

Bible Readings
and Spiritual Essays

NEW

By REV. B. S. TAYLOR



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BIBLE READINGS AND SPIRITUAL ESSAYS.

BY
REV. B. S. TAYLOR.



VOLUME I.

PERSONAL EXPERIENCE.
FULL SALVATION.
THE OLD STUMP.

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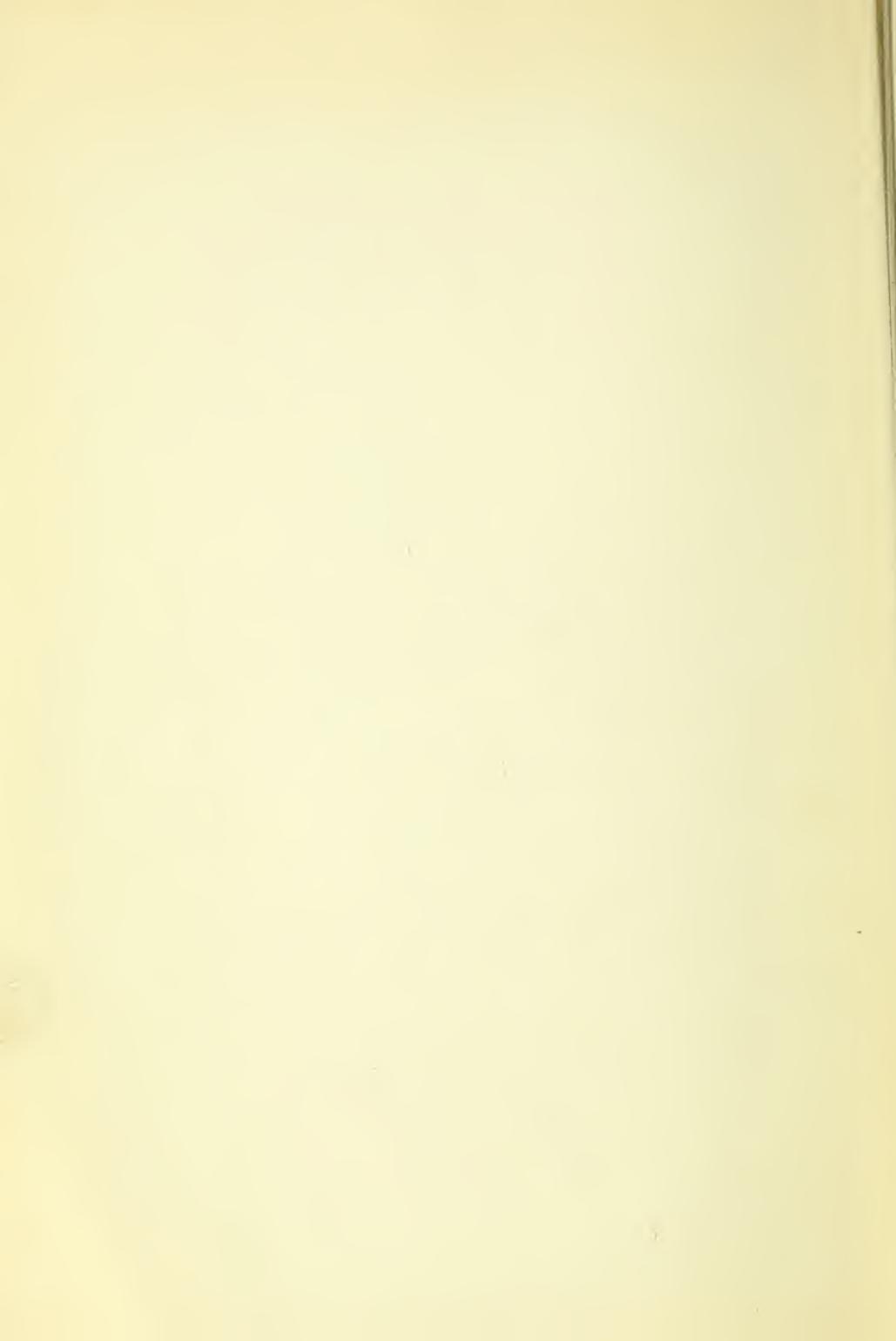
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PREFACE.

I DO not write this little book, or series of tracts, for purposes of controversy. I do not aim to spread any school of theology. I send them out among my congregation to supplement the sermons and Thursday-night Bible-readings, and afford them a permanent form. I trust all who love to spread Scriptural holiness over these lands, will find them helpful, and be encouraged to press on the battle for Jesus to glorious victory. By defining terms as we go along, I hope to remove many false impressions concerning the Gospel of "holiness," "full salvation," "Christian perfection," "entire sanctification," "purity of heart," which terms will be used as essentially synonymous. Let each page be read candidly, charitably and prayerfully, and we believe God will be glorified, the Gospel of Jesus magnified, and many Christian hearts purified, edified and sanctified. The Lord bless us all, I say.

Your brother,

B. S. TAYLOR.



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PERSONAL EXPERIENCE.

IN these days of holiness conventions, camp-meetings, and newspapers, it is a very common thing to hold meetings for personal testimony, and the narration of experience. Such are often a great blessing to both giver and receiver, and accompanied by a manifest "unction of the Spirit," when given with becoming gravity and meekness. I trust such may be the case in this instance. May the Lord be honored, the truth proclaimed, and precious souls helped into the experience of perfect love by this condensed narration.

I was born at Poultney, Vermont. My father was a Methodist preacher, and member of the Troy Conference, and agent of the seminary there at that time. He afterwards organized the Fort Edward Institute, in Washington

County, N. Y., and resided there several years, associated with Rev. Joseph E. King, who is still president. He afterwards preached in Illinois, where he was crippled, and has been partially paralyzed for twenty years. Our family returned to my mother's home in northern New York, and in my seventeenth year I went back to Fort Edward Institute, and began to prepare for college.

Soon after my arrival, a young man invited me to the Sabbath-evening prayer-meeting, in the school chapel. At first I refused, and avoided him, but finally slipped into a back seat, and looked on. Two hundred young people made the hour and the place attractive by their songs, prayers and testimonies. Then the president, Dr. King, asked for seekers, closing in a clear, kindly exhortation. I was convicted. I knew I ought to be a Christian, — always had intended to be some day, — and why not now? Sure enough! It would please mother. Father, I knew, had prayed for me for years. I was just out from home for the first time in my life, and

why not begin school-life and a Christian life together? It was the first Sabbath evening of the year,—a good way to begin New Year! Such were the thoughts that crowded my mind. With a desperate effort, when the invitation was given, I arose for prayers; another young man also. Then they sang a hymn, and a student came and asked me to go forward. I went with him gladly, and fell on my knees at the front seat, and cried as if my heart would break. They had a season of prayer. How earnestly and tenderly the good Doctor prayed for me! The Lord blessed me wonderfully. I was happy, and sobbed through tears of joy. The meeting closed, and the Doctor gave me a most tender and fatherly embrace, which I shall never forget. My heavenly Father embraced me and called me His child. The boys gathered in my room and prayed for half an hour.

That night I slept so sweetly and restfully! I was “born again,” and the next day found old things had passed away, and all things became new. Through all these years I have never

doubted the evidence of my new heart. Two years later God called me to preach. I kept it to myself almost four years, but kept up my religious duties and practices in general very cheerfully and faithfully.

Entered college at Middletown, Conn., 1870, class of '74, and lost much of the joy of my Christian life because I could not, or would not, consent to preach. Had a fearful struggle over it, and sometimes thought I would rather be damned than be a preacher. Knew I would be one or the other, for I could not accept God's bounty in salvation, and not enlist in His army as a volunteer. He would accept no substitute. At last, wrestling all night, nearly, on the floor of my room, face to the ground, I promised God if he would help me to graduate, and get through college,—for I had most of my own way to earn and pay,—I would preach His Gospel. He took me up. The contract was closed and completed.

I taught school winters and "hired out" summers, and got through after a fashion. In

1875, I went to Nebraska, and joined Conference. The bishop sent me to about the hardest field on the Omaha District at that time, and gave me a good missionary appropriation. Bought a horse; boarded with a Mormon family (not the polywife kind), and started out. Had a blessed revival, and organized a large circuit. But the best I could do was to say, "Lord, save souls, or I'll quit preaching. My part of the contract is to preach, and yours to save. Now, I shall give up my part if you don't do your part." And God was faithful to the contract, as He ALWAYS is.

During the spring following that first winter's revival, my presiding elder, dear Bro. Davis, sent me an urgent invitation to attend the National Holiness Camp-meeting, at Bennet, Nebraska, June 28, 1876. I saddled my horse, and, with two and one-half dollars on hand, started to ride ninety miles. I was hungry in my soul, but didn't believe in holiness. Didn't know anything about it,—that is, nothing to speak of,—and so said nothing. Probably had

seen and heard a little about it, but had never been convicted for it, was clearly justified, happy in my work, glad to preach to sinners and see them converted, but there it all stopped. I could feed the babes milk, but had no meat for those who had cut their teeth. Rode twenty-five miles and took up another preacher in a hired buggy, — had a balky horse, but God helped us along, so that we reached the campground Wednesday noon.

The meeting began Tuesday before, and Bro. Inskip could not come. Bros. Henderson and Foote had charge, — members of National Association. A big banner waved across the trees as we came on the ground, "HOLINESS TO THE LORD!" That troubled me. "These folks are not ashamed of their Lord and doctrines," I thought. But I took a back seat (among sinners) and looked on. The preaching was strong, clear, powerful and convincing. The songs were glad and joyful; the testimonies often thrilling and triumphant. No wildfire, no fanaticism, as I partly feared. But the meeting

rose on a tide of love and moved forward with the sweep of a billow. I didn't say much, but I watched and listened for all I was worth. Then I began to get fearfully convicted. Nobody argued or strove to change my creed or experience. Everybody was kind.

I soon got acquainted with Bro. J. B. Foote, the leader, from the fact that his son and I were comrades in college, and I cared for him in his last illness. Osmon C. Baker Foote was a rare Christian, brilliant scholar, and polished gentleman, and, — best of all to a college boy, — “a jolly, good fellow.” God thought so much of him He drew him to Himself, and no doubt he is using his talents and training to better advantage in glory. This episode brought me to Bro. Foote, who was specially kind to me for his son's sake.

By Friday I was in a terrible strait. If all these sweet, happy Christian people said was true, I was VERY FAR BELOW my privileges in Christ Jesus. If it was for them, why not for me? God wrestled with me. Bro. Foote

preached most persuasively and convictingly, and the CONTRAST between these holiness people and all the other average kind of Christians I had seen for ten years was amazing. Surely, I thought, is not this the kind of Christianity the apostles enjoyed? Is this not real old-fashioned Wesleyan Methodism of which I have heard my father tell, and read so much in the holy lives of Bramwell, Fletcher, Carvosso, Asbury, and the giants in the church of those days? I had read of just such wonderful scenes, but had never beheld them. And the evidence in their favor was overwhelming.

Then, by Friday night, I had decided I could not preach any more without this blessing, this power, this "perfect love that casteth out fear." If God meant it for us, why should I not have it as well as others, and if He did not now fulfil His part of the promised WORD, I would break my contract and quit. So I wrestled, and argued, and prayed secretly for help, but was careful not to get near the altar of prayer, nor kneel down; and if I had been invited to do so

would probably have refused. The enemy suggested, "You are a pretty preacher, don't kneel down nor pray!" But I replied: "I don't pray for what I don't want nor expect, and I am not yet quite sure that I want to be holy, and perfect in love, or that I can receive it by simply BELIEVING." But the evidence was too overwhelming. I heard it read from God's Word. The people declared they had found it true, and I could not deny that they did look like it, act like it, and talk like it. And whatever it was, it was power, glory, and love, such as I never had enjoyed during my ten years of Christian life as a child of God. And I knew I was not a backslider. I had many blessings and times of refreshings during those years, and at present, this thirtieth day of June, 1876, did love God, and His Gospel, and His people, and He gave me to see souls converted under my labors. I knew by the witness of the Spirit that I was His child, and a growing, hungry, working Christian, but I did not enjoy what these "holiness people" did here about me.

Bro. W. B. Slaughter (now in glory) preached on Friday evening from that text in James about "the perfect law of liberty;" and while preaching, I made up my mind to go to the altar when he was done, and get this blessed love,— "perfect love." I did not go, nor think of going, to SEEK it, but to GET it; not to talk or pray about it, but so ask and receive. I was fully and forever convinced it was a Bible doctrine and experience, and KNEW therefore that God would give it whenever I came to Him for it, and I had decided, therefore, I will go to-night.

When the congregation in the big tent arose to sing, and the invitation was given, I rushed over the seats and dropped down at the altar. "Now, Lord, here I am! We have come together to settle this matter forever. I do forever consecrate all to thee. Thy will shall be mine entirely. I give up all ambitions to be a presiding elder or bishop. I will take hard-scrabble appointments forever. I will preach holiness as a distinctive doctrine, and *forever*

labor to lead others into the light, if you will give it to me. I am willing to be off-scouring, and called fanatic, crazy, or what-not, if you only are pleased and Jesus glorified."

Bro. Foote knelt at my side, and silently, I felt he was praying for me. Clouds and darkness sank away below my soul's horizon. I arose, when the altar service closed, to testify, "Glory to God! Taylor is dead! The doubts, fears, and clouds, are gone, for 'perfect love does now cast out all fear' (1 John iv. 18)." There stole like light all through my soul such a sense of sweet rest and perfect peace! I doubted if heaven was any better. It was heaven enough for me.

We went to our tent-couch, Bro. Coombs and I. There was such a sweet sense of clean, white pureness all through me! Such freedom from care and struggle! Such rock-rest in God! Such surety that Jesus was an ample Saviour, and all mine! It was the second installment of "righteousness, peace, and joy in the Holy Ghost," which is the kingdom of heaven. It

was far superior to conversion. It was the sweetest night of my life so far. No tides of emotion yet, but such a sweet, clean restfulness! Words are limp and lame to describe this salvation, — this free and full salvation, Jesus, our God, has paid for and delivered on terms of simple faith.

The morning broke, and I arose, so new, so clear, so happy in my soul. Saturday and Sabbath were spent in blessed labor for God and souls. Was specially blessed in helping a young colored preacher to seek the blessing. Sabbath evening the battle was set in array. Bro. Foote called for twenty volunteers, ten brothers and ten sisters, who speedily advanced, and a large space was cleared like decks for action. Then these twenty consecrated leaders, like Gideon's band, went out into that vast congregation pleading with sinners to come to Jesus. And they did come! what an hour it was! They came by scores, and filled the vast altar on every side. Eternity alone will reveal the number of souls born of God that Sabbath eve.

Such prayers in the Holy Ghost! such wrestling with God! and such shouts of victory! How I did enjoy the wonderful spiritual battle, the grandest I had ever seen! At ten o'clock, the doxology.

I was urging a famous infidel of that region to surrender to Jesus. The people went to their tents. We were alone. I held on to his hand; the tears started: he gave up to Jesus, and we were both wonderfully blessed. I can give no clear and consecutive account of all that followed; but God poured the Holy Ghost into my soul for hours. I saw, as Paul did, the Lord Jesus plainly set forth before me crucified on the cross, bled for my sins; and I wept, and shouted, and adored Him. They carried me helpless to the tent. For hours I lay helpless, but praising and blessing my Jesus, my Saviour. It seemed so grand and indescribable, so rapturous and heavenly! The Scriptures tasted like honey to my mouth as I pronounced passage after passage sweeping through my mind. I stepped out and bathed my face in clean water,

and it seemed like a fountain of life and purity to my soul as well, — a silver stream of healing flowing down from the heavens of God. No poor pen of mine, no words of frail human utterance can adequately portray the wondrous blessed communion with God, the Son, and the Spirit. Late I fell into a blessed slumber.

The next day, Monday, I was obliged to leave. Sad cross, for it was a blessed place. Driving over the plains after farewell was said to all the dear friends there, I recalled the remark of a young man at breakfast. He said, "You were intoxicated last night"; and then Jesus brought to mind the Scripture in the second of Acts: "These men are filled with new wine." And another most wonderful blessing came, as I received such clear, divine evidence that I had now received MY PENTECOST. Even skeptics confirmed the truth by declaring a total abstainer was drunken. Hallelujah! I looked to see if I should disturb any one, and then stood up in the buggy and shouted as loud as I could. Glory to God! Glory! glory!

glory! And those are the two words for which I have had most use the past ten years.

The next day was Fourth of July. I fell in with a celebrating picnic, but saw, heard, and felt nothing but Jesus. They asked me to address the crowd as speaker No. 12. I gave them a Fourth of July holiness exhortation. Told them our national flag was a symbol of God as a triunity. Blue stood for the truth revealed by the Father; red for the blood that cleanseth from all sin, shed by the Son; and white for the Holy Ghost, who purifies us whiter than the driven snow. They cheered, I shouted, and God blessed some of His saints, any way. The devil didn't get ALL the day.

Reaching my circuit, I at once began to spread the holy fire of pure love. At every prayer-meeting and sermon, in public and private, without fear or favor, I declared what God had done for my soul, and the circuit became a flame of revival. Sinners were converted at almost every service; the Holy Ghost fell on the people, and blessed the saints mightily, and

convicted many for a clean heart. One after another of my nearest friends sought and found the blessing. At once a camp-meeting was projected, which in September was carried out to the salvation of many souls, and the sanctification of many believers. Had acquired a taste for tobacco years ago, but found on passing through a smoking-car it made me sick as a child. God had sanctified my acquired appetite, as well as my hereditary and natural ones. I have never used or felt the craving for the weed to this day. Hallelujah! The conviction came on others, and many of the brethren gave it up and were blessed suddenly and powerfully. The first camp-meeting was followed by another inside of a month, twenty miles away, at the other end of my circuit. God converted scores, and the meeting ran over two weeks. Swedes were powerfully converted, who could not speak or understand a word of English. One old fellow could only say Amen! Amen! Amen! and God baptized his soul through so much English, and that is Greek.

At the end of the year, my first in the ministry, we had over a hundred members, where previously not a dozen could be found: revivals all winter in school-houses, and revivals all summer in the big tent. My friends declared I would break down, sicken and die, but onward the Lord carried me to the Centennial Exposition, to take a look at it, and preach Jesus to my friends as a full and perfect Saviour from sin.

Visited Philadelphia, New York, and friends in Delaware, Connecticut, and in various towns in New York State, and in every place preached on every Sabbath, and many souls were converted and sanctified. It was glorious and wonderful.

Spent Sabbath with my old college chum, — a member of the Troy Conference; and he urged me to tarry. Remained four days, and his whole congregation came to the altar seeking Christ for pardon or purity. All glory be to Jesus!

On my visit to my old home with my parents and relatives, the same mighty tide of power was

poured upon the people during the sermons on Sabbath. At the urgent request of my parents, consented to a transfer to my home Conference, and the year after married. William Taylor about this time inquired of my presiding elder for men to go into his India Mission work. The elder recommended me. After some delay on account of funds for passage, and correspondence back and forth, in 1881, while stationed at Weybridge, Vt., we were finally asked to go to Aspinwall, South America, to relieve the missionary stationed there. Sailed in October, and found a pleasant welcome from the black Christians, Jamaica people, and a few whites. Bro. William Warriner was a kind and faithful friend during our labors there. The church, built of stone by the Panama Railroad Company, was filled every Sabbath, and souls began to seek the Lord. Sent for a big tent from New York, and in January, the "dry season," it arrived, and for two months, day and night, we had a wonderful revival, the first one, probably, ever seen there. If I have space, I may give

you some further account of this experience from my journal.

William Taylor, now bishop, passing through there on his second visit to his South American Missions, soon after I fell sick of fever, writes to one of our papers concerning this mission: "Bro. and Sister L—— took up the work of our glorified Birdsall." (He was the first Taylor missionary at Aspinwall, and died after six months blessed labor, of the fever.) "During their three years' term, they made a good success," building a fine mission property. "They were followed by Rev. B. S. Taylor, who got a strong hold on the people, and gave promise of grand effectiveness, but in his zeal he so far exceeded his bodily strength that within a few months he went down to the gates of death, and his physicians gave him up, but our missionary from Panama stood by him day and night, and by the mercy of God, pulled him through and got him off to his own more congenial climate, where he soon recovered, and is now effectively at work in his own Conference."

We were stationed at North Granville, N. Y., the spring of 1882. The fever was broken, and my strength recovered after two months rest so that I could take work. At once I began to preach holiness to the church and pardon to the sinners, and we did have a glorious and blessed year. In October, we called a holiness convention for eight days, and were assisted by several strong preachers and evangelists, as Rev. D. J. Griffin, of Massachusetts, George Morse, Putnam, Connecticut, Rev. John Lemley, of Albany, editor *Zion's Watchman*, Rev. J. G. Fallon, of Troy, Rev. D. J. Douglas, of Glens Falls, and others. It was a time of wonderful power and great refreshing. Scores of Christians came out in the clear light of perfect love, and many were converted, people coming for miles around.

In February, another convention of similar character was held, which was most wonderfully blessed of God. Rev. A. E. Withey, at present a missionary in Africa in William Taylor's work, was present. Frank Chandler, of Silver

Lake, Vermont; A. B. Riggs, afterward a missionary from Vermont, and six or eight Methodist teachers from adjoining charges attended, laboring, preaching, and helping on the good work, with power.

The Tuesday evening meeting, February 20, was a time long to be remembered. No time for preaching; house crowded; the Holy Ghost fell on all the people as the first hymn was sung. For four hours the tide of holy prayer, song, testimony and shouting went on. It was a veritable Pentecost. The whole congregation fell on their knees under the mighty power of God. Sinners fled from the house in fear. The overwhelming glory of God was most wonderfully manifest. Saints rejoiced and sinners quaked, and wondered what these things might mean.

At Bristol, Vermont, the next year, we held a convention of similar character in October and March, and similar results followed. In Starksboro, Monkton, Lincoln, and adjacent towns, the holy fire spread all abroad, and hun-

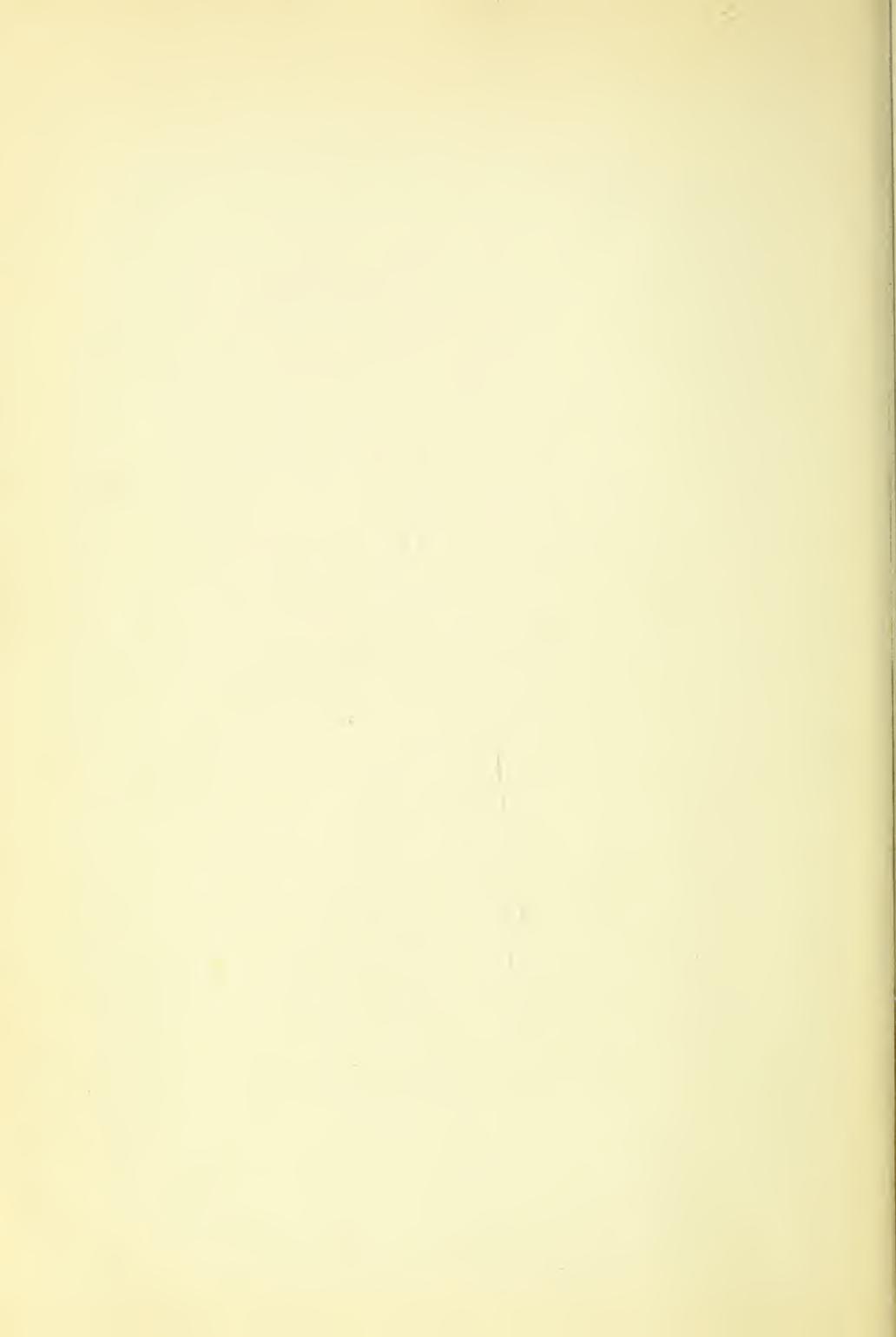
dreds were converted and fully saved. Old debts, grudges, and sores, were cancelled and healed.

Thence I received calls and held conventions for the promotion of holiness in over a dozen places, which resulted in a blessed revival in almost every instance. Especially at Glens Falls, New York, among the Friends, was there a wonderful outpouring of God's Spirit for five weeks, and hundreds found Christ.

The next fall I again removed to Aspinwall, South America, with my family, now increased to four children, and for a few months we labored along the line of the Panama Canal. At length, one after another, the three brethren who went down with me took the fever, and all but died. I took sick again, as before, only in a different form, and we were compelled to abandon our work. Fever, dysentery, etc., so crippled our men and the wives of the married, that one by one we returned to the States.

Last of all I was carried to the ship by two stalwart roustabouts, and for ten days' voyage

all my friends, and faithful wife, expected to bury me at sea. But God had work yet in this world, and after a few months' good care and nursing, I returned to my work. To Jesus be all the glory! God honors His truth, blesses the church, saves sinners, and I say, let the battle go on. Am learning wisdom, growing in grace, and love the blessed doctrine and experience of Bible holiness better than ever, and by His grace shall never haul down my colors. Our precious boy, Harry, four years old, took sick in February, after our return from Panama, and in three days passed over to Jesus' care. We never had so hard a blow, but God has given grace even for this, and heaven is more precious to us than ever. We expect to go there and spend a blessed eternity with all our loved and holy ones. May the blessed Saviour enable all our readers to meet us there, and join the NEW SONG: "Unto Him that loved us and washed us in His own blood be glory and honor forever."



FULL SALVATION.

CHAPTER I.

DEFINITIONS.

1. SIN; 2. HOLINESS. Texts for each; by Webster, by Wesley, the Bible, etc.

I. Sin is of two-fold nature.

[*a*] Actual and [*b*] original.

[*a*] Actual sin is sin in the act.

[*b*] Original sin is sin in the origin.

The first is the stem and branch; the second is the germ or seed from which the shoot germinates like a plant. Webster says, "Actual sin is any violation of God's will in purpose or conduct"; "original sin is natural depravity of heart," "that want of conformity to the Divine will, that corruption of nature which is supposed to be the effect of Adam's apostacy, and manifests itself in moral agents by positive acts

of disobedience to the Divine will." The synonyms for sin are "iniquity, wickedness, wrong, error, fault." So much for Webster. He is standard authority. We have no fault to find with his definitions. If all theologians were particular to observe these two distinctions in the two-fold nature of sin, there would be far less controversy and trouble generally.

John Wesley defines sin (actual) to be "any wilful transgression of a known law." This is the Bible definition of actual sin, which brings condemnation. This is the use of the term we shall employ in this series of articles. Other forms of "sin" are mentioned in Scripture as "sins of ignorance" (Num. xv. 27), "infirmities" (2 Cor. xii. 10), "faults" (James v. 16). (See Chap. XII.) But we cannot by any process of reason bring these under the above definitions of actual or original sin. Full salvation means deliverance from actual and inbred sin, but not from ignorance, infirmities, and faults. The first part of salvation, *i. e.*, pardon and life, is given at conversion; the second part, purity of

heart, is given at a period subsequent to conversion ; in some sooner, in some later, but in every case by the time of death, before entrance into heaven, because "without holiness no man shall see the Lord." This second work, entire sanctification, in its bearings and relations to the preceding and subsequent works of grace, will form the subject of our series. This has to do with original sin, as conversion and regeneration has to do with actual sin: this needs cleansing as that needs forgiveness. We cannot transpose these terms. See how ridiculous and utterly illogical would be the result to say, —

"Actual sin needs cleansing, and original sin needs pardon."

We cannot cleanse an act. Once done, God cannot remove an action, but He can grant pardon for it. Neither can we pardon original sin. I am not guilty for Adam's sins. I have never been so foolish as to pray God to forgive me for the sins of my first or latest parents. But from my sinful ancestry I have received, by heredi-

tary taint, the pollution of inbred (original) sin, and for years I longed for cleansing from it, but knew not where to find it.

II. Holiness.

Webster defines it as the state or quality of being holy : purity or integrity of moral character ; freedom from sin ; purity, the condition of being pure. Synonyms : Sanctity, piety, devotion, godliness, religiousness, purity, righteousness, pure, guileless, chaste, innocent, clean.

As defined by John Wesley, holiness does not consist in any outward state, but in an absolute devotion of all our hearts and all our life to God.

Defined by "Young's Concordance," holiness is separation from uncleanness, and set apart to God. It has this double idea : taken from all impurity, and consecrated to God. "Whatsoever toucheth the altar shall be holy unto the Lord." This double nature of holiness is clearly set forth thus : Lev. xx. 7-8 : "Sanctify yourselves, and be ye holy ; I am the Lord

which sanctify you." Here is man's work, consecration; and God's work, purification; which together make sanctification. If consecration is partial and faith imperfect, the resultant sanctification will be partial, incomplete, imperfect.

But God's standard is entire sanctification: 1 Thess. v. 23: "The very God of peace sanctify you wholly." We are exhorted to be (in quality, not degree) like God. Lev. xi. 44: "Ye shall be holy for I am holy" (1 Peter i. 15). Not only must we sanctify ourselves, but all we have must be wholly given up to God, set apart in consecration to Him.

Ourselves — To obey and be holy (Num. xv. 40).

Our ministry — The Levites were holy (2 Chron. xxxv. 3).

Property — All the tithe is holy (Lev. xxvii. 30).

Our time — This day is holy (Neh. viii. 9).

Churches — Carry forth the filthiness (2 Chron. xxix. 5).

Bodies — Washed with clean water (Heb. x. xxii).

Temple of God is holy, which temple we are (1 Cor. iii. 17).

Conscience — Pure, holding faith.

Hearts — Unblamable in holiness (1 Thess. iii. 13).

Vessels of young men are holy (1 Sam. xxi. 50).

Root be holy, so are the branches (Rom. xi. 16).

Bodies presented to God are holy and acceptable (Rom. xii. 1).

We are to be elect of God, holy and beloved (Col. iii. 12).

We are cleansed from all sin (1 John i. 7-9).

Some holy men found in 2 Pet. i. 2.

Some holy women found in 1 Pet. iii. 5.

To be holy is to be like God, hence to please God. The Bible is full of it. It is the best book on holiness. It is the history of the great holiness movement during four thousand years. Bible [*Biblos*], Book, Holy Bible—the Holy Book, or the Book on holiness. Holiness is a great thing for sinners; just as money is a great

thing for beggars. They may go hungry, but need not. Sinners with a Bible and a Saviour and a Sanctifier may go unholy, but need not. The Bible tells how God created the first man holy, and commanded him by obedience to keep it. How by disobedience he lost holiness. How He at once put in operation the plan to redeem him back to holiness, through the blood of the everlasting covenant. How the holy prophets foretold the coming of the Holy Redeemer by signs and wonders and miracles, establishing their credibility and power over the earth. How holy priests ministered at holy altars sprinkled with blood, to symbolize and testify the work of redemption. How holy kings governed the holy people who lived in the holy land, and taught them all the holy commandments of the holy books. How the patriarchs, Abraham, Isaac, Jacob, Job, Moses, Joshua, Caleb, Samuel, David, Asa, Hezekiah, Isaiah, Jeremiah, etc., etc., sought and found holiness in Old Testament days. How Zacharias, Elizabeth, Peter, Paul, James and John,

etc., etc., found the same blessing with greater glory and power in New Testament days. How nations had holiness revivals and prospered. How they backslid and went into captivity.

Such is the history of the Bible.

CHAPTER II.

BESETTING SINS.

IN our last chapter we defined actual and inbred sin so that we doubt not the distinction is clear to a child. Now let us examine, from the light of Scripture and experience, the application of these definitions to individuals. Paul, Heb. xii. 1, exhorts the church, not sinners, to "lay aside every weight and the sin that doth so easily beset us," that we may "run with patience the race that is set before us, looking to Jesus." From this and similar passages I define besetting sin as that form of inbred sin that easily besets any given person, which is perpetually causing them to stumble and fall into actual sin. Every child of God has his own particular sin, which easily besets him and which it is the work of entire sanctification to "remove," "kill," "destroy." With one Christian it is this, with another that. A sinner does not know what

this besetting is; he is so governed and controlled by sin, which breaks out into many forms of transgression, that he knows of no particular one, or ruling king sin, in his soul.

But when the sinner becomes a child of God and the new life is implanted, he finds the royal sin thrown down from his throne and defeated; his power broken, he yet lives in the soul as in exile, a bound prisoner, yet muttering and rebellious, waiting for a chance to resume his throne, scepter, and power over the soul.

The work of a justified soul is to watch over this besetting sin, to keep it under subjection to King Jesus, to watch every door, to bolt every bar and protest against its presence. But so few are willing to have the inbred sin destroyed! So few believe Jesus is able to destroy it, or willing to give Him the cleansing power! So few heed the Apostle's entreaty, "Mortify your members which are upon the earth" (Col. iii. 5), "reckon yourself indeed dead unto sin"; "How can we who are dead to sin live any longer therein?" (Rom. vi.).

Now let us look up some experiences from Scripture, of those who found this full salvation from besetting sin.

1 Read the fifty-first Psalm, written by David when Nathan accused him of adultery and murder. David's besetting sin was lust. For years he had been serving God, resisting the carnal nature, repressing his besetment. But he did not go on to perfection. He did not quite believe God would cleanse his soul through the blood from his inbred, besetting sin. Carrying the hidden fire yet in his bosom, in a moment of terrible temptation he was overcome, and to cover his crime murdered the woman's husband. This Psalm is his prayer for pardon for the crime, and cleansing from the besetment. Hear him cry out for salvation from the double nature of sin: "Wash me thoroughly from mine iniquity, and cleanse me from my sin." He wants pardon for his transgression and heart-cleansing from his besetment. He acknowledges now that he wants, not only pardon, but cleansing from his inbred pollution. "Behold I was shapen in

iniquity, and in sin did my mother conceive me." He is powerfully convicted for holiness now. He can now pray in faith, "Purge me with hyssop and I shall be clean, wash me and I shall be whiter than snow." Some folks are fearful of being saved from all sin, straight, clear, clean through, but David cries out, "blot out all mine iniquities." He thinks now if he had a clean heart, such sins would not and could not break forth from its secret chambers, and toss and trouble and disturb his peace. So he keeps on praying earnestly, fervently, faithfully, "Create in me a clean heart, O God, and renew a right spirit within me." He knows now as he never did before, unless he is holy at death he will be damned. This festering sore must be healed; this impure fountain must be cleansed; this troublesome intruder must be expelled, cast out, destroyed, or he will never have perfect permanent peace. So he prays on, "Cast me not away from Thy presence, and take not Thy Holy Spirit from me." So God applies the blood; under the power of the Spirit all the

remains of the carnal mind are destroyed and cast out, and perfect peace comes to David's heart because his last enemy is gone. Glory to God!

2. Take another example, Jacob. David's besetting sin was lust, but Jacob's besetting sin was greed or fraud. His mother Rebekah named him after her own nature, Jacob; meaning a supplanter, deceiver; a treacherous nature is his. When he comes of age, by his mother's assistance he cheats his elder brother Esau out of his inheritance. Esau, enraged, drives him from home with threats of murder; his mother sent him out to Laban at Padan-Aram, her brother and his uncle. On his way, on foot, tired and dusty, he comes to Luz and sleeps on the ground at night. Convicted, ashamed of his sins, heart-sick and home-sick, he cries to God for help, and is soundly, gloriously converted. Not the first time a poor boy away from home and friends takes God for his father and has revelations of angels' ladders and heavenly glory. He calls that place "House of God," "Bethel," "gate of

heaven." Light-hearted and joyful he continues on his journey the next morning, and a monument,

"Out of his stony griefs
Bethel he raised —
Angels to beckon me
Nearer my God to Thee." (Gen. xxviii.)

That favorite hymn is Jacob's conversion set to music. He finds his Uncle Laban at Padan-Aram, and serves him twenty-one years, and raises a large family. God wonderfully prospers him and blesses him in every way. But yet his crafty, tricky besetment troubles him, and gets him into trouble with others; he cheats Laban and Laban cheats him. Wretched business for church members, and yet the world beholds the same to-day. God is dealing with him as a son, and purposes to get him sanctified, and bless him as the father of a nation, and founder of his church. But He must be a holy man; he cannot accomplish God's design without holiness. So the Lord drives him into a corner, and by love and fear and wooing and driving, gets

him sanctified after twenty-one years of justified struggling with his besetting, tricky self-will. Chapter thirty-two gives a clear account of the whole experience of Jacob seeking, struggling, and praying, for a clean heart. He takes his family of eleven children, great flocks and herds, to return to his fatherland and boyhood home. "The angels of God met him!" at Mahanaim and blessed him, hence we know he was converted and justified and obedient to God. But that inbred sin — that must now be brought to the slaughter. He sends a message of love to Esau to "find grace in his sight," remembering the trick toward his brother; but Esau is yet angry and jealous of him and threatens him. He divides his property and sends a present to appease Esau; then at the ford of the Brook Jabbok, after sundown, he wrestles with God for holiness of heart, for he may be murdered to-morrow. He pleads for purity, for his besetting sin for twenty-one years has made him trouble, and has now brought him into the great and awful crisis of his life; he must get help

from God or perish ; lose his family and property, his heirship and future hopes ; he prays and wrestles and agonizes before God. The Lord seaches his heart to convict him of inbred sin ; his name is the symbol of his character. "What is thy name ?" said the heavenly messenger. But oh ! how hard to confess it ! How hard to acknowledge that his name and nature is deceit ; but he pleads in vain ! all night he pleads until break of day ; he wants to be saved and blessed, but is not willing to give up his sin to be crucified. "They that are Christ's have crucified the flesh with the affections and the lusts." Pity he prayed so long without a surrender full and free. God will not answer. "Let me go," he says, "the day breaketh." No use to listen to your prayer until you confess your besetting sin and ask for purity. But Jacob "will not let him go until he gains the blessing." It is life or death with him now ; if he will save his life (of sin) he will lose it, but if he will lose his life he will find it. Carnality must die before holiness can

live in his soul. God says the controversy must be settled now; no discharge in this war. And worn, thigh out of joint, weary and exhausted, he at last consents to the death of self and sin; the utter destruction of his besetting sin. Nature changed, the blessing received, his name must be changed also. "No more Jacob, but Israel (Prince of God) shall thou be called, for thou hast power with God and men and hast prevailed." And he blessed him there. Jacob calls that place where he was wholly sanctified, Peniel, face of God, because he has seen God face to face! Blessed are the pure in heart, for they shall see God. Jacob's Peniel was heart purity. Sin is a terrible damage to the soul, purity is power with God and man. Thence Jacob goes on to meet Esau with the victory of love burning in his soul; the smile of God shining from on high, the sweetest feeling of tenderness toward Esau, and desires to appease him and right his wrongs. Their meeting is peaceable. Blessed! Brotherly! God has softened Esau's heart and the warlike array is changed to a joyful march

of peace as the brothers in love go homeward, separately. God settles Jacob in his fatherland, and increases his power and glory as the head of a nation and a church, until the day of his death.

1. Get a clean heart and you can prevail, with God.

2. Purity will win your brother's love.

3. Without holiness Israel was not fit to raise twelve sons for God's glory and the world's blessedness.

4. Jacob's life after he was sanctified wholly at Jabbok, was not without faults and mistakes, but it was without sin.

6. The fifty-first Psalm is David's prayer for full salvation from his besetting sin; the thirty-second of Genesis is Jacob's deliverance from his besetting sin.

6. These men did not get holy to die, nor die to get holy, but lived and served God in righteousness and "true holiness all the days of their lives" (Luke i. 75).

CHAPTER III.

ISAIAH'S BESETTING SIN.

IN our last we showed that David's besetting sin was lust, Jacob's was deceit, and that a second work was necessary in each case to purify their heart from their besetting sin. Let us look at one or two other cases, very clear and forcible in the Word.

1. And, first, let us look up the case of Isaiah, chap. vi. Who was he? He was a prophet, a servant of God, and loyal, earnest and devoted. He is found in the temple in prayer. He gives the date. "In the year that King Uzziah died." He has such a personal experience as to be able to *date it, name it, and profess it*. God thought so much of it He has recorded Isaiah's personal experience of purity for the profit of the church for thousands of years.

2. He *saw God!* "Blessed are the pure in

heart, for they shall see God." He *saw* His *glory* which filled the temple. He *felt* His *power* which shook the temple. He *heard* His *voice* which floated down from the throne, saying, "Holy, holy, holy." Holy Father, Holy Son, Holy Ghost. The revelation of God's holiness in answer to his prayer produced profound conviction of his own uncleanness. "Then said I, Woe is me, for I am a man of unclean lips, for mine eyes have seen the King, the Lord of hosts." He is conscious of impurity; not of guilt, not of actual sin, for a child of God does not, *cannot commit sin*. Conviction for purity compels him to cry out in agony of prayer *at once*.

3. "Then flew one of the seraphim unto me." The work of cleansing is *instantly wrought*, after proper preparation. The live coal from the altar *touches* the prophet's unclean lips. The woman *touched* the hem of Jesus' garment, and was *instantly* healed. At Pentecost the Holy Ghost came *suddenly*. Isaiah was sanctified *suddenly*. So is every Christian. The holy fire

touched his lips, the Holy Ghost *touched* his heart, and at once he received the witness by a living voice, "Lo! this hath touched thy lips, and thine *iniquity* is taken away (single, not plural; purity, not pardon); and thy sin purged."

4. The singular number usually refers to *original* sin. *Sin* means the root; *sins*, the branches. *Sin* is a unity, a single living principle of evil, one besetment. In the case of Isaiah, original sin, his besetment, was unclean lips. Now he is cleansed, and the voice of God testifies to it. Being clean, being pure, he is now filled with God, and prepared for successful service.

5. Now, cleansed from sin, God has use for him. "Whom shall I send, and who will go for us?" "Then said I, Here am I; send me." Sanctified, pure, clean, filled with holy enthusiasm, he is ready, willing, eager to go out for God. Oh, that Christian workers, teachers, pastors, missionaries, would obey the command, *first pure*, before going out to work for God! Like the prophet, tarry in the temple until the

lips which shall speak for God are clean, pure, *holy*, HOLY, HOLY, — touched with a live coal from God's altar. Many rush around. Oh, these meetings, societies for temperance, charities, etc., etc., with hearts yet impure, unholy, ambitious, deceitful, unclean lips. No use! No success! No results! *Contrary to God's order.* "Cleanse your hands, ye sinners; purify your hearts, ye double-minded," says St. James. Hence no mighty baptism of the Spirit enriches them, strengthens them, girds them for successful service, because they follow not God's order, first purity, then power. Follow Isaiah's method, purity, then "*Send me.*"

6. Notice, that Isaiah's experience of heart purity was separate and distinct from his conversion, and subsequent to it. The hunger of a child is not guilt. It is an innocent appetite for necessary food. It is, in the blessed economy of God's order, the natural craving for a needed blessing. So in spiritual life. This hunger of the healthy soul in a child of God is a good sign. It means life and growth and ac-

tivity. These must be supplied by the calls of hunger. It is not condemned of God. He rather approves it. "Blessed are they which do hunger and thirst after righteousness, for they shall be filled" (Matt. v. 6). Hunger follows birth or creation. Growth results from proper food supplied. Here is a child of God crying for food. But the "unclean lips," his besetment, is that disease of the soul that perverts the proper reception and enjoyment of food. Hence the need of purging from this *unhealth* in his soul-appetite. For this purging, healing work of grace, this heart purity, entire sanctification, he prayed, and God gives him his desire. As soon as he confessed his need, God *at once* met his need. Hunger of soul is not condemnation for sin.

7. Now the prophet clearly hears the call of God. Few hear or heed the call of God until they get a clean heart. Old carnality is in the way. The besetting sin opposes, revolts, and disowns the call of God's Spirit. "First pure, then peaceable, and easy to be entreated," St.

James says. Inbred sin is not easy to be entreated, — hard to get along with in the church, the home, the school. But when it is taken away, purged, etc. (verse 7), then we can hear the voice of the Lord calling us (verse 8). Then they know what God wants of them. Then you do not put the call off on Him. Then Peter does not say, “Lord, what shall this man do?” and needs not the Lord’s reproof, “What is that to thee? follow thou me” (John xxi. 4). Alas! what fearful loss does the work of God suffer because so few mind their own Lord’s business! Christians are too ready to tell other folks what they ought to do, and declare for themselves they “can do so little,” “so feeble,” “so unworthy,” and so on, to the end of the chapter. Get the carnal, selfish, proud and hateful “old man” cast out of your soul, brother, and then God can send you out into a useful life. Get rid of your “old Adam,” and your soul, no longer troubled with risings of anger, or pride, or lust, or fear, can swing into the mighty current of God’s will, all untrammelled

and free. But do not try to work your unclean lips and heart into the service of Christ. "First pure"! Your carnal mind "is not subject to the law of God, neither, indeed, can be." God cannot and does not yoke the devil's ox to His plow. Your carnal nature is the spawn and seed of Satan. Get it cast out, destroyed, purged! But don't stand guard over the old serpent, and think repression is sanctification; or that keeping a cage of unclean birds in some kind of order is serving God to the glory of Jesus' grace!

8. Now the prophet heeds the call of God His purged lips are on fire. His pure heart burns with holy love. His great salvation makes his personal testimony a blazing appeal, a challenge to Satan, a shout of victory. God calls him at once. Holiness means hard work. Purity is the preface to power. And he answered loyally, cheerfully, in holy boldness, with exultant delight: "Here am I; send me." Don't offer his wife's second cousins for missions. Don't shove his burdens and blessings

on his half-brother. Don't put his cross and crown on some one else. "Send me." The result of the great modern holiness revival is a wonderful revival of mission work and workers and plans. Inskip led thousands into purity. Bishop Taylor leads thousands to India. So America and Africa are mission fields.

9. This holy fire purges the prophet's unclean lips. Preachers need it to-day. It cures foolish talking and jesting. Purges the Christian's lips of indecent allusions, and bawdy jokes, and unchaste expressions. The holy preacher has something to do beside loafing on the corners. Has better business than dawdling away his idle hours over croquet, or fast horses, or street gossip, or shop tattle. It is the need of deacons and stewards and trustees and Sabbath-school teachers. Then they will find out what God's business is, and say in love, "Send me." Then they will have no need of theatricals, or parties, or festivals, or side-shows to build up the church, to draw the people, to give the members something to do. A world lying in wickedness,

sinner plunging into hell, nations with no Gospel or God, will call on them for all their energies, all their dollars, all their tears, all their prayers. O God, arouse thy people to holiness, to power, to save the world for which Jesus died!

10. "Go, tell this people." Get saved, then go. Go until you find them; then tell the people,—everywhere, in all ranks, and in all places. Tell what God has done for you,—how, and when, and where, and why, He saved you from your sin. Offer to all a full and free salvation. Tell your experience. Tell what you know. Tell it! Tell it! So God says. Whether men hear, or forbear to hear,—tell it! God will bless it to both speaker and hearer.

CHAPTER IV.

INBRED SIN—THE CHILD IN MARK IX. WHO HAD SPELLS.

WE have given three cases of salvation from inward sin from the Old Testament. Let us examine the New Testament. Here is a father who brings his boy to Jesus (verse 17), saying, "Master, I have brought unto thee my son."

Good idea! Bring your children to Jesus. They need help, and you will find you cannot cure them. Here are his symptoms of soul-disease. "He hath a dumb spirit, and wheresoever he taketh him, he teareth him, and he foameth and gnasheth with his teeth, and pineth away." Some folks think this was a peculiar form of evil spirit, manifest only in the days of Jesus, 1800 years ago,—so many commentators say. But any one can see the same evil temper in children every day about us. While the father was bringing him to Jesus straightway

the evil spirit tare him, and *the boy had an awful spell*. Right on the street, he fell on the ground, and wallowed foaming. Hot, hateful anger broke loose. You can see the same spells any day. That was *his* besetting sin. Notice several points: —

1. He was liable to them at any time or place, “wheresoever.”

2. He had no power to control himself in one of those spells; “the evil spirits tare him.”

3. He had no regard for his own safety or life; “ofttimes it hath cast him into the fire, and into the water to destroy him.”

4. It was not a physical disease, for they did not pretend to seek a physician.

5. The father was helpless. He could not cure the spells by whipping, training, education, coaxing, or candy.

6. It was not a mental disorder. Books, and schooling, and teachers, priests, and disciples, are all in vain. Graduates of colleges, doctors, lawyers, preachers, professors, farmers, mechanics, all have these spells of froth and foam, and

are pining away; go about the house for days, and speak to no one; mope and pine away, and refuse to eat, or smile, or speak. Not sick, not crazy, not melancholy! Inbred sin! Inborn anger! No help from men! God is the only Physician that can cure a sin-sick soul. The father asks Jesus, "*If thou canst do anything, have compassion on us and help us.*" Jesus replies, "Believe, believe in me! All things are possible to him that believeth in me." Then the father cries out: "Lord, I believe; help thou mine unbelief!" Purity is the work of Jesus only,—no work of ours. Faith is the effort of the soul to cast all the sin and trouble on Him in perfect confidence that He, and He only, can do it. Faith is that thing your soul does when it has done all else and can do no more,—when you stop doing anything else. "Trust me," says Jesus; and the father trusts him: that is all. Then Jesus commanded the unclean passion, the evil nature, the spirit of anger, to "Come out of him!" That is not repression, some poor, half-saved folks talk about.

That is not "binding the old man of sin." That is not "gradual growth" into purity. That is not "imputed holiness." That is not a death-bed sanctification. Jesus did not make that boy holy to kill him, nor kill him to make him holy. That is not conversion, for he was a child, and innocent,—not under condemnation. No fault of his that he was born with a temper hot and furious within,—no guilt, for "it tear-eth him, and casteth him into the fire to destroy him." Helpless child, but unholy! Guiltless child, but unclean! Innocent boy, but impure! Spirited boy, but an evil spirit! Born so! "Of a child,"—as an infant, under the power of evil, which was no fault of his. Hear the father's cry from a heart of agony, "Have compassion on us and help us!"

7. And how willing and eager is Jesus to save! He has divine power. He is God. In-bred sin has come into the soul of man without the will or power of man; hence no power of man or nature can cure it. God only can do it. "Jesus rebuked the foul spirit." With the

power of God, and all divine authority, He speaks, "be clean." "And the spirit cried and rent him sore, and came out of him, and he was as one dead, insomuch that many said, He is dead!"

8. Not the death of the body, but the death of sin! How often have we seen the power of the Lord slay men, when seeking holiness, when crying out for purity, when calling on Jesus, when, with all the mightiest effort of the soul, will and heart, they cried, "Lord, I believe!" the shock of saving power which slew the old man, the carnal nature, the besetting sin, struck them down to the earth, and some said, He is dead, or faint, or acting. Glory be to God! This same Physician is here to-day in the power of the Holy Ghost to slay sin and make alive!

9. "But Jesus took him by the hand." When the power of sin, its pollution, stain, and presence, all are gone, — when the soul is perfectly consecrated and obedient by faith to Jesus, then "He lifted him up, and he arose." He kills to make alive. He wounds to heal. He

convicts to pardon. He condemns to save! He has the only power that can cure the soul's malady, — inbred sin. Jacob found Him at Peniel, after twenty-one years' vain self-help. David found Him in the fifty-first Psalm, after years of struggle with lust. The Israelites found the "Captain of the Lord's host," after they had obeyed, and left the wilderness-life of sinning and repenting, crossed the Jordan, and entered Canaan. Isaiah found the holy fire for unclean lips while praying in the temple. This boy that had spells found peace, and joy, and rest, after his father brought him to Jesus.

Let us all do likewise. "Let us fear, lest a promise being left us of entering into His rest, any of us should seem to come short of it" (Heb. iv. 1). In our next we will consider one Christian who failed.

CHAPTER V.

JUDAS ISCARIOT: COVETOUSNESS.

1. The besetting sin of Judas was *covetousness*. Love of money was the inbred sin of his soul. Webster defines "besetting" as the thing that is "habitually attending" or surrounding. Love of money "*habitually attended*" Judas. There are only a few references to him in the record, but they give us some insight into the man's character. We read in Matt. x. 4, that Judas Iscariot was chosen as one of the twelve disciples, "who also betrayed him." Luke vi. 16, "which also was the traitor," and in John vi. 70, Jesus said, "Have I not chosen you twelve and one of you is a devil?"

2. From these passages we learn what his character was, and it is as clear as day; that *greed of gold* was *his* besetment, *his* particular *form* of inbred sin. We read in John xii. 6, that when Mary anointed the feet of Jesus

with costly ointment of spikenard, Judas was greatly shocked and said, "Why was not this ointment sold for three hundred pence (\$45.00) and given to the poor?" "This he said," says John, "not that he cared for the poor, but *because he was a thief*, and had the bag, and bare what was put therein." He was the treasurer of the little church. He was a sharper. He was keen at a trade like many modern church-members. He was "sharp at driving a bargain." He was a heart thief. He was not guilty under the law of "actual" sin of thievery perhaps, but his was the heart of a thief. Covetousness is the habitual heart-ache after money, property, wife, children, etc., of another. He did not steal it right out, but he wanted to. He didn't care for the poor, nor for the Lord; he wanted to handle the money and collect interest and pick up the pennies. Greedy, grasping, hunger for gold was his all-consuming passion. He joined the church, preached the Gospel, sacrificed much, travelled around Judea and Samaria and Galilee as an itinerant, filling

his appointments, preaching salvation, urging sinners to repentance, leading a "good moral honest life," no doubt, like thousands to-day around us, but all the while his covetous heart ached for more gold. "Not that he cared for the poor," not that he cared to save souls, not a successful revival preacher, probably, but *very successful in financial affairs*. Good on subscription lists, good hand to raise, collect and gather up funds. Glad to report at conference "All collections taken." "He bare the the bag and what was put therein." He believed collections were a "great means of grace!" Very important part of church work he considered it. But for all that, says Jesus, "Ye are not all clean" (John xiii. 10). Judas had pardon, had been a penitent, followed Jesus and got pardon for past guilt, called to preach, made a disciple and an apostle and one of the twelve, but failed to get a clean heart, failed to tarry and obey and trust Jesus until the day of Pentecost, when the Holy Ghost sanctified the apostles and "purified their hearts by faith" (Acts xv. 9).

3. Covetousness is not an *actual*, but an *original* sin. It does not bring condemnation, because one is not guilty for being born of covetous parents; but should he allow covetousness to blossom out into theft, then he is guilty of actual sin, and needs pardon to make him a child of God. Thus Judas had pardon, but not purity. It was necessary that Jesus should "Speak the *second time*." But the love of money, "root (sin) of all evil," was too strong for him, too strong for converting grace, and in an hour of temptation he fell. Some folks preach, "once in grace always in grace," but Judas did not find it so. "He went to his own place." He was a "son of perdition," Jesus said (John i. 12). And every disciple, apostle, or sinner, who does not get cleansed from his besetment, will go to his own place in perdition. For "without holiness no man shall see the Lord." Jesus calls men, pardons them, gives them life and help, but they must follow Him to purity, to the sanctifying grace of Pentecost, or they cannot stand, cannot abide, cannot bring forth

fruit unto holiness. "Every branch in Me that beareth not fruit he taketh away, and every branch that beareth fruit he purgeth it that it may bring forth more fruit."

4. But Jesus at length discovered that Judas was not seeking heart purity, as a Christian, but more money. "He gave the sop to Judas and said, That thou doest do quickly," and then "Satan entered the heart of Judas." Temptation is not sin. Satan is not sin. Up to this hour Judas had inbred sin in his heart, though not committing actual sin. But he was under temptation, and his carnal nature responded to the temptation of Satan, entertained the thought, weighed the bargain in his mind, estimated the value of his Master's life, friendship, and his own soul, and at last decided the bargain was worth \$16.96, or thirty pieces of silver. Having yielded his will to the temptation at the solicitation of his greedy nature, Satan at once entered unobstructed and hurried him on to his doom. Jesus gave him up for lost, his probation was filled, and he was counted "not worthy."

He was one of those men, plenty enough to-day as then, who join the church to help along business, who follow Christ for the loaves and fishes. They hate holiness and despise holiness preachers, and refuse to support them, and consider all precious ointment for Jesus a "great waste." They calculate to gain all the trade, business, or practice of that church, for whom they carry the bag. Not much use in prayer-meeting, seldom enjoy class, not given to secret or family prayer, but always interested in the finances. Getting up suppers, festivals, lotteries, money schemes for the church, is their best hold. And when they are not pleased, refuse their support, get up from the Lord's table and go out to plot how they may give away (*paradidonti*, Greek), "betray" their Master and clear \$16.96 in cash. Love God and the Church and the souls of men, as long as they are making money out of it, but in the end, go to perdition, rebuked and expelled by the Master, accursed by the brethren, derided by the world. Peter recounts his latter history: Acts i. 16-26. How he died the bloody

death of a suicide, hanging himself (Matt. xxvii. 3-10). Filled with remorse he did not return to Jesus for pardon and ask for a clean heart, but throwing down the money before the priests, repented too late, and falling headlong, he burst asunder in the midst, and all his bowels gushed out. O! wretched end of a Gospel preacher who loved gold more than God! O! fearful warning to all whose besetting sin is covetousness! God does not want our money, our services, our lives, unholy, but to love him with a pure heart! Nothing can be a substitute for holiness. No works, no zeal, no money, no toil, no death, is acceptable to God, but a pure one.

5. Judas probably did not expect thus to die. Many unholy souls for years dream of heaven, and make no preparation for it. Gold absorbs them until they wake up, too late, alas, and find that money will not save them. The children of Israel made a calf of gold and worshipped it. The mass of modern men have made an eagle of gold and call it the "Almighty Dollar," and fall down before it. Love, joy, peace, con-

science, purity and souls of men, are sacrificed to "this cursed hunger for gold." May God cure us, brother, of Judas' sin, and save us from Judas' end.

CHAPTER V

PURITY *versus* GROWTH.

FROM the preceding examples of Jacob, David, and Isaiah, etc., we learn that heart purity was received by them (not attained) as the result of their faith in the work and will of God; but a great many who study this subject and preach the Gospel, sadly confound purity and growth. Such confusion is a real hindrance to a clear experience and successful efforts to lead a holy life. In order to make plain the distinctions and likeness of these two doctrines, let us contrast and compare them in parallel columns. For purity, let us take the passage containing the text, Psa. li. 10, "Create in me a clean heart, O God"; and 2 Peter iii. 18, "But grow in grace, and in the knowledge of our Lord and Saviour, Jesus Christ," as our text for growth. Let us arrange the texts, and points of difference under each, side by side for careful and Scrip-

tural examination, which will more clearly and forcibly bring the matter before us.

TEXT FOR PURITY.

“Create in me a clean heart,” Psa. li. 10.

I. Purity refers to quality.

II. Purity is not a grace, but the state in which graces are pure.

III. Purity is always instantaneous.

IV. Purity is a problem in subtraction.

V. Purity is at once completed.

VI. Purity does not admit of increase.

VII. Purity is the one fitness for heaven.

VIII. Purity is wrought by faith, not works.

IX. Purity is a divine creation.

X. Purity is wrought by the Holy Ghost. The medium of cleansing is the blood of Jesus.

XI. We are made clean by faith in the Word.

XII. Love, joy, peace, faith, hope, and charity, patience, meekness, gentleness, admit of growth. They are graces.

XIII. Growth is perceived by our own conscience and our friends.

XIV. Growth, without purity, is small, and soon produces dwarfs, stunted old babes, who never reach maturity nor heaven.

XV. Maturity is essential to usefulness, power and success as a Christian.

XVI. Growth never results in purity ; get clean and grow, but do not expect to grow clean.

XVII. Growth is a process of man, not an "act of God."

TEXT FOR GROWTH.

"But grow in grace and knowledge," 2 Pet. iii. 18.

I. Growth refers to quantity.

II. Growth is not a grace, but the process by which the graces increase.

III. Growth is always gradual.

IV. Growth is a problem in addition.

V. Growth is never completed.

VI. Growth admits of eternal increase.

VII. Growth measures our size and power.

VIII. Growth is wrought by works, not faith.

IX. Growth is a human attainment.

X. Growth is wrought by the soul's efforts, by using the means of grace.

XI. The means of grace are prayer, preaching, study of the Word, testimony, etc. We grow by working the Word.

XII. Holiness, purity, cleansing, sanctification, purification, are terms which do not permit of comparative degrees.

XIII. Purity is witnessed by the Holy Spirit, whereby we know the fact.

XIV. Purity, without growth, is the state of babes who die in infancy.

XV. Purity and growth result in maturity. Maturity is the perfection of purity and growth.

XVI. Cleansing does not give us growth.

XVII. "Sanctification is that act of God whereby we are made holy." — *Webster*.

Let us examine these propositions in the light of God's Word, looking up the Scripture references for proof, and use our reason and common

sense in the analysis and comment. God help us.

I. Purity is a **QUALITY** of the soul. (1) "Wash me, and I shall be clean" (Psalm li.) "From all your filthiness, and from all your idols will I cleanse you" (Ezek. xxxvi. 25). (2) Purity is that "act of God," says Webster, and it is not done at conversion, or else a vast amount of Scripture applied to the church is without point or sense. (3) "Dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit," says Paul to the church at Corinth (2 Cor. vii. 1). Did they not enjoy pardon? Yes, indeed; but God calls them to "perfect holiness in the fear of God."

II. Purity is not a grace, and is never mentioned with them; as in (4) 1 Cor. xiii., and (5) 2 Peter i. 5, and (6) Gal. v. 22. Purity is always instantaneous, as scores of passages in New Testament Greek expressing cleansing are in the aorist tense. This is overwhelmingly proven by Dr. Steele, in "Milestone Papers." Examine the following: (7) Matt. viii. 3, leper

cleansed instantly ; (8) Matt. xiv. 36, woman healed by touch instantly ; (9) Eph. iv. 22, " Put off old man (aorist) instantly ; 10, Col. i. 9, pray, be filled instant (aorist). (11) 1 John i. 9, " And to cleanse (aorist) from all unrighteousness," etc., etc. Webster says holiness is " that act of God." It must be instantaneous, or it would not be an act ; it would then be a process requiring time. God, being infinite, does not need time. Growth, depending upon finite, human efforts, does require time. Instant faith lays hold on the power of God provided for us by the shed blood of Jesus, *i. e.*, the atonement. Growth is the process of adding to the graces already given at conversion.

III. Hence purity is always subtraction, and growth is always addition. Purity is the act of God whereby the blood of Jesus removes defilement, *i. e.*, takes away all sin, all the evil of the soul contrary to the graces. (12) 1 John i. 7, " If we walk in the light, the blood of Jesus cleanseth us from all sin." But " if we say we have no sin," as Christians, to be cleansed from,

“we deceive ourselves.” For every child of God needs this cleansing from inbred or besetting sin, though, by pardon, he has been saved from actual sin. John iii. 9, “Whosoever is born of God doth not commit sin.” “Every man (3d verse), child of God (2d verse), that hath this hope in him purifieth himself, as He is pure.”

IV. Purity is a work completed at once.

V. And does not admit of increase. Some adjectives do not admit of comparison, as round, square, clean, holy, right, wrong, etc.; adjectives and adverbs denoting perfection of quality do not admit of comparison. There is no sense in saying round, rounder, roundest, or square, squarer, squarest. Nothing grammatical or sensible or logical in saying cleaner, holier, purer, etc. Any child can see the error of thought; if a thing is clean and pure, it cannot be cleaner, purer, etc. The graces of the soul, its powers, affections, etc., do admit of increase and growth, but its purity does not. It is either clean or impure, holy or unholy, sanctified or un sanctified.

VI. Purity is that state of the soul in which it is fit for heaven. Pardon is our title; holiness is our fitness for heaven. Children go to heaven because they are pure, not because they are mature. Growth is not essential to them. They enter heaven weak, ignorant, undeveloped, immature; but not unholy, not unclean, not unsanctified. They do not need pardon, as they have never sinned, but they need purity, because they were born into the world unclean. Innocent, but impure; that purity purchased by the blood of Jesus is universally applied to all infants by the Holy Ghost. They enter heaven pure, but small and weak; and their growth in grace is all in heaven: there they forever learn of Jesus. "Except ye repent and be converted and become as a little child ye cannot enter the kingdom of heaven."

CHAPTER VII.

PURITY *versus* GROWTH.—*Continued.*

PURITY IS BY FAITH; GROWTH BY WORKS.

VII. (13) Acts xv. 9, "Purifying their hearts by faith." (14) "Elect through sanctification of the Spirit, unto obedience, and sprinkling of the blood of Jesus Christ." Plain Scripture, that.

VIII. and IX. are proven by the last text. The Holy Ghost sanctifies the soul. He is the divine agent and almighty power. The blood of Jesus sanctifies the soul. His atonement is the price of our redemption, the medium of the Spirit's work, and merit of our salvation. (15) Heb. x. 10-14, "Sanctified through the blood of Jesus." "By one offering He hath perfected them that are sanctified." (16) Heb. ix. 12-14, "Blood of Christ purge your conscience" (verse 28). "Unto them that look for him shall He appear the second time without sin unto salva-

tion." (Verse 26) "Put away sin by the sacrifice of himself." Read Hebrews, chaps. ix. and x., carefully.

To sum up: the Holy Ghost (as agent) applies the blood of Jesus (as a remedy) to the believer, who puts faith in the Word of God. So we are sanctified *by the Holy Ghost*, and *by the blood* and *by faith*, and *by the Word*; and all agree: no contradiction. (17) "Sanctify them through thy truth." Jesus prays for His disciples, John xvii. 17, "I sanctify myself that they also might be sanctified" (verse 19).

To get purity: we are to ask God for Jesus' sake to wash our hearts from all sin, in the blood of the Lamb, and to believe, on the authority of God's Word, that He is able and willing to do this *just now*. Yea, THAT HE DOETH IT! Hallelujah!

X. is thus proved. So far by faith. But how shall we *know* when the work is done? Well! after our faith for a season has been made perfect and trusted Jesus, the Holy Ghost will witness to our sanctification. (18) Heb. x. 15, also 1 John v. 10.

God is so deeply interested in this work, He will tell us Himself of its completion.

Hence XI. *Purity is witnessed to by the Holy Ghost.*

XII. Babes, dying in infancy, go direct to heaven, but growth must forever increase their knowledge, love and powers.

Growth, without purity, results in loss, decay, backsliding, death. Not to learn more of God's will, nor to increase in light and knowledge of the truth, makes a Christian *a spiritual dwarf*. To illustrate: I planted a good garden one year, and in June, when everything was green and thriving,—a life and growth well begun (a "justified" corn-field) — I went away for a few weeks, and no one cleansed and purified the garden of weeds. On my return, I found the corn had grown some, but the weeds much. In vain I tried to save the crop by pulling the weeds and hoeing and hilling the corn. The poor, pale, yellow, sickly stalks were so dwarfed and stunted, I found purity was hopeless and helpless to save the crop. It tasselled

out short, bore a few cobs, and *a few blisters on the cobs!* Alas! purity came too late to promote maturity.

XIII. Purity is essential in union with growth, to perfect Christian graces and bring them to maturity. My corn needed cleansing; without it, no crop—it backslid. Christians, who do not get purified when it is necessary, when they are convicted for it, always backslide and bear no fruit. (19) “Every branch in me that beareth not fruit He taketh away; but every branch that beareth fruit, He purgeth it, that it may bring forth more fruit” (John xv. 2).

XIV. Cleansing does not make us grow, but it removes hindrances to growth. Sin, inbred sin, is a weed rooted in the soul’s garden. Actual sin is a vagrant, trampling upon the garden. The one is within, the other without. One needs pardon, the other purity. Paul’s testimony embraced both, — “forgiveness of sins, and inheritance among them which are sanctified” (Acts xxvi. 18).

You can swim in water, but cannot swim *into* water. You can grow in grace, but not *into* grace. Grow in love, joy, etc., but not *into* love, joy, peace, etc.

Now, let us notice briefly some objections to these truths which arise from confounding these definitions and distinctions.

1. To growth, there seems to be no objection; everybody favors more love, more joy, more peace, etc., but so few desire to be *all* devoted to God, *all* cleansed from sin, *full* of perfect love. But those who are impure do not grow much.

2. Says one, I don't believe in this mushroom growth, — this getting saved in a moment. But the Lord says, "A thousand years are as one day" to Him. Do not confound purity and growth. The disciples, on the day of Pentecost, were suddenly filled with love, and their hearts purified by faith.

3. "But I fear it would be easily lost!" It may be, but need not. It is obtained by the obedience of faith, and lost by the disobedience

of unbelief. Saved by faith, lost by unbelief (Heb. iv. 1, 3, 21).

4. "But, if obtained, I think best not to profess it." This is a false position. Paul says in Heb. x. 23, after we have entered the experience of holiness, "let us hold fast the profession of our faith without wavering, for He is faithful" to keep us pure, "who promised" to do so. (See chap. xv.)

To profess perfection as to our growth, is in bad taste and savors of boasting and self-praise; but to praise Jesus for the blessing of a clean heart, is all of humility. He alone has the glory, for He alone does the work. "Washed in the blood of the Lamb" (Rev. vii. 14).

5. "This profession of purity seems to set one above another." It may seem so to you, and yet not be so in fact. It is not professing to be better than others by nature, nor of one's self, but that one is better than he used to be; not professing self-righteousness, but the cleansing power of Jesus in the soul.

6. "Well, I believe its 'first, the blade, then

the ear, then the full corn in the ear.' I expect to be holy by growth," etc., etc. That Scripture refers to growth in grace, or that gradual increase in grace and knowledge that we have shown above. We are made clean by washing, never by growing. Washing a child does not make a man. Growth does.

Growth in grace does not cleanse away sin. The blood of Jesus does. A Christian may be a growing child of God, but yet not pure, clean, fully sanctified, and holy. So a growing, thrifty Christian may be pure, but not mature. But both purity and growth are necessary to ripe manhood and maturity.

No sinner is born into maturity. No child of God grows clean. To illustrate: stand your baby up in the corner, and see how long before it will *grow* clean. Never! "Wash me, and I shall be clean," David prays (and the baby, too).

7. "Well, I never yet saw a perfect Christian." This is obscure. Do you mean you never yet saw a Christian saved from all error, ignorance, mistake, infirmity, weakness, sick-

ness, or sorrow? Nor I either. For then must we go out of the world into heaven. And such a degree of salvation is not Christian perfection, but *heavenly perfection*. A freedom from the many ills and disabilities that pertain to the body is the result of our heavenly state when the soul is released from its house of clay. And God in His Word never once names these terms as sins, or synonymous with sin. There is no sin in the body; it lies in the will, the heart, the soul. (See chap. xii., on "Infirmities," for details.) You may see the infirmities and mistakes of Christians, and wrongfully dub them sins, while, in the sight of God, the heart is pure. Christian perfection is a perfection of purity, not of powers of mind or body.

8. "Well, it is too high for me!" What do you mean by that? It is too high for any sinner without grace. "By the grace of God, I am what I am," says Paul. It is too high by attainment, for it is a divine gift; but it is not too much for Jesus to give. He is rich in grace, mercy and power. "He is able to save to the uttermost all who come to God by Him."

CHAPTER VIII.

ENTIRE SANCTIFICATION.

{	GOD'S PART.	{	CLEANSING
		{	FILLING.
{	MAN'S PART.	{	CONSECRATION.
		{	FAITH.

To continue this blessed theme, let us proceed step by step to search the Scriptures and define the method of God with man. Purity and growth have been clearly set forth, and hereafter we shall assume that the terms "entire sanctification," "purity of heart," "Christian perfection," "holiness," "perfect love," "full salvation," mean essentially the same thing. That is, a Christian cannot receive a work of grace answering to one of these terms that does not include all the others. He cannot be *pure in heart* without *perfect love*. If "love is made perfect," his "spirit, soul and body" is "sanctified wholly" and "preserved blameless" (1 Thess. v. 23). While these phrases do not mean exactly the same thing, a Christian who enjoys

one, has of necessity any, and all of the others. This is the way we use them. This is also according to Methodist standards and the word of God.

1. We remark that sanctification is of a *two-fold nature*: *God's part, and man's part*. Each has a double work. The work of *man* is (1) consecration and (2) faith. The work of *God* is (3) cleansing and (4) filling. Let us examine each; though the work is generally so connected and almost simultaneous that it is impossible to fix the hour or moment when each is complete, as a distinct step.

As to man's part, *consecration* is entire dedication, devotement of all the heart and will and life to God.

The word used to express consecration in the Old Testament is "sanctify," which is also used to denote God's part. In the New Testament it is "offer," "submit," "present," "yield," etc. Notice Leviticus xx. 7, 8. "Sanctify yourself therefore and be ye holy; I am the Lord which sanctify you." Man's part, consecration; God's

part, to make us holy. Webster clearly gives these distinctions, saying, "Sanctify; (1) to cleanse, make pure or holy." (2) "To separate, set apart, or appoint to a holy, sacred or religious use." The first refers to God's part, the second to man's part. Confounding these distinctions makes great confusion in holiness teaching.

(a) *Consecration is man's part, and his only.* God does not consecrate us, nor consecrate Himself to us. The word in this meaning can never be used of God.

(b) *Consecration is not the work or duty of a sinner.* He cannot do it. He is all sin, and as a rebel, can do nothing but surrender. God confiscates a sinner's property, condemns him as a convict, and a *convict cannot hold, use, or convey any property, nor himself.* A man about to be hung desired to make his will, but the sheriff informed him he was legally dead, being convicted, and in law could not will away property. The court would take charge of him and his. No rebel in the late war could consecrate

property to the government, or transfer property legally. He must first surrender arms and take the oath of allegiance. This is what the sinner does at conversion, surrenders all resistance, and accepts pardon unreservedly, unconditionally. After amnesty and reconciliation the sinner receives life; then he can lawfully hold property, and is a loyal citizen of the kingdom of Heaven.

(c) *Consecration is the duty and privilege of a loyal citizen or child of God. It is his duty because his forfeited life is redeemed by the Son of God, and he holds it now, not by original right, but by divine mercy and pardon. As a loyal subject he is now liable to be drafted into the army and to be taxed on his property. So the child of God holds himself, his life and his all in duty bound, subject to the call and need of God. "Ye are not your own, ye are bought with a price, therefore glorify God in your body and spirit which are His." It is his privilege because of the reward of love.*

To consecrate self and all to God is not only

a loyal duty, but a sweet delight. He now perceives that his will, his family, his property, are safe in the hands of God. God can do better for him than he can allow. It is his privilege now to prove that God will forever guide and direct in every personal, family, and financial crisis, and give him all needed wisdom for his perfect safety, prosperity, holiness and happiness in every time of need. Therefore the Apostle beseeches us by the mercies of God to present ourselves a living and holy sacrifice to God, which He will accept, and which is our "reasonable," joyful service (Rom i. 12).

(d) *Consecration is both an act and a state.* We place ourselves on the altar to stay there forever, and forever we remain consecrated. No longer at our own option or choice, but in everything subject to the will of God. No longer asking what I choose or prefer or desire or long for, but what is the will of God in Jesus Christ concerning me? (1 Cor. iv. 3 and v. 18-23).

The solemn ACT of dedication, once for all,

finally and forever, wholly the Lord's! need never be repeated, but the state of abiding in His will, maintaining the covenant made in the act of consecration, is to be daily renewed at the altar, by confession and prayer and receiving the Holy Ghost, and feeding on the Word of God.

(e) *Without a full, thorough and complete consecration of all to God*, no progress will be made toward, or in entire sanctification. It is on this point most, I may say all, Christians go to wreck. They yield a little, give up a few trifles, and try to deceive God and get the blessing as Annanias and Sapphira. But there is no use in this. God will not be coaxed from His own terms and offers. "Bring ye in all the tithes and prove me if I will not open the windows of heaven and pour you out a blessing that there shall not be room enough to receive it" (Mal. iii. 10). God is all right, you get right. Do your part and He will do His. Make a full consecration and He will give you a full sanctification. He can be depended upon! He can

be trusted! Only try Him fully. An uttermost consecration will bring an uttermost salvation. "Come ye out from among them, be ye separate, touch not the unclean thing, and I will receive you, saith the Lord" (2 Cor. vi. 17).

(f) *What shall I consecrate, and how?* Ans.
Everything, now and forever.

In mass and by piecemeal. In the words of Miss Havergal's beautiful hymn of "Entire Consecration": —

"Take my life and let it be
Consecrated, Lord, to thee,
Take my hands and let them move
At the impulse of thy love.

Wash me in the Saviour's precious blood,
Cleanse me in its purifying flood,
Lord I give to thee my life and all to be
Thine henceforth eternally.

Take my feet and let them be
Swift and beautiful for thee,
Take my voice and let me sing
Always, only, for my King.

Take my lips and let them be
Filled with messages from thee,
Take my silver and my gold,
Not a mite will I withhold.

Take my moments and my days,
Let them flow in endless praise,
Take my intellect and use
Every power as thou shalt choose

Take my will and make it thine,
It shall be no longer mine,
Take my heart, it is thine own,
It shall be thy royal throne.

Take my love, my Lord, I pour
At thy feet its treasured store!
Take myself, and I will be
Ever, only, all for Thee."

Whenever such a consecration is made the blessing is near. Faith is the only link remaining in the golden chain that binds us to the holy altar of God. And if consecration is full, cheerful, glad, faith will be easy. God's part, the cleansing by the blood and the filling by the Spirit, will be prompt, sure. You cannot

deceive God, brother; He will meet your consecration with His blessing if you are faithful, obedient and trustworthy. *Try Him!* Prove Him! and see if He will not. *Just now. Just as you are. Yield yourself fully and forever to God!*

CHAPTER IX.

THE WAY AND ACT OF FAITH.

AN intellectual state and an effort of the heart.

If the reader has followed the main thread of our articles, and accepted the truth of God at every step, there is only one step more to be taken before the blessing is yours. Faith is the last link. Faith is the final connection between the soul and God. Heretofore it has been a state, or way; now, it becomes an act of the soul. Heretofore you have been examining the records of God, looking up the promises, and your faith, by examining the evidence carefully and candidly, "groweth exceedingly." So far you have had an intellectual faith, more or less clear and strong in the Bible as the will of God, in Christ as your Saviour, in holiness as a doctrine taught, an experience enjoyed, and a life lived by some folks, but that faith has not been

perfect all along. You "doubted if it was for all," or, at least, "doubted if it was for you." You doubted if you could get it, or, if you did, if you could keep it. You doubted all along. Hence, your faith was not perfect, complete; it was mixed with doubt and fear: and your walk was, therefore, unsteady and full of trembling. But still you have been reading the Word, hearing or reading the testimonies of others, and for some time you have been earnestly seeking the blessing, as a distinct work of grace following and supplementing the new birth. But now arises a new necessity. You must believe. "Well," you say, "how is that? what is faith? what is it to believe?" Answer:

- (a) It is to stop doubting.
- (b) It is to act on sufficient evidence.
- (c) It is to prove by trial what is so far merely hoped for.

"Faith is the substance" (reality), says Paul, "of things hoped for (Heb. xi. 1), the evidence (acceptance) of things not seen." God's Word is evidence.

Now God's Word says we are "sanctified by faith" (Acts xxvi. 18). "He purifies our hearts by faith" (Acts xv. 9). "Through sanctification of the Spirit and belief of the truth" (2 Thess. ii. 13). "After that ye believed, ye were sealed with the Holy Spirit" (Eph. i. 13). "We which have believed do enter into rest" (Heb. iv. 3). These, and hundreds of passages in the Old and New Testaments, prove the power of faith to purify the heart. What we cannot do ourselves, God will do for us, if we believe it. Let us, then, stop doubting. Just as a sinner stops sinning before he finds pardon, so you can stop doubting as easily as stop swearing, and go to believing. Go to examining the Word of God, — the exceeding great and precious promises. Believe these two things there clearly revealed :

1. That God is *able* to cleanse you from all sin.

2. That God is *willing* to cleanse you from all sin.

God's Word, Christian testimony, and the

h'ingry needs of your own soul, are sufficient evidence that this work may be wrought in you. God says, He will. Saints say, He has. You say, you want it. Here is the evidence or which you ground your faith. Let your faith perfectly, entirely, and continually grasp these truths, and rest your soul on them. Take a promise, and try it. God says, "Perfect love casteth out fear" (1 John iv. 18). Believe it! Believe it is for you! Believe it is for you now! Having consecrated all to God, having yielded your will entirely, it is your privilege to trust Jesus fully. Yea! it is your duty. More than that, you insult and dishonor God by refusing to trust fully and forever the entire salvation of your soul into His hands.

Stop doubting; act on the evidence of His Word, and prove that God is true to it. How absurd to ask God to give you faith! How do you feel if any one asks you to give them more faith in you, tell you they are trying to believe you? What an insult! Who is God, that you dare not and will not trust Him, and trust Him

now, and trust Him fully, and trust Him forever? Is He a trifler? Is He a liar? Can He promise to cleanse you from all sin (Ezek. xxxvi. 25), and then refuse to do it? Is He not able? Power enough! Is He not willing? Love and mercy enough! O ye of little faith can it be a hard thing for the Almighty and Ali Holy God to cleanse your poor sinful heart? Cannot? Will not the Father who gave us His only-begotten and well-beloved Son, with Him freely give us all things? Is not God aching with pity, yearning with love to "deliver us from the hand of our enemies," to "destroy the works of the devil," to "fill us with all the fulness of God"? Do not ten thousand promises prove His love? Do not ten thousand infinite manifestations of power forever prove His ability?

Believe it, brother! Oh, believe all the will of God concerning you now! He is able! He is willing! Say it over and over in your heart. Let your soul take fire by clinging to the altar of consecration and faith. "I give all

to Him," and I trust Him for all to me. I commit my all to His care, and I trust He will care for me. "Casting all your care on Him (consecration) for He careth for you." (Believe it — faith.) These are the two arms of your cross — consecration and faith. They will crucify self, and sin, and flesh, and spirit, and raise you to the third heaven. An uttermost consecration, with an uttermost faith, saves you "to the uttermost." By faith stand there; now, by faith, step out on the promises; by faith, tread heavy on sin and devils; by faith, move onward for God; by faith, run the race; by faith, mount on wings of fire; by faith, have the victory that overcometh, and enter into the city through the gates, washed by the blood of the Lamb. Hallelujah! Jesus saves us by our faith, not by our works. Faith links us on to God for salvation. "By grace ye are saved, through faith, and that not of yourselves, it (salvation) is the gift of God."

Read over that famous and wonderful eleventh chapter of Hebrews. See there how God

helped all his ancient worthies who had faith, used faith, lived in faith, and died in faith in God. Read it over and over, and your faith will increase. See there how every possible trial, and difficulty, and affliction, and enemy were overcome by faith. "This is the victory that overcometh, even our faith." By weighing, reading, and testing the "evidence" of God's Word, you will find the substance of the things you hoped for. While you take these clear and strong promises of the faithful God into your heart, and soak them over and over into your mind, you will soon feel their mighty power of the Holy Ghost moving on your soul. While saying to yourself, "Perfect love casteth out fear," "The very God of peace sanctify you wholly," "Wash me and I shall be clean," or any other "precious promises," you must urge your soul to appropriate the promise to yourself. You must cry out in wrestling prayer, "My Lord! I do believe Thy Word! Thou art *able* to cleanse me! Thou art WILLING to do it; and to do it NOW! By faith in Thee, and rely-

ing on thy Word, I do now yield my all to Thee, and trust the power of Thy cleansing blood! O Jesus, Master, Thou dost cleanse my heart, and Thou dost fill my soul with love! Thou canst not lie, and I do trust Thee fully! I lean upon Thy promises, and abide there forever."

You cannot pray after this manner of perfect trust and entire consecration for any length of time without receiving the blessing. Should you fail to receive the Holy Ghost in power, it is simply because you refuse firmly and wilfully to meet the conditions, and prove the wondrous grace of God. The fault, probably, is in your consecration. If that is real and full, you are on believing ground, and faith will bring the blessing to your soul.

CHAPTER X.

THE WITNESS.

[a] BY GOD'S SPIRIT.

[b] BY OUR OWN SPIRIT.

If you have thus far carefully and prayerfully followed the divine order, and settled down your soul upon God, you have now realized the blessed experience of full salvation. For just as soon as your faith is made perfect, complete, and entire, you have the "evidence of things hoped for." That evidence is (1) a calm, peaceful, restful assurance that you have committed and trusted all to Jesus, and that now you are saved, — "saved to the uttermost." (2) A great sense of God in your soul as you never had before. God Himself fills your soul. (3) A wonderful relief from antagonism to Jesus. You feel so securely rooted in His love. You know "He cannot live in glory, and leave you behind." (4) Your love burns clear, strong,

steady! At the very mention of His name, your soul bounds up exultant! (5) You have lost the fear of death. You cannot say which world you prefer, as you live in two worlds at once; and, having Jesus, either one is just right. "In a strait betwixt two," having a desire to depart, and content to abide. (6) The very thoughts of sin are repulsive, and you have no sinful thoughts. Now you clearly perceive the difference. Not saved from temptations, but saved in the midst of temptation. Not "taken out of the world, but kept from the evil which is in the world" (John xvii. 15). Not taken yet from the furnace, but without the smell of fire on your garments, and the cords burnt off. (7) "Your joy remains in you, and your joy is full, and your joy no man taketh from you" (John xvi. 22, 24). (8) St. Paul's recipe for a happy life,—"Rejoice evermore. Pray without ceasing; and in everything give thanks,"—is your daily blessing. Every breath is prayer, every pulse of your heart is praise to God; every moment is cause for thanksgiving. Day

and night your soul abides in a halo of glory. "Hallelujah!" "Glory to Jesus!" "Praise God!" are burning expressions from your soul which you cannot and would not repress. Heaven is near you. The very air of Beulah Land fills your soul with its fragrance. No longer daily short-lived *manna* of the wilderness, but you now "eat the old corn of the land." "Rivers of milk and honey rise, and all the fruits of paradise in endless plenty grow." Your soul is abundantly satisfied. More than you ever asked or thought Jesus supplies every need every day, every hour.

9. *You never imagined before that the Lord could so wondrously save from sin, fill with love and joy and peace.* Your soul in perfect content flows out toward God like a river, and your "righteousness like waves of the sea." There was nothing in the years of your early experience like this perfect peace, this pure love, this fulness of joy. You were blessed with showers of grace, and had times of refreshing from the presence of the Lord, but they did not *abide*, —

were not permanent, — soon passed away. But this promised Comforter abides with you forever, even as Jesus promised. Not showers, brief and hasty, but now you lave and drink from an inexhaustible fountain, always under the cleansing blood, dwelling at the Saviour's side, filled with the Holy Ghost. You feel a wondrous new sense of whiteness, cleanness, purity, all through and way down deep in your soul. The Holy Ghost bears witness that you are sanctified wholly, pure in heart, and filled with love. Not that you "are clean as far as you know," but as far as God knows! He testifies to you that the blood of Jesus cleanseth your soul from all sin, and there are no more ifs, ors, buts; no doubts or fears. The one thing certain as your existence is, that you are clean, white, pure, washed in the blood of the Lamb. Glory to God!

10. "*God's Spirit beareth witness with our spirit.*" It is not always possible to tell whether the testimony is from the Holy Spirit, or the testimony of our own conscience. John Wes-

ley declares that the witness of the Spirit is that impression which God makes upon our hearts, whereby we know that we have our requests. Hence, our own spirit must wait for that answer from God before it can respond in love, joy, and peace. But as soon as the Spirit bears witness, then we have confidence that our requests are according to His will, and we *know* that we have the things we desired. Faith then becomes fact. Hope becomes assurance. We no longer pray, but praise Him.

11. And the Holy Spirit will bear witness as soon as our consecration is complete, and faith is firm and perfect on the Word. God cannot lie. He cannot bear false witness. He cannot be deceived. We may deceive our friends and ourselves, but we cannot deceive God; and He will never accept your consecration and fill your soul with glory, so long as you keep back anything. Go back and over everything in your consecration, giving way to every doubtful point, until He does accept the sacrifice.

12. The testimony of our own conscience may be faulty, or miseducated, or ignorant. We may say, "I am all the Lord's, as far as I know," but we must be all the Lord's, as far as He knows. No witness is fully reliable but the Holy Ghost. And though it take you a thousand years to get just right before Him, He will not accept your offering until it is "perfect, complete, lacking nothing." You may feel good, you may reason yourself into thinking you are better than ever before, or get your conscience into a very comfortable frame, but it cannot work itself clean, holy and acceptable to God, any more than a man can lift himself over a fence by his boot-straps.

13. Hence, our conscience must agree to God's Word before we can get the witness of the Spirit. God's Spirit agrees with the Book. "To the law and to the testimony, if they speak not according to Thy Word, it is because there is no light in them" (Isa. viii. 20).

14. *The witness of the Spirit produces powerful emotions in the soul.* Love, joy, peace, — all the

graces flow in. All doubt gone. Fear cast out. Pure love alone is on the throne. Hallelujah! The conscience is corrected. The testimony of our own spirits exults in declaring the Word, the truth, the power, the love of God. I doubt if any one who ever receives the clear witness of the Spirit to heart purity ever becomes a skeptic.

15. *It is perfect spiritual certainty.* It is the full assurance of faith. You can more easily doubt the sun in the sky, or your own name, or your mother's eyes, than to doubt your salvation should God call you instantly to die. Nothing is lacking to your soul's comfort, peace, security. It is heaven below. You *know* God and Jesus. No longer feel or trust, but you *know*. Read the "knows" in John's epistles.

CHAPTER XI.

RESULTS OF FULL SALVATION.

WE have proceeded thus far recounting the *means* by which the child of God obtains (let us never say attains) a pure heart, cleansed from all sin, and filled with perfect love. This law has been a pleasant and profitable part of the work, but we will also find greater pleasure and profit in pursuing the life, enjoying the experience, studying the doctrine, and learning the lessons of holiness. So far, there has been a great likeness, or similarity, in the successive steps in each one's experience. But, hereafter, each will notice a greater diversity in his religious life. Some will settle down into a quiet, **steadfast experience** of calm, even tenor, finding little variety from day to day, little to cause any deep, thrilling excitement to the soul, and yet filled every morning with adoring love and **spoken gratitude** for the continual manifestations

of the Saviour's presence and grace; praising Him every evening for all the fulness of peace and joy with which He crowns the days. The constant feeling of purity, the perpetual conscious whiteness of soul, the glad, exultant throb of pleasure in victory over sin, the glorious fact that Satan is a conquered foe, the blessed knowledge that no trouble, no ill, no trial, no temptation can reach you without the dear Lord's will, except He permit, and the abiding faith that He will not suffer any such trial to reach you which will not be best for you in discipline or training for future increased usefulness. All these, and more, clear, conscious, real experiences of His saving, keeping, sanctifying grace, fill your daily moments with a quiet, calm, and yet burning delight. Others, again, do not maintain so even and regular a flow of communion and fellowship with Him, but are alternately elevated and depressed by various exciting causes. The means of grace are more dearly prized by them as seasons of special and more manifest blessing. They covet opportunities to

pray with some near and dear friend. They seek to meet with those who enjoy and speak freely of this experience. They have a warm, earnest desire to lead seekers to Jesus. Their hearts yearn to be spreading the glad news, and exciting many others to come and taste and see that the Lord is good. They live in an atmosphere of work and toil for God. They enjoy the excitement of a revival and extra meetings. Are always ready to pray, rejoice evermore, in everything give thanks. It seems to them now, surely the world is going to be taken for God speedily. They are unable to express anything except in superlatives. The air behind them trails with explosive glories! hallelujahs! etc. "Best meeting ever was in!" "Most wonderful time ever saw!" And there is no doubt at all but that is the case. This new experience is far surpassing anything they ever dreamed or thought of. "More," says Paul, "than we can ask or think." Paul himself was one of this class; James of the former. Paul magnifies grace and faith. James magnifies

works and obedience. Paul was a rushing stream with power, bringing in the kingdom of God. James was a deep, still channel, bearing on the bosom of a placid character rich cargoes of fruits to the glory of God. Both classes are real, though seeming so different. Both types of holy souls are genuine, though in so many respects almost opposite. Paul, as a burning revivalist, is a type of needed evangelists and missionaries and pioneers. James, as a quiet, dignified minister of the Gospel, is type of a necessary pastor, teacher, harvester. Paul prepares the way, James follows up the rear. Paul fights the battles, James holds the fort. Paul defeats the enemy, James reaps the victory. Paul sows, James harvests. These two types of holy zeal and holy calm, are equally pure, loving, and loyal to Christ; but have very different ways of showing and proving it. Their methods, and emotions, and modes of expression are so entirely different that Christians who love and admire and respect one, are apt to be unjust, perhaps uncharitable, toward the other. Half

a given society of Christians will fellowship Paul, go in for zeal, shout the victory, blaze in revival, and wonder why the other half of the church are "so slow," "so cold"; "can't hardly believe they do, after all, enjoy the blessing of holiness." "Must be something wrong somewhere!" The calm half of the church who love to hear the Rev. Bro. James preach, "can't go these noisy folks"; say they "don't believe the Lord is deaf any way!" They like the "still kind of meetings"; some Quaker blood in them. They like to "see people *live* what they profess"; and when Bro. James gets up and says something in meeting about being "able to bridle the tongue, the same is a *perfect* man," they softly sigh "Amen! that's what I believe." And they do really believe in *holiness*, if you mean by that the quiet, calm, orderly way of dignity with which Bro. James goes about things. The stately way in which he reads his hymns, the reverential tone with which he slowly pronounces the Psalms and Epistles, the solemn and awful manner in which he kneels and ad-

dresses the "Sovereign Ruler and all-wise Creator of the Universe," through a very grammatical and rhetorical petition of twenty-five minutes, makes a profound impression on *them*, while their opposites—well! they know they ought not to say what they think about it, but as for them they "do like a little more fire and glory in *their pulpit*."

And when Bro. James arises and impressively announces his text, and the outline or skeleton of the discourse is first duly set forth under a definite number of defined heads, and he proceeds slowly and carefully to unfold the various topics and arguments and doctrines involved in his text, making due and forcible application as he serenely advances, his admirers gaze continually toward the gable, and complacently bow their assent, as if to say, "Now we are getting the solid theology and strong meat of the Gospel." After an hour and a quarter, the Rev. James comes to his *nthly* head and closes the sermon in the midst of profound silence and respect on the part of his people. And as the two

classes of saints, herein portrayed, pass out and mingle near the doors, we hear the one saying, "There, now, that is what I call a solid sermon!" and his nervous neighbor replies, "That certainly is a good one, *but* (ah, yes, brother, you had to say *but*) *he* will never produce a revival here."

Thus we find *two* standards for experience, for our minister, for our church. Two opposite and antipodal standpoints from which all matters, spiritual, ecclesiastical, are judged. One the Pauline standpoint of a nervous, restless, burning zeal for Christ and the salvation of souls; the other standpoint of stately dignity and serenity of character typified by St. James.

Now, brother, sister, as you come out in the burning experience of full salvation, you will fall into one or the other of these classes, just according to your temperament. This full salvation does not transform your temperament. Likely it may deepen and intensify it. If you are naturally nervous, sanguine, full of life, snap, and motion, your soul may now be sanctified, and

your nervous temperament be the same as before, only more so. Or, if you are cautious, prudent, and reserved, by nature, the incoming and indwelling of the Holy Ghost will settle and fix your purposes to serve God, but warm and thrill your emotional nature into greater sympathy with the zealous ones. Hence it is at this point of temperament that sanctified souls need to learn the largest charity. You will be apt to find needless fault with the "noise," "racket," and "fuss," of these revivalist St. Pauls. You will be in danger of grieving the Spirit, and losing the blessing, by cherishing a spirit of criticism, by being over fearful of *fanaticism*, a thing, perhaps, from your very nature, you are little liable to. You will, perhaps, often bring leanness to your soul, and miss the proffered blessing by being too careful about the proprieties, too anxious that "everything be done decently and in order," — one of your best-known texts. You will forget that God is not *always orderly* in sending rain and wind and storm o'er sea and land: that He does some-

times send sunshine too hot for comfort, and wind too strong for any possible purpose that we know of. So after you are sanctified, be not surprised at a few things:

1. If you have many lessons of charity to learn;

2. Much toleration to endure of other saints, as pure and true as yourself;

3. If you lose the blessing either gradually or suddenly;

4. If you hunger again fearfully to recover the treasure;

5. If you blunder again over the same road to get it restored;

6. If you, a follower of St. James, can hardly tolerate Paul's preaching;

7. Or, if you, an admirer of Paul and revivals, can hardly endure the methods of James;

8. Or, if *some* people *seem to you* to be professing the high, sweet grace, whose voices are not yet toned down, whose names are not yet sanctified to courtesy, whose ways are yet awkward and ignorant, whose faults are prickly,

whose infirmities abound, whose obtuseness is dense, whose hobbies are always being trotted out, who are trying to "save others, and himself he cannot save."

Be not surprised if you find,

9. That heart purity may consist with a great deal that is awkward, ignorant, weak and infirm, without tact, without skill, even without sense, and yet be pure, loving, and loyal to Jesus.

10. That you yourself, enjoying the clear witness of the Spirit to your purity and love, may, nevertheless, be obliged to combat strange prejudices, unfounded suspicions, intolerant bigotries, and peculiar aversions to other people, good souls, by nature and grace far better than yourself.

Do not imagine,

11. That the gift of the Spirit is a substitute for judgment and common sense ;

12. That He undertakes to guide you infallibly, but simply in purity, that all who are equally led by the Spirit are led alike and agree in all things. *The Lord never shows you some one's else duty, nor reveals your duty to him.*

CHAPTER XII.

WEAKNESS AND INFIRMITY.

To continue some further thoughts from our last chapter : We stated some things there that you would learn after you receive the blessing. Now we want to point out some on the negative side.

As to weakness of body and infirmity of mind.

I cannot find any promise of perfection in Scripture concerning this; and thousands of good Christians, I think, stumble over this rock of offence. Now why not remove that from *your path* once for all?

Paul teaches us plainly in 1 Cor. xii. what are our GIFTS; in 1 Cor. xiii. what is our *perfection, love*—blessed charity chapter; and 2 Cor. xii. what about *infirmities*. And from a careful study of these three famous chapters, we may learn many things.

1. Infirmities and sins are not identical.

Sin may be cleansed, cured, healed, by our blessed Saviour; while *infirmities* are not to be removed or cured, but "helped."

"My grace is sufficient for thee, for my strength is made perfect in weakness." Most gladly, therefore, will I rather "*glory in my infirmities*, that the power of Christ may rest upon me." Now, if all infirmities were sinful, Paul would *glory in his sins*, which is an absurd theory. "Therefore I take pleasure in infirmities" (Gk. *asthenas*), literal, without strength; "in reproaches" (Gk. *ubressin*), lit., insults, "in necessities" (Gk. *anagka*), being pinched, "in persecution" (Gk. *diognos*), lit., chased about (like hawk a dove), "in distresses for Christ's sake" (Gk. *stenochoria*), lit., cooped up in a narrow place, for Christ's sake, "for when I am weak, then I am strong"; lit., when I am without strength, then I am *dynamite*.

From this passage and its analysis, we see that there are many troubles, infirmities, errors, and such like, that beset this saint, for which he besought the Lord thrice in vain for remov

al, but instead receives the promise, "My grace is sufficient for thee." Not that the Lord proposes to remove these things, but will give abundant grace to bear them. Let us examine further what they are and are not.

2. *They are not sins, depravity, or transgressions.* God can tolerate ten thousand defects, errors, and imperfections of head and hand, intellect and physique, mind and body, but not one single sin against purity, not one disloyal utterance of lip or heart against Christ, not one thought of unbelief, not one taint of depravity, not one vile smirch for which the blood of Jesus is offered for cleansing. The *heart* must be *perfect* toward God, the *will* must be *fully submitted* to God, all must beat loyally toward Christ.

3. *These five items in which Paul took pleasure, from which he was never freed until death, were in no respect sinful, depraved, or evil.* He rejoiced to suffer in them, and under them, because Jesus came with such a full sufficiency of grace to help him, that it were a greater blessing to be weak, and get strength for his need,

than never to have needed strength. It were a greater glory to be chased, hawk-like, about, by enemies and deceitful friends, "in perils by land and sea, in perils among the heathen and among mine own countrymen," that "the power of Christ might rest" in wonderful blessing upon him, than to "be carried to the skies on flowery beds of ease." He found greater delight, according to the will of God, in being pinched by necessities of food, and home, and friends, than to enjoy the pleasures of worldly fame and wealthy luxury. He enjoyed reproaches and insults, because they brought the smiles of Jesus o'er his sky. He knew how to abound, and how to suffer want, how to be exalted and how to be abased. Jesus evened up all the ill-balanced scales of life by loading in heavy tons of grace; by ballasting Paul's storm-tossed soul with a weight, — "an eternal weight of glory!"

4. *And the greater the grace the greater the infirmity* The mightier the work done by this saint for God, the more complex and multiplied the list of infirmities, reproaches, persecutions.

distresses. Every black cruel hawk of a Pharisee feels in duty bound to harrass the white dove of purity from shore to shore. The stronger, heartier, and more successfully a man is warring a good warfare for God against sin and Satan, and in behalf of souls and the Church, the more fearful are the perils, *perils*, PERILS into which he falls! Preaching, proving, professing and practicing entire devotion to God, setting a blessed example of purity as a bright light before the world, he is the merciless target for attacks on account of infirmities. Do not imagine then because you know and feel that your heart is clean and filled with gentle love, that you will be exempt from persecutions and insults. Likely you will find your troubles and temptations just begun. Satan does not disturb a sleeping saint. If you are alive unto God, and burning your brightness through the world by the Holy Ghost, be sure Satan will hunt you up to harrass you.

5. And your trials will come where never before, when least expected!

You will need to remember that Jesus said "a man's foes shall be they of his own household." "I come not to send peace on earth, but a sword." Holy love will stir every hornet's nest of Satan in miles of you. And Jesus will give you grace to be strong and keep sweet, if you will ask for it and expect it. You will need it. He has not promised "to take you out of the world, but to keep you from the evil which is in the world." He has not promised to "remove your thorn in the flesh, the messenger of Satan which buffets you," but lest you be exalted above measure, and spoiled by spiritual pride, he lets the thorn remain and gives you sufficient grace to bear it. Paul's "thorn" was not a crime, a sin, or a wrong, it was sore eyes, as I could prove to your satisfaction (and perhaps will take space some time to do so), and he was almost blind, and it made his bodily presence weak and his speech contemptible. Whatever yours may be, it is not your "besetting sin," you can, you must lay that aside, but whether it is a physical weakness, a mental infir-

mity, a bodily deformity, a natural infirmity, by the grace of God through Christ in that very weakness, which seems an insurmountable obstacle to your usefulness, you may find the "dynamite" power of Christ resting upon you. When mockers reproach with insulting sneer your feeble, broken utterance, the Holy Ghost will give you words of wisdom which all your adversaries cannot gainsay or resist. When scoffers mock the gospel of grace and faith, God will give you a message that will convince and convict all your opposers. Every successful preacher and witness of the Gospel knows that it is those words spoken, those labors performed under a stress of utter weakness, under a sense of utter failure, under a load of oppressive fear, under a consciousness of dreadful inability and fearful incapacity, that God chooses to clothe with supernatural power. "He chooses the weak things to confound the mighty."

6. Therefore, as Sister Roberts of Lincoln, Neb., once said to me: "Put on a hide like a

rhinoceros, and in it all keep sweet!" Swarms of "insults," "reproaches," "pinches," "tight places" for Christ's sake, will surround you. You will soon hear of the sanctified folks as a sect everywhere spoken against. You will come to think you are the "offscouring" instead of the "elect." Paul found it so. They declared he was "beside himself," "a little out," that he rode one hobby and knew only one idea. He didn't contradict them. "If I am crazy," said he, "it is unto the Lord; if I am sane it is for your sake." They slandered Jesus, the same way; said he had a devil, and was beside himself, and tried to throw the "lunatic," "fanatic," over the hill at Nazareth, even his own kindred.

"If they have called the master of the house, Beelzebub, how much more the servants of the household!" Keep sweet! Hold aloft the shield of faith which quenches all the fiery darts of the wicked! If they provoke or torture you into a sour or ill-tempered reply, they feel that they have gained a victory, and demonstrated the error of your profession, and their

own righteousness in fighting holiness. You are running a hard spiritual gauntlet, but the prize is worth the race.

7. If you fail, falter, lose the victory, stumble and fall into sin, do not deny it, do not ignore it, do not give it up. These are the three traps of Satan for our feet. It will not really hurt the cause to acknowledge your fall, and learn from your failure where was the cause of it. The seraphic, saintly John Fletcher lost the blessing five times, and it would not be a strange or wonderful thing if you lost it five times, and regained it five times, before you became established in holiness, and learned all the wiles of the devil by which he traps the saints. Above all, do not neglect to fly back at once to the fountain of cleansing. Ask for and claim the blood of the atonement, and be reconciled at once to God. Having done so, in your next testimony declare how you lost it, and how by the grace of God you have returned to the fountain of cleansing. God will mightily bless your testimony to this, and make it helpful to

others. Do not ignore it. Do not go on talking purity and professing perfect love, if God has rebuked you for a fall or reproved you for a stumble, through your neglect, carelessness or lack of faith. No number of falls, and honest confessions will hurt the cause of holiness in the midst of Christians; but to ignore the sin and go on under condemnation, will wear a sore place, and a sad weakness in your experience and profession.

Own up! Own up! Ask for prayers, and above all, get clear, white, straight back into the light under the pure eye of Jesus. Then your fear will be removed. Then you will soon learn to discern between sinful thoughts and thoughts about sin; between temptation and yielding; between weakness and failure; between "heaviness through manifold temptations," and the darkness of condemnation. Though others see and point out your faults, infirmities, mistakes, and errors, you will cheerfully rejoice they are no worse, heartily labor for their improvement, and ask Jesus to give

you "the Spirit himself who helpeth our infirmities" (Rom. viii. 26). Thus you will know what to pray for as you ought; "for the Spirit maketh intercession for the saints according to the will of God." And in your testimony and toil for Jesus you will soon be able to remove many hindrances from the pathway of others, caused by your own faults and errors, caused by their blindness and dullness, as in your own case; and without trying to steer others over your own course, you will try to keep them off the rocks on which you split. Without leading them to seek your experience and make your blunders, you will urge them to seek a better experience, and make a swifter run in their course to the skies.

In another chapter (xv.) we will look up Fletcher's experience. The Lord bless us all in these labors.

CHAPTER XIII.

HOLINESS A TRINITY.

(1) God is a triune Being. Man has a tripartite nature. Holiness is three-fold. God is Father, Son and Holy Ghost ; Creator, Redeemer and Sanctifier. Man is body, soul and spirit ; physical, intellectual and spiritual. Holiness is a *doctrine, experience and life* adapted to head, heart and hand, or to the intellect, sensibilities and will. It is a *doctrine* to be believed by the intellect (head sound), an *experience* to be enjoyed by the sensibilities or affections (heart pure), and a *life* to be wrought out or lived by the will (a clean hand). Head sound in doctrine, heart pure in love, hands clean in daily life. God, the Father, teaches the mind, Jesus, the Son, warms the heart, and the Holy Ghost energizes the life.

The first alone makes man a *believer*. The second (added) makes man a *disciple*. The

third, with the rest, makes him a *saint*. These are the Bible terms for a Christian.

(2) As a believer in God the Father, man is not an atheist; as a disciple of Jesus, he is not a Jew, Unitarian or Pagan; as a saint, sanctified by the Holy Ghost, he is no longer a mere disciple or child of God, but a holy brand of power, love and prayer, complete in all the graces of a Christian, and in perfect harmony with the will of God. Each dispensation is a grade of grace and salvation far in advance of the other. The believer takes the Bible as the Word of that God whom he everywhere beholds revealed to his senses in nature. The disciple takes Jesus as his personal Saviour from the guilt and power of sin, and professes to obey all His commandments, and to be so saved as not to commit any known sin or transgression; he enjoys much of love, joy and peace, but it is broken, transient, and often almost gone. The saint enjoys the presence of Father, Son and Spirit in some form or manifestation of grace *continuously*, and is saved from all *inward*

sinful states as well as outward sinful acts. His love, joy and peace abide continually. He rejoices evermore, prays without ceasing, and in everything gives thanks. He is preserved blameless, though not faultless. He feels no risings of sinful temper, lust, or pride, but is encompassed by temptations, mistakes, and errors of ignorance and infirmity.

(3) To the saint, then, as advanced beyond a child of God, holiness is a glorious *doctrine*. It is the trunk of the tree of grace bearing the fruit of the Spirit and rooted in the Word of God. Much is said now-a-days against doctrine, but there is great need of creeds, teachers, schools and theology. Someone has said, "I love flowers and hate botany," and another "loves God and hates theology." But that is a half truth. It is vastly important that our preachers and leaders be thoroughly indoctrinated. If all were well taught in Wesleyan theology of holiness, we should have less heresies of Zinzendorf and foolishness about culture and growth, and unsanctified, revival-less churches

and cold class-meetings, and hi-jolly Sabbath-schools, where no teacher ever learns perfect love or scholars are converted.

Creeds have been magnified, distorted and perverted, but a clear Scriptural statement of the doctrine of holiness is essential as a good foundation for a rich experience and a fruitful life. In old times creed was the only test of Christian fellowship, but we must also insist on *experience* and *life*. These are one and indivisible in the true Christian saint.

(4) To magnify doctrine and neglect experience and life is to cultivate *bigotry* and produce *bigots*.

No doctrine, least of all, the band of the sheaf, *holiness*, can be successfully taught or received except in the light of a clear experience. It is trying to read a strange tongue with no light for the soul's eye. Let us beware of losing the warmth of experience out of our hearts, and yet continue to preach, exhort, profess or talk about the doctrine in cold blood. If we do we shall soon be avoided as harsh *doctrinaires* riding a

reckless hobby toward a frozen graveyard. Grow old, grow in grace, and grow sweet, or some day you will be a gray-haired bigot, with no friends, and hardly self-respect.

(5) But experience for the heart, kept alive and burning, will prevent this! Keep low down under the blood of Jesus! For nearly two hundred years the people called Methodists have devoted themselves to experimental religion, and herein lies the salvation of the race. What a people for prayer, song, shout, and every form of fervent feeling! Every testimony in class began: "Brethren, I FEEL that God," etc. Every convert was expected to be born of God amid a whirlwind of emotion, a gale of holy glow, and to be able in three days to give a clear, shining "experience." You might ridicule their doctrines, theology and scholarship, and shame their past life of sin and wickedness, but now they had a "witness" of the Spirit, a story of love to tell, a heart full of joy, a mouth full of song, while those who called them unlearned and ignorant had to confess

that they had "been with Jesus and learned of Him." Conversion as an experience, entire sanctification as a second blessing, a supplemental experience, was clearly preached, talked and "testified" everywhere. During the past century this has borne much fruit. Other churches have been honeycombed with these doctrines, and their people have found these experiences, and their converts are largely cultured by the same process, and trained in the theology of free grace, sudden conversion, witness of the Spirit, full assurance; and in all branches, in every direction, the more advanced and glorious experience of full salvation is spreading under various names of "higher life," "rest of faith," "heart purity," etc. We rejoice at all this, as denominational fences are rotting down, and our revival methods, hot heart experiences and clear Scriptural doctrines, are sweeping in every direction. To promote such experiences of heart purity these papers are written, these periodicals are published, evangelists are laboring, and God bless them all! — I say.

(6) But there is great danger along this line as well as the first. Experience unbalanced by doctrine and life, results in fanaticism. No one is more liable than holy ones to be called a fanatic without right or reason, and yet there is no doubt that many good, well-meaning souls tread on their own toes, and thus hinder their race for the prize. A great many do harm the cause of holiness by carelessness of statement in doctrine, by recklessness of speech in testimony, and by giving more value to signs, impressions, and "motions of the Spirit," than to the faithful study and plain meaning of God's Word. Let all our experiences, visions, and ecstasies, be soberly weighed by the Word, and we shall be saved from fanaticism, spiritualism, and all the devil's side-tracks. Keep on the main line, brethren, steam up, eye open, and look out for misplaced switches. We are not to blame for switches (temptations), but we are to blame if we run into them! "To the law and testimony. If they (the spirits) speak not according to this word it is because there is no light in them" (Isa. viii. 20).

(7) But the third element of holiness is the life. The fruit of the Spirit in us, borne on limbs of speech, look, gesture, action, effort, and every possible form of activity.

It is hard to live holiness, yea, impossible, until you get the experience in your heart, and know something of the doctrine. Impossible for an impure disciple to lead a pure life. But after you know the experience of the cleansing blood of Jesus, the life will grow out of your soul as naturally and easily as corn on a stalk, or beans on a vine. It will not be a form, empty profession, or mere talk, like the popcorn balls on a Christmas tree, tied on; but your words, prayers, sermons and songs will be "full of sap," and vigorous, ruddy and fair; your godly life will blossom and ripen rich fruit to the glory of God. Do not try to raise grapes tied to a pole, but let your life be grafted into Christ, the true Vine, and your life will bear His fruit. To try to do it any other way, to try to be holy in outside life without purity of heart and sound words of doctrine, is to be a

Pharisee, a hypocrite, and a failure. Write all three in due order, form and proportion, and sound doctrine will make you safe, pure love will keep your heart sweet, and these together will be fruitful in a holy life. God bless you.

CHAPTER XIV.

THREE OF ST. PAUL'S CHURCHES.

MANY clear and beautiful lessons on full salvation are discovered only by the most diligent search after truth. The gold of the riches of grace does not lie on the surface; we must dig for it. In this way we find the "deep things of God." By such careful survey of the epistles to the church at Corinth, Thessalonica, and Ephesus, we ascertain the spiritual standing of each, and learn valuable lessons for our instruction and guidance.

First: Let us make an outline and then prove it from each Epistle.

The Ephesians were at the top.

The Thessalonians were next.

The Corinthians at the bottom.

Beginning with the lowest we would say:—

1. The Corinthian church were carnal, babes;

in a backslidden state, almost; a very great trouble to the Apostle.

2. The Thessalonians more advanced; justified, active children of God, seeking holiness, and a very encouraging church to the Apostle.

3. The Ephesians were "men of full age," sanctified wholly, and growing in grace, maturing in the Christian life, and a source of great comfort and joy to the Apostle.

Now these three churches stand for three very distinct phases and grades of spiritual life and power. Every church in our land may be classified very well under one of these three groups. Now let us prove it by examination and apply truth as we go along.

First, then, that church at Corinth had been converted and gathered in to Christ by the Apostle from every grade and class of society on that wicked Isthmus; the very dregs of that great commercial thoroughfare had been gathered together, and after a few months, during the Apostle's absence, they fell to quarreling, wrangling, and boasting. They were in a fear-

ful fix for a Christian church, and in writing these two long letters to them, Paul had to refer to many different topics, and make a vigorous effort to restore peace and unity to the distracted society. He does not once speak well of them. He cannot. But he bestows immense labor upon them in his effort to restore them to a *justified* state, and hence says little or nothing about holiness to *them*. It would be useless,—worse, it would be “giving that which is holy unto dogs, and casting pearls before swine.” So his first letter declares, in

I. Against their dissensions.

II. That they are carnal and not spiritual.

III. That they had no Christian right to speak evil of Paul as a steward of God, for they wrongfully charged that he kept their poor collections for himself.

IV. He commands them to expel an incestuous member.

V. Forbids their going to law against one another.

VI. He regulates marriage.

VII. Gives directions concerning idolatry.

VIII. He is obliged to repel their false and malicious charges that he is not a genuine apostle.

IX. He warns them of idolatrous rites.

X. Is compelled to regulate the unseemly violations of good sense and custom in wearing their hats in meeting, by the men, and going uncovered in church by the women.

XI. Is devoted to a logical definition of gifts, over which they had wrangled and produced sad confusion and ill feeling. Then, in the most glowing and wonderful strain ever uttered, he shows them the divine beauty and superiority of love over all gifts or powers, and makes a fearful contrast in this picture to the unlovely state of that society at Corinth. The three closing chapters are given to teaching them the first principles of church order, the great doctrines of the resurrection, and sundry personal and pecuniary matters.

The second epistle is a general review of the same topics essentially, confirming and enlarging

upon them, and answering the points which his first letter brought out. From all this analysis of the letter we learn that

1. He did not say anything about holiness.
2. They were not in the condition to hear it.
3. They were not in a justified state (where it always is given), and were not seeking it.

4. It would be hard to find a clear doctrinal text in either letter for a holiness sermon. 2 Cor. vi. 17, including vii. 1, might answer, but it seems to me, considering all these things, as applied to them, more a call to backsliders.

5. Paul believed in *discipline*, and if our backslidden, quarrelsome churches, had more wholesome discipline, more would be justified.

6. And more justified, more seekers of holiness.

7. More seekers of holiness, more power, glory, love, and sinners converted, and salvation all round.

Second. Contrast the Thessalonians.

Paul hardly had a word of praise for the former; He had not a word of blame for these.

He opens the first letter by praise to God, thanksgiving, and cheerful joy over them. He knows, "Bretheren beloved, your election of God." They are clearly justified, they have met the terms of salvation by repentance toward God and faith in our Lord Jesus Christ, and hence God has chosen them. It was a grand working, loving church. They had "received the gospel in power and in the Holy Ghost and in much assurance," so that they were "examples to all the believers." They had "sounded out the Word" in all grace, and in every place their "faith in God was spread abroad," so that "we need not speak anything." They had endured persecution even to death (chap. ii. 15). Paul calls them "our glory and joy" (v. 20). What a blessed society! Surely there could be none better, and what can Paul be writing to them? Why does he day and night desire exceedingly to see them again? If they are so joyful, faithful, and obedient to God, they surely lack nothing! So many pastors and divines would argue to-day! If they had a

church in such splendid working condition as this one, they would "be thankful enough," and not dream of going further.

What more is there for them, they say.

But Paul thinks and acts very differently. In chap. iii., he explains what he means by desiring so earnestly to visit them. "That we might perfect that which is lacking in your faith."

"Well, I don't know what is lacking, and I don't believe in this being perfect," says one. But Paul goes right on, as if such grumblers were all dead, in chap. iv. 1, exhorting them to please God, and "abound more and more"; and tells them, "it is the will of God, even your sanctification"; that God has "called them to holiness"; and urges them to "increase in love yet more and more."

After referring to the second advent, **which** doctrine had troubled them, he resumes his exhortations to "rejoice evermore. Pray without ceasing. In everything give thanks, for this is the will of God in Christ Jesus concerning you."

And then he concluded his letter by prayer, that the "God of peace may sanctify you wholly, and your whole spirit, soul, and body, be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is He that calleth you, who also will do it." So we learn from this that, —

1. This church was justified, but not wholly sanctified.

2. Or else Paul would not have prayed for it (v. 23).

3. They did not get sanctified wholly when converted, as Zinzendorf taught, as Paul proves.

4. They were not urged to grow into it, as some untempered daubers preach now-a-days.

5. They were not told to wait till death and purgatory, for he expected as soon as he arrived,

6. To appoint a holiness meeting in the church, and,

7. Lead them all into the cleansing fountain,

8. And get them filled with the Holy Ghost, as he did the Ephesians (Acts xix.).

9. And "perfect what was lacking in their faith."

10. Says God is faithful to do that to which He had called them (v. 24). Growth, death, or purgatory, has no part in making men holy.

11. It takes a holy God to make a holy man.

12. He can do it in one day as well as in a thousand years, if the believer fully submits and trusts Him. You can study this line and work this lead, and you will find it "pans out gold" every verse.

That Ephesian Church. — They were far beyond the other two. They were not mere babes and carnal; they were not merely happy converts, seeking purity, but glorious saints of God. Paul had been there one day (Acts xix. 1), and held a holiness meeting, and twelve men got sanctified mightily by the Holy Ghost while he prayed with them, and they had never heard of the Holy Ghost, either. The church had grown large and spiritual, — a grand holiness church, and a few years (about eight) afterwards, Paul writes this letter to the Ephesians. Notice in it:

1. He calls them saints and faithful in Christ Jesus.

2. They sit "in the heavenlies" (v. 3), and (v. 4) are chosen to be holy and without blame in love.

3. After they "believed, they had been sealed by the Holy Ghost" (v. 13).

4. He "ceased not to give thanks for them," and prays,

5. That they may have wisdom and revelation of knowledge and riches of glory, and "know the exceeding greatness of His power towards believers."

6. He exults (chap. ii.) over their glorious condition, being rescued from sin and heathenism, and made fellow-citizens with the saints, and a part of the household of God (vs. 19-20), and are built upon the apostles and prophets, Jesus being corner-stone, and are a temple for the Spirit of God.

7. But he does not find any halting-place for even this church. He utters, for these saints, that *most spiritual and wonderful prayer in the Word of God* (found in chap. iii. 14-20). And in strains of mightiest, holy energy, pours out

his soul to God for their growth, power, love, and holiness, to be increased and intensified, "above all we can ask or think."

8. He finds no limit to Christ's love, no end to growth in grace, no bounds to the fulness of salvation; and with burning zeal, he leads the Church of God onward and upward for yet more glorious victories, to faith and conquests of love, and mountain-heights of holy rapture. Two chapters of counsel concerning minor duties, follow this wonderful prayer, and the epistle closes. The best of holy, saintly men, will forever need *polishing*, and may the Lord help all to take it patiently.

CHAPTER XV.

TESTIMONY — JOHN FLETCHER.

TEXT, Heb. x. 10, 14, 15: "By the which will we are sanctified, through the offering of the body of Jesus Christ. For by one offering He hath perfected forever them that are sanctified, whereof the Holy Ghost also is witness to us."

In chap. xii. we referred to Fletcher, and if the reader will look up the published experience of that eminent and saintly man of God, he will find that he confirms all that we say in this chapter. Without quoting his language literally, I can give you the essential points.

1. He says, after he received the precious experience of perfect love, Satan warned him that he could not profess so great grace, because he might lose it, and thus bring great disgrace upon the cause of God. He was at first deceived by this *plausible* temptation, and kept his blessed shining light under a bushel, and soon lost the clear sunshine out of his heart. His love, joy,

and peace departed. So it always is, and has been, and will be, dear Christian, with you, if you decide to heed Satan's suggestions. If you will keep receiving the blessing and power of the Holy Ghost in your souls from day to day, you must embrace *every* opportunity to declare "in the plainest terms," as Mr. Wesley says, "what God has wrought for you." Jesus says if we are ashamed of Him and *His words*, in this evil generation, He will be ashamed of us before the Father and His holy angels. Sanctify, perfect, holy, are His words; and those who try to substitute higher life, more religion, and similar terms, are trying to shirk the cross, avoid the reproach, and deny the name of Jesus before a dying world. To be sure it is amissable, may be lost, but need not be, and the very way to lose the blessedness of the Spirit is to deny, by silence, or, avoiding Scriptural terms, fail to "witness a good confession."

2. Mr. Fletcher again sought and found the treasure of perfect love, confessing his mistake in avoiding public testimony, as a distinct, sep-

arate, and instantaneous work of grace subsequent to regeneration.

But he was tempted again by the enemy that he was professing too high attainments, and he had better wait a while and see if he was able to demonstrate so exalted an experience. Again he gave heed to the tempter, hid his light, and lost the blessing. If Christian purity *were* an attainment of works, a result of growth, culture, will-power, and human effort, education, or discipline, if it lay along that line at all, there would be some reason in this satanic objection. Then it would be amissable. Results of growth cannot be lost. But this is an error. It is all grace,—a “gift of God.” It is shed abroad in our hearts by the Holy Ghost” (Rom. v. 5), “not of works, lest any man should boast.” “Ye are washed, sanctified, justified in the name of the Lord Jesus, and by the spirit of our God.” It is by faith in the Word of Jesus, and by faith only; and hence, “Where is boasting, then? It is excluded. By what law? Of works? Nay, but by the law of faith” (Rom.

iii. 27)! Paul boasted of the precious, glorious fulness of salvation given to him by faith in Jesus, and declares: "No man shall stop me of this boasting in the regions of Achaia (Southern Greece), as the truth of Christ is in me." And again he says, "I am sure that when I come unto you I shall come in the fulness of the blessing of the Gospel of Christ" (Rom. xv. 29).

It does seem that what many call "modesty, avoiding boasting, and keeping humble and moderate in profession," is only a sly, selfish, and satanic temptation to avoid the scandal, — the offence of the cross of Christ. We must be martyrs, and martyr means witness! We must be martyrs to the Holy Ghost. We must testify to His work, His sanctification, His abiding comfort, His keeping power. Opposition to Jesus, persecution of Christians, has largely ceased throughout the earth, but there is a fearful amount of persecution and social proscription of the Holy Ghost. His work of making men holy, His refining, cleansing, sanctifying grace, is ignored, derided, and ridiculed, by a dead,

formal church, and a sinful world. Hence the need of clear, positive testimony, giving all the glory to God. John Fletcher again sought and found the treasure, and again, under similar temptations to hush up his testimony, lost the blessing. It was not until the *fifth trial* that he became established, rooted and grounded in God, and entered upon that wonderful life of holy activity and sanctified power. Brother, you will find the same rule necessary. If you ever become settled and fixed in this grace also, you will be obliged to keep up a steady, unwavering testimony to the cleansing blood of Jesus, and the sanctifying power of the Holy Ghost. To confirm this more fully, look up the Scripture about these texts on testimony.

Acts i. 8; iv. 33; v. 32. The apostles gave witness with power.

1 Cor. i. 12. Testimony of our conscience, simplicity, godly sincerity, by the grace of God, our conversation, etc.

2 Thess. i. 10. Our testimony among you was believed.

2 Tim. i. 8. Be not ashamed of testimony of our Lord.

Rev. i. 2-9. For testimony of Jesus, John was in Patmos prison.

CHAPTER XVI.

HOLINESS MEETINGS AND EFFECTS.

First : As to the meetings.

When, where, and how, shall we hold special appointed meetings, for the promotion of holiness as an experience? To exhort the public congregation, to hold altar services and invite them all forward for cleansing, consecration, or conversion, has a convincing effect upon many, and results in great good; but I am grieved to see other and sad results. Even when scores are being saved, and many with beaming faces and streaming eyes are gladly testifying to the cleansing power, there are many found who will merely look on in cold indifference, scorn, or careless wonder; while others will even mock and ridicule and sneer; yea, even curse and rave in the very presence of a sight that angels love to look upon. Now, just how far it is best to cast these "holy things to dogs," these pearls to

swine, is a difficult question to answer. After such scenes as this, we have seen the congregation dismissed, and all inquirers invited to remain a while longer for personal conversation, prayer, and testimony. At such supplementary meetings, many have been confirmed, strengthened, sanctified, or converted. Yet some of those first dismissed have gone home angry, and complaining that they were turned out-of-doors, and with other similar remarks. On the other hand, meetings specially called for the promotion of holiness, at which few, if any, unconverted were present, have been wondrously owned of God in the cleansing and spiritual baptism of many of His children, while many of the false and slanderous rumors carried abroad by the ungodly, from the more public meetings, were avoided.

As we advance in wisdom and skill in soul-saving science, may we not learn that all these methods may be worked together to good advantage?

1. Would it not be highly profitable to call

the church membership together in special meetings to assist seekers of holiness to lay hold of the promise set before them, by faith, now?

2. Would it not be well, especially in country parishes, to occasionally appoint a cottage prayer-meeting, in certain neighborhoods where the Lord seems to direct, and in families grown cold, or even as yet unsaved, but feeling anxious about their souls?

3. Would it not be a wise plan to associate the young people — young converts and serious young folks — in weekly class for prayer, instruction, and testimony, led by one of the most spiritual and able of the members, if not by the pastor himself? Do not expect the young people to feed themselves, as it will be a failure. Let the leader choose a few prompt, earnest souls, full of faith and the Holy Ghost, to assist him, and thus feed the flock of lambs following Jesus.

4. Then, let the pastor devote himself to expounding the Word of God on holiness to his congregation, Sunday after Sunday, continually

calling upon them to walk in the light of the spirit of holiness. Let him look just as earnestly and faithfully to see all his church entirely sanctified, as he does to see all his Sabbath-school converted, and soon his charge will be full of the corn and wine and oil and pomegranates of Canaan; and ere many weeks are passed, his revival will be a power in the town. God will have a revival whenever and wherever he can get one man to work in perfect, loyal harmony, with Him. There is a highway without old, dead ruts of formality and ease, called holiness, full of souls with love and joy and power in the Holy Ghost. Lord, help us all to get into that way, and forever walk therein!

Second: As to the effects of preaching holiness.

Ten years ago (in 1876; see chapter on "Personal Experience"), the blood of Jesus fully cleansed my soul, and during these years, holiness has been the prominent theme of my preaching; and to-day I am more than ever convinced of the following truths and facts:

1 *Holiness is the trunk of the Bible doctrines,*

experience, and life. There are roots and branches, but holiness is the tree-body whence the great timbers of Christianity are hewn. When I hew out Gospel timber to build up the Holy Catholic Church, I find it best to leave stumps, roots, and tops, in the forest, and bring out only holiness timber to build with. As Bishop Asbury said: "Put holiness into every sermon." Not only so, but let it be the trunk, the heart, the core, the life of every sermon, every prayer, every testimony, and you will have your church a flame of power and love.

2. *The devil hates holiness.* The ordinary humdrum monotony of a dead church cause Satan no uneasiness. But holiness is a standing challenge to hell. It means aggressive work. It means a charge, all along the line, upon the enemy's works. Real preaching and prayer in the Holy Ghost stirs up Satan. The ungodly rally round their standard. They crowd the back end of the church, and hiss, and jeer, and sneer, and do all they dare toward disturbing the meetings.

3. *Tobacco, the devil's incense, comes to the front.* Old filthy communicators put it out of mouth, and pocket, and store, when they get to seeking godliness. The position of the evangelical church on rum is well known, and up to Bible standard commonly. Tobacco comes next. Holiness means cleansing from tobacco. Hardly a man in our church here was free from the worship of this filthy god. Hence we have been having a terrific contest in this war of holiness *versus* tobacco. At least ten or twelve of our members have given it up, praying for a clean heart, and God is blessing them. But the devil is provoked, — I may say he is *mad*. The whole town is discussing tobacco. We are moving on, and God is giving us the victory. Hardly a young man gets converted without a long, hard struggle; for tobacco is the god of most of them; and the Holy Ghost says, "Thou shalt have no other gods before Me."

4. *Holiness preaching strikes at the root of worldly love.* The extravagance of modern dress, the folly of modern fashions, "the lust of

the eye and the pride of life," have to take it. *The Holy Ghost is square against the worldliness of the day.* The land is full of idolatry. Idols of gold, and idols of style, and idols of culture, and idols of office. The people run after ten thousand false gods! How few follow with single eye the blessed teacher of holiness,—our Lord and Saviour, Jesus Christ! He is the God pure and holy. How few are in love with His humble *style*, His lowly *fashion*, His quiet living! How few among the millions!

5. But, bless the Lord! *Holiness is spreading!* Let a preacher preach holiness, full of faith and the Holy Ghost, and in a few weeks, he will have many seekers. We have a campaign here, and many of our membership have found the blessing; and, almost without a single exception, every member has been at the altar seeking entire sanctification, and scores have been converted. Hallelujah to Jesus! Several Catholics, Baptists, and Presbyterians have crowded in, and several of them have come into Canaan, and are spreading holiness in their churches.

6. *Holiness is not sectarian, as these facts show the people here.* Would to God all the preachers would be filled with the Spirit, and lead the people into the fountain of cleansing! People seek for the unity of the church; and they find it in the holy ones. All who are filled with the Spirit are one in Jesus. No sect can ever secure a patent monopoly of holiness. There are no fences around this holy Niagara of power.

7. *True holiness has a backbone!* It is not a jelly-fish religion. Does not say one thing in public and another in private. Never fair to your face, and foul to your back. Holiness is power, strength, glory, and love.

Oh, for *more*, MORE, MORE! On, preacher, and leader, and teacher! On, all the people! In all papers! Through all the earth! Until holiness shall cover the earth as the waters cover the sea! Amen.

CHAPTER XVII.

PREACHING HOLINESS — MATT. X.

1. *Those who were the twelve apostles were first the twelve disciples.* The twelve *sent* were the twelve *taught*. First *learn* Christ, and then you can *preach* Him. Would that all preachers as well as teachers, obeyed this injunction! Paul found a class of twelve at Ephesus (Acts xix. 1), knowing only the baptism of repentance by John, and he said unto them: "Have ye received the Holy Ghost since ye believed?" They had not even heard that there was a Holy Ghost. Alas! how many young men set out to preach Christ who know nothing of the Holy Ghost.

2. He whose ministry is not accompanied by the perfecting of the saints, cleansing of sinners, or the conviction of the ungodly, *was never called of God*. Jesus sent forth His disciples as apostles to do such works of power and glory,

and gave the commission for all time, saying :
“These signs shall follow them that believe.”
The true minister is not called of God to lecture
on science, art, or foreign travel ; not to get up
fairs, festivals, and lotteries, for money getting ;
to run insurance, law or physic offices ; but he
is commanded to *go preach the kingdom of God*
— which is righteousness, peace, and joy in the
Holy Ghost. Not to argue, not to discuss, not
lecture, but as the word *kerussoo* (preach)
means, “Go forth as a herald to proclaim !”
Jonah cried “repent !” John the Baptist cried
“repent !” Jesus had *no other* command to
sinners but repent ! This and this only, first
and foremost : “Repent, the kingdom of God is
at hand !”

3, “And whatsoever house ye enter into,
there abide and thence depart.” *The faithful
servant of God is no gossip.* He finds all his
time occupied in devotion and study, or work
for God. “Seldom frequent the table of the
rich,” says an eminent Gospel minister ; “if you
do it will be a snare to you. The unction of

God will perish from your mind, and your preaching be only a dry, barren repetition of *old things*. He who knows the value of time, and will redeem it from useless chit-chat and trifling visits, will find enough for all the purposes of his own salvation, and cultivation of his mind, and the work of the ministry."

4. "*Whosoever will not receive you.*" *For there will be some!* He who is called to preach the Gospel is called to suffering, sorrow, and reproach. He who has a good, easy time, is not called of God. He may love the praise of God — hence the reward is popularity for one, the salvation of souls for the other.

5. "*Shake off the dust.*" Thus did Paul (Acts xiii. 51) when the people of Antioch refused to hear of Jesus, saying: "It was necessary the word of God should first have been spoken to you, but seeing that ye put it from you, and judge yourselves unworthy of eternal life, lo! we turn to the Gentiles." And when the Gentiles heard this they were glad, "But the Jews expelled them out of their coasts.

But they shook off the dust of their feet against them." The apostles of Jesus are not to remain in one place. In the early church they were all itinerants. Freely they had received — freely they give. For reproaches, return prayer; for insults, return song; for cruelty, love. "Blessed are they who are persecuted for Jesus' sake!" they shall go to Iconium full of joy and the Holy Ghost.

6. *We learn, then, that the laborers are not to work long on barren soil.* If they do not receive you, *depart.* Others *will* receive you. Multitudes are hungry for the word of life. Many are inquiring, "What shall I do to be saved?" Go and find them. Tell them the joyful news. Keep full of joy and peace and the Holy Ghost. "They have hated me; they will hate you," said Jesus, and your lips will tell the story, your heart exult in His love, your hands scatter blessing in mercy, your feet delight to walk in the way of holiness.

7. *The secret of a happy life.* Learners and teachers! Disciples and apostles! Welcome

to my door! Sit at my table! Pray in my family! Preach to me the kingdom of God, which is love, joy, peace, holiness, heaven! God bless you! and the laborer is worthy of his hire. Worthy of his keeping, if you are worthy of his preaching, steward, deacon, layman. If your soul is worth saving throughout eternity by the ministry of his faithful labor, his body is worth saving throughout time. He has no scrip, nor purse, nor houses, nor lands, nor kindred. He has given up all hope of gain or substance. He takes his life in his hand. Is the Gospel of Jesus pure, precious, eternal? worth his temporal support to you? Then receive the messenger of Jesus, for His sake, and your own eternal interests.

8. *The book of Acts is a record of the work of Jesus in the hearts of men by the Holy Ghost.* The resurrection body of Jesus ascended to the right hand of the Father's throne, but at Pentecost, Jesus sent the "promise of the Father," the Holy Ghost himself, the spirit of Jesus, into the world to fill the hearts of believers. **The**

descent of the Spirit marks the opening of the *last, new* and brightest of all “dispensations” of God.

The *Pentecostal experience* is the *complete* crowning of Jesus in the souls of His disciples. It is the perfect spiritual fulness of love, power, and holiness, which was begun in the disciples by the life-work of Jesus. When Jesus called His disciples, and “they obeyed and left all and followed him,” then they were converted; while He was with them He “kept them,” and but one was lost (John xvii.); but when He was dead they wavered, faltered, and went back from their high “calling” in Jesus, to their low calling of “making a living.”

9. *He urged them the last thing* at His departure and ascension, to “tarry in Jerusalem until,” — no matter how long, — until the power of the Holy Ghost came upon them.” They did so! They prayed in the upper room for ten days. Then and there, on Pentecost, they received the Holy Ghost, embracing all the gifts of holiness, perfect love, full salvation. The

unfolding of this holy love and spiritual power as witnesses for Jesus, is the great theme, the "central idea" of the book of Acts, yea, "of Christianity" itself, as Bishop Jesse T. Peck well says. Holiness to the Lord! The theme of patriarchs, prophets, priests, kings, and apostles! Let us study diligently by the light of the Word and the Spirit the secret of power and love, revealed in Jesus by the Holy Ghost to the hearts of men!

10. Now here is Peter (Acts ii.) preaching his first sermon after he was baptised by the Holy Ghost. *Men are pricked to the heart!* There is a mighty sensation in Jerusalem. The same people had often seen and heard Jesus the past three years preaching, teaching, and healing in their midst, and in spite of all they had remained unmoved. The Lord of Glory himself had no widespread revival. He left a mere handful of disciples at the close of His life's work. The Holy Ghost must come. He convicts the world of sin and judgment to come. And if Jesus and His apostles had no great

reformation or revival, my brother, neither will you or I, until the Holy Ghost falls on us, as on the day of Pentecost! The disciples were weak and timid children of God before this, and when Jesus was arrested at midnight, "they all forsook Him and fled!" Saddest verse in the Book! One betrayed Him, another denied Him, and they all fled for their lives, which were then of more value to them than their Master. So would you or I until we had our Pentecostal experience of the "second grace." (See 2 Cor. i. 15, *margin.*) Have you had your Pentecost yet? "Tarry *until*, UNTIL!" But when the hundred and twenty had been really baptized with the Holy Ghost, strange things occurred in the city. The truth so long preached by Jesus and His disciples, in one day took mighty hold on this multitude, and the three thousand gladly heard the word, were saved by the Lord Jesus, and were promised by Peter that they "too should receive the gift of the Holy Ghost."

11. *Now Peter's preaching has wonderful power.* One day under the Holy Ghost does

wonders in the city, wonders in the souls of men. The "Spirit gave them utterance." The crowd came together. The ungodly mocked and said they were drunk on new wine, at nine o'clock in the morning. Sarcastic insult! But the Peter who fled and cowed before a servant girl fifty days before, now drives Gospel arrows through the hearts of the very men who crucified the Lord of glory. "Ye have taken and by wicked hands have crucified and slain" (v. 23). He could face men and devils! armies or mobs! prison and death! Because he was "filled with the Holy Ghost!"

12. *Now Peter's preaching produces vast results.* His converts are genuine. Not bastards, but sons (Heb. xii. 8). "They continued steadfastly in the apostles' doctrine and fellowship." Prayer and class-meetings were glorious times of refreshing to these young converts, converted under the Holy Ghost preaching. "And in breaking of bread and prayers." They joined the church at once and went to work. They were baptised the same day and

took communion right away. "And fear came upon every soul." The convictions of the Spirit caused men to tremble and quake under the fear of an offended God. "And all that believed were together." Full salvation draws the people of God together. Perfect love is the bond of Christian brotherhood. And they sold out all for God, and went into the missionary business: spreading Scriptural holiness over the earth. "They ate their meat with gladness and singleness of heart, praising God and having favor with all the people." What a blessed scene! Happy company! Wonderful revival. And the same signs and wonders today, follow the same consecrated preaching, prayer, and giving, when baptised by the Holy Ghost.

O brother! This is the need of your soul! Preacher of Jesus, have you received the Holy Ghost? Have you had an experience, all poured out by the Holy Ghost in one day, into your soul, that could be likened to this? You have been converted. You have followed Jesus, it

may be, like Peter, "afar off"; you have sat at the feet of Jesus for years learning, like Mary; but like them all have you tarried at Jerusalem until you received the power of the Holy Ghost? Do your labors produce similar results? Does fear come on every soul, and are signs and wonders done in your midst? Why not? Has God ever revoked that commission? Then let us now get down in the same humble consecration, and pray ten days or ten weeks until the Holy Ghost comes in power! and vast results will follow now as then. Praise God for the gift of the Holy Ghost!

CHAPTER XVIII.

IN THE BOOK OF ACTS. — RESULT OF PENTECOST.

To continue the topic of the last chapter, let us notice the recorded results of the Pentecostal experience of the Holy Ghost, upon the one hundred and twenty disciples of Jesus.

1. *They received there and then purity of heart.* Peter says so in Acts xv. 9, when rehearsing his experience before the Christian council, that God put no difference between the Jewish and Gentile converts, purifying their hearts by faith, giving them the outpouring of the Holy Ghost, “which fell on them as on us at the beginning.” This text proves that heart purity is *essential* to Christians; that it is by *faith*, not by works; that the Holy Ghost cannot and will not fill an unclean heart; that heart purity is not by growth, but by the power of God; that it is not “*attained*,” but *received*; that it is not a *merit*,

but a *gift*; that it is not *earned*, but *begged*, that one day is as well as a thousand years for God has no need of time. He who created a world in seven days can "create in me a clean heart" in a moment; that it is done (when it is done) *suddenly!* (Acts ii. 2.)

2. *They received power to testify.* They used God's language. They said, sanctify, purity, clean, holy, perfect, full, and all those grand words which the Holy Ghost useth and teacheth. Unless we do use His words, we have no power. They spake the word of God with boldness (chap. iv. 31), in their testimony to convict, comfort, or save others. God has written, revealed, and recorded a language for spiritual things for His children and saints to use. And whoso is ashamed of Jesus and His words, is held in shame and contempt by the Lord of Glory. He is shorn of power. The Lord save us from such a mealy-mouthed manner of praying, preaching, or testifying, as to ignore or shirk from the words which the Holy Ghost teacheth. No one who is filled with the Spirit

dodges or shrinks from Bible speech. "And with great power gave the apostle witness of the resurrection of the Lord Jesus."

They received power in prayer, by the baptism of the Holy Ghost. They prayed Peter out of jail, and when he reported to them (chap. iv. 34), "they lifted up their voice to God,"—good, clear, loud, hearty talking to Christ, of whom they were not ashamed, before men and devils, of whom they were not afraid. When you get sanctified you will preach no more of those nice little grammatical essays to the back of the pew; so prim, precise, and beautiful; but cold, dead, and lifeless as ashes.

You will **have something to ask for**, then, and you will talk like a hungry child to his mother. "When they prayed the place was shaken" (chap. iv. 31). That was another result. Bless God for an earthquake salvation! An old saint said when sinners were fleeing in terror at an earthquake, "I'm glad my God can shake this earth?" Everybody knew God was in the place. Sinners trembled and saints shouted for joy

And after praying aloud with one accord, "they were all filled with the Holy Ghost!" They had another time of refreshing, and the old and new converts were filled, "and spake the word of God with boldness."

Great grace was upon them all! No lack of love! No cold wave in the prayer-meetings! No long, dry testimonies forty years old, what God did for them years ago! No doleful complaints of their "leanness"; no sighs over their "unworthiness"; no mournful declarations that they are "trying to serve the Lord in their poor weak way"; no gush about "the sweet bye and bye," but a glorious testimony about *the now and now!* Flowing eyes, burning expressions, blazing faces shining with glory, fiery exhortations and soul-lifting prayers, such were the results of the Holy Ghost pentecostal fire. "Great grace!" Not for preachers only; not for a few; not for "the elect"; but on all the disciples,— "great grace was upon them all." Glory!

5. *Neither was there any among them that*

lacked! Money was plenty for God. Gold was consecrated to Jesus! They sold their houses and lands, and distributed to every man as he had need. Blessed results of the Holy Ghost! Rich men find it hard to get into heaven on such terms. So Jesus said. Rich men are not very anxious to have the Holy Ghost. Hence they generally oppose or ignore the subject of holiness. Costs too much. They can lay out a thousand dollars on a gravestone, but hardly a dollar for holiness, or missions, or Jesus. Plenty for houses and lands and comforts and luxuries, but still none for Jesus and His poor. Such unconsecrated robbery of God will have a fearful settlement at the day of judgment. They may talk and sing much, as half-Christians commonly do, and take the uppermost seats in synagogues, and devour widows' houses on two or three per cent a month, and profess to the Apostles that "all is on the altar," but the Holy Ghost will find them out some day, and like Annanias and Sapphira, kill them. Perhaps the modern preacher will be unable or un-

willing to talk as plainly as Peter did (chap. v. 4), and tell the unsanctified rich man professing consecration on half-truth, "thou hast not lied unto men, but unto God." But God will deal on the square with them, and hold them to rigid account for robbery, and malfeasance in office as a steward of God. (See Malachi iii. 8.) But those who received the blessing of heart purity by the Holy Ghost, consecrated all they had to God, "sold their possessions," while those who lied about it, *God killed them!*

6. *And believers were the more added to the Lord*, multitudes both of men and women. A holy church has power to rescue sinners by multitudes. The Gospel plan, ordained of God, to gather in souls, is to first get the church sanctified wholly to God, of one accord, and filled with the Holy Ghost. Many of our churches go at it wrong end first. Their revival is shortlived, feeble, and leaves the field worse than before. Converts soon relapse into rinks, balls, sociables, and spiritual death. Cannot tell sheep from goats. Prayer-meetings cold and vacant, pews empty,

finances low, the faithful few in despair. Follow God's order and you will have a revival wherever the Lord calls you to preach.

7. *The sick folks and those which were vexed with unclean spirits, were healed, every one.* Preach and labor, pastor and people, after this pentecostal manner, the Gospel of full salvation from all sin by the blood of Jesus, and the same signs will follow now as then. The lame man will leap for joy, the tongue of the dumb sing, and the blind receive sight. Physical healing accompanies soul cures. The power of the Holy Ghost will break the bands of sin and disease, and heal both the body and soul. It is a law of grace ; miracles are always laws of grace, above and beyond laws of nature, working both ways, though not contrary to nature. God often calls the attention of men to their souls by healing their bodies, and contrary, often calls their attention to the healing of the body by saving their souls. By this doubly-acting rule, every miracle promotes salvation, and every case of full salvation promotes working of miracles.

Peter seized upon this scene (Acts iv. 8) of the lame man leaping for joy, to make it a text for preaching the mighty power of Jesus to save men from sin, and to prove that Jesus was resurrected and alive and working in their midst by the personal presence of the Holy Ghost. The gospels are the "History of Jesus" in the flesh working *among* men. The Book of Acts is the history of Jesus in the Spirit working *in* men. And since that very Pentecostal day, Jesus, the Spirit, has never left the world, and bless God, *He is here to stay!* To abide in the hearts of the holy forever! If you will only consecrate yourself to him for the cleansing, His Spirit will ever dwell in you, making you clean, keeping you holy. Wherever He "can find faith in the earth," then sinners are converted, disciples are sanctified, devils are cast out, and the dead are raised, the sick are healed, and the pure Gospel of holiness is preached in the demonstration of the Holy Ghost and with power. And as in the days of the apostles, so has it been in all ages of the world's history;

whenever the pure, searching truth of the holy Gospel has been preached, mighty signs and wonders have followed. Witness: Huss, Wickliff, Savanarola, Luther, Knox, Wesley, Whitfield, Jonathan Edwards in the past, and in our day, Caughey, the Palmers, Moody, Inskip, William Taylor, Harrison and Sam Jones. And the reason why multitudes of preachers do not have this power of the Holy Ghost attend their preaching, is because they are not willing to pay the price. Not willing to confess their leanness and lack of power, and seek it in God's way. Not willing to be ridiculed by a sin-loving world, and a careless church, as a "rabid sanctificationist," as a "hobbyist on holiness," as a fanatic on religion, and epithets innumerable expressive of the rage of sinners against saints, and the anger of the devils against the Son of Man who came here "to destroy the works of the devil."

CHAPTER XIX.

SOME OBJECTIONS ANSWERED.

A LETTER from an inquiring brother deserves a kindly reply. Perhaps it will meet the difficulties of others on this subject.

1. The Bible, as you say, teaches holiness, and “without it, no man shall see the Lord.”

2. What is that holiness? Negatively, it is not absolute holiness. God alone has that. It is not angelic holiness; they have never lost anything, nor been marred by sin. It is not Adamic holiness, for his faculties before the fall had not been impaired by sin, as ours have been, and always will be.

Holiness is entire sanctification (1 Thess. v. 21), perfect love (1 John iv. 18), full salvation (Heb. vii. 25), purity of heart (Matt. v. 8, Psa. ii. 7, 10), Christian perfection (Matt. v. 48, Rom. xii. 1, Heb. vi. 1). By some termed full assurance of faith, rest of faith, higher life,

though the latter is not a Scriptural term, as all the others are.

3. Sin has made a break and a stain in the soul. Scores of passages show this. Acts xxvi. 18, "forgiveness and sanctified"; Isa. vi. 7, "iniquity taken away and sin purged"; Titus ii. 4, "Redeem from all iniquity, and purify a peculiar people"; 1 John i. 9, "forgive sins and cleanse unrighteousness"; Psa. li. 2, 10, "blot out transgression and cleanse sin," etc., etc.

Such passages clearly teach outward or actual sin — sin in the act; and inward or original sin — proneness to commit actual sin. "He that is born of God doth not commit sin" (1 John iii. 9). The child of God, while justified, is enabled, by the presence of the Holy Ghost, to nip incipient sin in the bud, to battle it down, as you say, to the end of life, when, if He is faithful to His justifying grace, God fully delivers him from inward sin. But why should not this work of full and complete sanctification be done at a stroke now, as well as just before death? Nothing hinders but unbelief. The same power

that begins this work is able to "finish the work, and cut it short in righteousness." "Faithful is He that calleth you, who also will do it." When the sanctification, begun at conversion, is completed by the cleansing power of the blood applied by the Holy Ghost, then and there, at that moment the Christian is delivered from inbred sin; and joy, peace, love, and purity, fill the soul without rival or enemy. "The kingdom of heaven is righteousness, peace, and joy in the Holy Ghost." "The kingdom of God is within you."

4. But again, brother, why should not God remove our evil nature when He says, "Cleanse your hands, ye sinners; purify your hearts, ye double-minded." "Be ye holy, for I am holy." Will He command what He does not really mean, or what we cannot obtain by use of the all-cleansing blood?

Surely you would not charge God foolishly!

5. You refer to Israel's course as recorded in Joshua and Judges. God commanded them to drive out and utterly destroy all the dwellers in

Canaan. But they did not obey. (See Deut. xxxi. 29, and xxxii. 46, 47.) They seemed to think God did not mean what He said; thought they were not able to entirely sanctify their possessions; but made their enemies tributary; a type of sanctification by repression rather than by cleansing. And God's curse came upon them for their disobedience. They were defeated at Ai (Josh. vii. 13). But when they obeyed, God fought with them (Josh. x. 8, 24, 25, 42). Mark the contrast — Josh. xi. 20, and xvi. 10. God does not approve their allowing Canaan to become tributary. He commanded expulsion; they compromised. Joshua warned them against this in whole of the twenty-third chapter, especially verse 13. And they promised Joshua to serve God wholly (xxiv. 16), and made a solemn covenant to this end (xxiv. 22), and kept it for years (xxiv. 31). The book of Judges opens at this point, and, after tears and confessions (Judges xxii. 4), they obtained the blessing which remained with that generation (ii. 10). The next generation, however, thought it

an open question (chap. ii. 11, 15), and God delivered them into the hands of their spoilers. Thus runs the whole history of Judges. God commands, warns, and punishes his people on the line of entire holiness. They ran well for a season, but not having utterly driven out their foes, they fell again into sin. Now, my brother, after reading these passages again prayerfully, will you not discover:

1. That Israel could have driven out all her enemies if she had wholly trusted God;

2. That some were left by themselves, not by God's desire, who became snares and thorns in their sides, because they did not drive them out by the help of Almighty power;

3. That their enemies were put under tribute (partial sanctification), but every time contrary to God's command of extermination (holiness).

4. You say, "There was no great objection to their dwelling in the land." But every command of God, reiterated scores of times in Deuteronomy, Joshua, and Judges, was a standing code of objections, and awful warnings.

5. You say, "The heathen, for some wise purpose, were permitted to dwell among God's chosen people,"—simply because Israel disobeyed God. There was no such purpose in the declared will of God. Every command was against it. Deborah, Barak, Gideon, were raised up of God as preachers of holiness, and when the people obeyed, "the land had rest" (Judges v. 31).

6. Did not God literally fulfil every curse foretold against them in the terrible twenty-eighth chapter of Deuteronomy? Is it not an exact history of the Jews, and every nation and people who do not wholly follow God, *i. e.*, seek holiness? By suffering the idolatrous Canaanites to dwell among them, were they not led away again and again into idolatry and sin, for which God always punished them throughout all the Old Testament history to the coming of Christ, when their iniquity was full, and they were scattered among all nations? Now, these things are for our example. "They could not enter in, because of unbelief." Unbelief kept

Israel forty years in the wilderness. Unbelief prevented Israel from destroying all the Canaanites, and because of unbelief alone, as you say:

“We, the possessors of the spiritual kingdom, are not empowered to drive out all our evil propensities and be perfectly at rest.” There remaineth, therefore, a rest to the people of God. “Let us therefore fear, lest a promise being left us of entering into His rest, any of you should seem to come short of it.” “Let us (literally) hasten, therefore, to enter into that rest, lest any man fall after the same example of unbelief. Wherefore, as the Holy Ghost saith: To-day if ye will hear His voice, harden not your hearts, as in the provocation in the wilderness.” “Take heed, brethren (not sinners addressed, but Christians), lest there be in any of you an evil heart of unbelief, in departing from the living God” (Heb. iv.).

7. You refer to matter. Sin does not pertain to matter. Carbon and nitrogen cannot sin. Sin only pertains to free will — it thrives only in the human soul. “The blood of Jesus Christ,

His Son, cleanseth us (not our bodies) from all sin" (1 John i. 7).

8. Justification follows repentance, as holiness follows consecration. The sinner cannot consecrate himself to God. God commands all sinners everywhere to repent. All the epistles are written, not to sinners, but to believers and saints. *An uttermost consecration brings an uttermost salvation.* God convicts a sinner for guilt, never for inbred sin. That is an after work. It may be done the next day; it ought to be done soon after conversion; but it always follows pardon unless the believer backslides. No backslider ever got it, or will get it, until after renewal to pardon. The sinner cannot consecrate (*i. e.*, set apart) himself, for God has no use for sin. He cannot consecrate anything else, because he has nothing. He must be born again before he has anything to consecrate to God. Therefore, consecration is not repentance, in sinners, backsliders, or Christians. It is putting the soul, will, and all possessions, on the altar, to be used only and always as God wills.

9. The names, lives, and deaths, of scores of holy men, are recorded in the Bible, who "served the Lord with a perfect heart," who "did that which was right in the sight of the Lord," and "they had this testimony, that they pleased God." Holiness is the habitual character of a holy man. Thousands can testify to-day to this great and blessed experience. You cited some of these cases, and if God was satisfied with their experience, and called them holy, perfect, upright, may we not believe they were so? And, if hundreds of Bible Christians enjoyed this experience, what reason is there that we to day may not enjoy the same blessed privilege?

10. Again you say, "I, for one, do not doubt the Lord's ability to do this for us." Amen! Glory to God! Now, brother, if you are willing, just now, just as you are, that God should sanctify you wholly, — that He shall now create in you a clean heart, that He shall now shed abroad the love of God in your heart by the Holy Ghost given unto you now, it will be done now! God is *able*! God is *willing*! *Let go*

all and trust Him! He commands, exhorts, invites, urges, promises you holiness through the blood applied now by the Holy Ghost. Will not "the faithful God fulfil His word"? He cannot lie. Only believe Him, and the blessed work will be wrought now. God bless you. Let the blood of Jesus

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

CHAPTER XX.

JOB'S EXPERIENCE OF HEART PURITY.

To assist our readers into the enjoyment of full salvation as an experience of the heart, let us examine the inspired record of Job's grand victory over men, sin, and devils, by faith in the Lord Jesus, his personal Redeemer. For some months I have been learning some blessed lessons from his life, which I trust may be profitable to you. I never could preach or teach from this book, until, by a special baptism of the Holy Ghost, I saw the spiritual meaning of Job's trial and victory over all his foes, through the Redeemer who "saves to the uttermost all who come unto God by him." It came to me as a revelation by the Spirit, who searcheth all things, yea, the deep things of God. It may help the reader to a clearer insight into the book, to give them my exposition.

I do not want any controversy, and hence

shall not reply to any one who may differ; yet this theory seems to meet all objections more completely than anything I have yet read upon the book. In fact, I have never yet found a clear and satisfactory explanation of the man, and God's dealings with him. I do not attempt to satisfy every objector or caviler; but the attention of all who love and enjoy the blessed experience of heart purity, is called to this analysis of his experience, in the hope that it may throw much light on the pathway of holiness.

1. To begin at the first chapter, there we find that "Job was a perfect man and upright." He had been justified and sanctified; enjoyed both blessings — outward righteousness and inward purity. He was a sanctified rich man. There is no reason why a rich man may not be holy. He was a man of prayer, and watched with care over his family. He gave his children a banquet, and then prayed for his seven sons and three daughters, lest they should be led into worldliness thereby, and lest they should sin by cursing God in their hearts. Enjoyed full sal-

vation in his own heart, and by prayer and example tried to lead them into the experience. For this purpose he called a special holiness meeting (v. 6), at which the sons of God came to present (consecrate) themselves before the Lord. "And Satan came also." Job was a man who trusted God, and one whom God could trust; 1. With a large family; 2. Great wealth; 3. High social position; because he had a clean heart, full of perfect love.

When Satan came to the holiness meeting (for he always does, as well as to the sin meeting), God called his attention to Job, as one who was just right in His sight, and challenged Satan to overcome him. The Lord had one holy man, whom He could trust in any temptation, to resist the devil and keep loyal to God. So he opened up his batteries to see if he could not overthrow and batter down his perfect loyalty to God, and his testimony to the great salvation.

2. The first attack was made at the point where he has so often overcome rich men: that

is, by the sudden and total loss of all his property. Not that the destruction of his oxen, sheep, and camels, was real; but the devil got lying messengers to so report, which answered every purpose for his schemes. His children were not really killed by the wind smiting the four corners of the house (v. 19), but the lying messenger reported all dead, and for several days Job knew no better. We know this, because chapter xlii. 13 speaks of his children as alive and well, "seven sons and three daughters." However, the devil's lies answered every purpose as a temptation, and yet in all this, Job sinned not, nor charged God foolishly. Said the grand old hero, stripped of his beloved family and vast wealth: "The Lord gave and the Lord hath taken away, blessed be the name of the Lord." Thus the devil's first attack on him failed. Glory to Jesus! Failed utterly! Failed completely!

3. Notice how much this temptation was like that of Jesus in the wilderness, after he was baptized with the Holy Ghost. It came in three

shocks of awful power, through the three avenues of his existence, the trinity of his nature: body, soul, and spirit. The first attack was directed at his affections, the second at his physical nature, and the third at his mind, or reason. Love for his family and their fortunes took the first shock. Love of his life, health, strength, and beauty of body, the second. Love of God, his own spiritual, holy government, and Job's holiness experience, through the sophistries of so-called friends, took the third shock. But grace triumphed over all.

As with Job, so with Jesus. Thrice Satan assailed Him. First time through His body, appealing to His forty days' hunger. The second time approaching Him through His spiritual experience, attacks His assurance of faith that He was the Son of God; and the third time through His mental power to govern the nations of the earth. Thus we learn that there are only three avenues of access for Satan. As Jesus, so Job, and so may we, by God's grace, meet and repel temptation every time, and "in it all sin not." We learn, then,

a. Temptation, until it brings forth answer from the soul, is not sin.

b. Sufficient grace is offered every soul who desires it, to keep from sin.

c. If Job could resist the devil and live free from sin, thousands of years before Jesus came in the flesh, before gospels and epistles were written — probably before there was any Bible at all, — why may not we, who have so much more light, more power, more grace revealed?

4. The second chapter of Job's life opens with another holiness meeting. Job could serve God, if he had lost all his property and children. Terrible affliction! but he needed the comfort of the saints, and he knew where to go to find it. Again Satan comes. And the Lord challenges Satan the second time to overthrow Job's holiness testimony. "And Satan answered, Skin for skin, yea, all that a man hath will he give for his live." Some people quote such passages as "Bible" — not noticing that it is the devil who says it, and hence not likely to be true. Not everything spoken in the Bible is the utter-

ance of God. Some of it is from Satan direct; much of it from his emissaries — wicked men; and unless we are led by the Holy Ghost through prayer to show us which is good or evil, which is from God and which from the devil, we shall get badly mixed up. Such efforts to read and understand the Word of God without repentance, faith, and prayer, only result in infidelity and atheism. The unconverted sinner is playing with edged tools. The Bible is written in the holy language of God, and an unholy man forever blunders over it. Learn to speak and read French before you undertake to teach it. Learn the language of heaven before you try to interpret it. Get a clean heart before you preach purity.

In this second contest, God allowed Satan to afflict Job, saving his life, with most filthy itching ulcers, from head to foot. He was a wretched, loathsome, childless beggar.

His wife, who doubtless married him for his money, now sneeringly mocked his profession of holiness, urging him to “curse God and die.”

There are plenty of such women left. As long as friends, children, health and happiness, abound, they can stand up for God and profess religion quite gracefully, and with becoming dignity. But this man who loved God for Himself, who did not follow his Saviour in order to carry the purse, who was holy because he loved to be so, who was not a sinner, because he hated sin, — he replied to his wife: “Thou speakest as one of the foolish women speaketh. What! shall we receive good at the hands of God, and shall we not receive evil?” And in all this, “Job did not sin with his lips.” James says, “If any man sin not in word, the same is a perfect man, and able also to bridle the whole body.” Such was Job. He could praise Jesus in the ashes, rubbing his itching ulcers with a potsherd (broken pottery), his children and wealth all gone, and wife urging him to curse God and lose his soul by suicide. But bless God for such examples of great grace! He only held on to God in the dark, trusted Him, and waited patiently for the deliverance he knew would come.

CHAPTER XXI.

JOB'S EXPERIENCE. PART II.

IN this book we find *all possible objections to holiness, with God's answers to them through the replies of Job.*

After Satan found that the first two attacks on Job's testimony and experience had failed, he tried the third and last time to destroy him through the crafty and plausible sophistries of his friends. They bring on their arguments, and he replies, each speaking three times, and he remains steadfast. He declares in third chapter that he does not know why this terrible affliction has come upon him. It were better he had never been born if this is to be the end of his religion, his life, and his faith in God. His heart is overwhelmed by his grief, and he cannot describe the fearful sorrows of his soul; but still he trusts in the Lord. There is some good reason for this trial, though he does not know what it is.

1. Then Eliphaz opens fire. He assures Job of his esteem; but brings more chiding than comfort. "Job, thou hast been a friend and supporter to many, but when trouble comes on yourself, you faint." Then he opens his charge: "Whoever perished, being innocent, or when were the righteous cut off?" And if you are righteous and innocent of sin as you claim, surely God could not suffer you to be thus afflicted. But this simply proves how wrong is our judgment: God does afflict His saints, and that not for their sins, but to show forth His saving, keeping power, and magnify His grace.

2. Again Eliphaz asks, "Shall mortal man be more just than God?" Surely Job must be wrong. "God put no trust in his servants, and his angels he charged with folly; how much less them that dwell in houses of clay!" But Job does not profess angelic perfection. It is a false issue Eliphaz here raises. He says (chap. v. 4) that he has seen the "children of the foolish (sinners) crushed in the gate, and robbers (v. 2) swallow up their substance," just as

Job has been. Hence Job must be a sinner. False logic. Afflictions do not prove a man to be a sinner, because sinners are chastised. "Whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth." "Man is born to trouble, as the sparks fly upwards," he continues (v. 7), and hence in your trouble, "commit your cause to God." Very good advice, and just what Job is doing. But all this does not prove Job a sinner or a hypocrite.

3. "Happy is the man whom God correcteth" (v. 17). "He shall deliver thee in six troubles" (v. 19). From "destruction, famine, disease and death, God will deliver you, Job," he goes on to say in rest of this chapter; "if you despise him not." And Job proved it true; but what doth your arguing reprove, he asks (chap. vi. 25). "Teach me, and I will hold my tongue, and cause me to understand wherein I have erred. Did I say, deliver me from the enemies' hand? Now, therefore, be content, look upon me, for it is evident unto you if I lie. Is there iniquity in my tongue?"

4. The gist of this chapter, in Job's reply to Eliphaz, is: PROVE MY SIN. You deny that any man can be pure, holy, just, right, or perfect before God. Now then I protest I am free from sin, and without quibbling argument, prove wherein I have sinned, and wherein these afflictions are God's punishment for sin. I cannot say what it is for. I do not know why God so troubles a loyal, obedient child. "I have not concealed the words of the Holy One, though I pray, if it would please God to destroy me, that he would let loose his hands and cut me off" (vs. 9, 10). He is true to his testimony of holiness, though he would rather die than lie, he has so little to live for. Paul came to the same pass. Sanctified and free from sin, Paul in the midst of infirmities, reproaches, persecutions and distresses, "had a desire to depart and be with Christ, which is far better."

5. Let us learn: God in this way weans us from all earthly affections, and desires and teaches us we are pilgrims and strangers.

6. God teaches us, by Job's experience, that

these afflictions, which to a sinner are chastisements and punishments, to his saints are blessings in disguise, which work out for us a far more exceeding and eternal weight of glory.

7. It is to the glory of God that the saints endure chastisement, like sons, and come forth from the furnace of trial, purified, made white, and tried, without the smell of fire on their garments.

8. Eliphaz utterly fails to prove his objections to Job's experience as a perfect and upright man, who in all this sinned not, nor charged God foolishly,

9. If all those who oppose the experience and profession of heart purity would carefully examine this man's record and life, they would find all their false but plausible opposition forever refuted by the Word of God. I am sick of hearing the ignorant advice of preachers and teachers of the Word, continually arguing and contesting with the devil and Job's false friends against him, saying: "Don't profess so much, but live your holiness!" "Don't say sanctify, holy.

pure!" "Avoid the use of Scriptural terms as much as possible; and shun the cross of Christ." Be ashamed of Jesus and His words. To be sure He says, "Be ye therefore perfect," but then of course "there is none perfect, no not one, and we cannot become so." "The blood of Christ cleanseth us from most all sin" (1 John i. 7).

10. Thus they quote Scripture! handling the Word of God deceitfully! "Called to be sinners saved by grace" (1 Cor. i. 2). "Reckon yourself to be dead indeed into sin" (Rom. vi. 11). "Whosoever the Son maketh free is free from sin in part" (John viii. 36). Being made free from a little sin ye have your fruit unto some holiness (Rom. vi. 22). "Whosoever abideth in him sinneth every day" (1 John iii. 6). "Whosoever is born of God committeth sin, for his carnal nature remaineth in him, and he cannot but sin, because he is born of God" (1 John iii. 9). "My little children, these things write I unto you, that ye sin not any more than ye can help" (1 John ii. 1).

“He that saith I know him, and I keep all his commandments, is a liar and the truth is not in him ” (1 John ii. 4).

“Every man that hath this hope in him purifieth himself; even as well as he can ” (John iii. 3).

“The very God of peace sanctify you wholly, but not in this life; faithful is He that calleth you, who also will do it in heaven ” (1 Thess. iii. iv. 23). “If we confess our sins, he is faithful and just to forgive us our sins; but he cannot cleanse us from all unrighteousness ” (1 John i. 9). “That He may present you faulty before his presence without exceeding joy ” (Jude 24).

“Wherefore he is unable also to save them to the uttermost that come unto God by him, seeing he never liveth to make intercession for them ” (Heb. vii. 25).

“They that are Christ’s have not crucified the flesh with the affections and lusts ” (Gal. v. 25). “This is a faithful saying and worthy of all acceptance, that Jesus Christ came into

the world to save the righteous from their sins" (1 Tim. i. 15). "His name shall be called Jesus, for He shall save His people in their sins" (Matt. i. 21). "Be ye therefore imperfect, as your Father in Heaven is imperfect" (Matt. v. 48). "Lead us into temptation, but deliver us not from evil" (Matt. vi. 23). "As God who hath called you is holy, so be ye unholy in all manner of conversation" (1 Pet. i. 15). "And the peace of God which passeth all our understanding, shall trouble your hearts and minds through Jesus Christ" (Phil. iv. 7). "Blessed are they that do hunger and thirst after righteousness, for they shall not be filled" (Matt. v. 6). "Blessed are the impure in heart, for they shall see God" (Matt. v. 8). "Follow peace with some men, and holiness, without which all men shall see the Lord" (Heb. xii. 14).

CHAPTER XXII.

JOB'S EXPERIENCE. PART III.

1. IN chap. viii. we find Job's second "friend" Bildad, opens another line of arguments against his professions of holiness. He says to Job, "If thou wert pure and upright (as you think you are) surely now God would awake for thee, and though thy beginning was small, thy latter end should greatly increase." Which was exactly what came to pass. Notice that the Lord completely met and answered all their complaints and objections to Job's purity, in doing for him just what they predicted He would not (vs. 6, 7). He insinuates that Job is a hypocrite; anyhow, one that has forgotten God (vs. 13, 14), and hence God has cast him off. "Behold, God will not cast away a perfect man, neither will he take the ungodly by the hand."

2. Then (chap. xi.) Job answered and said: "How can a man be just before God?" How

can one right *himself*? That, Job says, is impossible; but that is not what he professes. Bildad, like thousands to-day, sets up a man of straw and easily knocks it down, and thinks he has triumphed over Job. In verse 20, Job says, "If I justify myself, my own mouth it shall condemn me; if I say I am perfect, it shall also prove me perverse." "Though I were perfect, yet would I not know my soul." To claim perfection by works, by will-power, by culture, by natural law, by our own human efforts, as an attainment, is exactly contrary to Scripture and reason. Job professes perfection, but it is "not by works of righteousness which we have done." Let my reader carefully read chap. ix., and put emphasis on the frequent "I" Job uses there, and he will clearly see this. "If I wash myself with snow water, and make my hands never so clean, yet shalt thou plunge me in the ditch." I can have no argument with God. I do not claim Divine holiness.

3. But as to giving a reason why he is thus afflicted (in chap. x.), Job completely confesses

he cannot explain it (v. 7). "Thou knowest that I am not wicked," O Lord, as my friend Bildad charges me, "yet thou dost destroy me." "If I sin" (v. 14) "then thou markest me"; why should I deny it? "If I be wicked, woe unto me!" It will not pay him to be a hypocrite, as God will as readily punish him for hypocrisy as for wickedness, out and out. He confesses he cannot understand it, and prays for death to come.

4. Then Zophar, the third friend, opens fire. His line of argument is much the same as the others, and represents the usual stock arguments of Satan against holiness, in finite, infirm men. He calls Job a liar for professing purity (chap. xi. 3). Prays God to rebuke him for presumption, and declares that God has not punished him for it as he deserves. "Canst thou find out the Almighty to perfection?" he asks Job You set yourself up equal to God. You holiness people say you can't sin, you know as much as God Himself, etc., etc., represent some of the objections brought against Christian holiness today, as in the days of Job.

5. But Job answered him (chap. xii.) and said, "No doubt but ye are the people, and wisdom shall die with you. But I have an heart (*margin*) as well as you; who knoweth not such things as these?" Commonplace maxims! Any child knows better. Ask the beasts, birds, and fishes, and they will tell you that. "But ye (xiii. 4) are all forgers of lies, and physicians of no value." Hence let preachers and teachers beware how they quote Eliphaz, Bildad, and Zophar for God's Word! "Hear now my reasoning: Hold your peace and do not speak wickedly for God." Let me give my testimony to cleansing, and don't you plead for sin, and against holiness, any longer. How often these "forgers of lies" are exactly described by the literal rendering of this verse: *artful twisters of vain speeches*. However, they are not able by their sophistry to break down Job's testimony to heart purity.

6. He again exults in God, and with a shout, pours it out wonderfully:—

"Hold your peace, let me alone, that I may

speak, and let come on me what will. Wherefore do I take my flesh in my teeth, and put my life in my hand? Though He slay me, yet will I trust in Him, but I will maintain mine own ways before Him.. He also shall be my salvation, for an hypocrite shall not come before Him. Hear diligently my speech. *I know I shall be justified.*" Glory to God for Job! How straight he stood for God and holiness! How clear and pointed his testimony! Not much like the advice we hear on every side: "Live it, but don't say so much about it" (v. 23). "How many are my iniquities and sins? Make me to know my transgression and my sin." An old preacher was told that no man lived without sin. "Well," he replied, "show me one sin, and I will ask forgiveness and take it back." Same reply Job made thousands of years ago. In fact, I don't believe there can be found on earth to-day a single cavil, complaint, or objection urged against Christian or Bible holiness, as the privilege of believers through faith by the blood of Jesus and power of God in

the Holy Ghost, but has been met, answered, and overthrown in the book of Job. Now let our preachers study this book on their knees, under the blazing light of a burning personal experience, and the Church of God will arise in the power of God and beauty of holiness to redeem the world from sin through our Lord Jesus Christ. Study this book to expound and explain, and pour the warm truth into hungry hearts dying for food, instead of rambling incoherent objections and cavils against a vague phantom, "perfectionism," a creature of their own foggy brains and carnal hearts. Give the people the glorious old Gospel truth, red-hot from a heart full of it, and millions will be redeemed from sin to holiness.

CHAPTER XXIII.

JOB'S EXPERIENCE. PART IV.

THEN Eliphaz returns to the attack. He repeats, with greater emphasis, the same objections he urged in chap. iv. against Job's testimony for purity. And, again, I wish to remind the reader that the devil's first success against you will be to prune away, or tone down your clear testimony to the cleansing blood of Jesus. And in order to do this, Satan, through Eliphaz, resorts to most specious falsehoods (chap. xv.). He says to Job: "Thou casteth off fear, and restraineth prayer before God." How common is the objection against holy people. "Well, I suppose you don't need to pray any more now, you have got so perfect!" And, again, v. 7, "Art thou the first man that was born?" and "Hast thou heard the secret of God?" "What knowest thou that we know not?" Ah, purified soul! how often you get just such stabs

through your heart now-a-days! What a battery of remarks of the same kind as you find right here, in the mouth of Eliphaz! "*I don't believe these sanctified folks are any better than the rest of us!*" "*I had religion, young man, before you was born, and I never professed any second blessing. I never dared say I was free from all sin!*" As if that were any argument against cleansing, by faith in Jesus, now! How they do confound purity with maturity! And how few of these stale objectors realize that their plausible objections were invented by Satan ages ago, condemned by the Almighty, and printed for our warning and instruction in a book, chart-like, to keep us off such rocks and shoals.

"What is man that he should be clean, that thou lettest such words go out of thy mouth! Why doth thine heart carry thee away and what do thy eyes wink at?" (vs. 12-14.) "You say you are free from sin, but it is all a mistake; you deceive yourself; and if I were you, I would be careful how I spoke like that in meeting!"

And so, like Satan's messengers to Job, they try to tone down your testimony. And how they love to scrape out of the Scriptures such a verse as this: xv. 15: "Behold, He putteth no trust in His saints; yea, the heavens are not clean in His sight! How much more filthy is man, which drinketh iniquity like water!" And hence, how absurd for a sinner to claim through the blood of Jesus, that he has *found cleansing from his sin!* Job, chap. xvi., cries out against this: "I have heard many such things; miserable comforters are ye all! And, indeed, it was so! "They had made an appointment together to come to mourn with him, and to comfort him" (ii. 11), and this was the wretched result! "I could speak as you do, if you were in my stead (xvi. 4). I could heap words against you and shake mine head at you." You can easily find fault with "these holiness folks"; you can shake your head wisely and say with a sneer: "When I hear any one profess perfection, I look out for my pocket-book"; but when you talk and feel like that, remember Almighty God

wrote down all those arguments and objections against His plan of redemption, grace, and cleansing blood, ages ago, and this Holy Bible, book of Job, is His great law-book of grace by which you will be tried in the final judgment. Satan's briefs and pleas for indwelling sin are published, and you, my brother, better be found on the other side of the case. As for me, I prefer to stand with Job, *clean, clear through!*

However,—blessed be God!—the arguments of Eliphaz utterly fail to move Job; rather, he puts in his testimony stronger and clearer. It gives him a good opportunity. “Not for any injustice in mine hands,” has this evil come upon me, “also my prayer is pure,” he says (v. 16, 17): “Also now, behold, my witness is in heaven, and my record is on high. My friends scorn me, but mine eye poureth out tears unto God.” When God sanctifies a man, He proposes to keep him for Himself, and he will find his friends more hindrance than help in following the will of God. The Lord does not tell my friends what my duty is. He re-

veals my duty to me only. Hence the advice of friends, in all such matters, is usually worse than useless. It is freely proffered; they urge it on you, and are offended if you do not take it: and yet, in almost every case, they will cross the will of God. However, Job went on trusting God, friends or no friends, sick or well, rich or poor. He declares with exultation (chap. xvii. 9), "The righteous also shall hold on his way, and he that hath clean hands shall be stronger and stronger." And it came out so, Job. Then, to his three friends: "But as for you all, do ye return, and come now, for I cannot find one wise man among you!" All my desires are gone,—my property, children, health, and strength! God has reduced me to nothing. I see only the grave before me. Why should I, in this solemn hour, speak anything but the most solemn and simple truth? What profit will it be for me to lie, or to make a *hypocrite's* profession of holiness? How foolish for me to do that! And thus Job meets and answers every objection. He is not a hypocrite, not a

boaster, not deceived, neither is he a perfect angel, nor originally pure, nor self-made perfect. He has found the blood of Jesus, and by trusting only in God, and nothing in self, finds full, complete deliverance from sin, and that is his steady testimony all the way through; and that his friends cannot understand!

Forever here my rest shall be
 Close to Thy bleeding side;
 This all my hope, and all my plea
 "For me the Saviour died."

My dying Saviour, and my God,
 Fountain for guilt and sin,
 Sprinkle me ever with Thy blood,
 And cleanse and keep me clean.

Wash me, and make me thus Thine own:
 Wash me, and mine Thou art:
 Wash me, but not my feet alone,
 My hands, my head, my heart.

The atonement of Thy blood apply.
 Till faith to sight improve;
 Till hope in full fruition die,
 And all my soul be love.

CHAPTER XXIV.

JOB'S EXPERIENCE. PART V.

THEN answered Bildad (chap. xviii.), and from analogy proves Job to be a wretched, miserable sinner. So much for reason. Bildad quotes the sorrows of Job (mark the similar features of chap. xviii. with xvi. and xvii.), and says, "Surely such are the dwellings of the wicked," and such are the dwellings of Job; therefore Job must be wicked.

But Job answers to this (chap. xix.), granting their premises, granting that God does punish the wicked in this world, that sin brings to the sinner many sorrows; that many features of his own afflictions resemble the punishments of the wicked, yet this does not prove that God may not, for wise purposes of His own, allow afflictions to come upon those whom He loveth, and for a season, leave His saints "in heaviness through manifold temptations." Job, in pro-

fessing purity, does not profess to be freed from trial, temptation, or infirmity. In this chapter (xix.), he concedes all that Bildad charges, acknowledges that God, his own Father, Redeemer, and Sanctifier, God—has “fenced up my way that I cannot pass,” stripped me of my glory, my brethren, kinsfolk, servants, and children, and friends, and health. He pitifully begs their sympathy (v. 21). “Have pity upon me, ye my friends; for the hand of God hath touched me.” And still he “holds fast the profession of his faith without wavering,” shouting out of his sorrow those immortal words: “I know that my Redeemer liveth.” And, in order to perpetuate his testimony for purity, he wishes, “O, that my words were now printed in a book (thank God, Job! we have them!), that they were graven with an iron pen and lead in the rock forever!”

That does not sound much like the hollow advice we hear now-a-days: “Live your holiness, but don’t say much about it”; and, as to writing down or printing a red-hot testimony for

Jesus' cleansing power, why, they do have infinite objections against it! Well! *do as you please; but I'll take Job for my copy*; and, like Eliphaz, Bildad, and Zophar, when we get through, I hope you'll come forward for prayers, and get wholly sanctified by the Holy Ghost!

Job wanted his words cut into rock by the pen of iron that future ages might know that God did make one sinner clean, and kept him perfect in the sight of God, and upheld him under every possible trial Satan could invent, giving a straight testimony for God to the end. Oh, glory to Jesus! Such an experience is worth reading and preserving; and God has thought so much of it He has kept it these five thousand years or so.

There is so much of deep interest in the study of this book, after you have found the clue to it, I linger over each chapter to call the attention of my readers to the jewels scattered along its pages. Much of the dialogue runs out into matters of minor import, but by keeping to the main line of thought, we get inspired and

authoritative directions concerning the profession of holiness. There are so many diverse and almost contradictory utterances on this subject by religious teachers, I am pleased to find the Word of God giving no uncertain sound; and here we may find a guide who will not lead us into confusion or error. We must always bear in mind these two things:

1. Job was the only man who pleased God.
2. Job was the only one giving a clear, positive testimony to heart purity in all the record of the book.

But how little did these three friends understand Job, his blessed experience, and the profession of it! They missed the point every time, and got further into the dark. It is so now.

Brethren opposing holiness never see a holy man until they get a clean heart for themselves. Then they are common. Before you get sanctified, my friend, troubled by your conscience, you will pick flaws in the saints, calling infirmities sins, and discoloring every trifling fault.

Eliphaz (chap. xxiii.), for the third and last time, returns to the charge. Much of this is a repetition. He accuses Job of divers sins. "Is not thy wickedness great (v. 5), and thy iniquities infinite"? No man's sins are infinite; nor is his holiness. Infinity belongs only to God. In vs. 6, 7, 9, 13, he charges Job with sins, which you will find Job flatly denies in chap. xxxi., word for word. And (xxiii. 10) Job, in his last reply to him, declares: "But He knoweth the way that I take; when He hath tried me, I shall come forth as gold." And he did. Hallelujah! "My foot hath held His steps, His way have I kept, and not declined; neither have I gone back from the commandment of His lips. I have (hid) esteemed the words of His mouth more than my necessary food." What a precious testimony! Clear and strong and sweet! I hope the holiness people will get deeper than ever into Job; but look out, beloved, when you hear his friends talk!

Then answered Bildad (chap. xxv. 4): "How then can man be justified with God? or how can

he be clean that is born of woman? Behold, the moon and stars are not pure in His sight, how much less man, a worm!" Well, Bildad, bless God, it can be done; for God doeth it. "The blood of Jesus Christ, His Son, cleanseth us from all sin"; that's how! I am glad to hear him asking how. He does not say much this time, but he wants to know *how*, and there is great hope of a man when he stops argument and asks a Job who has it, how he got it. Answer is short, Bildad. God, in Jesus Christ, by the Holy Ghost, doeth it, whenever you go to believing him.

Notice Job (chap. xxvi.) saying "how," four times in two verses. "*How* hast Thou helped him that is without power!" Sure enough! God's power in a worm,—that is holiness. "*How* hast thou counselled him that hath no wisdom!" God's wisdom in a fool! There is a wise man for you. Paul says, "If any man will be wise, let him become a fool." Job had found it out. "He stretcheth out the north" (v. 7). "He holdeth back the face of His

throne." "He divideth the sea." "By His Spirit He hath garnished the heavens." That is Job's reply to the "how can a man be holy?" and yet he says (v. 14): "Lo! these are a part of His ways, but how little a portion is heard of Him! but the thunder of His power, who can understand?" And though Job cannot explain all the *how* of his purity, moreover he continued his parable (chap. xxvii.), and re-affirms his testimony: "As God liveth, who hath vexed my soul, and all the while my breath is in my nostrils, my lips shall not speak wickedness, nor my tongue utter deceit. God forbid that I should justify you (he does not tone down a bit)! Till I die, I will not remove my integrity from me. My righteousness I hold fast, and will not let it go; my heart shall not reproach me so long as I live." Noble words! Golden testimony! Hope for the saints! And cheer-up to those who get every other kind of advice about testifying to purity, as the work of God, in the soul, by faith!

Let the meeting go on! The rest are about

through, and Job is coming out wonderfully ahead. After Job gets through, God will speak, and then an altar service, and three seekers among Job's friends for heart purity.

CHAPTER XXV.

JOB'S EXPERIENCE. PART VI.

Job opens up the holiness gold-mine of testimony in chap. xxviii. The most poetical imagery, and powerful descriptions of the beauty of holiness, are here laid before us. He calls holiness a "mine of silver"; let us dig for it (xxviii. 1). He calls it an "end of darkness," let us walk in its light; a "path which no fowl knoweth, which the vulture's eye hath not seen; the lion's whelps have not trodden it, nor the fierce lion passed it by" (vs. 7, 8). This heavenly wisdom, he says, "man knoweth not the price thereof, it cannot be gotten for gold. No mention shall be made of coral or pearls, for the price of wisdom is above rubies."

Well! but Job, where can we get it? where did you get it? (v. 21.) "Seeing it is hid from the eyes of all living, and kept close from the fowls of the air," how shall we find it? Can

we get it by dying, Job? Some folks say *death* will sanctify them! "Destruction and death say we have heard the fame thereof with our ears." (v. 22). Well, Job, "hearsay evidence" is nothing. Death has no power to sanctify. He has only "heard" of it. Who can and will, Job?

"God understandeth the way thereof, and he knoweth the place thereof, and unto man he said: Behold the fear of the Lord, that is wisdom; and to depart from evil is understanding" (v. 28).

Holiness is eternal! Holiness is everlasting wisdom. Let us depart from evil, and find purity at the cross. God has revealed His holiness by Jesus, and through faith in Him and consecration to Him we obtain purity of heart.

"Now to my heart is the blood applied!
Glory to His name!"

In chapters xxix. and xxx. Job recounts his former prosperity. Here we have a beautiful picture of his pure, blameless, benevolent life.

What an excellent chapter! What a mighty influence for good in the circle he adorned! Contrasted with the desolation pictured in chap. xxx., we are led with his three friends to wonder, indeed, if his great calamity be not a punishment for some great sin; but the record clears up all doubt, and we learn that whom the Lord loveth He chasteneth, and afflictions are not always punitive. Job here gives his holiness experience in detail; and at the close, "these three men ceased to answer Job." HIS BURNING TESTIMONY SILENCED THEM! Would that all similar cavilers against holiness would read it and cease "to answer back," and "go forward for prayers." Look at the details in this chapter. How clear, straight, and pointed his testimony! "Let me be weighed in an even balance, that God may know mine integrity. If my step hath turned out of the way, and mine heart walked after mine eyes." What a forcible and yet poetical expression for the difference between temptation and sin! He had not yielded to temptation, though it had often assailed

his eyes. His heart did not love the sinful suggestions that met him, and "walk after" their indulgence, which is sin (xxxii. 6, 7).

Then Job enumerates divers sins of heart and life, of all which he earnestly and solemnly protests his innocence. Verses 9, 12, is a terse denial of what Jesus calls heart-adultery. Verse 13 shows his Christian manner of dealing with his servants: "If I did despise the cause of my man-servant, what then shall I do when God riseth up?" Master and servant are children of one common Father. Job had been fair and honest with his servants. The poor, the widow, and the fatherless, have partaken of his last morsel. Notice the tender allusion in verse 16. Unlike many so-called rich Christians to-day, Job had not "caused the eyes of the widow to fail," by paying her starvation wages for her needle-work until her eye-sight was gone. Job's kind of holiness helped women who made button-holes for a living. That is God's kind and Bible kind. He did not "eat his morsel alone." There is an example for you, rich man! Job is

like Jesus (Luke xiv. 12). When Jesus took dinner with a rich Pharisee, he administered a terrible rebuke, saying: "When thou makest a dinner or supper, call not thy friends, nor thy brethren, neither thy kinsmen nor thy rich neighbors, lest they also bid thee again, and a recompense be made thee. But when thou makest a feast, call the poor, the maimed, the lame, the blind, and thou shalt be blessed, for they cannot recompense thee, for thou shalt be recompensed at the resurrection of the just." So Jesus taught; so Job did; and I have asked this question of hundreds of professing Christians, who profess to do as Jesus commands: "Did you invite the first or last class of persons to your last Thanksgiving dinner, or Christmas feast?" And in only one or two cases did I ever get an affirmative to Jesus. Let us ask ourselves: "Am I real Christian, or a covered-up Pharisee?"

Again Job says, he has not "made gold his hope, nor rejoiced because his wealth was great." Alas, how few rich men can say this! How few

do not say to the fine gold, "Thou art my confidence!" (vs. 24, 25). Alas for the religion of many, when their business is prosperous! Their prayers are short and few and cold. Their zeal for the salvation of others is gone. Prayer-meetings have no more relish; but what few religious duties they perform, have lost the savor of love, and the fires of devotion are low and dim; "the heart has been secretly enticed, and the mouth hath kissed the hand." Hence, few rich men are found among the modern holiness people at our holiness conventions, camp-meetings, etc. Jesus found it so. "How hardly shall they that have riches enter the kingdom of heaven." Job's riches did not entice his heart from God.

Again: Job did not "rejoice at the destruction of him that hated him" (v. 29). He loved and prayed for his enemies. "Neither have I suffered my mouth to sin, by wishing a curse to his soul." O that such a testimony could be uttered by all of us who have so much more light, more grace in Jesus, more Bible to guide us.

than ever Job had! And what a wretched shame it is for so many Christians now-a-days to go around pleading for sin, arguing, protesting, and practicing in favor of sin, when grand old Job, in the dim ages of Jewish twilight, found that God so saved him that he did not sin *by wishing!*

Again: "If I covered my transgressions as Adam, by hiding mine iniquity in my bosom." Job did not claim original holiness, as Adam had it; but I would express it by saying, he had the equivalent, if not the identical of Adamic perfection. Not retained, original purity; but restored, redeemed purity. The Scriptures do not set before us heart purity as a work of covering up and whitewashing over. That was Adam's sin, and the Pharisee's hypocrisy. Job found that Jesus could, would, and DID wash sin out of the soul. And brother, that is the kind you and I need. By God's grace, let us have it! Through Jesus' blood, let us have it! By the power of the Holy Ghost, it may be done now. *Believe it, and you will have it!*

CHAPTER XXVI.

JOB'S EXPERIENCE. PART VII.

“So these three men ceased to answer Job.”

They thought he was righteous in his own eyes. Such was not the case, however. It was their mistake to suppose Job justified himself. He simply confessed his purity as a gift of God. “Not of works, lest any man should boast,” says Paul. But his fourth friend, Elihu, made that mistake also (chap. xxxii. 2). He proceeds to reprove Job, and charges that it is not right for him to profess purity (xxxiii. 12), “because God is greater than man.” He confounds things again. Job does not profess to be absolutely holy in the sense that God is; that is, infinite in holiness. Elihu proceeds to argue that man cannot bring God to account for His actions, being a sovereign, and claims that Job’s afflictions do not prove injustice in God. This and the succeeding chapters (xxxiv., xxxv., xxxvi.,

xxxvii.), containing the remainder of Elihu's reply, are written in strains of the loftiest wisdom and truth, setting forth the power, love and faithfulness of God. But the reproof does not apply to Job's experience of purity. It is an attempt, rather, to explain the mystery of his afflictions. As such, he succeeds far better than the "three friends," who have ceased to charge him with hypocrisy. Elihu's advice is good, his reasoning sound, and God himself closes the debate.

In chapter xxxviii., God answers Job from a cyclone. He showeth His power and Job's weakness by a wonderful series of startling questions. Draws his figures (or parables), like Jesus, from goats, peacocks, horse, hawk, eagle, etc. The reply of the Lord clears up the troubles in Job's mind. When men fail, the Lord's answer assures us; and the whole line of discussion is closed by one question (chap. xl. 2), "Shall he that contendeth with the Almighty, instruct him? He that reproveth God let him answer it?"

The chain of Satan's logic is broken! Hallelujah! Job comes out of his fiery temptations to victory by a noble confession: "I have no answer to God." When the Lord has again explained his dealings in further reply (chap. xl. and xli.) by asking Job, "Wilt thou disdain my judgment? Wilt thou condemn me that thou mayest be righteous? Hast thou an arm like God? Then will I also confess unto thee that thine own right hand can save thee." And Job sees his mistake and confesses it to God!

1. He acknowledges that he has misjudged the afflictions of God! 2. He has learned some lessons in the furnace of affliction, that he could never have learned otherwise. 3. It has been a school of blessed adversity. 4. He has more confidence than ever in God, because of his trouble. 5. Whether he can see why these troubles came upon him or not, he knows God is good, and great, and wise, and as a loyal child of God he has no right to question the discipline. 6. It will be of great and blessed benefit to his soul *somehow*, and he will trust Him. Hence he

humbles himself, offers the Lord a full apology for questioning His providential dealings, and utters the immortal confession (chap. xlii. 2), "I know that thou canst do everything, and that no thought can be withholden from thee. Who is he that hideth counsel without knowledge? Therefore have I uttered that I understood not, things two wonderful for me which I knew not. I have heard of Thee by the hearing of the ear, but now mine eye seeth thee, wherefore, I abhor myself and repent in the dust and ashes."

Notice in this confession and God's reproof of Job that there is no charge or confession of sin. Job is pure, and God so agrees to it; but Job had his faults, and in defending his experience of heart purity, being ignorant of the reason why God allowed Satan to so terribly tempt him, he failed to trust God in the dark and make no reply, make no defense of his character, offer no reason for his affliction. A lesson hard for holy men to learn. It is so natural, so human, so reasonable, we think, to defend

our best motives, to explain our circumstances and surroundings, and thereby remove the unkind feelings, and ward off the unjust aspersions of friends or enemies. After God so fully revealed Himself in the whirlwind to Job, he abhorred himself. He had learned his lesson, he had maintained his testimony, he had answered all holiness objectors forever, he had foiled Satan by his faith in God, and now he was to receive God's approval.

Then the Lord said to Job's friends, "My wrath is kindled against thee, for ye have not spoken of me the thing that was right, as my servant Job hath." Here is the key to this book. The book must be read as a whole, and in this complete and positive vindication of Job, and the condemnation of his friends, we see the difference between sin and holiness, between Job's testimony to heart purity, and the denials and objections of his friends. Job's course is endorsed, and his friends come forward for prayers, confession and sacrifice. They make their consecration to God at the altar,

and offer a burnt-offering, and Job prays for them (xlii. 7, 8), "lest God deal with them after their folly, in that they have not spoken of me the thing which was right, like my servant Job; for him will I accept." Glory to God for Job! He was accepted and blessed in every possible way for his fidelity to God, for his straight-out holiness testimony, for his resistance to Satan, and patience under trial. What a lesson for all holy men under like afflictions! What a consolation to the saints! Let us learn to trust God in everything, under every sky, and cloud and darkness! God will bring it all out right. Our faith in God will bring the victory, and God will be honored, souls saved, and Satan defeated.

"And the Lord turned the captivity of Job when he prayed for his friends." Blessed be God! We ought to endure patiently all their scorn and objections, considering we shall soon see them forward for prayers, and pray for and lead them out into this blessed purity of heart.

“And the Lord gave Job twice as much as he had before.” Just like the Lord.

“He had also seven sons and three daughters.” They were not really dead, nor the property gone. It was only a lie of Satan, and God restored them in truth, though for about a week Job thought so, which answered every purpose, and made his trial seem real. So the history at least seems to clear it all up.

“After this Job lived an hundred and forty years.” God promised to his holy servants long life, and we may expect it if we obey and trust him as truly as Job did. Bless God for this beautiful record of his fearful trial, holy courage, and glorious victory. May we, like Job, die old and full of days.

VALEDICTORY.

DEAR READER :

We have reached the end of our little volume. I trust and pray God through Jesus Christ our Lord, it has been of spiritual profit and blessing to you. May the blessed Christ, whom I trust you love, soon lead you over into the "Land of Canaan," to enjoy the fruits of perfect love and full salvation by His redeeming grace. To Him be all the glory, honor, and praise, now and forevermore. Amen.

THE OLD STUMP.

(EXTRACTED.)

BEING A DISCUSSION OF THE QUESTION :

IS CHRISTIAN PERFECTION OBTAINABLE IN THIS LIFE?

BY

REV. B. S. TAYLOR, EVANGELIST,

And Author of

'FULL SALVATION," "HOLY FIRE," "HOT SHOT," "PIPE AND QUID."



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1889.

CHRISTIAN PERFECTION OBTAIN- ABLE IN THIS LIFE.

No. I.

THE SUBJECT STATED.

An article in *The Standard*, of Chicago, for July 4th, 1889, by Rev. John Crawford, D. D., attacks the Wesleyan teachings on this subject, and my own personal bible reading as printed in the little volume, *Full Salvation*. The followers of Wesley comprise the largest body of evangelical Christians in the country, and it is rather late in the day to attach the charges of "Fanaticism," "Error," "Falsehood," to the three millions of Methodists in the world, whose special mission for two centuries has been "to spread Scriptural holiness over these lands." "By their fruits ye shall know them." If the holiness teachers found in the Methodist Church by thousands are all in such grievous error of doctrine, experience and life as represented by this writer, surely it ought to be made easily to ap-

pear. The simple fact is that God's blessing peculiarly attends the preaching of Christian holiness, and the marvelous growth and power of "the people called Methodists," the past two hundred years has been largely due to this. So taught Wesley, Watson, Clark and all our bishops, as Hamline, McKendrie, Whatcoat, Janes, Simpson, Foster, Peck, etc. It is probably unknown to that writer, but *all* Methodist preachers subscribe to the doctrine of Wesleyan and Scriptural perfection on assuming their ordination vows. So he assaults in the article at least 20,000 Methodist preachers in "the peculiar depositum of their faith and doctrine."

I. DEFINITIONS.

WHAT IT IS NOT — DEFENSE OF THE DOCTRINE —
THE IRISHMAN'S SHOVEL — THE PRESENT TENSE
—NO SUBSTITUTE NOR SUBTERFUGE.

I purpose in this volume to carefully and charitably show up Dr. Crawford's errors according to Wesleyan and Scriptural standards, and present the true definitions of the subject.

1. And it is right at the very beginning of the subject, the matter of *definitions*, that our teachings are misunderstood. Dr. C. insists on defining christian perfection as absolute. John

Wesley expressly and repeatedly denies this. (See sermon on Christian Perfection and Plain Account.) Absolute holiness, absolute perfection belong only to God.

2. *What it is Not.*—It is not sinless perfection in the sense in which Adam was perfectly holy before he fell. The race has fallen. Man has suffered for centuries in sinful hereditary tendencies. It is not Adamic perfection. It is not the “attainments” of personal effort to purify the heart. Man, naturally, has no such powers. It is not perfect freedom from all results of sin, as imperfect judgment and memory, infirmities of the mind, errors of thought and conduct resulting from such errors of judgment. The Scriptures term it the “perfect heart” in scores of places. It is not “the perfect head.” The intentions, desires, affections, are made pure and perfect. The intellect, judgment, reason, memory are not. The former is evangelical perfection. The latter is “absolute” perfection. We teach the former, not the latter.

3. Christain perfection is not obtained (we do not say “attained,” Dr.) at conversion. We accept the position that you take as to the fact that sin remains in believers. Mr. Wesley has a vigorous sermon on “Sin in Believers.” That

is, so far, the Scriptural teaching. Your theology and ours agree on all the foregoing points. We do not teach that Christians ever enjoy absolute perfection, nor sinless perfection, nor Adamic perfection, nor angelic perfection, nor physical perfection, nor anything else, but that moral and spiritual perfection, "the perfect heart" enjoined and promised in the Scriptures by grace through faith as the gift of God, in the "cleansing of the atoning blood" of Jesus, the "sanctification by the "Holy Ghost," "without which no man shall see the Lord."

II. THE APOLOGY.

The defense of this doctrine and experience is not and cannot be made upon the definitions of the term perfection as laid down by Dr. Crawford and Calvinistic writers. If our definitions are Biblical, their theories fall. If our definitions are unscriptural, our doctrines cannot have the blessings of God. It gives me some satisfaction that the Dr. does not in the least attempt to meet the positions taken in my little book, "*Full Salvation*," but devoted his line of attack to unimportant objections about Job's "potsherd," which are not essential to the argument. Of that, more later. My volume quotes defini-

nitions from Webster's dictionary, a Calvinistic authority by the way, perfectly acceptable to Arminians in its Scriptural two-fold definitions of "sin,"—"holiness"—"perfection," etc. He does not attempt to break down the force of these definitions. I insist that Webster's dictionary is the standard authority for the meaning and the use of the English words found in the English Bible. For it is very easy to demonstrate the doctrine from the English Bible, and we do not need to plunge into the depth of exegesis, commentators and original tongues in order to lead the children of God into that rest of faith that remaineth for them. Thousands of God's dear children have found this Bible experience of heart purity, by reading the English Bible, testified to it for years, shown the glorious fruit of it in their lives, and died in the triumphant victory of the blood of Jesus which cleanseth from all sin. The testimony of these thousands of witnesses as to what they know is worth ten million negations of carnal christians who say "they don't know it!" An Irishman was arrested for stealing a shovel. Two men swore they saw him take it. "However," said he, "I can bring ten men who did not see me take it!" and the Irish judge gave him an acquittal! Dr. Craw-

ford meets the glowing testimony of thousands of sanctified christians all down the ages by saying "I can find you ten times as many who do not enjoy any such experience!" Clear and vigorous logic is this! But permit me to call your attention to the refutation of the more vital and essential points of his attack on christian holiness.

1. "There still remains the stump of the old Adamic nature:" i. e., after conversion. We agree to that. But it is the apostles' exhortation, "crucify the flesh ; put off the old man ;" and not a word in any of his writings support your statement ; "Nor shall it be otherwise until death ends the conflict." Paul, contrary to your teachings, says, "I am crucified," Rom. 6:6; Gal. 6:14. "Our old man is crucified." Why do you say it will not be until death when Paul says, "Our old man is crucified, that henceforth we should not serve sin?" Shall we continue in sin that grace may abound? God forbid!" says Paul (Rom. 6:1). You say: "God allows a portion of the old Adamic nature to cling to his children so long as they are in this world!" "This keeps us humble," you say. Then the more of sin remains, the more humility! How humble the devil must be!

2. These commands and promises of Scripture are in the present tense or (Greek aorist) instantaneous, here, now, "the blood of Jesus cleanseth," present tense. "Put off," "crucify," "the old man," "the flesh," "the carnal nature," present tense. "That we might serve Him in holiness and righteousness all the days of our life." Did you ever see that in your Bible? It is found in (Luke 1:75) Zacharias' testimony to the baptism of the Holy Ghost, when he, a "blameless" man, received the blessing. So, too, Isaiah whom you quote, (Isa. vi. chap). You say the live coal from the altar removed his "guilt." The angelic seraph said, "Lo this hath (not will) taken away thine iniquity and thy sin is purged." I agree, brother, with the seraph rather than with Dr. C. Isaiah here sought and found purity of heart, he did not as you say, "aim at it" nor grow into it, nor wait until a dying bed finished the conflict; but he got it by holy fire from the altar, same as the apostles got it in the day of pentecost. Got it by prayer and confession of his need. *He got it!* The sinners who did not get it are mostly forgotten, but the experience of these holy men who got holiness by prayer at the altar is published and preserved for our example. Let us get it,

brother, in the same way, and stop our parleys and objections and unbelief! You say: "The only title of the ransomed soul to heaven is not any holiness implanted but the finished work of his divine substitute and surety." Text and chapter please? Now I submit that the "Holiness without which no man shall see the Lord," (Heb. 12:14) is imparted. For Paul says (verse 8) the Lord chastens his real children (not bastards) "that they might be partakers of his holiness." Yes, "partakers!" "Implanted!" Imparted! The gift of God. No substitute nor subterfuge about it. And Paul does not keep back this truth lest it should "perplex the weak Christian," but urges it on the Hebrews to prevent their falling away. "Follow holiness lest any man fall from the grace of God." (See margin.) We do not teach that Christians must (but may) fall from grace, and seeking and finding "that holiness" is the best possible prevention from falling. You say "the stump must remain." Paul (verse 15), "Lest any root of bitterness springing up trouble you," says "seek holiness." Brother Crawford, get Jesus to take out "*the stump root!*" Holy fire, Malachi says, (4:1) will "leave neither root nor branch." I am afraid that "the finished work of your divine sub-

stitute" will be taken to heaven, and your "roots of bitterness," "stumps of Adam" will be cast into hell. Holiness is not imputed to any man. It must be imparted. It is not Jesus' white robes that cover up our depravity and surreptitiously smuggles us into heaven. My Bible says, "These are they that came out of great tribulation, and have washed *their* robes, and made them white in the blood of the Lamb," that is the clean linen we wear, which is the righteousness of the saints. Your favorite expression, "The finished work of Christ" and his imputed righteousness are not Scriptural. If our white robes are borrowed from our "substitute," God will take them into glory and let us, with our carnal dagon stumps, drop into hell. It is holiness or hell, with us all.

No. II.

THE DOCTRINE EXAMINED.

THREE CLASSES OF PEOPLE—THE PARADISE LAW—
THE EVANGELICAL LAW—THE DIFFERENT STAND-
POINTS —WHAT SIN IS PERMITTED —A MAN OF
STRAW —THE GREAT COMMANDMENT —A FOGGY
THEOLOGY.

3. You quote Dr. Peck from "The doctrine in a nutshell," and say "God's moral standing is here lowered immensely." Nay! Rather by

grace we establish the law. We do not make void the law through faith. (Rom. 3:31.) You say God's high and holy law is so high and holy that neither the natural nor sanctified man can keep it, hence we must be forever "aiming at it." Ineffectual attempts at an impossibility. Does that honor our heavenly father? To command and warn and threaten us with damnation, for not keeping the law; so high and holy he never expected we could keep it? Is God in that case just and fair and honest? Certainly not. Now our position is this. The law of holiness has not been lowered, we do not degrade it. We teach and enforce the truth that "the carnal mind is not subject to the law of God, neither indeed can be." (Rom. 8:7.) But why don't you read on further? "But ye are not in the flesh, (the carnal mind) but in the Spirit, if so, be that the Spirit of God dwell in you," and if Christ be in you, "the body is dead because of sin," and if ye, through the Spirit, do mortify (kill) the deeds of the body (of sin), ye shall live! See also how Jesus prayed, "Sanctify them through thy truth," (John 17:17). These and scores of like passages prove three classes!

(a.) The natural, carnal, unconverted man, does not, cannot keep the perfect law of God! He has no desire or disposition to try to do so.

(b.) The converted newborn child of God has received by regeneration a "new nature" which does love that law, and tries to keep it, and with partial success, but finds the remains of the carnal mind a source of trouble, mortification, shame and vexation (not a source of real humility).

(c.) The sanctified christian, without lowering God's perfect evangelical law of liberty (James 1:25), without self-boasting, without self-works, trusting only in the grace of God, through faith in Jesus, obtains "power from on high," through "the blood that cleanseth," to keep the evangelical law, which is to "love the Lord with all his heart, mind, soul and strength, and his neighbor as himself." This is the first and greatest commandment.

Having obtained from God through faith in Jesus, cleansing, love and power to keep the greatest commandment, he can keep all the others, because "love is the fulfillment of the law" (Rom. 13:10). Hence the need of the second blessing." Entire sanctification is subsequent to regeneration. The work of the first is a work of *pardon* and new life, the second is a work of *purity*. The first is *imputed* to the sinner through obedience, repentance and faith in

Christ. The second is *imparted* to the justified child of God through consecration and faith in Jesus.

4. Again we do not "lower the law," because we keep the evangelical law of love, rather than the paradise standard of legal perfection. Probably Adam did not have any errors, mistakes, infirmities, nor defects of a physical or mental nature like those with which we are afflicted since the fall. Certainly the standard of perfection for a fallen race is very different from the standard given to Adam. He was able to keep his perfect law by nature. We keep our perfect law of love by grace, he did that in His own strength, we in the strength given us by Jesus. By the first, Dr. Peck means legal perfection, by the second, he means evangelical perfection. God has nowhere in His word, in a single text required of us perfect obedience to Adam's original law of holiness. The Bible was given to man after he had fallen. It is not a code of laws to govern Adam, nor to govern angels, nor to govern some ideal race, of such "absolute" mental, and physical perfections, as Calvinists seem to have in mind. It is the revealed law and will of God given to fallen sinful men, and yet in his own weak natural state of sin he is not

expected to keep it perfectly until his nature is renewed and his soul purified by the blood of Jesus. This evangelical law of love demands of us conformity to the life, spirit and teachings of Jesus, who is our example, and who was in all points tempted like as we are and yet without sin. Jesus did not need any "sin to keep Him humble." In Him was no sin, and he was perfect humility. The devil is all sin and has no humility. God's law of holiness, then, is adapted to the restored, redeemed and sanctified nature of man under the glorious provisions of free grace and full salvation. God does not command us "be ye holy" and yet leave us without the means of cleansing. God does not set up an ideal law of absolute holiness only adapted and possible to angels, or to Adam in his original perfection and purity. We have no Bible, nor code of law, issued by the Almighty to that class of beings. God does not command us to be perfect in mind, infallible in judgment and angelic in nature. But he *does* command us to be pure in heart, perfect in love, clean, holy, sanctified in spirit. And he has made abundant provisions in the plan of redemption for this. "The very God of peace sanctify you wholly," Paul prays, "faithful is he that calleth you, who also will do it," he adds (1 Thes. 5:23).

Having thus stated the essential difference of our standpoints, and the definitions which you and I maintain, we see at once that you and I could not—Wesley could not—Methodism could not—maintain our teachings of “christian perfection” on the basis of your definitions. The next question which naturally arises, is which of these two definitions of the perfect law of God is the scriptural one, and can be easily and readily proven so? To the law and to the testimony. For if the scriptures do not, as you say, teach “holiness,” “freedom from sin,” I would ask: (1) What do they mean by the words holiness, sanctification, purity, perfection, dead unto sin, and such like terms which occur in hundreds of places? (2) What sin are we by scripture permitted to commit or harbor in the soul? Name, specify it! (3) The scriptures represent Abraham, Job, Moses, Hezekiah, Isaiah, David, as “perfect,” “holy” men, “after God’s own heart,” terms the exact opposite of the wicked, unholy and ungodly men who “did that which was evil in the sight of the Lord.” As Saul, Jeroboam, Manassah, etc. (4) Why do you not give your readers a clear scriptural statement of that perfect law and standard of morality, which you say, has never been lowered, and shall stand to

eternal ages? Why don't you define yourself? Instead of denouncing our definitions, why not get down your dictionary and Bible and teach us the truth? For I search your article all through in vain to find a single line or word of effort to give us a clear scriptural definition of "the perfect law of God." And you may go on forever setting up men of straw, and calling millions of Methodists hard names, but will accomplish nothing toward correcting our errors and promoting among your people your doctrines and experience of christian perfection. Now we believe we have a clear and definite answer to this question. (See Matt. 22:36.) A lawyer asked Jesus: "Which is the great commandment in the law?" Jesus said unto him: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. And the second is like unto it: Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets." That is our standard! We accept that, and our testimony is: All justified christians are praying for, seeking and expecting grace and power to enable them to keep that law, and all sanctified christians have received by the cleansing blood of Jesus and the baptism of the Holy Ghost (the

second blessing) that love, grace, purity and power, which enables them day by day to keep that law of love! From your article I would infer that your church "standard of God's perfect law" was something very high, infallible, absolute and utterly beyond the highest possibilities of divine grace in the human soul; that "no man ever has, or ever shall attain to absolute or entire sanctification in this life;" that the stump of the old Adamic nature shall, and must remain in the heart of the christian until death ends the conflict and brings him home to glory." Now my dear brother it is utterly impossible for you to prove from the scriptures your standard of God's perfect law which you say he has given us and which "no man (except Jesus) ever has or ever will keep." We followers of Jesus and Wesley, however, insist that the foregoing law of perfect love is God's standard, and that millions have and do keep it, and that no one gets to heaven, or inherits eternal life, without it. And we cite you to Luke 10:28, where this law is again quoted [by a lawyer from Deut. 6:5.] and Jesus said to the lawyer "Thou hast answered right, this do [not "aim at it"] and thou shall live." A fair exegesis would prove:

[a] This is the evangelical standard of the perfect law of God.

[b] Man, by grace can keep it and must keep it here in this world and now, or he cannot inherit eternal life.

[c] Men (like the lawyer and yourself) are at once full of questions and objections. "But he, willing to justify himself" in living in sin, short of perfect love in a pure heart—said "and who is my neighbor?"

[d] And when Jesus by a parable showed the lawyer his neighbors, and he confessed the truth of the parable, Jesus said: "Go thou and do likewise!" while Dr. Crawford says "Go thou and try to do as near like it as you can only be sure you nor any one else never has nor ever shall!" How preposterous! You can find hundreds of pure Christians who keep this law of perfect love with all their hearts, minds and souls, and do love their neighbors as themselves, every day of their lives, according to this parable and its teaching. I know hundreds of just such "perfectionists." So do you! And they do not pretend to keep that impossible, unscriptural law of foggy theology, which you set up for them. A law that commands an impaired intellect never to forget, a broken mind never to make a mistake in judgment, reason, word, thought, or deed! Paul gloried in such

infirmities, weakness, distress, but Paul did not take pleasure in sin. See 2 Cor. xii. chapter. He gloried in these mental and physical weaknesses "That the power of Christ may rest upon me." Jesus made up all his lack so that by grace he was able to keep the perfect law of love which by nature in a state of sin he, "Oh wretched man," could not. The seventh chapter of Roman is Paul's experience in the same struggle as you suffer, and it did not end with him at death, but in the eighth chapter, he exults in "victory through our Lord Jesus Christ, thanks be unto God who giveth it to us." Your class of theologians seem never to have heard of that "victory," nor to have read its glorious pæan in the eighth chapter. They are always mourning over "THE OLD STUMP."

No. III.

REBUTTAL. — A FINITE SHOT GUN. — HITS AT A "FANATIC." — OUT OF ROMANS SEVENTH INTO EIGHTH. — ST. JOHN INFATUATED. — THREE CONCLUSIONS.

5. Under your head of "alleged Scriptural proof" let me offer rebuttal to your exegesis, Matt. 5:48 "be ye therefore perfect." "The moral perfection of God is the highest standard

of holiness," you say. True. But you and I are not gods. This text does not read be ye as perfect as God. There is only one "as," not two. Perfect in quality is the idea, not degree. A drop of water may be as perfect in quality as an ocean, but not in degree. Again. The moral perfection of God is nowhere in scripture set up as our standard. We are finite and will be forever. He is infinite. We are less than perfect in knowledge and will be forever. He is perfect in knowledge and wisdom. We are deficient in power and will be forever. He is Almighty &c. We have no dispute on this point at all. But why should you keep substituting this absolute perfection of the Almighty, all-wise God instead of the Christlike human-perfection of pure love, which Jesus commands and promises? And why do you and such as you jeer, mock and scoff at the thousands of humble and holy christians, who never for one moment professed to "attain to God's absolute, holy standard" of the divine perfection. I have known hundreds of Methodists who preach and profess to enjoy the New Testament standard of perfection as set up by Jesus, but I never saw one who in any way directly or indirectly pretended to "come up to the highest standard of holiness

conceivable, the moral perfection of God!" I doubt if there is such a person outside of the asylums! Again, we deny your statement that God here "sets before us his own holiness as our pattern, and expects us to aim at nothing less!" What! A finite being "aim at" infinite holiness! A finite shot gun aim at an infinite distance! Will you please give me the mathematical ratio between a finite and an infinite term? How many finitely perfect men will make an infinite God if they "aim at" it long enough? And how long Dr. C. must they aim at it before they attain it? Again, a correct exegesis does not give any such result as you get. This text is a logical statement of the preceding verses. It has the logical "therefore" of a syllogism. Jesus in the Sermon on the Mount, which is a fundamental statement of that christian holiness which exceeds the righteousness of the Scribes and Pharisees, makes no allusion to the divine perfections up to this point. He contrasts the sinful heart of orthodox professors of his day with that purity of heart which all must have who see God. They said "Love thy neighbor and hate thine enemy." Jesus said "Your Father in heaven loves his enemies, he makes his sun and rain to bless them, and you must be

perfect," in love, like Him (in quality). "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you." Here it is again. The evangelical law of perfect love. Tell us not that "absolute," "Infinite, divine perfection" of wisdom, of power, of knowledge is here enjoined; the context disproves all such exegesis. It is simply such sweet and perfect love instilled into the heart of the child of God that makes him, like God, love those that hate him. Sinners do not, and cannot! But who will dare deny that Jesus does give this grace to those who seek with all their heart, in simple faith, the mighty energies of the sanctifying Holy Ghost, to those who believe! You say, "must not that man be a fanatic who thinks he has come up to this standard that he is as holy as his Maker." Yes, doubtless, or even "aims at it." But Dr. C. you put in two adverbs, "as," Jesus only one, Parse your sentence and then parse his, please. One "as" refers to a relative comparison, two to an absolute comparison. The likeness of a perfect christian to the perfect God is relative, not absolute, same in kind, not in degree. He is, in reference to the standard God has revealed for

christians, perfect. As to the standard of Divinity there is and can be no comparison whatever. God loves all his enemies, we are like him to do the same. "So shall we be perfect (in love) as our Father in heaven is perfect" (in love). The exegesis, grammar and logic of this text endorses Wesleyan perfection. Your theology only gets you into a state of confusion. You have to say that God sets up an absolute law of perfection which nobody does or can obey, and then excuse all the sins, hate, uncharitable carnality of believers after conversion by saying, Yes! we know we ought not to do or feel these sinful things but then we are "aiming at" absolute perfection, the wonderful holiness of God and so long as we are striving after the unattainable, surely the Lord must overlook our little sins,—of lust, envy, hate, temper and such like,—until death shall set us free. Death will do what God for some strange reason does not do! "He could easily destroy and remove all the remains of the old Adamic nature from the hearts of his children" you say, but alas! "In his wisdom he has thought it best so long as his children are in this world of probation, to allow a portion of the old Adamic nature to cling to them," etc. Speak for yourself Bro. but many

of us, "thank God through Jesus Christ our Lord," that we have passed out of Rom. VII into Rom. VIII. And we "are not in the flesh but in the spirit if so be the Spirit of God dwell in us." Hallelujah! Speak for yourself Dr. C. but don't speak for thousands of us "fanatics" who are "crucified with Christ," who have "put off the old man with his deeds," who with St. John can say "perfect love casteth (present tense here and now) out fear," for he "that feareth is not made perfect in love." 1 Jno. 4:18. "Herein is our love made perfect—that we may have boldness in the day of judgment because as he is, so are we in this world." You may puff your smoke all over this subject, about reasons why God does not fully "save his people from their sins" but we believe he does and hence his name is (Jesus) Savior. We believe "our love is perfect," and in that respect "we are like him," in this world. 1 John 4:17. Please give us an exegesis of this text. You seem to be able to find one text in 1 John (1:8) have you never read the rest of the letter? "No logic" you say, "can touch the man, who is so infatuated as to suppose that he has come up to the full requirements of this law!" Was John infatuated? He said, "God dwelleth in us and his

love is perfected in us." Try your logic on this experience and testimony of 1 John (4:12) and see if your logic can touch him. John said he enjoyed this experience in this world." If he, why not you and I? Again, Ps. 130:8. Brother, read this:

"And he shall redeem Israel from all their iniquity." You say "All the true Israel have been redeemed from all the guilt of sin, and they shall ultimately be redeemed, by power, from all the defilement of sin before they enter glory." Why do you say they are redeemed from the guilt of sin in this life and yet not in this life from all the power of sin? Why split the text in two? When will the "power" of sin be destroyed? Date and hour please? "Shall we continue in sin?" (until death) God forbid," Paul says Rom. 6:1. "For how shall we who are dead unto sin live any longer therein;" *are dead*, it reads Bro., not *will be*. You are always substituting a future tense for a present. There is an awful curse pronounced on those who change and wrest the Scriptures to their own destruction. The Bible says (Heb. 7:25) "Jesus is able to save to the uttermost them that come unto God by him." You travesty it: able to save by and by on a dying bed those whom he could not or

would not in "this present evil world" (Gal. 1:4). Again you quote 1 John 1:7-9. Saying "the advocates of this theology must be hard up for proof when they quote this passage: "The blood of Jesus Christ cleanseth us from all sin." No, Dr. not hard up at all. This is an old standby, one of our fortresses. Glory to God! This promise of holiness by the blood of Jesus rests on previous conditions.

1. We have all been, or now are, sinful and we lie, we deceive ourselves if we deny it. Verses 8 and 10 make it certain *that we need* salvation by Jesus Christ.

2. Verses 7 and 9 make it certain that *we may have* pardon and cleansing from all unrighteousness.

3. On condition that we walk in the light. "If we walk in the light," that is the condition "as he is in the light;" as Jesus walked, in love, obedient to the will of God, "we have fellowship one with another," communion with God and all his people, and on those conditions, not our dying day, nor our own works, nor by our own unbelief, denial or disobedience, but on the instant of our walking in the light which the Holy Ghost throws on the pathway of all believers, on the subject of holiness: when we

walk in that light "the blood cleanseth." You say it is cleansing from the "guilt" of sin; why did not John say "guilt" then? Do you send the Holy Ghost to school to teach him what John ought to have said? Does not "guilt" need "pardon?" Doctor of Divinity? And does not John say (verse 9), "He is faithful and just to forgive our sins?" Pardon is for guilt, "and to cleanse" is a second and subsequent blessing! Pardon is already mentioned for our own actual sins (our actions) and for these we need "forgiveness." But from Adamic sinfulness (our state of heart) we need "cleansing." "Art thou a master in Israel and knoweth not these things?" And both of these distinct blessings are here plainly promised. "And to cleanse us from all unrighteousness." The blood of Jesus has cleansed us from all sin and unrighteousness when we walk in the light. You say the text does not say "when." The text does say "if we walk in the light," that is the condition on which the blood of Jesus "cleanseth" (present tense) not may nor will but does cleanse from all sin. You say "the volume of inspiration teaches that this cleansing process begins in regeneration, and is finished in the hour of death." But you do not quote a single text to prove that state

ment, while we quote many concerning "this world" here and now, present tenses. We can find none about holiness on a dying bed. There is not a single case of the scores of holy men in the Bible getting holiness on a death bed, but all of them got it before death. Your "Old Stump" is a man of straw.

No. IV.

THE 120 AT PENTECOST—FOUR PROPOSITIONS AND VARIOUS PROOFS OF THEM—BAPTISM OF WATER AND OF FIRE—CORNELIUS SANCTIFIED—SEVERAL DOCTRINES.

Jesus left 120 members in his church when he ascended, and his last prayer was (John 17:17): "Sanctify them, for their sakes I sanctify myself that they also may be ('truly' margin) sanctified." They obeyed his command, "walking in the light," to that upper room where a few days later they were all filled with the Holy Ghost, for which Jesus prayed, which He had promised to send from the Father, and concerning which pentecostal blessing of holiness Peter says: On that day the Holy Ghost put no difference between Jews and Gentiles (Acts 15:9), "purifying their hearts by faith." Now Dr. your position will not stand. God's plan revealed by Jesus is thus outlined in the New Testament:

1. *Jesus had 120 converted members.*
2. *At pentecost they were sanctified wholly.*
3. *They all (except Judas), found heart purity years before any of them died.*
4. *They testified to it, and followed the same plan as Jesus did, in their ministry recorded in Acts. The above plan is followed exactly by Peter and John Acts 8:5-17. Philip went down to Samaria and preached Christ unto them, and the people gave heed, with one accord, to these things which Philip spake and there was great joy in that city. As Jesus, so Philip had a lot of sinners converted to God — proving Prop. 1. But like Jesus, while converted and members they were not yet sanctified wholly and (v. 14). “When the apostles at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John,” —they did not wait to grow into holiness, nor to die to get it—but when Peter and John got to Samaria they prayed for these young converts that they might receive the Holy Ghost—proving Prop. 2. “Then they laid their hands on them and they received the Holy Ghost”—Prop. 3.—Sanctified before dying! V. 25. “And when they had testified,” &c.—Proving Prop. 4. Testimony to the cleansing power of the blood*

of Jesus and the sanctifying power of the Holy Ghost. Acts IX. Again, another like example. Saul of Tarsus was converted in the highway en-route to Damascus, saying, "Lord, what wilt thou have me to do." And obeyed Jesus' arise go to Damascus—"straight" street—to one Ananias—proving Prop. 1 in Saul's case.' "And Ananias put his hands on him, and he was filled with the Holy Ghost," proving Prop. 2. Verse 17. And lest any doubt should come up in your mind about the two-fold nature of this experience forgiveness and sanctification with three days between, we hear Paul narrating his "experience" in the 26th chapter of Acts to Agrippa (verse 16) saying that Jesus said to him in the way to Damascus "I have appeared unto thee for this purpose, to make thee a minister, and a witness, (proving Prop. 4) for Paul is here "testifying" to (1) "both of those things which thou hast seen" namely regeneration, (2) and of those things in the which I will appear unto thee—entire sanctification by the Holy Ghost (proving Prop. 3). He had the new birth and will have the second blessing: three days later Jesus will appear unto him the second time: For "unto them that look for him, shall he appear the second time without sin unto salvation"

Heb. 9:28. This is declared by Paul as plain as language can possibly speak, that Jesus sent him to preach the double grace, the two blessings (V. 18) that they may receive (1) "forgiveness of sins" and (2) an inheritance among them that are sanctified by faith that is in me."

Acts 19:1. Again, Paul pursues this same course in his ministry all through life, teaching the need of sanctification to believers, "by faith"—in this present world. He came to Ephesus and "found 12 disciples"—not sinners—Dr. And he at once asks them "have ye received the Holy Ghost since ye believed." Like some modern professors they "knew only John's baptism," (it was water, water, with them, they "had not so much as heard whether there be any Holy Ghost." They thought Paul "preaching holiness" to Baptist converts made under Apollos' preaching was bringing in some unheard of doctrine (much like those modern Baptists of Dakota), but for all that, Paul followed Apollos' converts with a holiness meeting saying that "they should believe on him which came after him, that is in Christ Jesus." These 12 Ephesians had been baptized with water unto repentance, but had not yet been baptized by the Holy Ghost unto purity. John Baptist, had said" I

indeed baptize you with water unto repentance," but Jesus who "cometh after me shall baptize you with the Holy Ghost," and as the fan purifies the wheat from the chaff He shall purify your souls from sin. The aim, two-fold baptism of "water" for repentance and "fire" for holiness is set forth by Jesus in John 7:39. "Thus spake Jesus of the Spirit, which they that believed on him should receive." Jesus at this time had scores of "disciples," "friends," "apostles," "believers" who were not yet "sanctified wholly" (which proves proposition 1). "For the Holy Ghost was not yet given because Jesus was not yet glorified." After Jesus went to glory, however, 10 days later, the 120 were all filled with the Holy Ghost" (Acts 2:4). "Purifying their hearts by faith," etc. (Acts 15:9).⁶ Is that not a pretty clear line of proof Dr. C. concerning the baptism of water and the baptism of the Spirit? What a pity the Baptist church does not labor as successfully to promote the spiritual baptism as the figurative, the baptism of the Holy Ghost as well as the baptism of water—repentance, the real "power from on high" as well as the symbol of that power—the substance as well as the shadow,—the inward grace of heart purity as well as the outward sign of it!

Paul did not stop as so many modern apostles do with the ordinance of water baptism and leave those young converts of Apollos' to flounder along through the wilderness of carnal unbelief, the "stump of Dagon" in their souls, but he led them at once unto the holy land. "He laid his hand upon them and the Holy Ghost came upon them"—proving proposition 3 and "spake with tongues and prophesied" proving proposition 4. Again, Apollos (Acts 18:24,) had a blessed revival at Ephesus, in which the above twelve Ephesians were converted, but "knowing only the baptism of John" he could lead them no further. But he was fervent in spirit and instructed in the way of the Lord,—not a "sinner"—nor a "backslider." But when Aquila and Priscilla heard him preach "they took him unto them and expounded unto him the way of the Lord more perfectly." One case more:

Cornelius (Acts 10:2) "Was a devout man, who feared God, gave much alms, and prayed to God always!" Truly a converted man! I wish we had millions like him in the church, and like him seeking holiness. He sent for Peter to hear about the baptism of Jesus with the Holy Ghost—for Jesus himself baptized no one with water, but his disciples did that—He baptizes with the

Holy Ghost and fire. Peter came and preached these "4 propositions" to Cornelius.

1. Cornelius "was accepted of God" before Peter got there, so he did not come to preach conversion to him (see verse 25).

2. Cornelius got his pentecostal blessing, the baptism of the Holy Ghost while Peter preached to his household: not at conversion, not at death. Proving propositions 2 and 3.

3. They testified (verse 46) and Peter declared they must now receive the baptism of water and be admitted to the Christian church because that "on these Gentiles also was poured out the gift of the Holy Ghost—they had received the Holy Ghost as well as "we." And Peter expressly declares (Acts 15:9) referring to the occasion of Cornelius' baptism, that "he who 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." All these instances form a chain of logical scriptures dictated, spoken and sealed by the Holy Ghost. Dr. C. you cannot break them down. They prove:

1. John the Baptist's great revival of repentance was followed by Jesus' great revival of holiness.

2. The converts who were baptized by John needed something more than repentance.

3. Jesus told them they must be "truly sanctified" (John 17:19), must be made "perfect" (verse 23), must be "kept from evil in the world" (John 17:15)—must be "purged that they might bring forth more fruit" (15:2) and bear witness of Jesus" (verse 27), all this they had not yet received, though they were converts, "disciples," "friends," "chosen out of the world."

4. But Jesus promised that they should receive it, "*when* the Comforter which is the Holy Ghost is come." And you dare stand up in your pulpit, Dr. C., and print your sermon in a Chicago paper, and say the Bible does not tell us *when* we are to be "sanctified," "purified," "perfect!" Bible says "when the Holy Ghost is come!" John 7:39; 14:16; 14:17; 14:26; 15:26; 16:7; 16:13; 16:26; 17:20 and it is promised to all believers in all the foregoing places in Jesus' last sermon.

5. This glorious meeting, on the day of pentecost, after ten days of waiting, believing prayer, is fully described in the first and second chapters of Acts, and all the foregoing promises of Jesus were then and there fulfilled, not one of them waited until death for it! Judas was the only disciple that died, and he went to perdition.

He did not tarry until the Holy Ghost came. *He did not get purity of heart.* If he had been a sanctified disciple he would never have betrayed his Lord and Master for \$16.90.

6. All these promises were fulfilled. They were all filled with the Holy Ghost; they had been baptized with water years before. They received "purity of heart." (Acts 9:15.) They did not "attain" it by growth, they got it "suddenly." (Acts 2:2.) Nor at conversion, they had been converted for years; nor were they "backsliders renewed," as some say, the only backslider hung himself—no cost to the county. Nor did they die in order to get "sanctified," "purified," "made perfect" as Jesus promised, they lived well, strong, happy, shouting, glorious, and holy lives for years afterward!

7. They "spoke the word of God with boldness" (Acts 4:31) "as the Spirit gave them utterance" (Acts 2:4) "they testified to it." (2:14; 2:32; 2:40.) "They continued daily in the temple praising God," etc. This was their "second blessing" what the Scriptures call the baptism of the Holy Ghost, entire sanctification, christian perfection, perfect love, purity of heart, all synonymous terms.

It is the complete extraction and entire-uprooting of "THE OLD STUMP."

No. V.

INFERENCES FROM PENTECOST—TARRY! UNTIL! PURGATORY OF ROME AND CALVIN.—“SIN A LITTLE EVERY DAY.”—IS ROMANS VII ST. PAUL’S CHRISTIAN EXPERIENCE—“SARX VS. SOMA”—“O WRETCHED MAN”—JESUS THE DELIVERER.

1. This pentecotal experience gave the 120 power to keep the evangelical law of love to God and man. The “fruit” and the “testimony” both appear in Acts II. Both bell and pomegranate. What those disciples received then and there is what “Methodists” mean by Christian perfection, entire holiness. Up to this time they were children of God, but unclean children. They had love, but not perfect love; they had faith, but not perfect faith—as also the Thessalonians. See 1 Thess. 2:10; 4:7; 5:23.

2. They had a new heart but not a clean heart. The new nature (Isaac) had been given them. But the old nature (Ishmael) had not been cast out. (See Gal. 4:22-31.) The Holy Ghost (in the person of Jesus) had been with them, but not until “that day” had he been *in*

them, filling, cleansing, keeping, guiding them. (John 14:17.) Before this we read nothing of the Holy Ghost except as a promise by Jesus; after this we hear much about the Holy Ghost, “speaking” to them, “suffering” them, or not, “teaching” them and “laying on of hands.”

3. The day, the place, the work of cleansing, filling, and enduement of power had been foretold by all the prophets and cited by Jesus and the apostles. After it came they repeatedly refer to their second experience clearly, definitely and with great power! Hallelujah! Let us seek it, “tarry until,” we get it, and then tell it, “testify!”

4. Jesus did not tell them to “tarry in the city of Jerusalem until” “death,” always “aiming at” it and never obtaining it. But “tarry until” they received the Holy Ghost, which was just ten days! How false and wicked the teaching of men who declare this promise is not, and cannot be fulfilled until death! “For this promise” is to you and to your children and to all them that are afar off, even to as many as the Lord your God shall call,” said Peter at the close of his sermon (Acts 2:39), and he repeats the terms which all the other New Testament writers use, repentance and faith in Jesus going be-

fore, and then they as well as the 120 "shall receive the gift of the Holy Ghost!" (2:38.)

5. Do you say this "gift of the Holy Ghost is not holiness, "purity or perfection?" It certainly is. For some proof. (Rom. 5:1-5.) Being justified by faith and having peace with God, etc., etc., then after all the marks of the new birth in the soul in these four verses, we read "the love of God" (the perfect evangelical law) is, (not will be at death) "shed abroad in our hearts by the Holy Ghost which is given unto us." Also in Rom. 1:4, the Holy Ghost is called the "Spirit of holiness." How can the Spirit of holiness fill a soul and that man not be a holy man? Rom. 15:16. "Being sanctified by the Holy Ghost." I Cor. 6:11. "Ye are (not will be at, and by death) sanctified in the name of the Lord Jesus and by the Spirit of our God ("as well as justified and washed"). I Peter 1:2. "Through sanctification of the Spirit." These and many other passages teach that the work of sanctification (defined by Webster, "to make holy,") an act not a "process" is wrought in the soul of believers by the Holy Ghost.

X (6. Many places might be quoted showing that "*now* is the accepted time, behold, *now* is the day of salvation." There is not a single

passage in the word that teaches or countenances the purgatory of Romanism. The Calvinistic death bed purgatory is a small improvement, but no better supported by the Word. No doubt many poor souls do find that the "blood of Jesus cleanseth from all sin" on the dying bed. But if they find it so one hour before death, why not one day, and if one day why not a week, and if a week why not a year? Nothing hinders on God's part. The hindrance is all on the human side through wilful, stubborn unbelief, false teaching, carnal prejudice and such like. God is just as able and just as willing to make every believer holy this hour as he ever was or ever will be. Everything in the Scriptures teaches this, exhorts, commands "be ye holy," points to the power of God, the blood of Jesus, and the scores of holy men in the record are for our encouragement, and their experience is preserved through the ages to help us. The following passages teach us that the cleansing of the soul from all sin is promised here, now, present tense. I John 1:7. "If we walk in the light (here and now) "we have fellowship" (with Jesus here and now) "and the blood of Jesus Christ his Son cleanseth us from all sin" (here and now cleanseth is present, not future tense Dr. and you

know it.) "If we say we have no sin"—to be cleansed from—"we deceive ourselves." Certainly! But we *had* sin to be cleansed from, and day by day we keep our hearts clean by "abiding" under the "cleansing blood," walking in the light of the Spirit, obedient to God in all things! Otherwise we should "sin a little every day." John attacks those who declared that they had no sin and need no Saviour in Jesus. We on the contrary declare that we are utterly unable to live an hour without sin, except as we "walk in the light" and confide in "the cleansing blood." But when we do our part "he is faithful and just"—to do his part—"to forgive us our sins"—first work of grace, Jesus the "Author" and to cleanse us from all unrighteousness—second blessing of grace, of which Jesus is the "finisher." (See Heb. 12:2.) This really exalts the Saviour as a full, perfect and sufficient Saviour who needs no help from "death."

7. You put holiness into the future—all new testament writers use present or past tense. (Rom. 6:1.) "Shall we continue in sin that grace may abound? God forbid! How shall we that are dead to sin live any longer therein?" Verse 6. "Knowing this that our old man is crucified."

Not "will be when the last trumpet sounds"—Dr. "That henceforth we should not serve sin." Verse 22 "Being made free from sin (a finished act) ye have your fruit—(they enjoyed it) unto holiness, and in the end everlasting life." Exactly! They were to enjoy the fruit of holiness unto the end of life and then enter on "everlasting life," a life of holiness which should be everlasting, no more dying.

8. Again, Dr. C. your theology and school of preachers declare that the seventh chapter of Romans is a statement of Paul's Christian experience! What wrong you perpetrate on the people! The apostle in all the picture of that struggle is showing the wretched effort of a sinner under Jewish law seeking holiness and salvation by the works of the law. It occurred, "when we were in the flesh" "but now we are delivered" he says from the bondage of the letter, because by grace he serves in "newness of Spirit"—a beautiful contrast to the hard toilsome life he endured, struggling against sin, when he was in the flesh. I call the attention of all Greek scholars to the fact that the "*sarx*" is "the flesh" and "*soma*" is "the body." "*Sarx*" means the carnal heart, "*soma*" the physical **body**. The former is "the old man," the "**man**

of sin," our "old Adam," the "root of bitterness," the core of sin in the soul. The latter is the house of clay—the tabernacle in which the soul resides—the temple of God. It is not sinful, no man's body commits sin, or retains sin. It is the soul—(*psyche*)—which is sinful and sinning, the seat of the intelligence, the affections and the will. Bones, nerves and muscles do not sin, carbon, nitrogen, etc., are not sinful. Hence as Paul carefully discriminates all along through Romans it is the death of the flesh—(*sarx*)—that produces holiness in the soul, and not the death of the body—(*soma*). I am inclined to think that many preachers and people overlook this distinction, always made by the Holy Ghost, and thence fearfully confound themselves and all who hear them. Hence multitudes wait for the death of the body—(*soma*), in order to enjoy purity of soul! How can tearing down a house cleanse the occupants? When the *soul* leaves the body, the *soul* "that is holy shall be holy still," and the *soul* "that is filthy shall be filthy still." And so remain forever.

Again ' Dr. C. Your preachers carefully avoid preaching from Romans 7:24, 25. After Paul has pictured the torments of conscience of a convicted sinner under the law of condemnation,

you stop at the 24th verse, “Oh wretched man” and leave out Jesus, in the next verse, where Paul thanks God that he has found deliverance from all that wretched-man state, through Jesus Christ our Lord? Why don’t you show your people the “Deliverer” as well as the wretched-man? Why don’t you lead them out of the seventh chapter into the eighth of Romans? Why tell them they must groan in condemnation for sin all their life, when Paul said, “there is therefore now” (here in this life)—no condemnation to them which are in Christ Jesus, who walk not after the flesh—(*sarx*) but after the Spirit.” Glory to God! Why tell them falsely that Paul was all his life under bondage to sin, when he says (8:2) the Spirit of life in Christ Jesus HATH MADE ME FREE from the law of sin and death.” If he had written a Bible to fit your theory he would have said the spirit of decomposition on my dying bed shall at last make me free from the law of sin and death! You say the law of dying bodies will free us from sin. Paul says the law could not do it (verse 4) but God sent his own Son and condemned sin in the flesh—(*sarx*). What for? “That the righteousness of the law might be fulfilled in us who walk not after the flesh (*sarx*) but after the Spirit.” You say that

no man can fully obey the perfect standard. That's where you and the devil agree. But Paul does not agree with you. He says, "God sent his Son that the righteousness of the law might be fulfilled in us who walk in the light, walk in obedience, walk in the Spirit, not after the flesh! Your theories are befitting those who walk after the flesh (*sarx*) carnal-mind-old-man way of life, but they are not becoming to those who walk in the Holy Ghost. "For the minding of the flesh is death." I beseech you brother, mind it no more, "but the minding of the Spirit is life and peace!" I beseech you brother, obey the Holy Ghost forever and find life and peace.

10. Again, Dr. C. you say Romans 7 "was the experience of Paul after conversion, and it is the experience of every child of God who is not blinded and infatuated with this fanatical doctrine of perfection." Speak for yourself brother, and we will speak for ourselves. But let me ask you: If Paul was in the state of obedience to the flesh—(*sarx*) he could not please God. (Rom. 8:8.) Did he not please God? But see here! He was not in that state at the time of writing the letter to the Romans because he says in the very next verse: but ye are not in the flesh, (*sarx*) but in the Spirit, if so be that the

Spirit of God dwell in you?" Now here is a chain of logic for you. You must admit that "the Spirit of God dwelt" in Paul, if so, then he "was not in the flesh," and if he was not in the flesh, then the seventh chapter refers to the time of life, when we were in the flesh" (chapter 7:5) and hence chapter seven refers to an experience when the Spirit of God did not dwell in him! Is that not a chain hard to break? "Now if any man have not the Spirit of Christ he is none of his." Surely this (verse 9) cannot be Paul's self-condemnation! If Paul's real experience after conversion is found in Rom. 7, whose experience is he giving in Rom. 8? Pray, tell us!

11. To continue this chapter a little further. "If Christ be in you the body is dead (yes the body '*soma*' dies) because of sin, but the Spirit is life because of righteousness." Our bodies pay the penalty spoken in the garden, but our spirits made righteous by the indwelling Spirit of Christ shall live forever, hallelujah! (verse 10.) ☉ "Therefore brethern, we (oh! Paul is giving his own testimony,) are debtors not to the flesh (*sarx*) to live after the flesh (*sarx*). For if ye live after the flesh ye shall die." And yet you teach your hearers to "live after the flesh" expecting to inherit eternal life? (verse 13.)

“But if ye through the Spirit”—by the power of the Holy Ghost “do” here and now in this life—“mortify”—kill, not starve, nor sicken, nor cripple, but kill is the Greek word: “the deeds of the body, ye shall live.” Not kill the body but the “deeds” of the body that spring from the flesh, the carnal-sinful will in the soul: for the will is an attribute of the soul—not of the body (*soma*), the soul feels all sin and enacts all sinning; the body is only the instrument of the soul, and the death of the body makes no change in the soul. The death of the (*sarx*) flesh makes the soul free from sin and alive unto holiness. Dig out the “Old Stump.” Glory to God! Amen!

No. VI.

HOLINESS IN THE OLD TESTAMENT.—ABRAHAM, JACOB, MOSES, JOSHUA, CALEB, DAVID, SOLOMAN, ELISHA, HEZEKIAH, ASA, JEHOSEPHAT, AMAZIAH, JOSIAH, ISAIAH, JEREMIAH, EZEKIEL, DANIEL, ZACHARIAH.

12. Without much comment, notice the definite, present tense experience of holiness set forth by the Scriptures in these cases.

(a) God said to Abraham "walk before me and be thou perfect." Margin, "sincere," Latin, *sine cerum*. "Without wax," "pure honey," and God made him free from the wax of sin, hence "father to a multitude" of holy seed.

(b) Jacob was converted at Bethel. Sanctified wholly twenty years later at Peniel. "I have seen God face to face." "Blessed are the pure in heart, for they shall see God."

(c) Moses, converted at forty, sanctified at eighty (Ex. 3:5), went to heaven at one hundred and twenty. He lost the blessing of sanctification but once (Num. 20:12,) and thereby died outside of Canaan.

(d) Joshua and Caleb enjoyed it all the forty years of Israel's wanderings and were the only two adults to enter Canaan. They "followed the Lord fully." Num. 14:24; Josh. 14:8. Caleb testifies to it: "I wholly followed the Lord" the past fifty years.

(e) David got it by the prayer of the 51st Psalm after his sad fall. (See "Full Salvation" chapter on David.)

(f) "The Lord appeared to Solomon the second time," I Kings 9:2, and he was sanctified. I suppose, Dr., you think he was one "of these sanctified ones who need a little," of your theological "wisdom."

(g) Elisha called by Elijah (I Kings 19:20) followed after holiness until (in II Kings 2:9) he got a double portion of his spirit."

(h) King Hezekiah declared in testimony to the grace of God. "I have walked before thee in truth and with a perfect heart," etc. (II Kings 20:3). You say nobody ever did, nor ever will! How fond you are of contradicting the word of God. Hezekiah said, "I have walked," not, like you, I hope to "keep aiming at it until I die."

(i) Asa led a great revival in his day (II Chron. 15) and God says, "the heart of Asa was perfect all his days," verse 17. This is the kind of king to promote revivals. "And he brought gold, silver and vessels unto the house of the Lord: and there was no more war." A very natural result of a king's reign who had a heart perfect before God. In his day the prophet Hanani said to him: "The eyes of the Lord run to and fro throughout the whole earth to show himself strong in the behalf of them, whose heart is perfect toward him." And Asa found it true.

(k) Jehoshaphat won a great victory over the enemies of Israel by faith in God, when he put the singers before his army "to praise the beauty

of holiness." (II Chron. 20:21.) That place was called "Berachah" the valley of blessing, where the victorious army of God by faith, praise the beauty of holiness. (verse 26.)

(l) It is said of King Amaziah (II Chron. 25), that he "did that which was right in the sight of the Lord, but not with a perfect heart." Justified but not sanctified. Had outward righteousness but not inward holiness. Saved from sinning, but not from being sinful. Actions right, state of his heart impure; had the first blessing, but not the second; pardon of his sins, but not cleansed from all heart unrighteousness. There are many such to-day but it is their own fault, not the fault of God's plan of salvation, Dr.

(m) In the twenty-ninth of II Chron. we read of a great revival of holiness in which the king said: "Hear me now ye Levites, sanctify now yourselves, and sanctify the house of the Lord God of your fathers and carry forth the filthiness out of the holy place." "And they gathered their brethern and sanctified themselves," and "consecrated themselves," and "brought sacrifices," with a "free heart." We read that "the Levites were more upright in heart to sanctify themselves than the priests" (as then so now)

“for some of the priests had not sanctified themselves,” hence the king sent letters saying, “Now be ye not stiff-necked as your fathers were, but yield yourselves unto the Lord, and enter into his sanctuary which he hath sanctified forever: and serve the Lord your God.” “And the priests and the Levites were ashamed, and sanctified themselves,” “and brought in the burnt offerings and sprinkled the blood,” (for it is the blood that cleanseth). “For there were many in the congregation that were not sanctified, therefore the Levites had the charge of the killing of the passovers for every one that was not clean to sanctify them unto the Lord.” “For a multitude had not cleansed themselves, yet did they eat the passover otherwise than it is written.” Baptism before the Lord’s supper. Cleansing before communion. Justification before sanctification. But “Hezekiah prayed for them saying, ‘the Lord pardon every one that prepareth his heart to seek God though he be not cleansed according to the purification of the sanctuary;’ and the Lord hearkened to Hezekiah and healed the people. And the Levites and the priests praised the Lord day by day, singing with loud instruments unto the Lord. And a great number of priests sanctified them

selves;" (some probably jeered and cried out 'fanaticism'). "So there was great joy in Jerusalem (they had something to shout over), for since the time of Solomon there was not the like in Jerusalem." Then—after pardon, healing, sanctification, "the priests and the Levites arose and blessed the people: and their voice was heard, and their prayer came up to his holy dwelling place, (God loves to hear the prayers of the holy) even unto heaven." Does any one suppose the prayers of men come up to heaven, who have not sanctified themselves? After these priests sanctified themselves there was "great joy" among them and they were a blessing to the people.

(*n*) A like revival of holiness occurs and is recorded concerning Josiah (II Chron. 34) fifty years later. The same in Ezra's day (third chapter) one hundred and fifty years later—with all the marks of the great holiness revivals of David, Solomon and Hezekiah. Later still under Nehemiah the whole plan and all the features of a great national holiness camp-meeting are given, the stand, the tents, the weeping, praying, consecrating of the people, who confessed their sins and bowed down before God and stood up and "blessed the Lord" saying "Amen.

Amen," with uplifted hands. The sermons and prayers, and eating and drinking, the closed gates on the Sabbath (unlike many of our camps to-day) are all recorded.

(o) Another clear and beautiful case of a prophet seeking holiness is found in Isaiah's (seventh chapter) experience. Dr. C. perverts the Scripture record in this case by saying that this holy fire from the altar "removed his guilt." But the book says "Lo! this hath taken away thine iniquity and thy sin is purged." Both guilt and stain, a two fold work of grace, is here specified; can any one deny it? Pardon is a "taking away of iniquity"—sanctification is a "purging from sin." This two fold work made Isaiah a perfect, holy man. He was not a "sinner saved by grace:" and that expression does not occur in the Scriptures. There are enough Bible phrases to clearly specify the various results of saving grace: let us use them. Isaiah 35, 43, 51 are clear holiness chapters.

(p) Jererniah was a sanctified man, and like Isaiah his mouth was touched with fire to preach holiness with power by the Spirit of the Lord. (chapter 1.)

(q) Several chapters in Ezekiel are specially clear and pronounced for holiness as the duty

and privilege of all God's people. Chapter 36:25 describes the punishment which God pronounces against sinners, and the promises of cleansing, "when I, the Lord, shall be sanctified in you"—"Then will I sprinkle clean water upon you and ye shall be clean, from all your idols and from all your filthiness will I cleanse you: a new heart also will I give you, and a new spirit will I put within you: and I will put my Spirit within you and cause you to walk in my statutes and ye shall keep my judgments and do them. I will also save you from all your uncleanness and ye shall be my people and I will be your God." "But how?" says Dr. C., "does this prove that all or any portion of believers shall be sanctified wholly in this life?" What does it prove? What else can such clear, powerful, exhaustive language prove? The prophet does not locate all this blessed work after death but specifically says it is to be "*When* I take you from among the heathen, when I shall be sanctified in you before their eyes: *then* will I sprinkle clean water upon you"—What tyro in grammar cannot parse these sentences and thus correctly construe them, and no other way? To "sanctify ourselves" is to set ourselves apart to God. (Psalm 4:3.) Lev. 20:7, 8: "Sanctify yourselves and be ye holy for I am the Lord your God

which sanctify you." Our part in sanctification is to consecrate. God's part in sanctification is to cleanse. And the latter is always conditioned on the former. Whenever we do our part the very God of peace will sanctify us wholly (I Thess. 5:23) "for he is faithful that calleth us who also will do it." Why Dr. C. do you say then that you do not know why he does not? Why do you deny the Scriptures above quoted and openly in a Christian pulpit and journal declare that "God in his wisdom hath thought best to allow a portion of the old Adamic nature to cling to them?" etc. Are you a teacher of infidelity? Is such preaching attended by glorious manifestations of the Holy Ghost in the blessing of Christians and the conversion of sinners? I doubt it.

Ezekiel says "God will cause us to walk in his statutes and judgments." You say, "God expects us to aim at, but we all come short of it, and will come short, till we have breathed the last gasp!" Shall the people believe Ezekiel or you? For it is evident you do not teach alike, but the very contrary. Which is Scriptural truth? "Cause you to walk;" or "aim at it." Why did you say "will come short of it till we have breathed our last gasp, when Zacharias says "in righteousness and holiness before God

all the days of our life" (Luke 1:75). Shall we believe Zacharias or Dr. C., I ask the people who have heard or read both!

(7) Daniel says (12:10), "many shall be purified made white and tried. You say they will be purified at death. How then can they be purified made white and tried? Is not this the only world of trial or probation? If so, their cleansing from sin is in this "present world of probation." "A wonderful and horrible thing is committed in the land: the prophets prophesy falsely- -and thy people love to have it so." (Jer. 5:30). "They have healed also the hurt of the daughter of my people slightly, saying peace, peace when there is no peace." (6:14).

(8) Zephaniah teaches gloriously the same blessed way of holiness. Notice chapter 3. "Woe to her that is filthy and polluted!" "Her prophets are light and treacherous, they have done violence to the law!" "Howsoever I punished them." "In that day shalt thou not be ashamed, for then will I take away thy pride, and thou shalt no more be haughty in my holy mountain,—they shall trust in the name of the Lord; for I will make you a name and a praise among all the people of the earth, when I turn back your captivity before your eyes, saith the Lord."

(*t*) Zechariah (13:9): "God will bring his people through the fire and will refine them as silver is refined, and will try them as gold is tried; they shall call me by my name and I will hear them: I will say it is my people and they shall say, the Lord is my God." You say "the Lord allows a portion of the old Adamic nature to cling to them." Would that be purifying like sieve? Does the assayer leave some dross to keep the silver humble? Or does and can he "purely purge away all thy tin and dross." (Isa. 1:25).

(*u*) Malachi prophesied for Jesus (3:3) that "he shall sit as a refiner and a purifier of silver;" does a refiner get all or only a part of the dross? Does a refiner fail to purge out all alloy? "And he (Jesus) shall purify the sons of Levi" the prophet says: but you say he can, but don't, for some good reason which apparently is not clear to you. I agree with the prophet, Holy Fire, Brother, will reduce to ashes THE OLD STUMP! "In that day will I kindle an oven fire, that will leave them *neither* ROOT *nor* Branch but they shall be ashes under the soles of your feet." Malachi, fourth chapter.

Set fire, Brother, to THE OLD STUMP!

No. VII.

HOLINESS IN THE NEW TESTAMENT—HEBREWS,
JAMES, PETER.

(*v*) But the New Testament is much more elaborate and definite if possible than the Old, teaching holiness not so much by symbols and ritual and temple services and diverse ordinances, but by precept and personal example. The Epistle to the Hebrews is Paul's exposition of the significance of the Old Testament ritualism as prefiguring the cleansing blood of Jesus. There was a first tabernacle and a second. There were altars for sin offering and burnt offering and incense. There was elaborate furniture overlaid with pure gold which made an object lesson teaching holiness to every observer. And the sanctified meaning of all "these earthly patterns" is explained by the apostle in this book, and the conclusion of the whole is summed up in the concluding chapters (especially 9, 10 and 12) by such clear and forcible texts as these: "For if the blood of bulls and of goats and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh, how much more shall the blood of Christ who through the

eternal spirit offered himself without spot to God, purge your conscience from dead works to serve the living God. For Moses sprinkled both the book and all the people saying, "This is the blood of the testament which God hath enjoined unto you:—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"—"by the which will we are sanctified through the offering of the body of Jesus Christ once for all." (Heb. 10:10) By What authority, Dr. C., do you sweep away such scripture? Can you find some way to make the above present tense read off into the c̄im future near death, and say we shall be sanctified by dissolution instead of "we are sanctified by the death of Jesus? Shall we believe Hebrews or Dr. C.? Again, the apostle going on to the close of his argument says: "For by one offering" (the blood of Jesus) "he hath perfected forever them that are sanctified" (14). Is it an answer to those who believe this Scripture, preach and practice it to call them "infatuated fanatics?" And when they are thus "perfectly sanctified;" Paul says "Whereof the Holy Ghost also is a witness to us." Not only does the blood cleanse them from all sin who confess

their need and seek it by faith, but when they are thus perfectly sanctified, God tells them so. Does not leave them to struggle along with the remains of the carnal mind, but by the one sin offering hath perfected them that are sanctified and graciously, clearly, gloriously assures them of it by the witness of the Spirit! Hallelujah!! Is the Holy Ghost a reliable witness? Does God's Spirit bear witness with our spirit that we are cleansed from sin? Thousands of us like Job, are able to say it is so, and like his three false friends you undertake "to argue us out of it!" Did you notice in reading Job that God said the three "friends" had not spoken of God "the thing that was right as my servant Job hath?" And they had to go forward for prayers, offer sacrifice, lest God "deal with them after their folly." And with all this before you, you coolly side with Job's opposers against the "perfect man" and his experience of heart purity. You will have to get some Job to pray for you before you get through with it, mark my words. But to return. The apostle having summed up his argument from the analogy of Jesus' sanctifying blood, exhorts the church to it. Hear him: (Heb. 10:17) "Having therefore brethren, boldness to enter into the holiest by the blood of

Jesus, by the new and living way, let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience,⁴ and our bodies washed with pure water. Let us hold fast the profession of our faith without wavering: (for he is faithful that promised).” And yet after all this volume of Paul to the “Hebrews” teaching holiness, professing it, and urging others to get it and profess it, you say “Paul had not attained it.” What do you mean? “For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren.” (2:11) And was not Paul one of the “holy brethren” then? Does he not exhort the the children of God to learn the lessons of chastisement (12:6) saying that the heavenly Father chastens his children that we “may be made partakers of his holiness!” (10). Not all the absolute degrees of divine holiness, but “partakers” (part-takers) we may take a part of it. “Wherefore,” because it is for this he chastens us, “make straight paths for your feet,” etc., and “follow peace with all men and holiness” (Rev. Ver., “the sanctification”) “without which no man shall see the Lord.” Sanctification is an act; holiness is the state, resultant from it. “Wherefore Jesus

also that he might sanctify the people with his own blood, suffered without the gate." (13:12.) How could this doctrine be better enforced and taught. And again (verse 21) he repeats these previous exhortations by a closing prayer—as he usually does—full of vigor and beauty: "Now the God of peace that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Christ Jesus, to whom be glory forever and ever, Amen." Jesus went forth, Paul says, without the gate of the city in shame to bleed and die for the sins of the people that they might be sanctified." (Heb. 13:12) and exhorts his brethern to despise the shame, endure the cross, ignore the persecution that holiness testimony always receives, "Let us go forth therefore unto him without the camp bearing his reproach." He went outside the gate to make us holy, let us go outside the gay company of the city to his bleeding cross there to be sanctified through the blood of the everlasting covenant. 'Infatuated fanatics,' "tinkers," such sneers are a part of "the reproach;" let us go forth to Jesus without the gate where

he sanctifies the people with his own blood. I presume Dr. C. would offer the prayer (in Heb. 13:20, 21) quoted above with some such alteration as this. Now the God of "strife that tried to bring again from the dead our Lord Jesus that "poor" shepherd of the sheep, through the groans of your "dying day," make you perfect in "some" good works to do his will, working in you that "remain of depravity" which is well pleasing in his sight, so that you forever come short of perfect obedience: to whom be glory forever and ever, Amen." Well, to "whom is the glory?" To whom is the praise for long years of fearful struggle with corruption of heart? The Brother does not tell us!

(w) James 3:2 is quoted "in many things we offend all." But why, my dear sir, did you not quote the rest of the verse, "if any man offend not in word the same is a perfect man." The text implies then that some may not "offend in word," that some one may be a "perfect man" and that is all our doctrine calls for. We claim the Scriptures teach that men may be "perfect," "holy," "sanctified," if they use the free grace and full salvation by faith offered them by Christ Jesus. But you seem to be determined that your hearers and readers shall never surmise

that this same Epistle of James exhorts us the first thing (ch. 1:4) to "Let patience have her perfect work that ye may be perfect and entire lacking nothing." You say perfect means "complete." What does entire mean? "Lacking nothing" mean? And what language could be plainer than "perfect, entire, lacking nothing, in patience?" Do you not want the hungry people of your parish to read and enjoy such glorious exhortations to perfect holiness as occur repeatedly in this brief epistle? "Do not err, my beloved brethren." James says: "Every good and perfect gift is from above." (1:17). He ought to have said: "Do not err any more than you can help!" "We do not get any good and perfect gifts until we get to heaven." (21) "Wherefore lay apart all filthiness and superfluity of naughtiness," etc. Does this mean holiness or what? (25) "But whoso looketh into the perfect law of liberty" (the evangelical law of perfect love) "and continueth therein," (here and now in this life: James says nothing about a death purgatory,) "this man shall be blessed in his deed." Is St. James with the "perfectionists," Dr. C., or against them?

Again (verse 27), "Pure religion"—the only place in the Bible where it is defined—"is this,

to visit the fatherless and widows in their affliction, *and to keep himself unspotted from the world.*” That definition agrees with the doctrine and experience of “perfectionists.” Dr. C., does that agree with your theories? Let common sense decide. Would it not be more to your way to read it: “The words pure and undefiled do not mean absolute wisdom, but they signify the remains of an unclean nature which shall not end until death: and the word unspotted means without some spots! “Away with all such tinkering at the gospel plan by men desiring to be teachers of the law, understanding neither what they say nor whereof they affirm!” Amen! And when St. James declares this to be “the perfect law of liberty” and “pure and undefiled religion,” he “lowers the standard of God’s holy law?” If not, why don’t you quote such passages and preach St. James’ kind of religion to your people and tell them to keep themselves pure and undefiled and unspotted from the world. If he does “lower the standard immensely,” why don’t you bring him to task and send him to school and teach him better than to do so? Does he lower the law or not? Dr. C., why do you fix on one passage in the epistle and ignore all these which I have quoted and still

others? As: (2:8) "If ye fulfill the royal law according to the scripture, thou shalt love the Lord thy God with all thy heart and thy neighbor as thyself, ye do well." Here the evangelical law of love is called "the royal law;" it is "the first and great commandment," and James does not imply that "no man can stand the test," as you say. He implies that we may keep it, urges it on the Christians of all ages, and says that if we violate it in one point we "commit sin and are convinced of the law as transgressors, guilty of all." "But be ye doers of the word and not hearers only deceiving your own selves." How does your language look beside such passages. You say "he sets before us his own holiness as our pattern," (which in degree he does not) "and expects us all to aim at nothing less," (where is the Scripture for this?) "But we all come short of it and will come short till we have breathed the last gasp; in death only shall we be delivered from corruption." Contrast that passage with the Word: "Keep himself unspotted from the world!" (2:22) "By works was faith made perfect." You say it is by "death." In third chapter you quote: "In many things we offend all," but you neglect or ignore the context where St. James after showing the offenses of

the tongue says (v. 10), "My brethren these things ought not so to be!" And with this plain rebuke to offending with the tongue you have the wicked boldness to lead Christians astray by perverting the truth and saying, "yes in many things we all stumble, there is no exception here—all. We all stumble. None perfect, no not one." "My brethren, if we all offend in many things, these things ought not to be." St. James wrote this epistle to offending Christians, *not to encourage them in sin*, not to brace them *against holiness*, not to apologize and excuse iniquity, but to warn, reprove, rebuke and lead them into the perfect law of liberty, where they are blessed. Again he says, "Cleanse your hands ye sinners, purify your hearts, ye double minded" (4:8). "If ye have bitter envying and strife in your hearts, glory not and lie not against the truth" (3:14). It does actually look as if many professors seem to glory in the fact that they have bitter envying and strife in their hearts, and are determined to prove "there is none perfect, no not one," and quote that falsehood as if it were a passage of scripture. "This wisdom descendeth not from above, but is earthly, sensual, devilish. But the wisdom that is from above is first pure, then peaceable, gentle and

easy to be entreated, full of mercy and good fruits, without hypocrisy.” Does it not look as if Dr. C. was making an effort to prove St. James opposed to holiness? And all these above passages were given us in that brief letter of five short chapters. Ah! Dr. Crawford, St. James did not believe in cutting back the brush from “roots of bitterness” springing up around the OLD STUMP!

(x) Now let us look at the same teaching by St. Peter (1:2), “Elect—through sanctification of the Spirit—and sprinkling of the blood” are the terms of gospel election to salvation. To them he writes as to “Obedient children,” “be ye holy!” They are obedient children, and as obedient children he urges them to “be holy:” not so much “live” holy as be holy. If we “be holy” we can “live” holy, but trying to “live” it does not make us so. He urges these obedient children to “be holy,” because “He which hath called you is holy.” “Seeing ye have purified your hearts,—see that ye love one another with a pure heart fervently” (1:22).

“But sanctify tne Lord God in your hearts, and be ready always to give an answer to every man that asketh you, a reason of the hope that

is in you with meakness and fear" (3:15). Peter follows the same line as Paul, James, John, in exhorting believers to holiness and the profession of it. But I leave this and proceed to another head.

NO. VIII.

"SCRIPTURES THAT DISPROVE THE DOCTRINE"—
EXAMINED—CHRISTIAN PERFECTION VS. RESUR-
RECTION.

Hebrews 12:1. I take up this first because the others preceding have been already examined. "Let us lay aside every weight and the sin that doth so easily beset us." Dr. C. asks: "How can we lay aside sin if we have none to lay aside?" Sure enough we cannot. Sinners must lay aside their "weights" and believers their besetting sins: This we have done. I never yet saw a professor of holiness that did not declare the time when he did lay aside both the weight and the besetting sin. The first in justification and the second in sanctification. Such pure in heart people do not say that "they had no sin" to be cleansed from, but they say that the blood of Jesus Christ hath cleansed them from all the actual and inbred sin which

they formerly had, and hence now they are no longer "carnal" but "spiritual." I would ask Dr. C. how can a believer "sin a little every day in thought, word and deed," after he has laid aside every weight and the sin that does easily beset him? Your trouble (we have none over this point) seems to be, you do not lay aside every weight! You do not lay aside, as a runner his "practice weights," "stripped for the race" your besetting sin," but undertake to keep some of your weights and sin, to "keep you humble," etc. No wonder such people stumble in the race, trying to be holy with the old man of sin inside, running for a crown with "old Adam," on your back! Falling over the Old Stump! Paul says lay it aside, cast off the weights and you can run the way of holiness and win the prize. "No logic can touch the man who is so infatuated as to suppose" that he can run a holy race loaded down with weights and besetting sin! Paul does not say, die to get rid of them! He says lay them off, if you are going to run. And the race spoken of is, a few verses later, called "that holiness without which no man shall see the Lord" (Heb. 12:14).

Again you say: "We Christians all have some of this evil clinging to us" (yes all have or did

have) "and we, if Christians, hate it and desire to lay it aside." Certainly! And many of us *have* laid it aside, because we hate it, and we ask the rest of Christians, why do you not also obey the call of God and "lay it aside:" "be ye holy!" "cleanse yourselves from all filthiness," "purify your hearts ye double minded;" be perfect, be of one mind and live in peace, and let the very God of peace sanctify you wholly!" What but your disobedience and unbelief hinders you? Is not Jesus able? Is not Jesus willing? Does not the Scripture declare it thousands of times? Then why not prove his love and power! "Faithful is He that calleth you who also will do it" (1 Thess. 5:24).

Again (Phil. 3:10): You quote Dr. Clarke and other commentators against your own views of this passage, and "think they are mistaken." Well! That is a bold stand to take! You must be something of a scholar. Dean Alford, who is recognized as the best of modern scholars and commentators in **N. T. Greek** differs from your exegesis of this passage at every point. He says:

(1) "Failure is presumed to be possible."

(2) "This resurrection means, out of the dust, the blessed resurrection of the dead in Christ who shall rise at his appearing."

(3) (v. 12-14) "This seems to be inserted to prevent the misapprehension that he conceived himself already to possess this knowledge, and to have grasped Christ in all His fullness. Paraphrase:

(4) "Not that I have already acquired—(this winning of Christ) "or am already completed (in spiritual perfection), but I pursue if I may also lay hold of that for which I was also laid hold of by Christ."

(5) "As many of us then as are perfect" (mature in the Christian life—those described above, verse 3). "Let us be of this mind" (viz. that described as entertained by himself vs. 7-14), "and if in anything ye be different minded this also" (as well as the rest which he has revealed) "will God reveal unto you" (i. e. in the progress of the christian life, you will find the true knowledge of your own imperfection and of Christ's all-sufficiency revealed to you by God's Spirit. The difference referred to seems to be that of too much self esteem as to Christian perfection. Let not however this diversity, respecting which some of you yet await deeper revelations from God's Spirit, produce any dissension in your Christian unity)."

(6) "Nevertheless" (notwithstanding that some of you are not perfected) "as far as we

have attained" (toward Christian perfection) "walk by the same path." The exhortation refers to the onward advance of the Christian life—let us go on together, each one in his own place and degree of advancement, but all in the same path." So much from Dean Alford, who suits us. To sum up this exegesis we learn:

(1) There are numerous degrees of growth, progress, advancement and knowledge in the divine life, and will be forever.

(2) Paul had passed the stage of "Christian perfection."

(3) He addresses several classes of believers and guards against the errors likely to arise.

(4) He urges all who are not perfect in love, grace, faith, to secure it! And yet not to suppose they would reach the end of growth at any time. He warns all who have attained "*perfection*" not to stand still but to press on as he himself was doing for the prize at the end of the race. Unless they go on they would possibly lose that whereunto they had attained.

Again, let us examine Hebrews 13:21. Make you perfect in every good work to do His will." You say "every Christian should aim at complete obedience." What authority have you thus to wrest the Scripture? Paul does not say to them "aim at obedience!" He is not talking

to them at all; he is praying the Lord Jesus to make them perfect in every good work to do His will? Cannot the Lord Jesus do it? These are the questions to be met in this case. He is able or He is not; He is willing or He is not, and we prefer to take the affirmative side of this dilemma, as giving more honor and glory to Jesus, and more peace and joy to the believer. Your interpretation would assume that Paul was praying the Lord to give them perfect obedience as something "to aim at." How absurd! "Obedience," perfect or imperfect, is an act of man's free will and God cannot give it nor compel it, and leave man's will free. But it is not at all "obedience" to which the passage refers. It is to the power and grace of God which works in every saint that which is well pleasing in His sight, making him perfect in every good work to do His will, that the apostle refers. Why should any man, much less a preacher of the gospel, object, cavil, and pervert such glorious teaching, prayers and promises of perfect love and heart purity! Why not encourage every child of God to be "made perfect," to seek the grace that shall be "well pleasing in His sight," doing the will of God perfectly! Why brother! Is it not "well pleasing in His sight" that you

should serve God with a pure heart and perfect will? Why not? Is it well pleasing in His sight that you should be forever and continually coming short until the last gasp?" Is it making you perfect in every work to do His will that "corruption should remain in you until death?" Is it "His will" that you shall continually refuse, disobey and deny His will until death? Or is Paul the one who is well pleasing to God when he says: "This is the will of God even your sanctification!" Is it well pleasing to God that "the stump of the old Adamic nature" shall remain until death ends the conflict?" Are we made perfect in every good work to do His will by help from "THE OLD STUMP?"

Hear ye the Word of the Lord. Jer. vi. vii. "Stand ye in the ways and see and ask for the old paths, where is the good way and walk therein; and ye shall find rest for your souls. Also I set watchmen over you, saying Hearken to the sound of the trumpet. But they said, We will not hearken . . . Behold ye trust in lying words that cannot profit. Will ye steal, murder and commit adultery, and swear falsely and come and stand before me in this house, which is called by my name and say, *We are delivered to do all these abominations.*"

No. 1X.

MORE "SCRIPTURE THAT DISPROVES" EXAMINED
THE BOOK OF HEBREWS—ZACHARIAS AND ELIZABETH.

Hebrews 6:1 is quoted. "Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection, not laying again the foundation of repentance from dead works, and of faith toward God, of the doctrine of baptism, and of laying on of hands, and of resurrection of the dead, and of eternal judgment. And this will we do if God permit." Dr. C. says in this passage, the word perfection refers to perfect "knowledge," and not to entire sanctification, etc. Well! Why does he not say something about knowledge, or learning, or wisdom or science, or some such synonymous term? Not a single such word is used! But what is that perfection referred to? It is evidently a rich, mature, and advanced state of Christian experience in this life which they had not yet reached, while they were repeatedly laying again stones of the gospel building. You can find in every

church multitudes of believers who are repeatedly year after year "Laying again the foundation of repentance from dead works." Sin and repent and ask forgiveness right back to where they started from. And again commit sin, mourn over it, repent and seek forgiveness! And round and round they go like babies after milk instead of growing up into strong men who have need of meat. This idea of perfection involves both heart purity, growth in grace, and rapid advancement in the divine life, "Christian maturity." They are not only pure in heart, but have gone on beyond that to years of ripeness; repeated victories over sin and Satan have made them battle-scarred veterans. Such was the blessed mother in Israel I knew of in Vermont, who was converted at six years of age, sanctified wholly at eleven, and died a ripened old saint at 101, having enjoyed entire sanctification ninety years, and had been growing in grace, wisdom and love over a century! "Unto perfection"—Greek "Full age." She had sanctification of "full age." And unto such perfection St. Paul declares he will go on, if God permit. He says, "Go on," We will go on, hallelujah! You say "aim at," "perfect knowledge." Some way you and Paul do not agree. "Not laying again the

foundation of the doctrine of baptisms." Paul urges them not to do that. And yet that seems to be the interminable discussion of many Christian sects, sinning, repenting and discussing water baptism over and over. Oh! how weary they get tramping in that everlasting tread-mill! and no "go on" to it! Any one who will follow the line of Paul's argument will easily discover that he is continuing the discussion of Christian holiness all through the letter; showing that "The law made nothing perfect but the bringing in of a better hope did: wherefore He is able to save them to the uttermost that come unto God by Him" (7:25), "For if the blood of bulls and goats sanctifieth to the purifying of the flesh, how much more shall the blood of Christ, who through the eternal spirit offered Himself without spot to God, purge your conscience from dead works to serve the living God?" (9:14). "By the which will we are sanctified through the offering of the body of Jesus Christ once for all!" (10:10). "For ye have need of patience, that, after ye have done the will of God, ye might receive the promise: for yet a little while and He that shall come will come, and will not tarry" (10:36). Such are some of the conclusions concerning perfect sanctification to which

Paul points when he urges the Hebrew Christians to "go on unto perfection;" and there is a thread of sanctified exhortation to holiness runs all through the letter illustrating the old Jewish ritual as an expressive symbolism of the new and spiritual New Testament way of holiness by the blood of Jesus. I have already referred to, and will simply say in reply to Dr. C.'s question: "What has this to say about pure sanctification?" This exhortation of "the Apostle"—(Paul, I assume to be the Apostle)—is a link in a chain of reasoning, illustration and scripture roof, running all through the letter setting forth the beauty of holiness under the new dispensation. We use the words holiness, perfection, purity, sanctification, as essentially synonymous, because all the writers of the Bible, old and new use them interchangeable. Hence it becomes Dr. C.'s duty to prove the contrary and not merely insinuate that "we jump to our conclusions." In his comment on Phil. 3:10-14 he insists that Paul had not yet attained "to this spiritual resurrection with Christ from among dead sinners." Well, Dr. you will find it hard to make the Christian world believe that St. Paul "was yet a dead sinner, that he who urged and exhorted great Christian churches of his own

founding to that Christian “holiness without which no man can see the Lord,” had not yet received the cleansing of his own heart through the blood of the Lamb! He who said, “I am crucified with Christ nevertheless I live yet not I, but Christ liveth in me” was “still a dead sinner,” and “aiming at that spiritual resurrection” from “among dead sinners, no matter how far he might fall short of it.” He who said: “I know that I shall come unto you in the fullness of the blessing of the gospel of Christ,” not yet “raised from among dead sinners!” And in order to make way for this interpretation you have to re-translate the Bible and say that (Phil. 3:15). “This is not, as many as be perfect,” but, “as many as would be perfect!” “Away with all such tinkering!” This book was translated by King James’ scholars 200 years ago, and again by the convocation of the best scholars of the nineteenth century, and they have seen no reason to change the indicative, to the subjunctive! Brother your cause is in a tight pinch when you have to make a Bible to suit you! The “Revised Version” or King James’ rendering, suits us, perfectly! Luke 1:6 you quote the statement of holy writ that Zacharias was “blameless,” and say that “perfectionists think

he was absolutely sinless!" Why do you insert the word "absolutely?" Did you ever hear a holiness preacher or read a holiness book that made that statement? I doubt it. If it would be anything to the case I will give you ten dollars to find such a passage in the writing of any Methodist! I can show you scores of the very opposite. Do you need to set up a man of straw in order to have something to knock down? But farther—We call your attention to the fact that after Zacharias was filled with the Holy Ghost a little farther on in the same chapter (Luke 1:67), he burst out into holy testimony: "Blessed be the Lord God of Israel: who hath redeemed his people, and hath raised up an horn of salvation for us, that we should be saved from our enemies and from the hand of all that hate us: that he would grant unto us that we might serve him without fear in holiness and righteousness before him all the days of our life." Why did you not read on about the blameless old couple until you heard their testimony to holiness? You seem to have great faculty in knowing just where to read and then stop! and tell your people to "aim at it" and "come short of it," "until death releases them from their corruption." Are you not willing that your peo-

ple should read on to the latter part of this beautiful chapter, "To give light to them that sit in darkness in the shadow of death, to guide our feet into the way of peace" (v. 79). You also quote right here, Phil. 3:6, saying, "Paul must have been absolutely sinless," because touching the law blameless. Do you not willfully misrepresent the Wesleyan teachings of Christian perfection by continually dinning into our ears "absolute sinlessness" after that has been disavowed over and over in all our standard writings? And we do not believe we shall ever be through all eternity as "absolutely perfect" as God is perfect, though we grow in grace and increase in knowledge forever. We shall be forever finite, and God forever and absolutely infinite. But Paul was "blameless" according to the law of Jewish circumcision of which he tells them to beware: "For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh." He as an Hebrew of the Hebrews, had fulfilled all the Jewish law by circumcision and in that respect was "blameless." In Luke 1:6 the Holy Ghost is speaking of that law of circumcision of the heart: "Walking in all the commandments and ordinances of the Lord

blameless." Paul as a Pharisee was blameless before the Jewish law as to outward ordinances. But Zacharias and Elizabeth were walking blameless in ALL the commandments of the Lord; of which Paul expressly says, as to real heart obedience *at that time he was utterly ignorant*, he had not been converted, justified nor sanctified, at any time. Showing that a man may be "blameless" in all outward ordinances and yet utterly fail of spiritual change. Just as, many Baptists are blameless in regard to the outward ordinance of water baptism, they have kept that law; and yet are not at all "baptized by the Holy Ghost," filled with the Spirit, or circumcised in the heart. All those things of the excellency of Jewish ordinances which were a gain to Paul "Those I counted loss for Christ."

And still you stumble over the Old Stump!

No. X.

THE EPISTLES OF ST. JOHN—QUIBBLES—JOHN
WESLEY DEFINES SIN—A FEATHER IN YOUR CAP
—THE CHILD—THE BELIEVER—THE SAINT—THE
GLORIFIED CHRISTIAN.

1 John 2:5 you say, concerning this verse:—
"Whoso keepeth his word in him verily is the
love of God perfected:"—that the word here ren-

dered "perfect" means "completed." *Telios* in the Greek. Granted it does, and we do not deny it: but why does it not also mean "perfected," "love perfected," "love made perfect," "perfect love." This word is rendered almost every time in the New Testament—"perfect," and is so rendered in John's Epistle. Why should you always quibble over the translation? Is not the translation—"perfect"—in scores of places correct? If not, why then did not the revised version change it? And correct it? It seems to destroy your "theory" to admit that any one can or does keep God's Word, or that any one does or can enjoy perfect love! Why should you object to perfect obedience and perfect love in other people, if you do not care to seek and enjoy it yourself? What is there in the evangelical law of love that a man saved, sanctified, and filled with the Holy Ghost, cannot keep it? What sin does he have to commit? What sinful passion, ambition, desire or temper do you have to retain in your heart until death ends the conflict? Specify! Name it and the Bible authority for that exceptional sin, unholy temper, lust of the flesh, or filthiness of the spirit. Paul says: "Cleanse yourselves from all filthiness of the flesh and spirit perfecting

noliness in the fear of the Lord!" (2 Cor. 7:1). What exception does the Holy Ghost make to this commandment! Be particular brother, specify? Is it any one of these? Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revelings and such like?—"They which do such things shall not inherit the kingdom of God!" (Gal. 5:19). Again you quote 1 John 3:9. "Whosoever is born of God doth not commit sin." You say "sin habitually" is meant, But I read that "He cannot sin because he is born of God," and if he does sin he is not now a child of God, he is a "backslider in heart" (See Prov. 14:14), "For whosoever sinneth hath not seen Him or known him!" "In this the children of God are manifest and the children of the devil." "For this purpose was the Son of God manifest that He might destroy the works of the devil!" How much sin can you commit, brother, before it becomes habitual? How long can you commit sin before you become a child of the devil? Can you throw some light on this point? As for me I prefer to abide by the plain, clear, forcible statement of scripture. "Whosoever abideth in Him sinneth not:" "Whosoever

doeth not righteousness is not of God:" and as long as the seed of the kingdom of Heaven remaineth in his heart he cannot sin, not once only, not in the least word, thought or deed, without at once falling from grace, into condemnation, as a child of the devil: only to be restored by repentance, faith, and pardon as in the beginning! What other ground can you take with this third chapter of 1 John, before you? Unless you are wilfully determined to pervert the Scriptures and wrest them to your own destruction! You say that the statement, "all regenerate persons are sinless" is untrue and unscriptural. We insist that all regenerate persons are sinless in this sense: as to all actual words and deeds with an intention to violate a known law of God. John Wesley defined "actual sin" (sin in the act) as "any wilful violation of a known law of God." This we maintain is a true and scriptural definition. We also believe that original sin (sin in the origin), is that inbred evil principle by which the race is prone in the heart to commit sin; to violate any or all known laws of God. These two-fold definitions of sin, which are in perfect harmony with Webster's dictionary, include all that God includes in the term sin. Justification is that

work of grace that saves us from *actual* sins: sanctification is that work of grace, that act of God whereby we are made holy and saved from *original* sin. Hence the sanctified child of God is "sinless" in the first sense of the term, and the entirely sanctified child of God is sinless in the second sense of the term. But on the other hand, this definition of the word "sin," does not include "unlawful," or unintentional violations of an unknown law of God. We claim to be able to prove that these dictionary definitions are Scriptural and easily maintained against all comers, and these definitions of sin exclude—do not include—our un sinful errors, mistakes, and innocent lapses of memory, imperfections of judgment, reason, and sanctified will. All these are covered by the atonement as "sins of ignorance," "infirmity," &c., of which Paul speaks (in 2 Cor. xii) as "taking pleasure." He certainly did not take pleasure in sin and sinning under the above definitions of the word.

Now if you can substantiate in the minds of men your definitions of sin as "*any* violation, known or unknown, of the absolutely holy and eternally perfect law of God, wilful or accidental:" and in that include all innocent human errors and mistakes and infirmities you can

utterly overthrow Weslean theology! And my dear Dr. C. it would be a feather in your cap, a victory worth while: something no Calvinistic writer ever yet has done! To illustrate: you easily forgave men their trespasses. But you do not, nor does any man, forgive wilful intentional violations of his rights without repentance and satisfactory recompense and reformation. You cannot forgive a man who tells you he "will strike you again as soon as he gets a chance." "As ye forgive men their trespasses so will your father forgive you." And you, nor any other man, never led a soul to forgiveness of sin unless he first repented, forsook his sin, and made solemn vows never to sin again! Whosoever has been born of God does not commit sin; because he has forgiveness and the new birth on those very conditions that he would not again, by the grace of God, commit sin. He does not get salvation on any other terms! Hence so many sinners in the church who have no love, joy or power: they have never met with repentance, forgiveness, and a change of heart. Hence so much opposition to holiness, purity and perfect love! A real child of God does not contend against holiness. It is your unconverted worldlings and heart backsliders. To sum up:

(a) The regenerated child of God does not "commit sin," but

(b) He does feel the remains of original sin the root of bitterness springing up in his heart troubles him, Heb. 12-15. But by the grace of God he has strength to keep the "root" from becoming a "branch" (Mal. 4:1) until he sees his privilege in Jesus to be made every whit whole.

(c) The believer, "sanctified wholly," as before, has peace: love, becomes perfect love: joy becomes fullness of joy, because his heart is cleansed from all sin through the blood of Jesus! He has "perfected holiness in the fear of the Lord."

(d) But while his heart is now pure, his volitions always toward God, his tempers all holy, his passions all cleansed, his carnal nature dead, and "cast out," he is still "in the body" (not in the "flesh") a humble house of clay infirmities, and as long as he remains in this earthly tabernacle, human infirmities will cling to him.

(e) The glorified saint, probably, will be fully delivered from all these physical, mental and spiritual infirmities. We are not clearly told how far this will extend, but we understand that Paul was (Phil. 3:10-14) "perfect," in all these

respects up to the last, and was pressing on toward the mark for the prize of a glorified body, soul, and spirit in the resurrection morning. "Not that he had already attained" that, but "he apprehended—took hold of—"Christ" that he might "apprehend," take hold, of, that, "future glorified state" for which also he was apprehended, taken hold of—by Christ Jesus." You say this resurrection body this glorified state was "already secured to him through the finished work of Christ." There we take issue. There is nothing secured to us in this life which may not be lost. It *need* not be lost, still it *may* be lost. No one can read Hebrews 6:4,6 and 10:26,27, and 12:27 and the awful warnings against backsliding in Jeremiah and Ezekiel, without terror. We teach that no one *need* *backslide* and yet any or all of us *may fall from grace*, "fall short of the grace of God." (Rev. Ver. Heb. 12:15.) "Once in grace, always in grace?" Oh, no! Judas was a sad example; Saul, the king; Esau, and others. Paul, in the language that cannot be misunderstood, on this very point says: "I keep myself under, lest when I have preached to others, I myself should be a cast away!" (1 Cor. 9:27.) He is *running* for an incorruptible crown, hence he keeps his

bodily propensities under, and cleansed himself from all filthiness of the flesh and spirit, perfecting holiness in the fear of the Lord. The glorified state in heaven will be a deliverance from sorrow, tears, disease and suffering, no doubt, and while Paul claims the perfection of love and obedience to the evangelical law of grace here in this world, he has "not yet attained" the glorious prize which he shall have at the end of his race, in his glorified body, soul and spirit, "presented without fault before the throne of God with exceeding joy!" This is the outline and sum of what we teach and what we do not teach as *Christian perfection*. Not Absolute, not Adamic, not infallible, not glorified, not angelic perfection, but simply and solely *Christian* perfection. It is not the result of our own works. We do not make ourselves pure, as the Pelagians say; we are not born clean, but redeemed by the blood of the Lamb through the washing of regeneration and the renewal of the Holy Ghost; enabled by grace to look into the perfect law of liberty and be a doer thereof, because he is faithful that hath promised. One passage only remains now (1 Kings, 8:46), to this we reply:

(a) "There is no (natural unconverted) man

that sinneth not;" and Solomon is praying for multitudes of such, as all men of God do everywhere.

(b) But the conclusion is based on the condition, "*If* they sin against thee," showing that they may and may not sin. If your rendering were the *real* meaning, it would read, "*when* they shall sin against thee." But many of our best commentators say this should be rendered: If they shall sin against thee (for there is no man who may not sin). This makes the Scriptures consistent and according to reason, as all rules of interpretation require. The Hebrews had no subjunctive. They used the future forms.

But I wonder you did not in your hunting for this passage, in the midst of Kings, find this verse in the same prayer and chapter (v. 61), "Let your heart therefore be perfect with the Lord our God to walk in His statutes, and to keep his commandments as at this day!" Is that not in your Bible, Dr. C.?

No. XI.

PHARISEEISM—SYMPATHY FOR SATAN—"THE RAW-BONED HORSE"—"PECULIAR DEPOSITUM"—CONCLUSION.

"*Evil effects of this doctrine*" examined. From these fallacious premises you deduce wrong conclusions.

(a) You say "this doctrine tends to Phariseeism." The Pharisees "trusted in themselves and despised others." Luke 18:9. Souls really sanctified do not "trust in themselves." They trust in Jesus! They do not despise others. Christian perfection is a constellation of perfect stars; perfect spiritual graces; perfect love, perfect faith, perfect patience, perfect humility. All its perfection, holiness and love is derived from God by grace through faith in Jesus, God's dear Son. The Pharisees were those who trusted in *themselves* and *their own perfection*, in *their own obedience* to the law: while the sanctified child of God is *at the very antipodes of this*, he does not put any confidence in himself or his works or merits. His salvation being wholly by grace begets in him true Christian

humility. They do not "think they have attained to a higher degree of conformity to the law than others," but to have obtained by faith a clean heart, a much better experience than their own formerly was.

(b) I have shown, heretofore, that the Scriptures inculcate Christian experience, and many testimonies of holiness are recorded in the Word of God as our guide and for our encouragement and example. "Let us hold fast the profession of our faith without wavering." "Sanctify the Lord in your heart and be ready always to give an answer to every man that asketh you the reason of the hope that is in you with meekness and fear." So we are commanded and so we do.

(c) You say the retention of the old Adamic nature "enables the children of God to sympathize with the sinners." Well! Well! And would it not be well to retain also the devilish nature of the children of hell in order to enable us to understand and sympathize with Satan and his fraternity!! Don't you see your argument proves too much!

(d) You say "the preaching of such doctrine tends to perplex weak Christians!" Alas! Is that so! The slick fat coat of a well fed horse tends to perplex the soul of every raw boned

plug on the road! Six quarts of oats thrice a day would "tend to keep his soul in slavish fear and feverish suspense, weakening both faith and love," therefore do not lead him into the green pastures and beside the still waters of the xxiii Psalm! How foolish, unfounded and false are all such fancied "evil effects." In the name of common sense, Dr. C., what "evil effects" can come of teaching the church Bible holiness, Scriptural sanctification, perfect love, entire trust in a perfect Redeemer? There are no such evil effects! You cannot find them nor prove them. But the very contrary! The plain, earnest teachings of holiness has produced a rich fruitage in all Christian communions! The great body of Methodists contain, by common consent, an immense ratio of zealous, devout, holy men and women of God! And this blessed doctrine of holiness is the great acknowledged primary cause of this among our people. This is our "*peculiar depositum*:" John Wesley calls it. * This is our very core and life and the secret of our power in the earth. When we shall forsake this we shall be as cold, worldly, dead and useless as any other people who have the form of Godliness without the power! It is spreading in our societies. A large portion of our preach-

ers enjoy the experience and teach the doctrine. *All of them are pledged to do so at the door of admission into our conferences!* More papers and tracts are printed, more meetings held, more people profess this grace than ever before. Glory to God! For this, God thrust us out, "to raise up a holy people," and to "spread Scriptural holiness over these lands." May the Methodist church forever be true to her calling and achieve in the next century tenfold the victories for Jesus as in the past! Amen.

Good-bye, "OLD STUMP." Peace to your ashes.

THE END.

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