red Sea the Israelites went down into the sea a multitude of empty-handed and unarmed fugitives; but at the Jordan they went in fully armed. How clearly appears here the state of the flying penitent seeking safety, and the consecrated Christian coming with all his powers to God, seeking a life of perfect rest and holiness!

Again, at the Red Sea the children of Israel stepped into a dry and open path between the waters—not a wave or pool was left in their course; but at the Jordan they had to place their feet in the water before the waves receded, and the path became open.

This most strikingly illustrates the entrance into

and upon the two lives of regeneration and sanctification. In the way of pardon the path is clear; we flee through prayer into the experience. At such a time we are weak, and could not stand any difficulty flung before us; but, in obtaining the blessing of sanctification, our faith is naturally much stronger, and so the way is not open at first; we actually have to put our feet into the waves before they recede—in other words, we claim the blessing by a strong faith before there is an indication or assurance of the great salvation. In a very special manner here the faith precedes the work and the witness.

Still again, there is seen a very great difference in the emotional life after the two crossings. At the Red Sea the Israelites were in perfect transports. They sung, they danced, they struck the timbrel, and the burden of the song was their deliverance from the Egyptians. At the Jordan, instead of ecstasy, there seems to have been an unutterable sense of peace, a calm and holy joy and triumph. As you read the description you cannot but feel the intense but voiceless emotion of the multitudes. It was an hour too blessed and holy for noisy cymbals. The memories of the past, the recollection of the mistakes and wandering of forty years, the remembrance that triumph had

been offered them long before, the tender mindfulness of the pity and long-suffering of God meanwhile, together with the overpowering thought that "Canaan, sweet Canaan," so long wished for and sought after, was at last theirs—contributed an experience so tender, so melting, and so powerful that the desire was rather to sit or stand in the presence of God in a holy joy and triumph too deep for earthly language to express.

Who that remembers the experience of conversion but will recall the fact that the song sung then was over a present and personal deliverance. It was the joy of pardon and escape; and in countless instances manifested itself in an exuberant and overflowing gratitude to God.

In the blessing of sanctification, while there are frequent instances of rapture, yet the rule is that the entrance upon the Canaan, or rest-life, is marked by a profound and unutterable peace.

It is a curious fact that the strongest winds do not produce the highest waves. On the contrary, by their tremendous force they level them. So in the spiritual life I have discovered that the deepest experience of joy is oftentimes accompanied with the least demonstration of a noisy kind. The people that shout loudest are not always the happiest. I have seen people absolutely too full to

speak. The eye, the voice, the face declared a fullness that no language could have conveyed as powerfully.

Sanctification is a deeper experience than conversion. It involves a perfect surrender, an absolute and final consecration, and the utter extermination of sin in the heart. Naturally we would look for great demonstrations. And so it is in the case of some ardent temperaments, and also when God is pleased to call attention to the doctrine in certain skeptical communities. But the rule is, in the majority of cases, the bestowal of a peace—a peace that often enters gradually, spreading, deepening, and sweetening as it goes, until the entire nature is thrilled and filled with it. A sense of unmistakable *fullness* is realized. The consciousness fills you that every part of the soul and body has been reached. A sense of being inwardly healed, an exquisite experience of purity is felt, while the soul fairly melts with a baptism of perfect love. And through it all and in it all the Spirit of God whispers to the soul: “This is sanctification!”

All this frequently takes place with little outward emotion or demonstration. The wind has leveled the wave. It is not Arabia, but Canaan that has been entered, and Joshua is happier than Miriam.

It is not a life of hard-fought battles that is entered upon, but a constant experience of easy victories. Not a desert wandering has been inaugurated, but a blessed entrance upon rest, while the soul is rejoicing in a land flowing with milk and honey, "where the flowers bloom forever, and the sun is always bright."

And so the peace of God—not peace *with* God (for that stands for the experience of pardon as shown in Romans v. 1), but the peace *of* God—bathes the soul like the light falls continually and eternally upon the hills of heaven.

It is a peculiar peace. It is the peace of sanctification. You will recognize it by the features I have mentioned. But aside from that, you will recognize it by the voice of the Sanctifier, who is enshrined within it, saying: "Child, you are clean."

CHAPTER XIV.

WHERE SANCTIFICATION IS SPECIFICALLY TAUGHT IN THE OLD TESTAMENT.

IN this chapter and the next we present for the reader's consideration about twenty passages from the word of God. Instead of twenty we could easily give ten times as many. The method pursued in these chapters will be to quote the scripture, and under each passage make a few remarks.

As a proper starting thought, we call the reader's attention to the fact that you cannot read the Bible without perceiving that there is a "higher life" constantly recognized and brought forward in its pages. It is held up as an attainment; we are expected to come unto it; we are commanded to possess it, and are presented with characters who enjoyed and lived this life. An equally striking fact beheld in Christian life is confirmatory of the Bible fact; and that is that we again and again meet with people of God who declare, and whom we evidently see are in possession of, a religious experience and life not enjoyed by the great majority of Christians. The two facts agree; like the

two angels in the most holy place, they bend over and look upon the same blessed truth.

Sanctification is the precious treasure and blessing kept for the Church; the Bible and Christian experience are the cherubim that, with extended wings, cover and protect and preserve the experience.

And now let us turn to the word of God. The first passage is:

Numbers xvi. 3-5: "And they gathered themselves together against Moses and against Aaron, and said unto them, Ye take too much upon you, seeing all the congregation are holy, every one of them, and the Lord is among them: wherefore then lift ye up yourselves above the congregation of the Lord? And when Moses heard it, he fell upon his face: and he spoke unto Korah and unto all his company, saying, Even to-morrow the Lord will show who are his, and who is holy."

So it seems that the doubt of God's people being holy is an old one, and the dispute in regard to it and the attack made upon those who profess the blessing are of ancient standing. It is noticeable, also, that the argument used now was the one used then against Moses—viz., that all of the congregation was holy, every one of them; that every thing had been done in regeneration. The same slur is

heard, "You take too much upon you" in saying that God has made you holy; "wherefore do ye lift yourselves above the congregation?" How familiarly all this sounds! Some of us have heard this many times. And let any one receive and profess the blessing of holiness, and the words directed to Moses will be leveled at him.

No one can read this passage or study the life of Moses without seeing that he was in an experience that his questioners and doubters did not enjoy. Either at the burning bush or on the mount with God the man Moses obtained the blessing that obtained for him the privilege of unbroken companionship with God, and a meekness that was above that of all surrounding men. God grant us, when doubted and assailed, to do as this man! He fell on his face before God; he committed the whole matter to the Almighty, who had sanctified him; his only reply was: "The Lord will show who are his, and who is holy." And so he will. Let no person possessing this blessing be the least uneasy. God will bear witness to his own work; he will show who has the blessing, and who has it not.

Deuteronomy xxx. 6: "And the Lord thy God will circumcise thine heart, and the heart of thy seed, to love the Lord thy God with all thine heart, and with all thy soul."

That here is a work and experience subsequent to regeneration is seen from three facts. One is that the promise here made is addressed to believers; another, that regeneration is never likened to circumcision; and third, that the result stated of loving God with all the heart is the feature ascribed all through the Bible to the higher life held up for our attainment. In confirmation study the regenerated life, and see if it impresses you as being such a life of perfect love and devotion to God as appears in this verse. This love is to arise not from growth, but from the circumcision of the heart of the believing child of God.

Psalms xxv. 14: "The secret of the Lord is with them that fear him."

What is this secret? Not the divine presence on earth; the world admits God's omnipresence. Nor is it regeneration, for the Christian world believes in that and teaches it. There is but one experience covered by that expression—"the secret of the Lord"—and that is the blessing of sanctification. The great type and symbol of it—the most holy place—was a secret place, while the experience and life is still to-day hidden from multiplied millions in the Church. It is so hidden that even God's people deny it, although Paul prepares them to believe by describing it as being "hid in Christ,"

and David declares that by it we are "hid from the strife of tongues," and in one of the Psalms calls the possessors of the blessing God's "hidden ones."

Regeneration is no secret. But there are certain things about sanctification, in that it is peculiarly an interior life, and requires a second faith to come within the veil that entitles it to the description given in the verse.

The "fear" mentioned in this connection, by which we obtain the secret, is no ordinary emotion or exercise of the mind. It is such a fear of God that casts out all fear of man and all efforts after his favor, and that leads to perfect consecration and obedience to God.

Isaiah vi. 5-7: "Then said I, Woe is me! for I am undone; because I am a man of unclean lips: . . . for mine eyes have seen the King, the Lord of hosts. Then flew one of the seraphim unto me, having a live coal in his hand, . . . and he laid it upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged."

The question at once arises: What is this profound spiritual exercise before us? Evidently not the conviction and pardon of a sinner; for Isaiah was one of God's prophets, and one so deeply

pious as to be called the evangelical prophet. Nor was he recovering from a course of backsliding. This appears, first, from his being in the discharge of duty. The fervent chapters preceding spiritually locate him.

Again, his agony of contrition arose not from the commission of sins, but from a vision he had just obtained of the Lord in the temple. This is what comes to every man who is brought into the blessing of the sanctified life; the Lord is revealed to the soul "high and lifted up." Let the reader turn to the first four verses of this chapter, and see for himself.

Still again, the sin or iniquity that was taken from Isaiah is here placed in the singular number. This shows that it was not pardon of transgressions he received, but the removal of the principle, or body, of sin; or, as it is called, inbred sin.

A view of the holiness of God brings this inbred sin to light in the heart, and ushers in that profound agony seen in Isaiah and countless thousands of other devoted followers of God. The coal of fire represents the blessing of holiness. Fire stands for holiness in God's word, and never for regeneration. The altar of the temple was made holy by fire.

Notice also that this blessing of holiness was brought, came from God, and was not developed

within by a long growth in grace. And, furthermore, notice the alacrity, the gladness, and the fearlessness of sanctification, as shown in the experience of Isaiah. "Then said I, here am I; send me."

Ezekiel xxxvi. 25: "Then will I sprinkle clean water upon you, and ye shall be *clean*: from *all* your filthiness, and from all your idols, will I cleanse you."

This has been often quoted as referring to the work of regeneration. But the fact that it is a promise made to *God's people*, and that the blessing is one of *purity*, and *not pardon*, ought to be enough to convince the most skeptical that the blessing before us in the verse is sanctification. Another thing will show it. Let every regenerated man who reads these lines ask himself if regeneration has taken all idols out of his heart and life. What about his ambition and love of place and power? what about the fear and favor of man? What about love of money and love of praise, and the love of some creature that is so powerful as to draw you away from duty, and interferes in certain measures with the commands of God? Are these things gone? or do they remain? If they are still in the heart, then the second blessing is needed, in which *all* idols shall be removed.

Joel ii. 28, 29: "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; . . . and also upon the servants and upon the handmaids in those days will I pour out my Spirit."

Here is undoubtedly a peculiar blessing promised in the last days to the Church. Certainly no one can think it is conversion that is here held forth. Are we to suppose that up to the time of Pentecost, when this prophecy was fulfilled, that there had been no conversions, and that Joel was inspired to say: "In the last days, saith God, I will pour out my Spirit in converting power, and people shall then be regenerated for the first time?"

What was David and Moses and Abraham and the prophets of whom the world was not worthy? In what state was God's people through the past ages? Had he no people? Were everybody damned before Pentecost? For if not regenerated they were compelled to be lost, according to Christ's statement to Nicodemus. Whatever this blessing or pouring out of the Spirit was, it could not be regeneration; for that experience was not new, while the promise in this verse is for something remarkable, unusual, and new. When it

finally came to pass on the day of Pentecost, the reader will remember that this long-promised blessing fell upon *Christian men and women*.

So the promised pouring out, or baptism of the Spirit, was not conversion. Nor was it a simple qualification of one hundred and twenty disciples to spread Christianity. What a narrow view to take of this promise to confine an unspeakable blessing to sixscore people, and make it a mere temporary endowment to meet the emergencies of a few days or years! What a belittling of prophecy to assert that God inspired the prophets nearly a thousand years before to solemnly hold up a great blessing that, after all, was only for a hundred and twenty people, and was to pass away and die with them! Common sense, as well as Scripture, is against such an interpretation.

Moreover, the language of the verse itself contradicts such a view. It plainly says the Spirit in this peculiar baptism was for "all flesh." It furthermore adds that it was a blessing that should be enjoyed by our servants, while at Pentecost we see not a single slave or servant present.

Inasmuch, then, as the work of grace prophesied here by Joel was not conversion, nor a mere qualification for work, we are irresistibly driven to the conclusion that it is one of the many promises of

the Old Testament of the gift of the blessing of sanctification.

Remember that sanctification, or holiness, is represented in the Bible by fire, and bear in mind that at Pentecost with the descending Spirit came tongues of fire upon every head. One hundred and twenty symbols, or banners of holiness, were waving over as many persons. And remember that at this juncture Peter, a Christian minister, with one of these celestial plumes of holiness floating over his head, arose from the midst of one hundred and nineteen similarly be-crowned Christians, and said: "This is that which was spoken by the prophet Joel."

Malachi iv. 2: "Unto you that fear my name shall the Sun of righteousness arise with healing in his wings."

Those that fear the name of God are his people. In regard to the wicked, the Bible says there is no fear of God before his eyes. So the fact established in this verse is that here are God's people before us, and to them shall come a second blessing in the future. This blessing is called healing—just what sanctification is felt to be. The remaining sentence of the verse declares the activity of life and rapid growth in grace peculiar to the sanctified soul.

CHAPTER XV.

WHERE SANCTIFICATION IS SPECIFICALLY TAUGHT
IN THE NEW TESTAMENT.

MATTHEW i. 21: “And she shall bring forth a son, and thou shalt call his name Jesus: for he shall save his people from their sins.”

The reader will notice that Christ is here promised to save *his people* from their sins, *not sinners*. Let the person who insists that the regenerated are made holy in conversion read this verse and be convinced to the contrary. All through the Scriptures there is attributed to Christ at his coming a peculiar work in behalf of and in his people. He will thoroughly purge his floor and cleanse *his wheat*; he will sit as a refiner, will purify the *sons of Levi*, and will save his people from their sins. It refers to a work subsequent to regeneration, and that work is sanctification. Sanctification purifies the sons of Levi and saves Christians from all sin.

John vii. 38: “He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water. (But this spake he of the Spirit, which *they that believe on him should receive*: for the Holy Ghost was not yet given.)”

This passage cannot be read without perceiving that it holds up for the believer a second blessing.

The Holy Ghost had been given as a Pardoner and Comforter long before. David had prayed: "Take not thy Holy Spirit from me." Paul says that holy men wrote the word as they were "moved by the Holy Ghost." Evidently, then, the promise in the passage above is for the gift of the Holy Ghost in a new form or office—viz., as the sanctifier. This, then, is the second blessing: "They that believe [that are already believers] shall receive the Holy Ghost." After this living waters shall rise up and flow uninterruptedly from the heart and life.

John xiv. 23: "Jesus answered, if a man *love me*, he will *keep my words*: and my Father will love him, and *we will come unto him, and make our abode with him.*"

Here is unquestionably something of a wonderful nature done some time after conversion. The promise is to a regenerated man, for the heart cannot love Christ unless it has been born again. Now read: "If a man loves me, keeps my words"—all this is in the present. Now comes the assurance of something in the future: "We"—that is, the Father and the Son—"will come unto him and take up our abode with him."

This constant abiding of the Father and the Son in the soul is one of the wonderful and gracious features of sanctification. This is also the fulfillment of what was shadowed in the most holy place, in the perpetual shekinah, the glorious indwelling of God.

John xv. 2: "Every branch that *bearth fruit*, he *purgeth* it, that it may bring forth more fruit."

Here the Christian is represented as a branch on the vine, Christ, and as bearing fruit. After this, and while bearing fruit, it is suddenly cleansed. The Greek word *kathairei*, translated "purgeth" in the verse above, has for its main meaning, according to the lexicon, "cleanseth and purifieth."

Take it any way, this verse is a death-blow to those who insist that we are made holy in regeneration, and need only time for development. It plainly teaches that there is a cleansing after conversion, and that this purification, done by Christ himself, comes not to a backslider, but to a branch on the vine—to a Christian bearing fruit.

John xvii. 16, 17: "They are not of the world, even as I am not of the world. Sanctify them through thy truth."

Christ is speaking of the disciples. He declares that they are not of the world—are spiritual and unworldly, even as he is. In other verses he says

that they had received his word, that they were his, that he was glorified in them, and that they had kept his word. All this settles the fact of their regenerate and spiritual state; and yet he immediately adds, in prayer to his Father: "Sanctify them." Notice that something else is to be done to them, and they (the disciples) are not to do it. Here is not an exhortation to grow in grace, but the prayer is to God to "sanctify them." In plain language, here is a *second work of God*.

Acts i. 4, 5: "And, being assembled together with them, commanded them that they should not depart from Jerusalem, but *wait for the promise of the Father*, which, saith he, ye have heard of me. For John truly baptized with water; but *ye shall be baptized with the Holy Ghost* not many days hence."

This is Christ speaking. He is telling his disciples about a blessing that is soon to come upon them. He calls it the promise of the Father. He affirms that he had spoken to them about it before—"which, saith he, ye have heard of me." It was so great and gracious a blessing, so distinctive and important as a divine work, that he had repeatedly before spoken of it, and in a measure prepared them for its reception.

It was not pardon; for he long before had said

their names were in the Book of Life, and that they were branches in the true vine. It was not the enjoyment of his peace; that he had before breathed upon them. It was not the receiving of the Holy Ghost for the first time; for several weeks before this he had breathed upon them, and said: "Receive ye the Holy Ghost."

The blessing he told them to wait in Jerusalem for was "the promise of the Father," uttered a long time before, and through many lips. It was the baptism of the Holy Ghost, prophesied by Joel; the circumcision of the heart, predicted by Moses; the cleansing from all filthiness and idols, promised by Ezekiel; the holiness, mentioned by Isaiah; the healing, alluded to by Malachi; the serving God without fear, declared by Zechariah; the enduement of power from on high, mentioned by the Saviour; and the sanctification, spoken of by Paul and the Lord himself.

"Wait for it," said the Saviour. "Depart not from Jerusalem until you obtain it." So here was a blessing that had not come with regeneration. What a death-blow are the words of Christ to that teaching which affirms that we are made holy in conversion, and that nothing more is needed but development, or growth in grace!

The promise here is not growth in grace. The

disciples are not told to wait until developed into holiness and spiritual power. It was not for man's work they are exhorted to linger, but for *an additional work of God* done subsequent to regeneration.

The reader, by perusing the second chapter of Acts, will see how and when that work was accomplished. And he will notice what changed men the disciples became from that time. Courage, fearlessness, devotion, love, compassion, and holiness are now the marked features of their lives. They did not grow into this state, but were suddenly translated into it by the baptism of the Holy Ghost—by sanctification, which is the promise of the Father.

Does any one think that this gracious second blessing was simply for a band of Galilean peasants, tradesmen, and fishermen? Perhaps some of the observers on the day of Pentecost thought so. Perhaps, with sad hearts, they said so. Perhaps the reader, with equal blindness and ignorance of his high privilege in Christ, may have said so many times.

Because of this very possibility of doubt and fear the Lord inspired Peter to stand upon his feet and say, with a joyous, exultant voice to the crowds that looked on: "The promise is unto you, and to

your children, and to all that are afar off, even as many as the Lord our God shall call.”

Acts ii. 38: “Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.”

How wonderfully clear the second blessing, or sanctification, appears in this verse! The remission of sins and the gift of the Holy Ghost, which is one of the names of sanctification, are both mentioned, and that, too, in different parts of the verse. If they meant the same thing, the Holy Ghost would not have used both expressions. If they meant the same, the verse becomes a silly repetition, and would read: “Ye shall receive the remission of sins and remission of sins.” In confirmation of the fact that the expression referred to two different acts of grace we notice that the remission of sins had been received, and now to that the promise is given in the future tense: “Ye shall receive the gift of the Holy Ghost.”

The instances of the believers in Samaria, and of Cornelius, who evidently received the blessing of sanctification, inasmuch as the Bible says that he was before that a devout man, I have to pass over because the scripture necessary to be quoted

would be more than the limits of this chapter would allow. Let the reader turn to Acts xiii. 5-17 and Acts x., and be satisfied for himself.

Acts xix. 1, 2, 6: "Paul having passed through the upper coasts came to Ephesus; and finding certain *disciples*, he said unto them, Have ye received the Holy Ghost since ye *believed*?" "And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied."

We fail to see how the second blessing, or sanctification, could be presented in a plainer and more forcible manner than is done here.

Of the men mentioned above it is said they were disciples, and that they had believed. This settles the fact of their regeneration. A man cannot believe and be a disciple without being regenerated. To these disciples Paul comes, and informs them of another and higher blessing. They replied that they had not heard of it. Under his preaching and instruction they seek for and obtain the blessing. The sixth verse shows us that it was not conversion, but the identical blessing received by the disciples on the day of Pentecost.

Acts xxvi. 18: "That they may receive forgiveness of sins, *and* inheritance among them which are *sanctified by faith* that is in me."

This verse is so convincing in itself that it needs no extended remark to call attention to the two classifications of Christians presented so unmistakably. The comma after the word "sins," the force of the italicized word "and," the separation of the two blessings by punctuation, and their recognition by actual phraseology, are sufficient to convince any one but the man who is determined not to believe.

Romans i. 11: "For I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established."

Paul is writing to Roman Christians. That they were regenerated men appears from his statement that "their faith was spoken of throughout the whole world." And yet he writes to them that he desires to impart unto them another gift.

Let the reader mark the force of the different words of this verse. It is a *gift* he wants them to have, not growth in grace. And the verse says "a spiritual gift." So there was something else to be added to regenerated people; not a development, but another gift.

The Greek word *charisma*, translated "gift," has also "grace" for its meaning, and a third meaning is a "work or gift of the Holy Ghost." A truer translation will drop the word "some."

So that the sentence reads: "I long to impart unto you a spiritual gift or grace."

The concluding expression is striking and significant: "To the end ye may be established." The purpose of the grace or gift was to establish them. Now the question is: What gift or grace establishes the believer?

Not a passing emotion. Not one of the blessings we obtain daily at a throne of grace. Nor could Paul have referred to growth in grace as the establishing blessing, for he said he wanted to come and impart the blessing to them, and how could he impart growth in grace? For growth in grace time is needed, and not Paul.

I press the question: What grace or gift establishes the believer? and I reply from the word of God, as found in the first and second chapters of Acts, and in 1 Thessalonians iii. 13, where we hear Paul praying that "*God may stablish your hearts unblamable in holiness.*"

Reader, remember the word translated "holiness" here has for its twin meaning "sanctification." So it reads: "May God stablish your hearts unblamable in sanctification." Now turn back to Romans i. 11, and you are prepared to read it intelligently.

Thank God that there is a gift or grace that es-

establishes the believer, and that spiritual *gift* (not growth) is sanctification!

It was this blessing that Paul wanted the Roman Christians to possess. And it is this blessing that the writer would be willing to lay down his life in order to impart or bring to the people of God.

Romans v. 1, 2: "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: by whom *also* we have access *by faith into this grace wherein we stand.*"

Who is it that can read this passage and not see two works of grace distinctly and clearly mentioned? In the first verse appears the peace of the pardoned and regenerated man, a peace that comes by faith through the Lord Jesus Christ. Now read the second verse: "By whom *also.*" There is something else, you see. We have access *by faith* (not growth), by faith into *this grace* wherein we stand. So there is another grace; and it comes by faith.

This was the gift or grace that Paul wrote about to the Romans; and in a little while you will find him writing to the Corinthians about it, and to the Thessalonians and to the Hebrews.

You notice that he says that by it he is able to "stand." There again is the idea of being established. O how the Scripture harmonizes in all its

doctrinal statements and presentations of Christian experience!

Let the reader testify as he will to what is the falling experience. Thank God there is a "standing" grace, an establishing grace, and that gift or grace is sanctification.

Romans xv. 29: "And I am sure that, when I come unto you, I shall come in the fullness of the blessing of the gospel of Christ."

Here Paul, under a slight change of phraseology, is speaking again of the grace and blessings he wrote of in the first and fifth chapters. In the opening chapter he said he longed to come to them, in order to impart the gift that establishes; and here he says, in concluding the Epistle: "I am sure, when I come, I will bring the blessing." The gospel of Christ brings a blessing, but it has also "the fullness of blessing."

There is a great difference between the two. There is such a thing as a vessel's *containing* a liquid, and a vessel's being *filled* with the liquid. At the day of Pentecost, when the disciples were sanctified, the Bible says "they were *filled* with the Holy Ghost." When a man to-day obtains the same blessing he realizes the same "fullness" in his experience. The old half-empty, yearning, unsatisfied feeling is taken away or disappears in a

blessing that permanently fills him with the Holy Ghost. The experience that Paul calls "the fullness of the blessing of the gospel of Christ" has come.

1 Corinthians i. 30: "But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and *sanctification*, and redemption."

The words "wisdom," "righteousness," "sanctification," and "redemption," in this verse, are all from different Greek words, and signify different works done in us and for us by Christ. Wisdom, from the Greek word *sophia*, refers to the convicting and illuminating work of the Saviour. Righteousness, from the word *dikaiosune*, has the same meaning as justification. Sanctification, from the word *hagiasmos*, is properly translated, although holiness and purity are additional definitions. Redemption is from the word *opolutrosis*, and refers evidently to the final release and deliverance from the grave. Here are four words referring to four distinct works of Christ, and they are all instantaneous works, and done at different times. These works are "conviction," "conversion," "sanctification," and the "resurrection."

2 Corinthians i. 15: "And in this confidence I was minded to come unto you before, that ye might have a *second benefit*."

The word translated "benefit" is from the word *charis* in the Greek. The following are the three prominent meanings or definitions of the word: free gift, grace, and divine grace. Thus translated, the sentence reads: "That ye might have a second grace." This is exactly what sanctification is—a second free gift or divine grace imparted to the soul.

Certainly no one supposes that these Corinthians had not had another experience of peace and joy since their conversion. Doubtless they had enjoyed a thousand blessings in their souls. The second benefit, or grace, Paul wanted them to have was not a second transitory religious emotion, for this idea degrades or belittles the whole matter. Think of the apostle coming over sea and land to Corinth, just to get a few Christians happy for a few minutes!

The second benefit, or grace, he spoke of was the second blessing, or the blessing of entire sanctification.

Ephesians i. 13: "In whom [*i. e.*, Christ] ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom *also, after* that ye believed, ye were sealed with that Holy Spirit of promise."

The two blessings and lives are so manifest in

this scripture that they hardly need to be pointed out. I simply call attention to the fact of how distinctly they are separated by their position in the verse, and by the verbiage in which they are described. The two italicised words are full of force.

Ephesians v. 26: "That he might sanctify and cleanse it with the washing of water by the word."

The apostle is speaking of the Church. Let the reader take up the Revised Version, and the verse quoted above will be found to read as follows: "That he might sanctify it, *having cleansed it* by the washing of water with the word."

Here is sanctification promised to those cleansed by regeneration. And that it is a momentary act is seen from the aorist tense in which the verb appears.

1 Thessalonians v. 23: "And the very God of peace sanctify you wholly."

The following facts appear in this verse. First, that regenerated people are only partially sanctified. Second, that they can be wholly sanctified. Third, that this entire sanctification is the *work of God*, and therefore not growth in grace, which is man's work and duty. Fourth, the passage teaches not a future, but a present and instantaneous work.

Titus iii. 5: "He saved us, by the washing of regeneration, *and* renewing of the Holy Ghost."

Here both experiences are again mentioned. If the two terms here used mean the same thing, then does the verse become a senseless repetition. Try it and see—"He saved us by regeneration and regeneration!"

Common sense tells us that washing is one thing and renewing is another. So does our religious experience. Lange has a striking passage on the different meaning and reference of the two expressions.

He that has had both blessings can say: "He has saved me by the washing of regeneration and by the renewing of the Holy Ghost in sanctification."

Hebrews vi. 1: "Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection."

We content ourselves with four simple statements in regard to this passage, that teaches so powerfully the fact of the second blessing.

First, the perfection referred to is not a divine or angelic state, but a condition of perfect love and purity and rest brought to and set up in the soul by the Holy Ghost.

Again, it is made clear that regeneration does

not do all for us in the spiritual life, for we are here exhorted to come into possession of another and higher blessing, called perfection.

Again, there is no indefinite and endless growth in grace taught by this passage; but, on the contrary, the words point plainly to a distinct and definite experience to which we may come, and to which we are urged and pressed to go.

If there be no such place as New York or Washington, what folly to ask me go there! And if there be no such experience or blessing subsequent to regeneration called perfection, why should I be urged to go on to it?

Still again, the passage does not convey the thought of a long lapse of time being consumed necessarily before our entrance upon this blessing. Instead of that, Dr. Clarke says the verb teaches the idea of our *being borne on immediately* into the experience.

Hebrews ix. 28: "So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the *second time* without sin unto salvation."

I know that some will insist that this verse has reference to the day of judgment, and should not be applied to sanctification.

In reply, I would lessen the reader's confidence

in the fact that this verse refers to the appearance of Christ on the judgment-day by directing him to the second sentence, where it says: "To them that look for him shall he appear." Will he not appear to all on that day? And does not the Bible teach that many will *not* be looking for him, and yet he will suddenly appear to all?

But leaving this point, which I do not stress, I direct the reader to the double meaning found in many passages of Scripture. Often we find in a verse a near and, back of that, a remote meaning, a narrow and a wider meaning, a close by and a far off thought. It is like seeing the blue, wavy outline of a distant range of mountains just appearing over a nearer line of hills.

In Matthew xxiv. 27 and 28 we see, first, the destruction of Jerusalem, and, far away beyond that, the end of the world. The first point of vision is forty years off; the second outline of time is so distant that no one can measure it, and yet it is there plainly beheld. A meaning, and another deeper meaning!

In 1 John, first chapter, and the latter part of the seventh verse we read: "The blood of Jesus Christ his son cleanseth us from all sin."

Two meanings are buried here. To the regenerated man it represents one thing; but O how

much more it means to the sanctified man! To the first it is the cleansing away of all sins, guilt, and depravity that is personal and that pertains to the individual; to the second it means all this, and the utter removal besides of inherited depravity or inbred sin. The soul made to rejoice constantly in the delightful and blessed possession of the experience of a positive indwelling purity!

Two meanings, both blessed, but one so much deeper than the other!

And so with the verse under examination. To some, and doubtless to many, it only refers to the coming of Christ at the judgment. But, I bless God, to others, and those not a few, it has another and more spiritual meaning. It teaches—glory be to God!—the second coming of Christ to the soul. This time not as the Pardoner, but as the Sanctifier; this time not dealing with personal sin, but coming without sin unto salvation. We admit that it means the second coming at judgment to save his people, but pushing aside the veil of the first evident thought, climbing up on the range of the first teaching, lo! we see the second and deeper doctrine of the verse, and that is, Christ coming to the soul of the believer the second time, and this time with a salvation from *all* sin, personal and inherited.

“To them that *look* for him,” shall this occur. If I do not believe in the doctrine of sanctification, I will not look for Christ to come in the office of Sanctifier, and so the verse will remain sealed, and the experience it presents be unknown.

But to them that *look* for him, that seek the blessing of holiness, to *them* will Christ appear the second time!

CHAPTER XVI.

HOW TO OBTAIN THE BLESSING OF SANCTIFICATION.

NOTHING seems simpler to the man who has received the blessing than the way of holiness, while to the person not yet in the experience nothing is darker. One of the reasons that it is called "the secret of the Lord" is that it is a hidden experience to begin with, and it takes the Lord to reveal the blessing. It is the Lord's secret.

After he has revealed it to us we tell it to others, show the way we trod, and wonder that they do not at once enter in. We forget that once we were as profoundly mystified, and the whole matter wrapped in darkness.

Letters have been written to me, anxious questionings have been propounded: "How may I enter in?" The reply I would make to all is:

First, you must believe that there is such a blessing. More depends upon this than one would at first imagine. The fact of doubt shuts me not only out of the blessing, but will prevent all effort to obtain it. Christ says: "According to your faith, so shall it be unto you." If I do not believe that Christ can justify, it will not be done; and if I do

not believe that he can sanctify, I will never realize that blessed experience.

Second, you must realize your need of this blessing. Here let me say that if the regenerated man who reads these lines has never felt convicted, at some time or times, of the necessity of having a perfectly pure and holy heart, then his case is anomalous. These convictions which are wrought in us by the Holy Spirit, if not acted upon, will disappear, and the Christian settles back upon a comparatively low plane again. To obtain the blessing of a holy heart the conviction must be aroused again. This will be effected by a humble, prayerful waiting upon God. He that adopts Psalm cxxxix. 23, 24 as his petition will be amazed at what follows. Just as conviction preceded pardon and conversion, so a second and far deeper conviction precedes purity, or the blessing of sanctification. Certainly he who is satisfied with present attainment, content with a life of fallings and risings, alternate defeats and victories, states of coldness and gloom, and, above all, the presence of sinful tendencies in the heart, such a one will never come into the great blessing.

Third, you must desire the blessing. God must see that you long for it supremely. This time you are not to enter upon service, but upon marriage.

Christ is going to establish the most tender and delightful and permanent relationship. He, on this occasion, is going to make the heart holy, and then forever abide in it. In the regenerated life he was a wayfarer that turned in for a night, but in sanctification he is going to dwell in you, consciously, forever. (John xiv. 23.) He is going to give himself to you in his fullness. Such a gift demands that your heart cry out with burning desires and quenchless longings.

Fourth, you must seek for the blessing. There must be no idle, indolent waiting. The tarrying at Jerusalem was any thing but an idle one. The hours and days were filled with the most ardent seeking and importunate supplication.

You must seek for it. Conscience must bear witness that you are seeking; people must see it; nature in the lonely grove and watchful stars must know it; above all, God must see that you are seeking the greatest blessing he has for us on earth.

It must be a seeking that will not be diverted by any thing. The frowns and smiles of men, the ridicule and opposition certain to come must not be regarded—no, not for one moment. You must desire it like the man of the parable, who parted with all he had for the treasure in the field; and

like another, who gave up all his gems for the pearl of great price.

Fifth, you must not be discouraged. A thousand things will arise to create despondency and despair. You will see other people pass in before you. Satan will be busy with you here, but keep your eyes on Christ, and not the people. You may be troubled with fluctuations of feeling. Experience of deadness and heaviness may possibly creep over you. Pay no attention to them. You are not sanctified by your feelings. Satan will endeavor, in various ways, to darken your mind and sadden your heart. The dark birds of gloom, doubt, and despair will swoop down upon your altar; but, like Abraham, stand and keep them off, and wait till God sends the fire. The fire will come, and likewise the burning lamp. That is, the work will be done, and the witness given; the baptism and the illumination is to see and recognize. The fire and the lamp will both be sent. Only determine that nothing shall discourage you, and all will be well.

Sixth, consecrate yourself entirely to God. This is called the first step. Put every thing on the altar. Make an Appomattox surrender of yourself. Become God's man by solemn covenant. Turn over every thing to Christ that you are and have,

and ever expect to be and have. Give him your whole self. He will not accept a lesser gift. Christ intends giving himself in his fullness to you, and he demands the same thing at your hands. Put every faculty on the altar; place your money there, and your reputation and ambition. Place your tongue there, and your time and your influence. If you have wronged any one, promise God to right that wrong, and do it. If you are at enmity, first be reconciled with thy brother, then come with thy gift unto the altar.

Is every thing upon the altar? If so, who is the altar? Paul tells you in Hebrews that it is Christ. What does the altar do? Glory be to God, it sanctifies the gift! See Matthew xxiii. 19. When the gift was laid upon the Jewish altar, it became as holy as the altar. Thus it is we become holy, if we are on our altar, Christ; if, in a word, we are perfectly consecrated. The word of God says that "every devoted thing is most holy unto the Lord." Will you believe that? Will you take God at his word?

Seventh, you must believe that Christ makes you holy right now. Faith is the second step to sanctification. Will you take that step and receive full salvation? If you can and will believe that the blood of Jesus Christ sanctifies you now, the work

of sanctification will be done, and the glory of God will come upon you. "Said I not unto thee that, if thou believest, thou shouldst see the glory of God?"

Plant yourself on God's own word; he says that the altar sanctifies you, that the blood cleanses and makes you holy. You do not say this; the preacher did not originate the speech; it is the word of the Lord! Then believe that word; receive it in your heart; say, "I am sanctified by the blood, because Christ says so;" and hold on with unmoved confidence until the witness comes. The witness will come and will not tarry where the soul is consecrated and the heart exercises a present appropriating faith. It will rush to and settle upon your faith like the dove-like Spirit swept down upon the Saviour. It is bound to come because of the divine faithfulness and in fulfillment of the divine promise.

But have I a right to say that Christ sanctifies me before the witness is given? Can I dare to say, will I be able to say that the blood makes me holy before the experience is set up in my soul?

To this I reply that if you are conscious of a perfect consecration (and your own spirit will always witness to that fact), then you can say that the blood cleanses, and believe it, because God gives

the perfectly consecrated man the right to say it. "Every devoted thing is most holy." "The altar sanctifies the gift."

The instant I believe it and say it, that instant the work is done. The Bible says: "With the heart man believeth unto righteousness, and with the mouth confession is made unto salvation." I must so believe that I will be willing to confess and proclaim, and then salvation in its fullness comes. This is the order: heart and mouth. Many have failed here. Many have had the belief, but refused to speak. Felt powerfully moved to do so, but from a sudden timorousness, a sudden false humility, a swift temptation from Satan, they shrunk back into silence and missed the salvation that was ready to be poured, in all its richness, fullness, and blessedness, into the soul.

I can recall two cases of recent date when the consecration had been made and the faith was born in the heart, and the Spirit of God with mighty pressure urged them to arise and claim and own the blessing. They could with difficulty keep silence, so great was the inward movement and impulse of the Holy Ghost upon them to speak. In both cases they shrunk back, and in both cases have I witnessed since a rapidly weakening faith and an unmistakable lapse in the spiritual life.

It is no presumption to believe what God asserts, and to proclaim what God declares. But it is presumption and sin besides to refuse to believe God's word, and be afraid to repeat what he affirms.

He that is conscious that he is not a perfectly consecrated man should not dare to say that he is made holy; but he who knows in the depths of his soul, and thrilling along every fiber of his being, that he is on the altar—bound, handed over, and devoted to the Lord—cannot only say, "The blood sanctifies me now," but should say so without a moment's delay.

A lady in Alabama very recently, in obedience to the instruction of a minister, placed every thing on the altar. When she had done so the preacher, standing over her, said: "My sister, do you know who the altar is?" She replied: "Yes, it is the Lord Jesus Christ!" The minister rejoined: "The word of God says that the altar sanctifies the gift. Will you believe this? Do you believe that Christ makes you holy right now?" She answered, after the pause of a moment, "I do!" and instantly the refining fire of God did its work, and her soul was sanctified.

I read once this story of the first Napoleon: His horse had become affrighted and was dashing down the lines beyond the control of the rider,

when suddenly a common soldier darted from the ranks, and, flinging himself on the horse's neck, caught the reins, checked the animal, and placed the bridle in the emperor's hand. With a smile of appreciation, Napoleon said: "Thank you, captain?" As instantly did the soldier reply: "Of what regiment, sire?" And the emperor's reply, as he swept on, was: "The Old Guard." What a wonderful appropriating faith the man had!

Do you know what many people who read these lines would have replied when the emperor said: "Thank you, captain?" They would have said: "You make a great mistake, sire! I am no captain; I am nothing but a poor soldier—a wretched, obscure private marching in the rear ranks, and will doubtless die in the rear ranks."

This is the way many do in the spiritual life, and is the explanation of their never coming into the higher life.

God says to them: "The blood cleanses you; Christ makes you holy." "O no!" they reply, "not me; I cannot be holy; the blood cannot purify me; I can never be but what I am—a poor, halting, repining, imperfect follower of the Lord." And they never do; because they will not believe the word of the Lord. In the rear ranks they

stay, when they could be a power in the cohorts of heaven if they would take God at his word.

Would that the faith of this soldier in the word of a man might shame or inspire us into at least an equal faith in the word of God!

“Thank you, captain!” “Of what regiment, sire?” is the lightning-like response of the soldier. And immediately, the story runs, he walked to the Old Guard and took his position as an officer; and in reply to the indignant protest of the colonel, as to what he did there, said: “I am a captain.” “Who said so?” was the colonel’s inquiry. And the triumphant rejoinder of the promoted soldier, as he pointed to the emperor, was: “*He* said so!”

My brother, if you are on the altar, God says you are a holy man.

As he says so, believe it, and immediately take your position in the “inheritance of them that are sanctified.”

In reply to all gainsayers and fault-finders who rise against your profession and life, saying there is no such thing as a holy heart and life, and that they doubt your experience and deny your claim, simply point to the Saviour and reply calmly, but triumphantly: “He said so!”

But why is it that we see cases of individuals who affirm that they possess this faith, and yet do

not obtain the witness of the blessing? In many instances the failure arises because of a defective consecration. All is not given up to God. There has not been a total surrender of life and property and family and reputation and will. There is mental reservation somewhere. The tongue is not on the altar, some one is hated in the heart, some wrong has not been righted, some confession has not been made, some duty remains undischarged.

Of course, if the heart be wrong in all these matters, the heavenly fire will not fall. The dove will not alight on a carcass. The Holy Spirit will not descend upon and make as his home and resting-place a disobedient and impure heart. A perfect consecration is the mother of a beautiful child—viz., a perfect faith. At the end of the rod of consecration faith buds, blooms, and bears fruit. While I will not say that consecration can evolve faith, inasmuch as faith is a distinct exercise of the soul, yet I firmly believe they never are and never can be long separated. Indeed, so near are they at times as to seem almost one act of the soul.

In other instances we see people who say they are walking by faith, and yet never receive the witness, and sadder still, gradually get farther and farther from the blessing.

The explanation in this case is that what they

regard as faith is nothing but a spirit of listlessness and apathy. Instead of believing, they have really ceased to believe. The ceasing to seek for and to expect possession of the pearl of great price, shows the decay of faith. Theirs is not the rest of faith, but the slumber of indolence, and a virtual giving up of the struggle.

They are easily recognized. The face grows cloudy, the fervor of prayer departs, the attitude of pressing forward is gone; they have evidently paused in the race.

A real faith pants with the desire for holiness. While it rests on the word of God, it does not rest from its striving to enter in through the strait gate. It continues to knock. Like Esther, it stands before the throne; and, though mute of lip at times, yet is it full of wistful pleadings of heart, and never so beautiful in the eyes of the King of heaven.

It rests on the word of God; but its eyes are fixed upon the skies, awaiting the second coming of the Lord Jesus to the soul; this time the coming without sin unto salvation.

There are other cases where all are puzzled to account for the failure. The parties say that the consecration is perfect, that they are steadily seeking the blessing by faith, that they claim it now by

faith, and yet they have not the gospel treasure, the holy secret of the Lord.

This much we must say: that God is faithful. If we receive not that which God has promised, the explanation is to be found in some failure on our part to comply with divine requirements and conditions.

The general cause is known to all under the words defective faith and consecration; the particular reason for failure is known to the man only and to his God. But at the judgment-day all will know the unbelief, or the secret sin, that kept a child of God from coming into the possession of a holy heart, and living a holy life.

CHAPTER XVII.

CERTAIN DIFFICULTIES EXPLAINED.

A MINISTER, a gentleman of culture and piety, who had been moved by the writer's experience, but who was still unsatisfied and perplexed in mind about the mode of obtaining the blessing, wrote, asking the following questions: "Your experience has renewed my aspirations for the attainment of what John Wesley called the 'grand depositum of Methodism.' There is, however, one point in your narrative at which I stumble. Perhaps you can remove the stumbling-block, and in helping me help others also. You say: 'I believed the work was done before the witness was given.' This you did for three days, and then the baptism of fire came upon your soul. Now with me it is impossible to distinguish the fact of sanctification from the witness. Both sanctification and the witness of sanctification are matters of consciousness. Does God count me sanctified before I am sanctified? Can I believe that he sanctified me before I am conscious of the fact that I am sanctified? Can I really be sanctified before the baptism of fire, which you call the

witness, goes through my nature and destroys the 'body of sin?' If I believe I am sanctified before I am conscious of the fact, do I not make belief in a falsehood the condition of obtaining the great blessing? Here I stumble."

To this I replied as follows: "If I tell you that I suffered intensely where you are now being tried, and that I have found light where at first there was profound darkness, and where you to-day only see darkness, I trust you will not think that I am arrogating to myself any thing whatever. Indeed, as you read on you will discover that I place myself properly in a lowly place in the kingdom of grace. Indeed, it was because of my conscious weakness and helplessness that I found what some have not yet discovered. For if a diamond be lost in the dust, it is not the man whose eyes are on the stars that will see it, but the man who has bowed body and face close to the ground. I thank God that salvation is not placed high above us, and beyond reach, but very nigh to us, and low down, so that a little child, and indeed a fool may lay hand upon it and be enriched. It is so with pardon and regeneration, and it is so with entire sanctification.

"The doors of the sweet experiences of regeneration and entire sanctification do not fly back at the touch of the hand of the metaphysician, for

several reasons. One is that the great mass of people on earth are not learned or trained in the laws of mental life; and if the reception of blessings were dependent upon the apprehension of syllogisms and recognition of certain great principles of mental science, the race would be lost. Another reason that occurs to me why the door of grace opens not to the touch of the reasoner is that salvation is above reason. It was not conceived by man, nor is it understood by lordly intellects to-day. I have often been struck with two expressions in the Bible. One is that the wisdom of God is foolishness to men, and the other that the wisdom of this world is foolishness to God. It is noteworthy that the gospel came down to us through the air to Bethlehem, and not through the brains of the scribes and learned members of the Sanhedrim.

“The point I would humbly make is that what may appear irreconcilable in the realm of metaphysics may be perfectly harmonized in the realm of grace. For instance: Mathematics would say that it is impossible for three to be one, and one to be three, and yet this impossible thing is the glory of heaven in the fact of the Trinity.

“May not, my dear brother, the difficulties you mention in your letter, and which appear in the

clipping above, exist only in your mind? May not God's thoughts be higher than our thoughts, and his ways not as our ways?

“Here I am to-day thrilled with this ‘secret of the Lord,’ the declaration or confession of which has brought upon me attacks from many directions, saving your kindly and courteous pen. As I read the arguments turned against my experience from high quarters, there are three things that sustain me and keep me perfectly calm and assured through it all. One is the perpetual witness of the Holy Ghost to the fact of my sanctification (Heb. x. 14, 15); another, the work itself done by him, (1 Thess. v. 23, 24); and the third is the recollection of a verse uttered by the Saviour: ‘I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto *babes*.’ (Luke x. 21.) This verse explains why I have obtained that which nobler, better; wiser men have not received. I came to God as a little child in seeking the blessing of sanctification. I reasoned not, even as a child does not reason. I created no mental difficulties. I never went near Sir William Hamilton nor any like him. I knew the work was above his and all other human intellects. It was a part of the mystery the angels studied and

could not fathom. I went not to books written by ancient or modern authors on the subject. *I went to God!* The Bible said he could do it, and would do it, and, better than either, that if I believed, he did it then! I simply believed God—I took him at his word!

“Now for the suggested difficulty: ‘How.’ I am asked in substance, ‘can I believe that the work of sanctification is accomplished until I receive the witness that it is done? And if I believe I am sanctified before I am made conscious of the fact, do I not make belief in a falsehood the condition of obtaining the great blessing?’ These questions at first seem to possess great weight. They have troubled many, and will agitate many more. They gather about the real heart and center of the whole question. He that tarries here to settle this will never go farther. He that approaches the difficulty as a little child will find that there is no difficulty; that there is no problem of Methodism for him to solve: that the Father has given the solution to the humble, child-like man of unquestioning faith.

“But let me first say that the question cannot but surprise me. Just a glance reveals the fact that it reverses the order God observes in the work of salvation. God’s order is first faith, then the

work, and last the feeling. In your question you ask how can you believe that you are sanctified until you are made conscious of the fact. Look at the question closely, and you will observe that your order is, first, feeling; second, the work; and last, the faith, which is the direct reverse of God's method of doing. Virtually, you say that if God sends you a certain feeling or consciousness, that he has done a certain work in you, that then you will believe.

“My dear brother, is it not evident that, whatever may be the procuring cause of the blessing to you, according to your plan it cannot be faith? for faith with you is put last. You will believe if you feel that the work is done. Let me ask you: Who could not stand on such an easy platform as this? Surely anybody could admit the fact of a work done by the Saviour when great tokens of emotion are given at the moment. A great multitude, I fancy, stand ready to be saved on such terms. Millions are ready to say: ‘If God gives certain emotions or experiences declaring his work, then will we believe.’ But where appears the faith in such a salvation? Don't we see that it is no longer faith, but knowledge? Don't we see that the demand here to God is, ‘Let me know, and I will believe,’

while God says: 'Believe, and ye shall know?' If any thing, my dear brother, thrills you through and through, it is when a man believes your quiet statement of a fact, and asks for no proof, while at the same time many things are operating to produce doubt in the mind. And so I believe if God ever stands thrilled in heaven it is when a man takes him at his word, and goes on believing it in spite of an emotionless heart, and in spite of contradicting men and devils, and in face of the fact that there is no sign or witness from heaven that the life is observed or the faith accepted.

"This is faith worthy of the name. No sight or feeling about this. This is what I call *dry faith*; though, I bless God, it does not stay dry long. It fairly drips with grace, if cherished and kept in the heart a few hours or days. Such a faith Abraham had when he went out not knowing whither he went. Some one says about him that 'he walked out into empty space on the naked promise of Almighty God!' Such a faith the centurion had when he asked Christ to heal his servant. Christ replied: 'I will.' On this word the Roman soldier rested; even said there was no need for Christ to come to his house; that his word was sufficient to heal the servant at a distance. This was one of the times that Christ was

thrilled. The Bible says: 'He marveled, and said to them that followed, Verily I say unto you, I have not found so great faith, no, not in Israel.' The centurion held on by dry faith; the servant was distant; the healing took place out of sight; and yet, without a single sign from heaven, with nothing but the word of Christ, he went home, believing the servant was well; and when he arrived found that he was restored. That he had this faith appears in Matthew viii. 13.

"Now, God says in his word that if I perfectly, unreservedly, and forever consecrate myself to him I shall be made holy by the altar on which I have placed myself. He says that the altar sanctifies, that the blood cleanses, and right now; that the instant I believe it the work is done! Will I believe it? Will I take God's word, and rise up after a perfect consecration and say it is done. The battle rages right at this point; defeat or victory must come right here. Let no man say there is no such thing as a second work or cleansing by the Holy Ghost, unless he has thoroughly tested the virtue of the faith that is here presented. Have you cast yourself upon this faith as Peter flung himself upon the waves? If not, you have failed to do what others of us have done, and, as a consequence, are without an experience that is to-day

thrilling us as the greatest fact of our lives. It won't do to question here. The instant a mental debate starts, the instant the words 'why' and 'how' appear, the instant the psychology of sanctification is dwelt upon—that instant the glory is lifted, the mysterious Being whom I felt to be in my arms is gone, and my hands are left grasping at empty air. Such debate and questionings of mind come with a poor grace from us who believe that even in conversion regeneration is one thing, and the witness of the Spirit another; that not infrequently the divine testimony is withheld for weeks and months. Just as clearly do I recognize that the work of sanctification is one thing, and the witness to the work another. The two may be separated, as in the case of regeneration. But you ask the question: 'If I believe I am sanctified before I am conscious of the fact, do I not make belief in a falsehood the condition of obtaining the great blessing?'

"Your trouble here was once my trouble; my soul was in an agony over it. As a difficulty it is insuperable until you discover that God does not condition the bestowal of a blessing on us by a preceding or accompanying act of consciousness upon our part. I fail to see in his word where he states that my consciousness of the fact affects in any

way the work of sanctification. Instead of this I am simply required, after a *perfect* consecration of myself, to believe that the work is done. The servant is distant; no messenger has as yet reached me; but I believe he is healed, because Christ says so. My faith rests not upon any mental condition of my own, or any play of emotion, but upon the simple statement of God that I am sanctified. There can be no falsehood about the matter. The man casts the whole thing on God, and it is the divine faithfulness and honor and truth that are involved. It is idle to say that the man may be deceived in regard to his exercise of faith. Every man knows when he really believes. Peter knew the moment when he flung himself upon the water, and just as clearly does the soul recognize the critical instant when, forsaking all other help, turning from every other hope and confidence, it lets go every earthly hold, and leaps or drops in the arms of Christ. Blessed be God! no one ever did this in vain. Even here I am not required to look to my consciousness, or to any conceivable experience, but quietly to go on believing that God has done the work. But must we not pray for the witness to our sanctification? Undoubtedly; but we must not forget that the work is one thing, and the witness another; so we walk

in faith until God is pleased to send the testimony. I do not know how it strikes you, but to me it seems that there could be no more acceptable faith to God than this, which takes God at his word, and goes on without a disturbing doubt.

“I cannot but claim for God, on the part of his children, the same unhesitating, unquestioning belief and obedience that I have seen rendered by sons and daughters to an earthly parent. God says a thing; I believe God! It was this, and nothing but this, that caused the Lord to say of Abraham: ‘He is my friend.’

“I am confident that some sharp-eyed reader will point out an apparent discrepancy in my experience. For instance: I said that I believed the work was done in my soul before I received the witness; that in this faith I walked two days; and yet that on the morning of the third day I felt the work of sanctification.

“This is only an apparent difficulty. It is not a real contradiction, unless some one can show that God cannot do a work in us apart from our consciousness, or that he is under necessity to reveal himself simultaneously with his performance. I believed with all my heart for two days that God had sanctified me, because he said so. In this faith I walked unwaveringly until the morning

spoken of in my experience, when suddenly and powerfully God gave me the witness of his work, or the proof that the blood had cleansed me from all sin, and that my heart was pure.

“ In a recent visit to Georgia I was informed of a case strikingly illustrative. It was that of a young man who, after having made the *perfect* consecration demanded by the Bible, believed that the blood of Christ did then and there cleanse him from all sin. He was without feeling; but he remembered that we are not saved by feeling, but by faith; and so lived on the first day, clinging to God’s word about the matter, as a man in mid-ocean would cling to a spar. Some one saw him shake his head in a peculiar, positive way in church. One sitting near him heard him say at the same moment: ‘The blood does sanctify me.’ Later in the day he was approached by a friend, who asked: ‘Brother —, how are you feeling?’ His reply was: ‘I have no feeling; but I know that Jesus sanctifies my soul, because he said so.’ Next day he saw an unfriendly critic observing him in the congregation; again came the positive movement of the head, with the murmured words: ‘He does cleanse me from all sin.’ To sympathetic and anxious Christian friends his constant statement was: ‘No feeling; but perfect faith that

the blood cleanses me *now*.' Thus he walked for several days by 'dry faith,' when one morning, as a friend started to put the usual question, suddenly he cried out in tones that thrilled beyond all description: 'O glory! glory! my soul cannot contain the joy and blessedness it feels!' The witness had come; as, indeed, it will always come to the man who takes God at his word.

"Why is it that so many seek this blessing for months without obtaining it? Because they put the work in the future; they place the fulfillment of the promise to some remote time, when God says *now!* and demands that our faith shall say *now!*

"My brother, are you a perfectly consecrated man! If so, then in the name of Jesus of Nazareth rise up and say: 'His blood cleanseth me now from all sin,' and walk in that faith. Let it be a dry faith. I tell you that it will not remain dry long. The balm of Gilead—the very dews of heaven—and the anointing of the Holy Ghost will descend, and cannot but descend, upon a faith that takes God at his word. The disciples held on ten days; cannot you wait in prayer and dry faith that long? Don't read books opposed to the doctrine; they will chill your faith and divert you from the blessing? Would you advise a penitent to read

skeptical books before coming to Christ? The principle is identical. Some godly men are skeptical in regard to instantaneous sanctification. Don't read their works until you are sanctified; then you can read with a smile, in calmness of spirit, and without hurt to yourself. We can then peruse the ninth chapter of John with an appreciation never felt before. Instead of the books referred to, search a famous old Book which, addressing converted men and women, says: 'This is the will of God, even your sanctification,' and adds: 'Faithful is he that calleth you, who also will do it.'

“Don't listen to men who deny and oppose in various ways this experience. How can they speak advisedly and correctly of what they have never felt? Their confessed ignorance of the experience disqualifies them here as instructors and leaders, no matter how wise and good and excellent they may be as Christian men and ministers. How can a man lead in a way which he has never trod?

“And now I leave these words with you and with other readers to whom I have mainly addressed them through you. Would that they were clearer, stronger, and worthier words for your sake and the sake of God's people, for whom I would gladly lay down my life to bring them into this blessing, this deliv-

erance and rest, this tender and yet steadfast grace that Paul speaks of so frequently and assuredly, and with such an accent of rejoicing and triumph. See Romas v. 2; 2 Corinthians i. 15.

“Let me call your attention to the fact that when Carvosso received the blessing he was saying: ‘I shall have the blessing *now!*’ If he had said ‘to-morrow,’ he would not have entered into rest. Be assured that we can never err by believing too much in God’s word, especially when that word is a promise coming directly to us. To doubt is to dishonor God; to believe is to honor and glorify him.

“Let us hear the Saviour: ‘Therefore I say unto you, what things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them.’ ‘Lord, increase our faith.’”

CHAPTER XVIII.

WHAT SANCTIFICATION HAS SHOWN ME, DONE FOR ME, AND IS TO ME STILL AFTER MANY DAYS.

A YEAR ago the writer received the blessing of entire sanctification. He at once proclaimed it publicly with tongue and pen, as he formerly had declared his conversion. The same motives prompted him in both instances: First, to glorify God; second, to bring others into the same blessed experience. The new-found blessing was promptly denied by a number of ministers living at a distance from the home of the writer.

In recalling the two great spiritual events, or experiences, of his life—viz., his conversion and his sanctification—the writer has been led to notice a strange resemblance, and yet dissimilarity, in connection with these great spiritual epochs. His conversion was doubted by the worldly, but believed in by the Church; while his sanctification was doubted by the Church, but believed in by the world.

It has struck him as a curious fact that the attitude of the Church and the world is identical, as they stand confronting these two great works of

God in the human soul. The unbelief of the world reveals itself toward regeneration, and the unbelief of the Church manifests itself toward sanctification. The world doubts an instantaneous conversion, and the Church to-day denies instantaneous sanctification.

The one doubts the power of the blood to pardon; the other, its ability to make holy. Both stagger at the promise of God; both limit the efficacy of the blood. The world looks to reformation, the Church to growth in grace, or the purifying power of time. Both look away from the blood to something connected with the flight of years, or a fight with self. Forgotten is the earnest warning of Paul: "Having begun in the Spirit, are ye made perfect by the flesh?" How happy is Satan to see the attention of men directed away from the only thing that can cleanse from *all* sin, and bring holiness to the heart and life! How perfectly willing he is to see us emphasize morals and spiritual manners and development and growth and the effect of time, provided we will not proclaim and believe and test the blood that makes whiter than snow.

This fact of unbelief existing where you would least expect it constitutes one of the first experiences of a sanctified man. As he stands in the midst of his brethren with his heart all aglow and

his spirit aflame with this greatest of blessings; as he testifies to the new-found treasure; as he looks into the wondering, doubting, half-amused countenances of the brethren, he passes into and through an experience never to be forgotten. He sees that, while they regard him as a sincere man, yet they evidently suppose that he is laboring under a delusion; that he has mistaken some sudden emotion for a great distinctive work of God; and that, therefore, his words are as idle tales. As he takes this in he is forcibly reminded of the same mental attitude, the same expression of countenance, the same unbelief that greeted him when he proclaimed his conversion to men and women of the world.

The writer will never forget the look of an unconverted man when he declared to him the fact of his conversion; nor is he likely to forget the look of some Christians when he told them that God had sanctified him. The vision was the same.

Here, then, is the first thing shown or revealed by sanctification—viz., the unbelief of the Church in regard to the blood of the Son of God.

Another fact revealed by sanctification, and that soon forces itself upon the consciousness, is that there is a gulf between those that enjoy this blessing and those that possess it not and believe not in it. Neither one dug the chasm. They both find

themselves wondering at its sudden revealment. By and by some cease to wonder as they perceive that it exists because of spiritual conditions; that just as a valley will always be found between two mountains, so will two great, separate, distinct works of grace create between them a chasm, hard to describe, but none the less forcibly recognized.

The Christian with the blessing of sanctification knows that he has seen Christ in a light and felt Christ's power in a way that the other has not.

The doubter of the blessing views the sanctified brother with a variety of emotions and opinions. Among them we discover suspicion, pity, disapproval—even aversion—and the strong conviction that the brother is deluded, misled by excitement, and is bordering upon fanaticism, if not rapidly approaching insanity.

The gulf is there. The parties are conscious of it, and observers notice it. How can there help being one when the solemn asseveration of an instantaneous purification of the soul by faith in the blood of Christ is looked upon by the Church either as a fond delusion or, worse still, as a piece of boastful arrogance?

This itself is sufficient to create the gulf, and does, sad as it is to say. And yet never did the sanctified man love his regenerated brother as ten-

derly as now when, under the light of the new blessing, he takes note of the strange separation between them. The lips of this gulf can only be closed by the Church coming into possession of the blessing. The sanctified man who endeavors to bridge over this gulf by coming down to a former religious plane, by eliminating the characteristics of a life of holiness from his own life, or by silence in regard to the blessing itself, will do so at his peril.

God only can annihilate this chasm by bringing us all into the same blessed experience of perfect love. May the Pentecost of the Church, even sanctification, be restored to Zion! and then will it be said of us, as once of the disciples: "They were all of one mind and one heart."

The experience of sanctification has revealed a third fact. This time we discover that the Church will listen with great placidity of mind to the doctrine of holiness when presented as a distant attainment through growth, but when held as a present *obtainment* by faith there is both confusion and indignation in Israel. It is all well for the preacher to urge his people to pray for and strive after a pure heart and a state of holiness; but the instant he announces that he has the blessing so long prayed, wished, and striven for, that Christ has purified the heart, that "the God of peace has

sanctified him wholly," then there is heard on all sides, both in private and public, disapprovals and condemnations of such a claim and assumption.

We read in the book of Acts that the Church prayed day and night for the release of Peter from prison; and when, in answer to prayer, God set him at liberty; and he stood knocking at the door where and when this very prayer-meeting was being held, that the Church refused to believe it was Peter.

So the Church of to-day has been supplicating for holiness, and crying out from every pulpit and pew: "Create within us clean hearts, O God;" but lo! when God answers, and the man delivered from all indwelling sin stands before the congregation, testifying that "the Son hath made him free indeed," that the clean heart so long prayed for by the Church has been given, the Church refuses positively to believe it. Peter is left knocking at the door. They refuse to believe in him, and quietly pay no attention to his knock. And no matter what bright-faced Rhoda fervently declares that it is so, and that the brother is free and blessed as he says, it fails to affect and change their judgment.

As the case stands to-day, it does seem to the writer that certain congregations in the land should

either change their prayer, "Create in us clean hearts, O God," or alter their faith, and so be ready to recognize the blessing they pray for when it comes.

So much for what sanctification has shown. Now for what it has done and is still doing for the writer.

First, it has quenched an un-Christ-like ambition. It makes one willing to be overlooked and unknown. The fever for place and prominence is taken out. The eye is not fixed on certain honors and promotions and appointments to high places. A light stealing in has either revealed the unsatisfactoriness of these things, or a life filling the nature gives the soul something better to think of and strive after.

All dreamings in this direction are ended. The prayer now and the hope is not for the "right hand and the left hand" of power, but to be where Mary sat—at the feet of Jesus.

Second, it has reconciled the soul, with scarcely a struggle, to the growing coldness and falling away of friends. Losses that would have overpowered in the regenerated life fail to move the sanctified soul.

The experience is incredible until entered upon. But no inconsolable agony finds entrance in this

life. There is an ever-present balm that, instantly applied, heals and reconciles the heart to the loss before the tears have had time to fall upon the cheek.

As Christ saw great numbers leave him when he preached his most spiritual doctrines, and beheld it with calmness of mind and without a word, so is it with the sanctified man. No matter who leaves, he is calm, and can say: "None of these things move me."

The writer has often been struck with the itch and fever of some people for company. They cannot bear to be alone. Solitude is an affliction to them.

Certainly all will agree that where three are present there will not be a sense of solitude and loneliness. But does the reader realize that there is a promised relief from all loneliness in the blessing of sanctification? and that the constant presence of three persons is the explanation?

In John xiv. 23 the promise is: "We [*i. e.*, the Father and Son] will come unto you, and will take up our abode with you." This, as shown in Chapter VIII., is one of the peculiar promises of sanctification. With that constant abiding in the soul of the Father and the Son, and with their unbroken and delightful communion, how can there be weariness and loneliness?

Blessed be God! the crowning work of sanctification is its undying freshness of experience, born of the presence of this heavenly company in the soul.

It matters not who goes out of the life, if they remain there is bound to be joy. And so Madame Guyon in prison, and St. John in Patmos, and all others in the deep enjoyment of this blessing, scarcely knew the pain of loneliness, and lived on unmoved in the face of a thousand estrangements and desertions.

Third, it has saved him from all irritability of temper and disposition. Regeneration saved him from giving vent to it in speech and act, but did not eliminate the dark, disturbing spirit from the heart. Sanctification, glory be to God! has done this blessed interior work. The hot, impatient flush, the quick-nettled feeling, the hasty impulse to angry speech, the gun-powdery expression of thought and word—all have been taken away in a moment of time by the blessed Son of God. The man in the enjoyment of such a deliverance will read John viii. 36 with a gladness and appreciation that he never did before: "If the Son therefore shall make you free, ye shall be free indeed." This was a promise made not to sinners, but to Christians.

The writer hears many pleas put in for nervousness; but he is deeply suspicious of the word "nervousness." It looks like it is made to spell "irritability"—it looks like a synonym of bad temper. It is used sometimes as a cloak for anger. A number of people have approached the writer, and, with a deprecatory voice, said: "May I not be allowed to be nervous if I am sanctified?" It actually looks like they were pleading for the privilege of being under the thralldom of disease. The writer saw deeper, and beheld the door open for retreat, or, to change the figure, saw in the word "nervousness" the fig-leaf that was to cover moral nakedness and spiritual deformity.

The reply to all such is that nervousness is one thing and irritability another; that one has its root in the body, the other in the soul; that all nervousness that manifests itself in a cross, impatient, and angry spirit is to be suspected, arrested, condemned, and transported as a forger and impostor, into the penitentiary domains of actual sin.

Nor must this fact be overlooked—that pure nervousness itself is graciously affected by the sanctified life. The quiet spirit imparts a restfulness even to the body.

Every regenerated man knows the sets of circumstances that conspire to produce irritability. The

coming home wearied and hungry, the aching head, the noisy children, the absent servant, the delayed meal, the fireless grate, the general influence of a cold, cloudy, rainy day, or a day of sweltering power. Here is a battle-field indeed. And here many a regenerated man goes down in temporary defeat. And here is the easy victory of the sanctified. What a state is that in which a man is kept sweet-spirited, calm, and gentle in heart and voice in the midst of multiplied annoyances!

Fourth, the blessing has hidden the soul from the strife of tongues. In Psalms xxxi. 20 such an experience is promised. Often has the eye read the word while we wondered what it meant. Experience has revealed the mystery. Sanctification places the soul where it is kept undisturbed. It is housed in a pavilion of peculiar grace. The murmur of fault-finding, detracting, ridiculing tongues is heard, but the curtains of that pavilion, the atmosphere of that hiding-place, have strangely taken from the tongues the power to afflict or make miserable. You can be perfectly aware of the circulation of unkind statements, even slanders, and yet be kept full of quiet and peace all the while.

Fifth, the blessing puts an end to uneasiness and apprehension about the future, especially that un-

easiness in regard to the appointments of Conference. The writer has always had his opinion of a preacher who would manipulate his own appointment. Verily, he will have his reward. As a regenerated man he was true to his own ordination vows here, and left all with the bishop. But, while doing nothing to affect his appointment, oftentime there would be moments of great anxiety and fear.

At the last Annual Conference the writer went up with the blessing of sanctification keeping his soul in a restfulness that literally amazed him. All fear was cast out. The conviction of God's overruling power in the appointments stood up like an Alpine range in the soul, while a peace abided in him during the whole session of this Conference, under peculiarly trying circumstances, that was like a sea whose borders could not be reached and whose depths defied measurement.

Sixth, the blessing brings an ability to cast all care immediately upon Christ. There is such a thing as casting your burden upon God and afterward resuming it. There is also such a thing as placing one's load of trouble upon the Saviour, but not until having first borne it a great while.

One of the blessed features of sanctification is that it teaches the lesson and imparts the power of

instantaneously casting every thing like trouble upon the Lord. The man, to his delight, finds a new impulse or a new law at work within him, and one whose working saves him every moment from being heavy-laden.

The writer once saw a man receiving brick. Several fellow-laborers were tossing two and three at a time to him. With an adroitness and expedition admirable to behold, this man caught the brick tossed toward him, and in a flash cast them from him in another direction on a neighboring pile. If he had paused long enough, he would have been covered up and walled in with brick; but the transferring movement saved him.

The case aptly illustrates the point on hand. Cares are coming to and threatening to fall upon all. If we allow them they would soon bury us alive. As it is, many Christians are covered up or borne down or heavy-laden by them for a greater or less length of time. Sanctification is the only life I know of that refuses to allow trouble to rest upon the soul; but with a faith movement, instantaneous as a flash of lightning, the man throws the mistake, trouble, besetment, annoyance, or disappointment at once upon the altar and leaves it there, and forever. No matter how they come and when and where, no matter how swiftly and

multitudinously they fall, the sanctified soul, refusing to bear their sad weight a moment, places them upon his Lord and goes free.

Glory be to God for this heaven-sent power! There are many other points that the writer would like to mention, but cannot at this time. He calls attention to but a single additional feature, and concludes the chapter.

Sanctification has brought a permanent and abiding blessing to the soul. The writer can recall in his religious life, before he received this blessing, when he has languished under days of spiritual emptiness and experience of dryness, barrenness, and deadness, when the heart could not praise God, and the tongue seemed to cleave to the roof of the mouth.

Reader, listen while I tell you what God has done for my soul in sanctification. I tell it in humble, thankful joy. For nearly a year the writer has had an abiding joy in his soul. There has not been a moment in all that time, day or night, alone or in company, but he could praise God from his heart. We hear of blessings lasting for hours and days; but think of a blessing that has reigned unbroken for twelve months! And yet his is short-lived compared to others he could mention who are in this experience. One tells me

that for twenty-five years the blessing has never for an instant left her.

This is sanctification. It has no settled despondences, knows no despairs, is lifted above the old-time fluctuation and variations of feeling and faith. Instead, it is marked by evenness of spirit, fixedness of faith, a rest that abides, a love that nothing can embitter, a peace that flows like a river and that nothing can destroy, and a joy that no man can take away.

Blessed be God for sanctification! May all Christians hear the Spirit saying: "To-day, if ye will hear my voice, ye may enter by faith into 'the rest that remaineth for the people of God!'"

CHAPTER XIX.

CERTAIN OBJECTIONS TO SANCTIFICATION CONSIDERED AND ANSWERED.

WHEN St. Paul was in Rome the Jews residing there said to him, in regard to the Christianity he believed in and confessed: "We desire to hear of thee what thou thinkest: for as concerning this sect, we know that everywhere it is spoken against."

The expression "this sect" meant Christianity. In spite of its greatness, fullness, and divinity it was, they said, everywhere spoken against. Certainly, if the system itself be attacked, we may expect one of its doctrines to be roughly handled.

That sanctification is everywhere spoken against is patent to all who listen and read. Indeed, as far as I can judge, it is now the most offensive of all the doctrines of our religion to the people.

Many of us are familiar with the expression "offense of the cross." Can any one tell me where that offense resides to-day? You cannot have your attention directed to the matter without perceiving that the offense of the cross shifts as time moves on. It goes from doctrine to doctrine;

it is now in one part of the cross and now in another. In the first century the offense consisted in the being and acknowledging one's self to be a Christian. But who sees any offense in that to-day? Is it not felt generally that it is a credit to be a Christian? In the time of Luther the offense of the cross moved again and settled in the doctrine of justification. The Church of that day arose and protested against such teaching. He that embraced it was made to feel his position keenly and bitterly. But who imagines for a moment that the offense of the cross is still to be found in the claim of pardon by faith? Who is made to suffer to-day by arising in the experience-meetings of the Church and saying that through faith in Christ he enjoys peace with God. The offense has gone from that doctrine. Like a star it travels, and the next time it becomes stationary we find it abiding in the doctrine of the witness of the Spirit, as taught by our fathers.

The reader knows well what reproach and contempt were heaped upon those who professed to enjoy the assurance of salvation. Those that affirmed that truth had to pay dearly for its possession. It was to the world and many in the Church a most objectionable doctrine. It was, in a word, the offense of the cross!

But is the offense of the cross in that doctrine to-day? Who believes it for a moment? Accustomed as we are to hear it on all sides and at all times, in song, prayer, testimony, and sermon, it scarcely awakens a comment.

The offense of the cross has moved once more. Where is it to-day, and in which truth or doctrine has it settled? Look where you will, and as long as you will, and you will be compelled to admit that it is to-day resident in the doctrine of entire sanctification. Fifty years from now it may be abiding in another part of the Christian field, but to-day it is to be found in the doctrine of holiness as obtained instantaneously by faith in the blood of the Son of God.

Let a man arise and proclaim by tongue or pen that he is a Christian, that he is pardoned, that he enjoys the witness of the Spirit, and not a ripple of disturbance is created. But let him declare in assembly or in the columns of a religious newspaper that Christ has sanctified his soul, and then comes the storm.

For making such a claim Madam Guyon was imprisoned. For asserting that we could be sanctified instantaneously by faith Mr. Wesley was assailed on every side. There is something about the doctrine that seems to arouse antagonism.

Satan cannot endure it, nor does he propose that the Church shall come into the possession of the lost blessing of Pentecost.

It is a sweet, loving, blessed doctrine—one, it seems, that should delight and gladden every Christian heart—viz.: a doctrine that teaches the death of sin in the heart, and a perfect love to God and man indwelling and reigning there supreme. And yet its introduction and proclamation in Church and community is the signal of commotion. The reason is that the offense of the cross abides therein.

Such are the separations, misunderstandings, and ecclesiastical ostracism that it produces that but one thing can account for a man's openly testifying to its enjoyment, and that is the fact of its possession. In the face of the opposition and death that came to the disciples but one thing upheld them in preaching the resurrection of Jesus, and that thing was that they knew he had risen from the dead!

And so most truly can this writer affirm that in view of what will surely come in the future to him who claims the blessing of sanctification but one fact on earth will enable him to go on preaching the doctrine and experience, and that fact is the enjoyment of the blessing itself.

As the Jews said to Paul: "It is everywhere spoken against." Many are the objections urged against it. And yet not one but is easily met and explained. Let us notice a few of them.

First, men object to the psychology of the doctrine.

The argument against us is that, if we claim that depravity is utterly taken out of the soul by sanctification, this blessing, being enjoyed by parents, will deliver their children from the curse of inbred sin. This deduction, we suppose, in the objector's mind is that a pure nature is transmitted from father to son; that conversion would thereafter be unnecessary, and all subsequent sin would be like the fall of Adam.

In reply we say, if this holds good against sanctification, it will also be valid against regeneration; and especially if the objector claims that in regeneration the heart is made holy. And if he admits that depravity is not taken out at the time of conversion, then does he grant what we contend for, the need of a second work of grace. Which horn of the dilemma will he take?

The argument—at first sight formidable—goes to pieces under this simple statement: that depravity is general, coming upon the race judicially, but that salvation is an individual and personal matter.

A man may reach up by faith out of this flood of universal evil and obtain the blessings of regeneration and sanctification; but he has done this only for himself—he cannot do it for his son. No one can inherit a holy heart. An individual, accepting deliverance from the curse of depravity, does not stop that dark flood-tide as it rolls down the ages upon and through the human race. A bird has escaped the storm. An individual has come forth from his fellows and obtained what each one must separately and distinctively find for himself. Depravity will doubtless be coeval with the race of man on earth; it has come upon all by birth; but we escape from it not through our fathers, not as a race, but one by one, through faith in the blood of the Lord Jesus Christ.

Second, that sanctification is not scriptural.

In reply to this I direct the reader to turn to Chapters XIII., XIV., and XV. of this work, and see whether we have not a Biblical basis for the doctrine.

Let him also turn to the prophets in the Old Testament and the Epistles in the New, and see if he does not discover there descriptions of, and facts stated about, a higher life to which we are urged to come.

Let him turn to the fourth chapter of Hebrews,

and after reading carefully and prayerfully ask himself what is this "rest" that Paul is there urging Christians to enter upon. It is not pardon or conversion, for he calls them brethren and addresses them as God's people already. It is not heaven, for he tells them to enter in to-day; and adds: "We, which have believed, do enter in."

What is it but sanctification? the blessing whose marked and most blessed feature is a rest of soul that nothing can destroy.

The writer heard a prominent evangelist say in the pulpit this year that regeneration was mentioned in the Bible about twenty-five times, but that sanctification was mentioned one hundred and twenty-five. He then added (and he was not a sanctified man) that if we believed in the first, we ought to believe in the second five times more than we did in the first, because it was taught five times as much.

Third, that it is an unnecessary work; that regeneration has done all for us that is needed.

According to the Scriptures the objector has made a great mistake. If regeneration is all God does to the soul, why is it that regenerated people are urged in the word of God to become sanctified? Mind you that to be sanctified is not to grow in grace. "The very God of peace sanctify you

wholly," says Paul. Here is no development, no growth in grace, but a work of God solicited for the soul.

The Bible plainly teaches in this and many other passages that there is another work to be done in the soul by divine power.

According to Christian experience the objector has made a mistake. The writer has yet to hear a regenerated person say that he felt that his heart was holy. If the reader doubts, let him institute a series of questions. He will find that the universal experience is that something is still lacking in the soul—a something to be done by grace, a something to be taken away, a something to fill the nature, that finds descriptive expression in the words, a "clean heart," a "holy heart."

In a visit to a neighboring State, at a meeting for holiness, a venerable minister arose, whom everybody in the town knew, loved, and esteemed. His had been a blameless life, and he had enjoyed religion for years. For the past three years he had quietly, yet firmly, opposed the holiness movement. Yet suddenly and unexpectedly he gave testimony in the meeting to which allusion has been made. Among a number of things he said he admitted this: "You all know me to be a Christian man, and so I am. I walk with God, and yet I feel

that there is something here in my heart that needs to be taken away, a something that is not right.”

The writer will never forget the solemnity of the face and attitude, and especially the way in which the old man of God placed his long bony finger over his breast, working it as he spoke, as if he would penetrate his heart and extract that dark, disturbing, worrying something within.

Verily, let a man study the Bible and listen to Christian testimony, and look deep into his own soul, and he will never say that sanctification is an unnecessary work.

Fourth, that our best people do not profess it.

This objection sweeps us back more than eighteen hundred years into the city of Jerusalem. We find ourselves in the temple. There is a babel of voices around us. The people are discussing Christ, and they are saying the identical thing that appears in the objection: “Have any of the rulers or of the Pharisees believed in him?” In other words, do the best people, the prominent people, take to Christ and follow him? That they did not was sufficient with them to condemn the Son of God, unheard and untried.

We grant that there are many most excellent people in the Church who do not believe in the

doctrine of sanctification, but that is no argument against it. If you insist that it is, then with that same argument we can overturn the doctrine of regeneration. The writer knows some most excellent people in this city, people high-toned and moral, who do not believe in conversion; therefore, according to the objection above, there is no such thing as regeneration.

The blessing of sanctification is received by a perfect consecration, and by a special and perfect faith in the blood of Christ to make holy. But suppose an excellent Christian will not thus consecrate, and will not thus believe, what will be the result? Simply this: that, although I may be the highest in the land, I will not obtain that blessing. It is not your excellence that obtains the precious gift of God, but your faith. On the other hand, one may be the weakest, the obscurest member of the Church, and yet, if he complies with the conditions mentioned, he will obtain the great blessing.

The writer has known an elegant woman of the world to be unconverted, while her cook was a devout Christian. And he has also known prominent lady members of the Church knowing only the experience of regeneration, while their white servant girls were enjoying the blessings of sanctification.

Peter said at Pentecost that it was for any and all, to them that were afar off and all that God called. Joel said that the blessing of sanctification would come upon the *servants* in the last days. The writer has seen this prophecy fulfilled repeatedly. Very humble people are obtaining this high blessing of God, even as once before the common people heard and followed Christ gladly.

It deeply offended many then; it offends many now. But in the midst of all Christ was glad. The Bible said he rejoiced in spirit, and said: "I thank thee, O Father, that thou hast hid these things from the wise and prudent and revealed them unto babes."

"Ye see your calling, brethren," said Paul; "how that not many wise, nor mighty, nor noble are called; but God hath chosen the weak, the base, the despised, and things which are not to bring to naught things that are."

Fifth, it leads to fanaticism.

This is what many assert and are confident in the assertion. Even where they have not seen the fanatics made by sanctification, yet have they heard of them. They saw a man who saw another man who saw the fanatics. We are told of the "Come-outers," in Mississippi; the "Body Healers,"*

*As to the doctrine of divine healing, we think the beloved

in Kentucky, and the "Infallibility People," in Texas.

The argument is that this crankiness, practiced by a few people claiming holiness, proves the doctrine to be false. This argument, if accepted, proves too much, as we say in logic. If the fanaticism of a certain number of sanctified people proves sanctification to be false, then the fanaticism of certain converted people proves the doctrine of regeneration to be wrong.

Does the reader know any "Come-outers" among regenerated people? I knew a good old converted brother who left the Church for ten years because an organ had been introduced in the public worship. Did that action of his prove that there was no such thing as conversion? Since the writer has been in New Orleans he has seen a dozen prominent members of the Church who were converted people get in a huff over a little matter and quit coming to church for years. They said they could worship God at home. The evangelist of Georgia has evidently met with some of these people, and

writer should not class it with "Come-outism," "Infallibility People," etc.; since many very able, earnest Christians believe heartily in it, both professors and non-professors of sanctification. They refer us to Exodus xv. 26, xxiii. 25; Deuteronomy vii. 15; 2 Chronicles xvi. 12; Psalm ciii. 3; Jeremiah xvii. 14; Matthew viii. 16, 17.

—L. L. P.

he has named them "Old Brother Quitter" and "Old Sister Quitter." Did any one assail the doctrine of regeneration because of the crankiness of these individuals?

In a certain neighboring State, in a community where the doctrine of sanctification was never preached, where only regeneration was taught and believed in, the writer met a man who fancied he was God, and therefore infallible. Who for a moment regarded this as a fruit of regeneration?

As for "Body Healers," there is a certain physician in Louisiana—a converted man—who has no patience with the doctrine of the second blessing, who solemnly affirms that he healed a paralytic man by the power of his own will. If a man professing the experience of sanctification should say this, he would be assailed on all sides and dubbed a fanatic, and the doctrine of sanctification would be made to suffer. And yet this Christian physician states that he performed a case of healing by an exertion of his will, and nothing is said in ridicule, he remains highly honored, and the doctrine of regeneration is not assailed.

The fact is that every religious movement and revival (we might add, every doctrine) is afflicted with some extremists, who are generally weak-minded, unbalanced, and ignorant people. To

hold Christianity or any of its doctrines accountable for the erratic course of this class of people is a manifest and gross injustice. Nor is it always done.

All recognize the folly of the "Millerites;" but, while we condemn their course, we do not the less believe in the second coming of Christ to judge the world.

Simon Stylites, perched on a pillar for years, has excited the contemptuous smile of multitudes; but none the less did the smiling throng believe in the doctrine of self-denial and mortification of the body. Stylites was a fanatic, but the doctrine was divine. It was not the doctrine that made the man fanatical. The weakness was in himself, and would have as readily manifested itself in some other line.

So, when people enter upon the experience of sanctification, and not clearly understanding it, and being uninstructed or unbalanced in some respects, wander into lines of error, the whole occurrence proves but one thing, and that is that the erring brother or sister is simply ignorant, weak-minded, or misguided.

When a steam-boat boiler explodes on the Mississippi River no one dreams of saying that the steam was at fault, but that something was the matter with the boiler.

As truly there is no fault to be found with the doctrines of regeneration and sanctification, but there is oftentimes something serious the matter with people who profess them. For the sake of common sense and justice let us distinguish between steam and a weak boiler, between a doctrine and a weak human vessel.

It is certainly significant that the objectors to the doctrine of sanctification, in leveling their shafts of ridicule, invariably call attention to the fanatical exponents of the doctrine. Why is it that in opposing and denouncing it they point only to the cranks, and not to the grand men and women who, by countless thousands, are enjoying and adorning this doctrine of God our Saviour?

With equal justice a guide might direct the attention of the traveler to the lepers of Palestine as the type of the Asiatic, or the dwarfs of Tyrol as a sample of the manhood of Europe.

It is something more than significant—it is suspicious—that the objector only mentions the fanatic, and withholds the names of Wesley, Clark, Carvosso, Asbury, McKendree, Fletcher, Peck, Foster, Lovick Pierce, the saintly Inskip, the holy Finney, and thousands of others who have enjoyed and professed the blessing of sanctification.

CHAPTER XX.

ADDITIONAL OBJECTIONS TO SANCTIFICATION CONSIDERED AND ANSWERED.

NOTHING is easier than fault-finding, and no movement of the tongue or pen is less dependent for its exercise upon intellectuality and correctness of information. Indeed, the writer has observed through life that the less knowledge people have of the subject criticised the more do they indulge in fault-finding.

The name of one of our sacred songs is "We shall know each other better when the mists have cleared away." This is true; but it is also true that if we knew each other better the mists would be cleared away now, and indeed never would have formed.

Alas for the objections, grounded in ignorance, that are hurled at the holy doctrine of sanctification and the people who profess it!

A sixth objection is that it is nothing but a piece of Pharisaism.

The idea is that a sanctified man is constantly parading his own goodness and holiness. Before you believe that, listen carefully to what the sanc-

tified man says. His invariable testimony is that through *faith* in the blood of Christ God killed the principle of sin within him. Compare his experience with that of a regenerated man, and see where abides the most spiritual pride.

The regenerated man, as a rule, looks for holiness to come through growth in grace, and growth in grace we know to be the work of man. The sanctified man has obtained the blessing of holiness not by work, but by faith in the blood of the Saviour. He himself did nothing but surrender to God and believe that the blood made holy. The Holy Ghost did the work. Where is the Pharisaism in this?

The constant testifying on all occasions to the possession of a pure heart arises from several facts: First, the joy of such a possession; second, the desire that others might obtain what now gladdens him; and third, there is a divine pressure upon the soul to witness continually to the blessing. Moreover, the man knows that if he ceases to testify to its reality and presence he will lose the blessing. The condition of retaining it is to declare it. It is not given for the selfish enjoyment of the man, but that the Church might know of it and enter in again upon the love and glory and power of Pentecost.

This explanation should certainly remove from the mind of the objector the suspicion of the presence of the Pharisee in the testimony and life of the brother claiming sanctification.

Seventh, it depreciates regeneration.

Not so. Sanctification has no quarrel with regeneration. They move in different spheres, aim at different things, and accomplish different works. Regeneration breaks the power of sin by the impartation of spiritual life; sanctification destroys sin. Regeneration cleanses the nature from all personal sin; sanctification destroys inherited sin or depravity. Regeneration makes one a child of God; sanctification makes the heart holy. There is no clash or collision between the two, save only in the fancies of misinformed and mistaken men.

Eighth, that men claiming this blessing isolate themselves from their brethren in holiness associations and meetings.

Again here is a mistake. Did Wesley and the other young men seeking holiness of heart isolate themselves from the world by their "holy club?" Did they not do more work for humanity? Were they not overflowing with love and good deeds to all men?

I notice that we have missionary societies in our Churches and Sunday-schools. Is it considered

an isolation? Are not all welcome? and is it not done merely to simplify and expedite missionary matters?

The Sunday-school and the ladies' aid societies and parsonage societies are not formed with a view to isolation; but their special meetings apart from other services are felt to be best calculated to achieve the particular end in view. So there is no exclusive and excluding spirit in the holiness associations and meetings now held all over the land. They are held in that name because the men attending have but one object in view at the time, and that is the obtainment of a special blessing. Instead of being an exclusive, self-admiring society, the notice of the meeting is published and everybody invited to come. As for an organization, there is none such. There are several officers, but their only duty is to see about the time and place of meeting. As for Constitution and By-laws, there exists nothing of the kind; there is not the stroke of a pen in that direction.

Methodism has not truer and more devoted sons and daughters anywhere than in the people in her midst who enjoy the blessing of sanctification.

Ninth, it teaches that there is no more growth in grace.

On the contrary it declares that we never grow

so rapidly in grace as when we have received the purifying blessing. The great hinderance to growth in grace in the regenerated man is inbred sin or depravity. He grows in grace, but with difficulty and with much inward fighting. Sanctification removes this obstructing and disturbing principle, and now a swift and uninterrupted development of the Christian graces may be had. When we dig weeds out of a garden that does not hinder or end, but really helps, the growth of the flowers.

Let the reader remember that growth is development, while sanctification is an elimination; that growth is life, while sanctification is the death of an evil principle; and, remembering this distinction, the ninth objection will fall into nothing.

Tenth, the doctrine teaches that we cannot sin, and are absolutely perfect.

It does nothing of the kind. As long as a man is a free moral agent, and on probation as well, he may sin. If the angels sinned in heaven and Adam fell in Eden, then a sanctified man may fall from holiness on earth.

“What, then, is the advantage of being sanctified?” one would ask. Much every way, but mainly this: that the inward inclination and tendency to sin, the proneness to wander movement of the soul, is utterly removed.

The only perfection that the sanctified man teaches and claims is a perfect love, that does not sour; a perfect purity of heart, that is constantly realized; and a perfect rest of faith in Christ, that nothing is able to destroy.

Eleventh, it teaches that we cannot be tempted any more.

It does nothing of the kind. So far from this being the case, the holders of this doctrine believe that a man is never more violently tempted than after being sanctified. There is, however, this distinguishing mark in his experience under temptation; and that is a marvelous calmness, a poise, and steadiness of the spirit through it all. The struggle is not within, as formerly, but the delightful consciousness is that the pressure and onset is from without. There is a great difference between having an enemy in the room with you, and having him locked outside the door. Sanctification puts the tempter on the outside.

Twelfth, that it leads to oddness and eccentricity.

Not necessarily, although in some respects a sanctified man will appear peculiar. Felix thought Paul was crazy, but the world sees to-day that Paul was the wise man, and Felix the insane one of the two. Even the Saviour appeared to be be-

side himself to his own brethren and family, and they so expressed themselves.

The world has its ways and customs, its pleasures and pursuits. They are all condemned by the Almighty. Now, when a sanctified man comes out altogether from these questionable and prohibited things, he, beyond all peradventure, appears odd and eccentric.

Thus Elijah was very odd in the estimation of Ahab and his courtiers, and John the Baptist was very peculiar in the judgment of Herod and those that lived in kings' houses. "Why, only think," said the shallow, laughing throng, "what he eats and how he dresses, and how dreadful he is in his denunciations of nice, respectable people!" So they thought and talked, and yet Christ said: "There has not risen a greater man than John the Baptist."

Moreover, the two Wesleys and Whitefield and the other two young men who formed a Holiness Club at Oxford were thought to be very odd. They were even nicknamed. They were so peculiar that they were called "Methodists." I can hear the young people of the town laughing about them. "O have you met those odd young men at college? They are so very pious that Sunday service is not enough for them. They believe in

being perfectly holy! And, would you believe it? they will not attend our dances and plays, and won't even throw a card in innocent games. You just ought to see them; they are so odd!"

The longer we brood on the subject, the more evident it is that "oddness" is a term with a variable quantity and when sifted down really means that the possessor is different in his spirit, principles, and practices from the people of the world.

If an American citizen went to Africa, and there still retained the dress and language of his country, he would be odd in the estimation of the dark-skinned population; and if a child of God moves through the world in holiness of heart and life, in perfect Christ-likeness, he will unquestionably appear to be odd.

Thirteenth, that it makes hobbyists and specialists out of Christians.

This again is an unfounded charge. A few individuals may run the doctrine into extremes, but this is not the history of the body of those enjoying this blessing. One of the most active general workers the writer knows of is a sanctified man. He is foremost in his State on the Sabbath question, the temperance question, and every other question that affects the glory of Christ and the good of man. And what is true of him is true of

the great body of ministers claiming this blessing. They are active in every good work, they declare the whole counsel of God, and bring up each year to Conference the record of scores of conversions.

At a certain famous Holiness camp-ground every doctrine is presented from the pulpit, and last year, among the different subjects handled, a most masterly sermon on Church finances was preached by Bishop Key.

The thirteenth objection, like the rest, is unjust and incorrect. But we cannot but call the reader's attention to the consideration of a certain fact which is placed in the form of a question. Suppose you had the blessing of sanctification, suppose you saw that it was the crowning experience of the Christian life, that it brought a rest to the soul and power to the life, that it was a full salvation from not only outward but inward sin, would you not want to proclaim it at all times and everywhere? As you saw your brethren full of inward fears, pain, and unrest, could you keep from calling upon them again and again to come into this great blessing? Could you pray or preach without making some kind of an allusion to it as you swept on?

Mr. Wesley, in a letter, says: "Let all our

preachers make a point of preaching perfection to believers, *constantly*, strongly, explicitly.”

Bishop Asbury made this entry in his journal during a season of sickness: “I have found, by strict search, that I have not preached sanctification as I should have done. If I am restored, this shall be my theme more pointedly than ever, God being my helper.”

In the judgment of some of our people, Mr. Wesley and Asbury were specialists and hobbyists. Certain it is that if we, who now enjoy the blessing, should give it considerable prominence, we are in most excellent company.

The writer is no prophet, but this he can safely predict, and that is that the objectors to sermons and conversations on the subject of holiness will become specialists and hobbyists themselves on the subject at the hour of death. Every man will believe in holiness when the soul is about to take its flight into the presence of a holy God. We will remember then the solemn statement of the Bible that “without holiness no man can see the Lord.” The main purpose of life and the main duty of the soul will be felt then, and the admission will be made in the heart, even though it struggles not to the lip, that holiness is the time-liest, the most appropriate, and most important of

all themes. O for a man then who can talk about and lead one on to holiness!

Since his reception of the blessing of sanctification the writer had to deal, among others, with a lady full of opposition to the doctrine. So it was in her life; but when she was dying the pastor was sent for, and the first expression that fell from her lips was: "I am so glad to have you with me!"

Looking out to-day at the opposition, I find myself saying: "You will object to sanctification in your life, but you will believe in it when you come to die."

Fourteenth, that it is such a high and exalted life that it cannot be retained.

In reply, we say that the beauty and blessedness of sanctification is that it keeps the man. "Kept" is one of the titles given to the life. It is peculiarly a life of faith, and so long as this special faith in the sanctifying blood of Christ is exercised so long are we kept in the experience of purity. There is no agony of protracted strain and effort; fear that hath torment is cast out, and, of consequence, the experience is one of constant inward rest.

There is no feeling of high rope-walking, nor the trepidation of skirting the edge of great precipices. It is a life of broad, green pastures and

still waters, and the Shepherd always by the sheep. There is a calm flow in the life, and a deep rest in the soul, arising from the consciousness of being momentarily kept by the power of God.

Glory to the blood that bought me!

Glory to its cleansing power!

Glory to the blood that keeps me!

Glory, glory evermore!

—*Louise M. Rouse.*

CHAPTER XXI.

THE FINAL OBJECTION THAT SANCTIFICATION IS NOT A METHODIST DOCTRINE CONSIDERED AND TRIUMPHANTLY ANSWERED.

ON many sides we have heard the objection gravely urged that sanctification is not a Methodist doctrine. As the Church becomes more worldly we may expect to hear this strange utterance more frequently. In one sense, however, it is true.

I thank God that sanctification is longer and broader and older than Methodism. It is Biblical, celestial, and eternal. Moreover, all denominations have recognized it, and Christians in all Churches have enjoyed and taught the doctrine.

Cardinal Fenelon, of the Catholic Church, had this blessing and preached it, and wrote book after book on the subject.

Dr. Upham, of the Presbyterian Church, enjoyed the blessing, and wrote concerning it: "I was then redeemed by a mighty power and filled with the blessing of perfect love. There was no intellectual excitement, no marked joys when I reached this great rock of practical salvation, but I was distinctly conscious when I reached it."

Time would fail to give the experiences of individuals outside of our denomination who have rejoiced in this blessing, showing thereby it is broader and older than Methodism.

And yet, viewing the matter in a certain light, the doctrine is peculiarly Methodistic. It is ours from the reason that, as a Church, we were called forth providentially to proclaim the truth; and have, as a people, advocated and lived the experience as no other branch of Christ's Church has done.

It shows an ignorance, dense and amazing, on the part of a Methodist preacher or layman to say that the doctrine and experience of sanctification is un-Methodistic. And when Methodist congregations, on the presentation of the subject, affect surprise, and affirm that we are introducing some strange or new doctrine, it is equal to a young girl who has been absent a few months at a fashionable boarding-school requiring an introduction to her mother. In either case we are puzzled for diagnostic words. Here, we say, is a marvelous case of unnaturalness, or one of remarkably short memory.

Let us take a swift glance at history, and see if this doctrine of instantaneous sanctification by faith belongs to the Methodist Church or not.

In the Conference of 1765 Mr. Wesley asked

the question: "What was the rise of Methodism?" The following is the answer given: "In 1729 my brother Charles and I, reading the Bible, saw we could not be saved without holiness; followed after it, and incited others so to do. In 1737 we saw that this *holiness comes by faith*. In 1738 we saw likewise that men are justified *before they are sanctified*; but still holiness was our object, inward and outward holiness. God then thrust us out to raise up a holy people."

Let me ask the reader here what he thinks of this statement given by the founder of the Methodist Church. Ought not the father of our Church know the essential features of Methodism better than some of its sons born over one hundred years later? Look at the italicized words above, and see that the very two things now being denied by Methodist people were solemnly affirmed by Mr. Wesley.

Turn now to Stevens's "History of Methodism" (page 270), and read as follows: "The *Holy Club* was formed at Oxford in 1729, for the *sanctification* of its members. The Wesleys there sought purification, and Whitefield joined them for that purpose." So we see that Methodism was born in a *Holiness Association*.

We turn next to Bangs's "History of the Meth-

odist Episcopal Church" (page 195): "The doctrine more especially urged upon *believers* in early Methodism was that of sanctification, or holiness of heart and life, and this was pressed upon them as their *present privilege*, depending for its accomplishment now on the faithfulness of God, who had promised to do it. It was the baptism of the Holy Ghost which fired and filled the hearts of God's ministers at that time."

In 1766 Mr. Wesley wrote to his brother Charles: "Insist everywhere on full salvation received now by faith. Press the instantaneous blessing."

In 1768 he wrote to the same: "I am at my wit's end with regard to two things—the Church and Christian perfection. Unless both you and I stand in the gap in good earnest, the Methodists will drop them both." Some people have affected to believe that Mr. Wesley was at his wit's end because of the doctrine being preached; but read the letter, and see that his trouble arose from the fact that he feared the truth would be lost.

Again, other people have asserted that Mr. Wesley himself never claimed the blessing. In reply we quote a letter written by him in 1771: "Many years since I saw that without holiness no man shall see the Lord. I began by following after it. Ten years after God gave me a clearer view than

I had had before how to obtain 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 testified in private, in public, in print, and God confirmed it by a thousand witnesses.”

In 1761–63 he wrote to two of his preachers: “You have over and over denied *instantaneous sanctification*, but I have *known* and taught it above these twenty years. I have continually testified for these five and twenty years, in private and public, that we are *sanctified*, as well as justified, *by faith*. It is the doctrine of St. Paul, St. James, St. Peter, and St. John, and no otherwise Mr. Wesley’s than it is the doctrine of every one who preaches the pure and whole gospel. I tell you as plain as I can speak where and when I found this. I found it in the oracles of God, in the Old and New Testaments, when I read them with no other view or desire than to save my own soul.”

More than once the writer has heard Methodist people say that Mr. Wesley believed in sanctification in the beginning of his ministry, but changed his mind toward the conclusion of his life.

In utter refutation of this I direct the reader to “Wesley’s Works” (Vol. VII., pages 376–384); also to a letter written by him in 1790, only two

years before his death, where he says: "This doctrine is the grand *depositum* which God has lodged with the people called Methodists; and for the sake of propagating this chiefly he appears to have raised us up."

Does this look like he had changed his views? Let the reader turn to Wesley's "Christian Perfection," and on page 61 see how the matter is summed up under four or five points—that sanctification is deliverance from all sin, is received merely by faith, is given instantaneously, and is to be expected not at death, but every moment. This book was never recalled by Mr. Wesley; but, on the contrary, in a late edition he solemnly re-affirmed its statements.

Now we turn to the Fathers. We mention only a few:

Dr. Adam Clarke says in his "Theology:" "If the Methodists give up preaching entire sanctification, they will soon lose their glory. Let all those who retain the apostolic doctrine that the blood of Christ cleanseth from all sin in this life pray every believer to go on to perfection and expect to be saved while here below, unto fullness of the blessing of the gospel of Christ."

Again, in his "Commentary" we find these words on Hebrews vi. 1: "Many make a violent

outcry against the doctrine of perfection. Is it too much to say of these that they neither know the Scripture nor the power of God?"

Dr. Watson, the great Methodist theologian, says in his "Institutes" (Vol. II., page 450): "We have already spoken of justification, adoption, regeneration, and witness of the Spirit, and we proceed to another as distinctly marked and as graciously promised in the Holy Scriptures. This is the entire sanctification of believers. This," he goes on to say, "is a still higher degree of deliverance from sin."

Carvosso, as widely known as either of the above, writes in his autobiography that several months after his conversion he began to crave inward holiness. "For these I prayed and searched the Scriptures. At length one evening, while engaged in a prayer-meeting, the great deliverance came! I began to exercise faith by believing: I shall have the blessing now. Just that moment a heavenly influence filled the room, and no sooner had I uttered the words from my heart, 'I shall have the blessing now,' than refining fire went through my heart, illuminated my soul, scattered its life through every part, and sanctified the whole. I then received the full witness of the Spirit that the blood of Jesus had cleansed me from all sin."

Bishop Asbury wrote thus to a minister: "Preach sanctification, directly and indirectly, in every sermon." He wrote to another: "O purity! O Christian perfection! O sanctification! It is heaven below to feel all sin removed. Preach it, whether they will hear or forbear. Preach it!"

Bishop McKendree, in a letter to Bishop Asbury, describes his conversion; then adds: "Not long after Mr. Gibson preached a sermon on sanctification, and I felt its weight. This led me more minutely to examine my heart. I found remaining corruption, embraced the doctrine of sanctification, and diligently sought the blessing it holds forth." Farther on he tells how, while walking in a field, he received in an overwhelming way the grace he sought.

Here are the five leading names in early Methodism. We could give many more, but cannot for lack of space. Does it not look as if the Methodist Church believed in the doctrine of sanctification?

We turn now to the Conferences. In 1824 the bishops of our Church, in their quadrennial address to the General Conference, said: "Do we come to the people in the fullness of the blessing of the gospel of peace? Do we insist on the witness of the Spirit and entire sanctification through faith in

Christ. Are we contented to have the doctrine of Christian holiness an article of our creed only, without becoming experimentally and practically acquainted with it? If Methodists give up the doctrine of entire sanctification, or suffer it to become a dead letter, we are a fallen people. Holiness is the main cord that binds us together; relax this, and you loosen the whole system. This will appear more evident if we call to mind the original design of Methodism. It was to raise up and preserve a holy people. This was the principal object which Mr. Wesley had in view. To this end all the doctrines believed and preached by the Methodists tend." To this address are attached the names of Bishops McKendree, Hedding, Soule, George, and Roberts.

In 1832 the General Conference issued a pastoral address to the Church, in which we find these words: "When we speak of holiness we mean that state in which God is loved with all the heart and served with all the power. This, as Methodists, we have said, is the privilege of the Christian in this life. And we have further said that this privilege may be secured instantaneously by an act of faith, as is justification. Why, then, have we so few living witnesses that the blood of Jesus Christ cleanseth from all sin? Among primitive Method-

ists the experience of this high attainment in religion may justly be said to have been common. Now a profession of it is rarely to be met with among us. Is it not time to return to first principles? Is it not time that we throw off the inconsistency with which we are charged in regard to this matter? Only let all who have been born of the Spirit, and have tasted the good word of God, seek with the same ardor to be made perfect in love as they sought for the pardon of their sins, and soon will our class meetings and love-feasts be cheered by the relation of experiences of this character, as they now are with those which tell of justification and the new birth."

In 1874 the bishops of the Methodist Episcopal Church, South, thus concluded their address to the General Conference: "Extensive revivals of religion have crowned the labors of our preachers; and the life-giving energy of the gospel, in the conversion of sinners and in the *sanctification of believers*, has been seldom more apparent amongst us. The boon of Wesleyan Methodism, as we received it from our fathers, has not been forfeited in our hands."

To this document is affixed the signatures of Bishops Robert Paine, George F. Pierce, H. H. Kavanaugh, W. M. Wightman, E. M. Marvin, D. S. Doggett, H. N. McTyeire, and J. C. Keener.

In 1884 the Centennial Conference of American Methodism, which met in Baltimore, re-affirmed the faith of the entire Church in all its separate branches: "We remind you, brethren, that the mission of Methodism is to promote holiness. It is not a sentiment or emotion, but a principle inwrought in the heart, the culmination of God's work in us followed by a consecrated life. In all the borders of Methodism this doctrine is preached and the experience of sanctification is urged. We beseech you, brethren, stand by your standards on this subject."

Turn now to the "Wesleyan Catechism No. 2." After asking and answering the question, "What is regeneration?" farther on we find the following:

"*Question.*—What is entire sanctification?

"*Answer.*—The state of being *entirely cleansed* from sin so as to love God with all our heart and mind and soul and strength, and our neighbor as ourselves."

Turn now to the Hymn Book. If we glance at the edition preceding the last, in the second verse of hymn 542 we read these words of Charles Wesley:

Speak the second time: "Be clean!"

Take away my inbred sin:

Every stumbling-block remove;

Cast it out by perfect love.

This hymn has been left out of the new Hymn Book.* Let the Hymn Book Committee answer to their conscience now and to God at the day of judgment why they did this.

To purge the Hymn Book of the doctrine of the second blessing, the iconoclasts would have been under the necessity of eliminating hundreds of stanzas instead of one.

The expression: "Speak the second time, 'Be clean!'" seems to be obnoxious to many. What a pity it is for them that the same thought crops out in the grand old hymn, "Rock of Ages!"

Be of sin the *double cure*,
Save from wrath and *make me pure*.

Let the reader take up the attenuated last edition of our hymns and find still forty-four left that teach plainly the doctrine of sanctification. Espe-

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

[This clear verse is retained in the new Hymn Book.—L. P.]

cially do we call attention to hymns 422, 425, 429, 440, 445, 447, and 449, and to 411, familiar to thousands, but never losing its sweetness and blessedness:

Lord, I believe *a rest remains*
 To all *thy people* known;
 A rest where pure enjoyment reigns,
 And thou art loved alone:

A rest where all our soul's desire
 Is fixed on things above;
 Where fear and sin and grief expire,
 Cast out by *perfect love*.

O that I *now* the rest might know,
 Believe, and enter in!
Now, Saviour, *now* the power bestow,
 And let me *cease from sin*.

Remove this hardness from my heart,
 This unbelief remove;
 To me the *rest of faith* impart,
 The Sabbath of thy love.

And now turn to the Discipline.

In the baptismal service, and in the collect said at the Lord's Supper, and in Article XX., found in the first chapter which contains the Articles of our religion, the doctrine is both implied and taught.

In the ordination or reception of ministers into the Conference it is unmistakably apparent.

Paragraph 66, Question 2: "What method do

we use in admitting a preacher into full connection?"

The answer is, that after solemn fasting and prayer upon the part of the candidates, the bishop shall ask them the following questions:

"Have you faith in Christ?" "Are you going on to *perfection*?" "Do you expect to be *made perfect in love in this life*?" "Are you *groaning after it*?"

Is it not marvelous that a Methodist preacher, after having answered these questions affirmatively, should ever deny the doctrine of sanctification, or, worse still, take a stand against it? He once solemnly vowed that he believed in the experience, was going on to it, expected to obtain it in this life, and was groaning after it; and now, pitiful to relate, he pens articles, preaches sermons, or writes a book against a doctrine that he swore in the presence of God and a hundred preachers that he firmly believed.

It was on condition of his avowed belief in that doctrine, and in view of his promise to seek and obtain the experience, that the Methodist Church admitted him into her pulpits as an ordained preacher. And yet here he is denying the faith, giving up the struggle, and surrendering the distinguishing doctrine of our Church, which Mr.

Wesley called "the grand *depositum* of Methodism."

And now I submit it to the reader, who has followed me in my quotations from Methodist Conferences, standards, bishops, and fathers, the question: Who is most truly a Methodist—he that believes in, or he that denies, the doctrine of sanctification? And who has left in creed and life the Methodist Church—the person who denies the doctrine and experience of holiness received by faith, or the individual who enjoys and testifies to that most precious blessing?

Verily, as the writer takes note of those who oppose, and contrasts them with the spiritual giants of our Church, who enjoyed and lived and advocated the doctrine of sanctification, and who were the founders and deliverers of Methodism in the past, he cannot but cry out: "Let me live the life of these men, believe what they believed, do as they did, and may my last end be like theirs!"

It is a blessed thought, however, that the truth of sanctification comes from a higher source than Methodism. The doctrine is not of man, but of God. And so it will live and flourish in spite of all opposition and unbelief. Church after Church may refuse to proclaim it, denomination after denomination may lose this great blessing of Pente-

cost; the Methodist Church itself, that was raised up of God for the main purpose of restoring this blessing to the people of God and "spreading scriptural holiness over the land," may prove recreant to her trust and surrender the doctrine which was once her glory and joy and strength. Nevertheless the doctrine will live and the experience will be enjoyed by countless multitudes until the end of time.

If necessary God will raise up other Churches and stir up distant peoples, in order that his children may hear of and possess by faith a full salvation from all sin, inward as well as outward.

The experience that Christ promised his disciples, and his Church after them, in the words "If the Son shall make you free, ye shall be free indeed" shall not perish, but shall abide as the priceless legacy of the Church forever.

May God grant our beloved Church to stand with lips purified by the coal of fire from the altar, with heart aflame with love, with soul burning with holiness, with spirit and body ready to spring away with the messages of God, with wing of faith and wing of consecration in constant, tireless movement, and with this cry of the soul ascending continually: "Here am I, Lord; send me!"

May sanctification, the lost blessing of the

Church, be poured out upon the people far and near! Then will the Church arise and shine; then will a nation be born in a day; one man chase a thousand, two put ten thousand to flight, and the kingdom of God will come.

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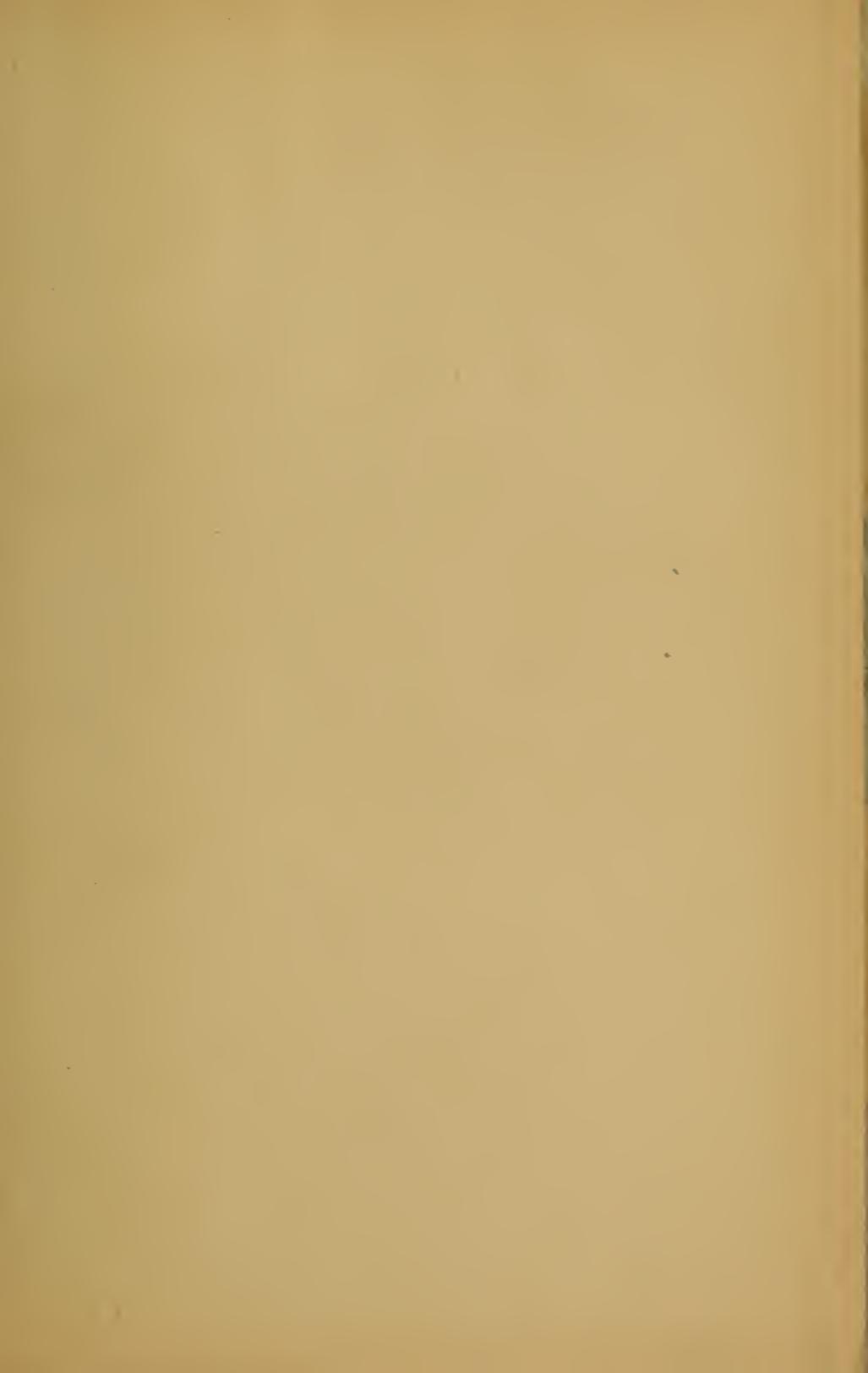
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