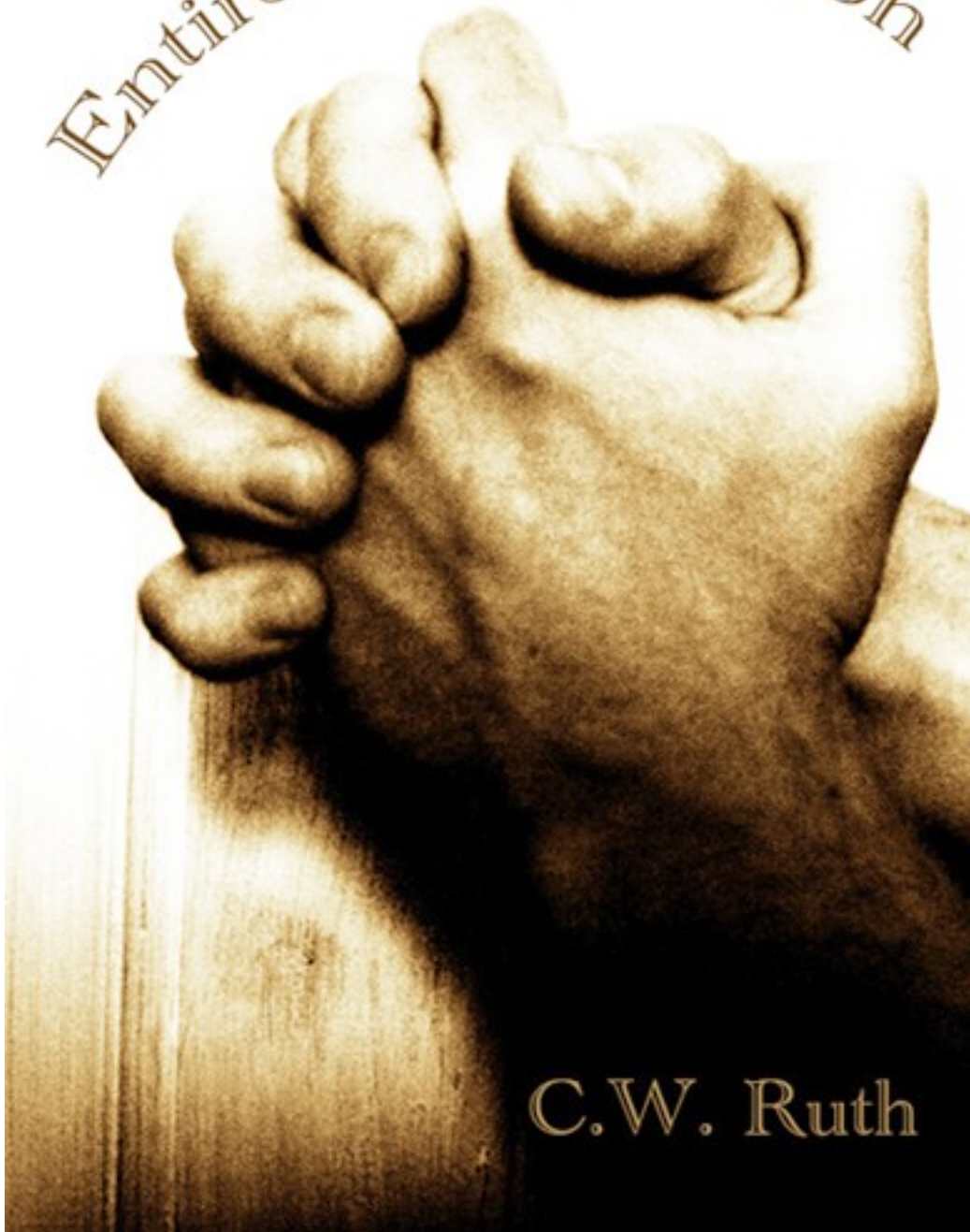


Entire Sanctification



C.W. Ruth

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## DEFINITIONS OF SANCTIFICATION

Men speak of the subject of sanctification as though it were something so mysterious and incomprehensible that but very few could know its meaning. While its reality can be known only as the result of experience, the meaning of the word may be found by consulting almost any dictionary, just as one finds the meaning or definition of any other word. While different phases of the subject may be emphasized by different lexicographers there is a most substantial agreement regarding the fact of this word having both a human and a divine aspect; the human feature being a consecration and devotement to God and His service, and the divine work in sanctification a complete deliverance and purification from all sin. To use the word contradictory to these authenticated definitions is to do violence to the word and make words meaningless. No man is at liberty to say that light means darkness or darkness light.

WEBSTER'S DICTIONARY.

SANCTIFY.—"1. To make sacred or holy, to set apart to a holy or religious use, to consecrate by appropriate rites, to hallow. ... 2. To make free from sin, to cleanse from moral corruption and pollution, to purify. John 17: 17, Esp. (Theol.) the act of God's grace by which the affections of men are purified or alienated from sin and the world, and exalted to a supreme love to God." Surely this is language that can be understood and is all desirable.

CENTURY DICTIONARY.

SANCTIFY:—"To make holy or clean, either ceremonially or morally and spiritually; to purify or free from sin. . . .

In Theology, the act of God's grace by which the affections of men are purified and the soul is cleansed from sin and consecrated to God . . . conformity of the heart and life to the will of God."

"The act of God's grace," hence it cannot be obtained by works or growth; a divine act; "cleansed from sin." Pardon and cleansing are not identical.

IMPERIAL DICTIONARY.

SANCTIFY:—1. "To make holy or sacred; to separate, set apart or appoint to a holy, sacred or religious use. 2. To purify in order to prepare for divine service and for partaking of holy things. 3. To purify from sin, to make holy."

"Set apart"; "to purify from sin" which is "to prepare for divine service." Should not all Christians desire and experience this preparation for service?

WORCESTER'S DICTIONARY.

SANCTIFY:—"1. To free from the power of sin; to cleanse from corruption; to

make holy . . . sanctification; the act of sanctifying, or purifying from the dominion of sin. 2. The act of consecrating or setting apart to a sacred end or office; consecration."

"To free from the power of sin." Who would not desire deliverance from the power and dominion of sin?

UNIVERSAL DICTIONARY.

SANCTIFY:—"1. To make holy or sacred; to consecrate. 2. To make holy or godly; to purify from sin."

"To make holy or godly." The word godly means Godlike. How a person can love God, who is the essence and embodiment of holiness and then be averse or antagonistic to sanctification which is to make him holy and godly is indeed a mystery.

STANDARD DICTIONARY.

SANCTIFY:—"1. To make holy; rendered sacred: morally or spiritually pure, cleansed from sin . . . sanctification; specifically in Theology, the gracious work of the Holy Spirit whereby the believer is freed from sin and exalted to holiness of heart and life."

"Whereby the believer is freed from sin." According to this, sanctification is an experience for believers—not for sinners. This would make sanctification a second experience. "The gracious work of the Holy Spirit"—not of works, nor growth, nor death, nor purgatory, but a work of God divinely inwrought by the Holy Spirit. We can never grow into something God must do for us.

AMERICAN ENCYCLOPEDIA.

SANCTIFY:—"To make holy or sacred; to consecrate or set apart ... to purify from sin . . . sanctification. Technically, an operation of the Spirit of God (Rom. 15: 16; 2 Thess. 2: 13; 1 Pet. 1:2) on those who are already in Jesus, i. e., are united to Him by faith (1 Cor. 1: 2) by which they are rendered increasingly holy, dying to sin and living to God, to righteousness and to holiness (Rom. 6: 6, 11, 13, 19; 1 Thess. 5: 23; 1 Pet. 2: 24)."

Surely this is explicit enough. "An operation of the Spirit of God on those who are already in Jesus." An experience for "those who are already in Jesus." A second work, a divine work; consequently it must be obtained by faith; Acts 26: 18.

Thus we see that there is an agreement, even as Adam Clarke says in his commentary on John 17: 17. "The word has two meanings: 1. It signifies to consecrate, to separate from earth and common use and to devote or dedicate to God and His service. 2. It signifies to make holy or pure. The prayer of Christ may be understood in both of these senses."

METHODIST EPISCOPAL CATECHISM.

"The act of divine grace whereby we are made holy."  
Not an experience to be reached by growth, but by an "act of divine grace."

WESTMINSTER CONFESSION OF FAITH.

"They who are effectually called and regenerated having a new heart and a new spirit created in them, are further sanctified, really and personally, through the virtue of Christ's death and resurrection by His Word and His Spirit dwelling in them."

Here again it is recognized that sanctification is for such as "are effectually called and regenerated" and that it is accomplished "by His Word and His Spirit," and not by death or purgatory.

JOHN WESLEY

"Sanctification in the proper sense is an instantaneous deliverance from all sin, and includes an instantaneous power then given always to cleave to God."

"An instantaneous deliverance from all sin" and not a protracted and tedious process of growth. There is a gradual approach to the blessing, so far as the human part of consecration, preparation and faith is concerned, but the divine work of "deliverance from all sin" is instantaneous.

POPE'S THEOLOGY.

Vol. 2, Page 64.

"Sanctification in its beginnings, process and final issues is the full eradication of the sin itself, which, reigning in the unregenerate co-exists with the new life in the regenerate, is abolished in the wholly sanctified."

Pope was a Wesleyan theologian and is an accepted authority on Christian doctrine in Methodism. He declares there is a sin which "co-exists with the new life in the regenerate" which, however, "is abolished in the wholly sanctified."

REV. W. F. MALLALIEU.

Bishop in the M. E. Church.

"From the very first years of my ministry to the present time I have held with Adam Clarke, Richard Watson, John Fletcher and John Wesley, that regeneration and entire sanctification are separate and distinct one from the other, and therefore received at different times—both received by faith and the last one the privilege of every believer as the first is of every penitent." To all this we say, Amen and amen.



MATTHEW HENRY'S COMMENTARY.

"It is the prayer of Christ for all that are His, that they may be sanctified."

SAMUEL RUTHERFORD,

the saintly Scottish Presbyterian divine, said, "Christ is more to be loved for giving us sanctification than justification. It is in some respects greater love in Him to sanctify than to justify, for He maketh us like Himself in His own essential portraiture and image in sanctification."

The words "sanctify" and "sanctification" are made from the Latin adjective sanctus (meaning "holy") and the Latin verb jacere (meaning "to make") and the suffix "tiori" always meaning "the act of." So the root meaning of the word, plainly means and signifies the act of making holy. Many more splendid authorities might be adduced, but these definitions from so many well known and accepted standards should suffice to convince any Christian of his privilege and high calling in the gospel.

"Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it" (Eph. 5: 25, 26). "Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate. Let us go forth therefore unto him without the camp, bearing his reproach" (Heb. 13: 12, 13).

## SIX THEORIES OF SANCTIFICATION

No man can make an honest pretense to believing the Bible, and not believe in some sort of sanctification. According to Cruden's concordance, the words' "sanctify," "sanctified" and "sanctification" may be found at least one hundred and sixty-four times in the Bible. So when one declares he does not believe in sanctification, he simply exposes either his ignorance or his infidelity concerning the Bible. In order to believe the Bible, we are bound to believe in some sort of sanctification. Practically, there are but six theories regarding this experience.

### FIRST THEORY.

The first theory is that justification and sanctification are experienced simultaneously; that whoever is justified is also sanctified. Those holding this theory may be heard to say they "got all when they were converted." But this theory is contrary to the Scriptures and universal experience. Every command, exhortation, prayer, and promise in the Bible touching the subject of sanctification is for Christians—never for sinners. If Christians are sanctified when justified, why should sanctification be subsequently enjoined upon them? In writing to the Corinthian church (1 Cor. 3: 1-3), the apostle addressed them as "brethren," said they were "babes in Christ," and declared he had fed them "with milk." A "babe in Christ" is just as certainly in Christ as an adult in Christ; there must have been a spiritual birth—a spiritual being—or they could not have received spiritual food and nourishment. But in verse three he says, plainly, "Ye are yet carnal," which undeniably is evidence that they were not yet wholly sanctified, though they were "in Christ." In the first chapter and fourth verse, he said, "I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ." According to this they had "the grace of God given them by Jesus Christ"; more, they had such measure of grace given them that the Apostle found it an occasion for continuous thanksgiving. Still he declares they were "yet carnal." Whoever heard a minister inviting a sinner to seek sanctification? Not only is this theory contrary to all Scripture, but contrary to all human experience. Every truly converted soul has felt the motions and stirrings of carnality in his heart subsequent to pardon, manifesting itself in fear, anger, unbelief, pride, self-will, despondency, etc., etc. We venture the assertion that no young convert has ever gone six months from the place of his conversion without finding some of these things in his heart, which is in evidence that the roots of carnality were still within. Again, no young convert has ever thought of testifying to sanctification as an experience unless in a second blessing meeting. If space would permit we could show that the apostles were not sanctified when they were justified, nor the Ephesians, nor the Galatians, nor the Romans, nor the Samaritans, nor the Colossians, nor Abraham, nor David, nor Isaiah, etc., but that all these obtained it as a second experience.

#### SECOND THEORY.

The second theory is that sanctification is attained by a growth in grace. This theory is an absurdity for the reason that we can never grow impurity out of the heart. If sanctification were by growth, then time is a factor, for all will admit that it requires time to grow; if time is a factor, then we may well raise the question, "How much time is required?" "How long must we grow in grace before we are wholly sanctified?" Suppose one might be said to grow into sanctification in two years (which would be a very short time as compared with many who have been known to be growing in grace for the space of forty years and have not yet reached it); and now suppose that individual should die at the expiration of one year, when it might be said he has come by the process of growth just half way to sanctification; what about the matter? Would not the last half of sanctification, of necessity, have to take place instantly?

And if the last half of sanctification might-be completed instantly, why not the first half? To hope for sanctification by growth is hoping in a theory that can never be realized. Sanctification is plainly a "divine act," obtained instantaneously by an entire consecration and faith. As well speak of growing into justification as growing into sanctification; as in the former, so in the latter; it is something Jesus must do for us. "Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate" (Heb. 13: 12).

#### THIRD THEORY.

The third theory is that "sanctification takes place in death; that no one can be sanctified in this life." We answer death has no saving efficacy. If death could deliver a Christian from some sin, why might it not deliver a sinner from all sin? Then there would be no need of a Savior or of the cleansing blood, and death would be a savior. Satan is the direct cause of sin and sin is the cause of death; this would make death Satan's grandchild. One could hardly hope for deliverance from sin from this source. While doubtless some persons have received the grace of sanctification on their deathbed, it was evidently by the cleansing blood of Jesus and not by death. If the blood of Jesus can cleanse us from all sin when dying, why might it not cleanse us from all sin while in life? Has the blood of Jesus more cleansing power when a man is dying than when he is living? Certainly not. Not a single passage of scripture can be cited that gives us promise of salvation or cleansing at the time of dissolution. The Epistle of Jude was written "To them that are sanctified" (Jude 1:1). If they were not sanctified until death, this epistle must have been written to them after they were dead, for it was written after they were sanctified. But this verse says, they were "sanctified by God the Father"; not by death.

#### FOURTH THEORY.

The fourth theory is that sanctification is a sort of postmortem affair, and takes place after death, in purgatory. While the priest may absolve the sinner from his guilt, it is necessary that he should nevertheless pass through purgatorial fires in order to be thoroughly refined and freed from sin.

But we insist that this is sheer nonsense—that the Bible makes no mention of a purgatory, but rather teaches that as death leaves us the judgment will find us. It has been observed that even they who advocate this theory seem to believe that the time their dupes should spend in purgatory might be determined by the size of the purse of the deceased. If they or their friends have plenty money the priest will engage to pray them out speedily; but where the necessary fee is not forthcoming, the deceased are left to sweat it through purgatory as best they may. How any sensible person could accept such a delusion is indeed a mystery. Since Jesus has given definite promise concerning "every branch that beareth fruit, he purgeth it" (John 15: 2), I prefer to trust Him for the purging, rather than humanly invented purgatorial fires.

#### FIFTH THEORY.

The fifth theory is the Calvinistic, Keswickian Antinomi- an theory of repression and imputed holiness as opposed to the Wesleyan theory of eradication of inbred sin and imparted holiness. Says one of their writers, "He who is our Great High Priest before God is pure, without sin. God sees Him as such, and He stands for us who are His people, and we are accepted in Him. His holiness is ours by imputation. Standing in Him we are in the sight of God, holy as Christ is holy, and pure as Christ is pure. God looks at our representative, and He sees us in Him. We are complete in Him who is our spotless and glorious Head." According to this theory the individual in reality can never become holy ; that while he within himself is not holy, Christ's holiness is imputed to him, and for His sake the individual is accounted holy. This theory clearly makes void such passages as 1 John 1: 7. "The blood of Jesus Christ his Son cleanseth us from all sin"; or Rom. 6: 22, "But now being made free from sin," etc. According to this theory Satan has despoiled the holiness and image of God in man and Christ cannot restore it. What folly. "Blessed are the pure in heart, for they shall see God."

#### THE SIXTH THEORY.

The sixth theory is, that sanctification is an experience subsequent to regeneration, conditioned upon entire consecration and faith, the privilege of every believer, to be experienced and enjoyed in this life. That by the baptism with the Holy Ghost inbred sin is destroyed and the heart perfected in love. The people holding this theory are the only people who, personally, have any experience or testimony to sanctification. These believe that sin has never gone so deep into the soul, but that the blood of Jesus can go deeper. "That where sin abounded grace did much more abound." Jesus believed sanctification a divine act, for He prayed the Father to sanctify the disciples, John 17: 17. Indeed, the Trinity enters into our sanctification. God the Father wills our sanctification, 1 Thess. 4: 3. In order to provide our sanctification Jesus suffered without the gate, Heb. 13: 12. And the Holy Ghost witnesses to our sanctification, Heb. 10: 14, 15. It is said of Bible saints, they were "sanctified by God the Father," Jude 1:1; also that Jesus sanctifies, Eph. 5: 25-27; and of the offering up of the Gentiles it was said

they were "sanctified by the Holy Ghost," Rom. 15: 16. In Acts 26: 18 we find that sanctification is obtained by faith. Seeing it is a work that God must do for us, we need not wait for growth, death or purgatory, but may by faith enter this blessed experience the instant the consecration is entire and complete. While there is a gradual approach to the experience from the human side, the divine work is instantaneous. Hallelujah!

## SANCTIFICATION AND ENTIRE SANCTIFICATION

These terms, as relating to personal experience, are frequently used interchangeably, as though they were synonymous, although, critically speaking, they are not the same. Many of the early writers, as did Mr. Wesley, clearly distinguished between sanctification and entire sanctification, or the being wholly sanctified. To see the propriety and scripturalness of this distinction one need only bear in mind the two-fold definition of the word sanctification, given and acknowledged by all our dictionaries and commentaries, as may perhaps best be stated in the language of Adam Clarke, in commenting on the prayer of Jesus, "Sanctify them through thy truth; thy word is truth." He says, "This word has two meanings: 1. It signifies to consecrate, to separate from earthly and common use and to devote or dedicate to God and His service. 2. It signifies to make holy or pure. The prayer of Christ may be understood in both these senses." To these two definitions there is a substantial agreement. And men do this subject gross injustice, and convict themselves either of great ignorance, or of wilful deceit, when they insist that sanctification refers exclusively to a "setting apart to God and his service."

As stated above, "Sanctify" does mean, "to consecrate, to separate," "to devote or dedicate," "but it also signifies "to make holy or pure." According to Webster's Dictionary it means, 2. "To cleanse from moral corruption and pollution, to purify. John 17: 17. Esp. (Theol.) the act of God's grace by which the affections of men are purified or alienated from sin and the world, and exalted to a supreme love to God." Passing strange it is that multitudes never seem to recognize this latter definition.

Having this two-fold definition clearly in mind, it may be easily understood how there is a difference in being sanctified in part, and being sanctified entirely or wholly. So far as the human side of sanctification is concerned, namely, that of "consecration," "separation," "dedication" or "devotement," it may be said, just in so far as the individual has thus "consecrated," "separated," "dedicated" and "devoted" himself to God, for the purpose of being thus purified and made holy, thus far he has sanctified himself. However, it is well to remember that this consecration, separation, dedication and devotement is to God, and not to any particular work or calling, as is frequently done; and that this consecration must have as its objective point the purifying and cleansing of the heart from all sin, before it can be regarded as any part of entire sanctification. While in the wilderness, the children of Israel doubtless frequently left their tents, for various reasons other than that of crossing the Jordan, and therefore this leaving of their tents could not be regarded as any part of the necessary steps for reaching the promised land. But on a certain day it was said, with the distinct object of crossing Jordan into Canaan, "Sanctify yourselves," "and it came to pass,

when the people removed from their tents to pass over Jordan," "that the waters which came down from above stood and rose up upon an heap," etc. It was . only when they sanctified themselves and "removed from their tents" for the express purpose of crossing "over Jordan that removing from their tents could be regarded as any part of the steps necessary to entering Canaan. Hence, a person may be consecrated, separated, devoted and dedicated to a work, or to God, for the performance of that certain work, and yet such consecration or devotement could not be regarded as any part of entire sanctification, as the consecration thus made does not contemplate the individual's entire sanctification, and is made for an entirely different purpose.

And in this connection it is well to note that this human side of sanctification,—which is but the approach to, and the condition of entire sanctification—may be gradual. That is, the individual may be some time in entirely completing this "separation," "dedication" and "devotement" of his all to God. But the moment this human side of sanctification is completed, and every condition met, faith in reality touching the promise, the divine side of sanctification, which is "to make holy or pure"; to make free from sin, to cleanse from moral corruption and pollution, to purify," is instantaneously and divinely inwrought by the application of the virtue of the atonement through the power of the Holy Ghost. In the language of Adam Clarke: "Neither the gradatim pardon nor the seriatim purification exists in the Bible." Mr. Wesley said, "To talk of this work (entire sanctification) as being gradual, would be nonsense, as much as if we talked of gradual justification." "As to the manner, I believe this perfection is always wrought in the soul by a simple act of faith; consequently in an instant."

In justice to those who differ with us, it is proper that we say, Mr. Wesley did recognize this two-fold definition of sanctification, and so taught that "at the same time that we are justified, yea, at that very moment sanctification begins {Idem, p. 237), "From the time of our being born again, the gradual work of sanctification takes place." {Idem, p. 238.) But to infer that by this he taught or believed that the divine side of sanctification, the making "holy or pure," "to make free from sin"—was gradual is to make Mr. Wesley contradict himself. In his Journal, under date of May 21, 1761, Mr. Wesley wrote of those who had sought sanctification by works, and "thought it was to come gradually," "What wonder is it, then, that you have been fighting all these years as one that beateth the air?"

To teach that the divine work of sanctification in the purifying and cleansing of the heart from all sin is a gradual work would be to admit that a heart might be a little holy, more holy and most holy, so that it might become exceedingly difficult to know just in what degree of holiness the individual experience might be located. And how to pronounce a heart holy that had yet any trace of sin in it, would be another difficulty; and then in case death should overtake the individual before he had reached the third degree of holiness, where he might be said to be most holy, there might be another

embarrassing difficulty, seeing that holiness—freedom from all sin—is the only condition of fitness for seeing God.

"The very God of peace sanctify you wholly; and I pray God your whole spirit, and soul, and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you who also will do it" (1 Thess. 5: 23, 24). Thank God, the promise of cleansing from "all sin" is in the present tense. "If we walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin" (1 John 1: 7). The human side of sanctification may be partial or gradual, but entire sanctification in which the heart is cleansed from all sin, is always instantaneous and complete.



## **DISTINCTIONS BETWEEN JUSTIFICATION AND SANCTIFICATION**

(The terms Justification and Sanctification are not used in a technical or critical sense, but rather in a general sense as referring to experience.)

In Justification there is life. In Sanctification there is life more abundant.

In Justification there is love.

In Sanctification there is perfect love which casteth out fear.

In Justification the "old man" is repressed. In Sanctification the "old man" is destroyed.

In Justification there is "peace with God"

In Sanctification there is "the peace of God"

Justification destroys the "shoots" of sin. Sanctification destroys the "roots" of sin.

Justification gives us a right to heaven.

Sanctification gives the fitness for heaven.

In Justification we "put on the new man." .

In Sanctification we "put off the old man with his deeds."

In Justification there is joy—intermittent joy.

In Sanctification there is fullness of joy—abiding joy.

Justification includes pardon, which is a judicial act.

Sanctification includes a cleansing, which is a priestly function.

Justification is obtained by surrender, repentance and faith.

Sanctification is obtained by obedience, consecration and faith.

Justification delivers from guilt and condemnation.

Sanctification delivers from unholy tempers and abnormal appetites.

In Justification the Holy Spirit is with the believer.

In Sanctification the Holy Spirit is in the believer (John 14: 17).

Justification comprehends adoption; making us children of God.

Sanctification comprehends anointing, making us kings and priests unto God.

Justification is illustrated by the rescue of the sinking man from the water.

Sanctification is getting the water out of the lungs of the drowning man.

Justification is conditioned on confession of sin (1 John 1: 9).

Sanctification is conditioned on walking "in the light as he is in the light" (1 John 1: 7)..

Justification has to do with sin as an act—sins committed.

Sanctification has to do with sin as a principle—the sin nature we inherited.

Justification comes by the birth of the Spirit—when the repentant sinner is born again.

Sanctification comes by the baptism with the Spirit— when the believer has a personal pentecost.

Justification restores to us the favor of God which we had lost through our own disobedience.

Sanctification restores to us holiness or the moral likeness of God, which we had lost through Adam's disobedience.-

Justification is the impartation of a spiritual nature, bringing us into possession of eternal life.

Sanctification is the crucifixion and destruction of our carnal nature, making us dead indeed unto sin.

Justification separates us from the world, so we are no longer of the world.

Sanctification takes the world out of us; worldly desires and ambitions.

Justification makes us free—free from outward sin and condemnation.

Sanctification makes "free indeed." Gives the "deed" to our freedom with all the mortgages paid off. Freedom from fear, and doubt, and pride, etc.

In Justification we are united to Christ as the branch to the vine.

In Sanctification we receive the purging promised to the living, fruitful vine, that we may "bring forth more fruit" (John 15: 2).

In Justification the experience is a "well of water" (John 4: 14). A well is for personal use.

In Sanctification there is a fullness of blessing so that out of our inward parts "shall flow rivers of living water" (John 6: 38, 39). A river cannot be confined to personal use, but will bless and fructify wherever it flows.

**JUSTIFICATION:** "The forensic, judicial or gracious act of God by which the sinner is declared righteous, or justly free from the obligation to penalty and fully restored to divine favor."—Standard Dictionary.

**SANCTIFICATION:** "To make holy; cleanse from sin. Specifically in theology, the gracious work of the Holy Spirit whereby the believer is freed from sin, and exalted to holiness of heart and life."—Standard Dictionary.

## JUSTIFICATION NOT A HALF WAY WORK

It is urged by those who are averse to the "second blessing" that in order to make place for a second experience the holiness people are under the necessity of minifying and depreciating the work of justification.

There is no occasion to minify justification, and the facts are, no one more fully appreciates and magnifies the work of justification than sanctified people. Instead of saying that

justification is but a half-way work, they believe that justification comprehends at least ten perfect works, viz.:

1. Conviction. The Holy Spirit alone can fully awaken and convict the world "of sin and of righteousness and of judgment." Genuine Holy Ghost conviction must precede repentance; conviction for sin is within itself a perfect work.

2. Surrender. There must be a complete yielding—an unconditional surrender to God. God will never save a man who insists on dictating terms. The mental reservation of one sin, or hesitation to comply with one condition, will mean darkness, condemnation and loss of the soul. The surrender must be complete and entire.

3. Repentance. Repentance toward God is indispensable to Bible salvation. The lack of genuine repentance accounts for much of the superficiality of religion in these days. Repentance comprehends at least five distinct things, to wit: A consciousness of sin and guilt; a deep heart sorrow for sin; the confession of sin; restitution; and the abandonment of sin. Repentance is within itself a perfect work.

4. Pardon. When there is genuine repentance God grants a full and free pardon. Not half our sins, but every sin ever committed is fully pardoned, never to be remembered against us. This takes place in the thought of God, and is something done for us. The pardon of sins is a perfect work within itself.

5. Regeneration. The quickening of the soul into newness of life; the impartation of divine, spiritual and eternal life. The soul regenerated by the Holy Spirit is not made partially alive, but fully alive, so that it can be said, "We know that we have passed from death unto life."

6. Washing of Regeneration. Sin defiles and pollutes. Hence men not only need pardon, but washing and cleansing from this acquired pollution resulting from their sins. This is termed "the washing of regeneration," and includes that work of the Spirit in which He did "purge your conscience from dead works." This, too, is a gracious and complete work.

7. Adoption. The person fully pardoned is now adopted into the family of God; not partially adopted, but fully adopted, and "the Spirit of adoption" given in his heart, whereby he cries, "Abba, Father." His name is written in heaven, and he becomes a son of God—an heir of God and a joint heir with Christ. Adoption is within itself another perfect work.

8. Witness of the Spirit. "The Spirit itself beareth witness with our spirit that we are the children of God." When the soul finds acceptance with God there is the divine attestation—the witness of the Spirit to the inner consciousness, giving knowledge and assurance, so there can be no doubt or uncertainty as to the question of our acceptance with God; a telegram from the skies, a certificate signed in heaven—the voice of God in the soul, bringing confidence, gladness and assurance forever. These latter five usually occur simultaneously.

9. Power. "As many as received him, to them gave he power to become the sons of God." This is power to resist temptation and do the will of God. The second-blessing people are about the only people who really believe and teach that "whosoever is born of God doth not commit sin." They insist that justification will save men from sinning; in so saying they magnify the work of justification, while they who insist on a "sinning religion" greatly minify justification. A justification that saves from sinning is a perfect work.

10. Faith. "Without faith it is impossible to please him." The exercise of a perfect faith, appropriating and resting upon the Word of God, is one of the conditions of light and life in the soul. "He that believeth not shall be damned." "Therefore, being justified by faith we have peace with God, through our Lord Jesus Christ."

All persons truly justified have experienced these ten points. But all this has to do with sins committed, and is only preparatory to sanctification. Sanctification deals with altogether a different problem, namely, inherited sin—the crucifixion of "our old man." Justification is the foundation, justification is an excellent experience, but sanctification is a "more excellent" experience.

## SANCTIFICATION A SECOND BLESSING

"Christ also loved the church and gave himself for it; that he might sanctify and cleanse it" Sanctification was never provided for nor promised to the world, but to the Church; the Church is not made of sinners, but of true believers who have been born again.

Mr. John Wesley, in writing to Miss Jane Hilton, in 1774, said, "It is exceedingly certain that God did give you the second blessing, properly so called. He delivered you from the root of bitterness, from inbred as well as actual sin" (Vol. 8, p. 45). He used the same phrase with reference to sanctification on other occasions. Mr. Charles Wesley called it "that second rest." Martin Luther referred to it as a "second conversion"; Andrew Murray has referred to this grace as a "second crisis." Paul, in writing to the Church at Corinth, spoke of a "second benefit," or as the margin gives it, "a second grace" (2 Cor. 1: 15).

But why call it a "second blessing"? Because such it is. We have frequently heard the objector say, sneeringly: "I have not only received the <sup>1</sup> second blessing,' but I have received hundreds of blessings." And yet, strange to say, this same person was averse to the preaching of a "second blessing" and became offended when other people sought and professed the same. A man who could lay claim to a hundred, blessings certainly should not object to those who insist on having at least a "second blessing." The facts are, a man may have a hundred blessings and not have "the second blessing, properly so called." Indeed a sinner might boast of a hundred blessings, and still be without hope—a lost soul. Life, health, food, Christian parentage, an open Bible, church privileges, conviction, etc., etc., should all be counted as blessings.

Sanctification is the "second blessing" exactly in the same sense that justification is the first blessing. Justification is the first blessing that changes our moral condition and our personal relation toward God. In justification we are changed from the attitude and relation of enemies and rebels toward God into that of obedient children. It certainly is a blessing— but it is more, it is a grace that transforms and transposes into a permanent state and experience. Until this experience, all other blessings left the individual in the same moral condition they had found him. So, after a person is fully justified, he may receive not only many temporal, but many spiritual blessings—prayermeeting and campmeeting blessings—which will greatly refresh, and help, and encourage, and yet they will not eradicate inbred sin, and make him holy; if he was given to fear or impatience or doubt, or any other carnal manifestations, those same conditions will continue to exist after the "hundreds of blessings" have come and gone.

Exactly as justification is the first blessing that effects a permanent inward change, so sanctification is the "second blessing," hence, "properly so called." While justification comprehends pardon, regeneration and adoption,

making us children of God, sanctification comprehends the full eradication of the carnal mind, the inbred sin, and the baptism and anointing with the Holy Ghost, making us kings and priests unto God. Whereas justification delivers us from sins committed, sin as an act, sanctification delivers us from the sin-nature inherited—sin as a principle; justification delivers us from guilt and condemnation while sanctification delivers us from unholy appetites; the first gives us the birth of the Spirit; the second, the baptism with the Spirit. Just as certainly as justification marks a distinct epoch and crisis in the life of those receiving it, just so certainly sanctification marks a second epoch, a second crisis, a second experience, and therefore is a "second blessing, properly so called." Again, it is urged that the term "second blessing" is not in the Bible and therefore must not be used. While we admit that this exact phrase is not in the Bible, we do insist that the equivalent, that which can mean nothing else, is in the Bible. Such it is in every case where sanctification, holiness, perfection, etc., is urged upon the church—which is made up of those who are already "in Christ." Who would think of objecting to the terms "the new birth" "salvation from sin" "a child of God," etc.? and yet these exact phrases cannot be found in the Bible; however, we have their equivalent over and over and therefore these terms are perfectly proper. Seeing that sanctification is a "second blessing, properly so called" there can be no reasonable objection to the use of the term.

## THAT "SOMETHING"

"I knew Jesus and He was precious to my soul; but I found something within that would not be sweet, and patient and kind; I did what I could to keep it down, but it was there; I besought Jesus to do something for me, and when I gave Him my will He came in, and took out all that would not be sweet and patient and kind, and then He shut the door." Thus testifies George Fox, the founder of the Society of Friends, more than two centuries ago. After he "knew Jesus" there was still "something within" which was antagonistic to the new life implanted; nor was this experience alone. Such is indeed the experience of every truly regenerated soul. While he may not be the subject of entire sanctification, and perhaps, not of the "second blessing," yet a young convert seldom goes three months in the new found experience until he becomes painfully conscious that there remains a "something within" that hinders, and retards his spiritual progress, and often becomes a source of much distress.

The manifestations of that "something" vary, but frequently the first showing of it is in a man-fearing spirit, or anger, or a disposition to doubt, or an unforgiving spirit, etc. Then comes frequently the temptation, that perhaps, after all there had not been a true conversion or these things would not manifest themselves, and because they had not been properly instructed, many have wearied of the conflict and struggle and have cast away their confidence.

The Bible name for that "something" is "the carnal mind" which "is enmity against God: for it is not subject to the law of God, neither indeed can be (Rom. 8: 7). Paul said of the Corinthians, "I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ," and said, because they were "babes in Christ," "I have fed you with milk," "ye are yet carnal," thus showing that the carnal mind is not eradicated in conversion, but still continues in those who are "in Christ" for a "babe in Christ" is just as certainly "in Christ" as an adult in Christ is in Christ.

Then again the Bible speaks of that "something" as "the flesh"; "The flesh lusteth against the Spirit, and the Spirit against the flesh and these are contrary the one to the other, so that ye cannot do the things that ye would" (Gal. 5: 17). Here the dual nature is clearly set forth, and the inward conflict indicated. While the man has "the Spirit" (which would not apply to a sinner) he also has a something antagonistic to the Spirit, called here "the flesh." But in verse 24, we read, "And they that are Christ's have crucified the flesh," showing that the divine process for that "something" is not pardon, nor suppression, but crucifixion, which signifies that there is something to die and thus to be destroyed.

Other names given in the Bible for that "something" are, "sin that dwelleth in me," "the law of sin," "the body of this death," "the sin which doth so easily beset," "the sin of the world," "the body of sin," "our old man,"

etc., all of which have reference to that "something within" remaining after we are converted; in common parlance it is called "inbred sin," "depravity," "our evil nature," "original sin," our "Adamic nature," etc. All of these terms are synonymous, and refer to this identical "something within" which is the common heritage of every child of Adam. God's method and purpose is to "crucify" and "destroy" that something—"our old man" —so that we are "dead indeed unto sin." The sins committed may be pardoned, but this "something" cannot be pardoned for the simple reason we did not commit the same; it was born in us, and as the Anglican Confession says, "This infection of nature doth remain, yea, even in them that have been regenerated." But, thank God, there is power in Jesus' blood to eliminate and destroy it. "Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin" (Rom. 6: 6). This deliverance is what Mr. Wesley termed "the second blessing, properly so called." This is sanctification, and is the privilege of every believer, as pardon is the privilege of every penitent sinner.



## ESSENTIALS TO SANCTIFICATION

### 1. JUSTIFICATION.

A clear-cut, definite experience in pardon and regeneration. While there is a lingering doubt about your acceptance with God—any bank account, or "unfinished business"—the soul cannot exercise intelligent faith for sanctification. Sanctification is nowhere in the Bible proffered to sinners, nor to backsliders, but in every instance to justified believers. "Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it" (Eph. 5: 25, 26). A sinner or backslider does not belong to "the church" and therefore is not eligible to sanctification.

### 2. DEFINITE SEEKING.

A sinner may pray for pardon in an indefinite, roundabout way for forty years and never obtain pardon. But when he definitely repents and seeks God with all his heart he soon finds Him in the pardon of sin. Exactly so a Christian may pray and seek for a "higher life," a "deeper work of grace," "more religion," or to get "nearer to Jesus," etc., etc., for forty years and never get sanctified. But when a person seeks definitely to be sanctified wholly, and desperately and persistently strikes out across lots to find sanctification, such a soul will speedily and surely obtain this great experience.

### 3. PERFECT OBEDIENCE.

It is positively necessary that the soul welcome and walk in all the light that God has given. Jesus had said to the disciples, "Tarry ye in the city of Jerusalem." Suppose they had said, "Jerusalem is in an uproar, the mob that has crucified our Lord is still there, and our own lives would be greatly in peril in Jerusalem, therefore we will go out to Bethany, or up to Jericho, or some other place and 'tarry' where there is no danger of our being disturbed or molested"; this might have been regarded as good reasoning and sound logic for the worldly wise, but would have been direct disobedience and would have forfeited to them the promise, and defeated the whole purpose of God. No use asking God for more light unless we are willing to walk in all the light He has given. A little brass jewelry, or a plug of tobacco, or some worldly association, or some questionable indulgence, etc., will keep a soul out of the blessing of sanctification after the call of God has come to abandon the same. The disobedient child cannot approach the parent with confidence. "If our heart condemn us not, then have we confidence toward God."

#### 4. ENTIRE CONSECRATION.

Consecration is not the surrender of something evil, but the offering up to God, unconditionally that which is good. The soul must be able to say, in the language of the poet:

"Here I give my all to Thee,

Friends, and time, and earthly store, Soul and body, Thine to be— Wholly Thine forevermore."

Entire consecration means the giving of all to God—all we have and all we expect to have; all we are and all we hope to be; all we know and all we do not know, with the promise of an eternal "yes" to all the will of God for all the future. It is not consecration to a work, or consecration to a certain calling, but consecration to God. It is not simply a desire to consecrate, or a willingness to consecrate but the unconditional and irrevocable signing of the deed of all to God for time and eternity.

#### 5. FAITH.

"Without faith it is impossible to please Him." First there must be faith that there is such an experience; then there must be faith that this experience is provided for me, and that by meeting the conditions I can obtain it; then we need appropriating faith which lays hold on the promise and believes God does just now sanctify me because He said so. It is not sufficient to believe that He can, or that He will sanctify, but I must believe that He does just now sanctify me because I have met the conditions, and He does His part according to His promise. "Sanctified by faith" (Acts 26: 18). Amen.

## **SANCTIFICATION INCLUDES SEPARATION AND CONSECRATION**

Separation is not consecration and consecration is not sanctification; the one is the antecedent of the other. We have known a people who greatly emphasized the importance of separation from the world who nevertheless were not consecrated to God; in like manner we have known a people who have laid much stress upon consecration who did not believe in sanctification.

The importance of separation from the world can scarcely be exaggerated—especially so in view of the worldliness that has crept into the churches. God is still saying, "Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness . . . wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing: and I will receive you" (2 Cor. 6: 14-17). "Love not the world, neither the things that are in the world. If any man love the world the love of the Father is not in him" (1 John 2: 15); "Know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God" (Jas. 4:4).

Surely these passages are sufficiently plain for all to understand. How men and women can court and intermarry with the world, be yoked up with all sorts of godless secret orders and worldly fraternities, follow all the fashions of dress and worldly attire, adorning themselves by the "wearing of gold" and "putting on of apparel" which is positively forbidden by the Word of God, and yet claim to be followers of Christ, and in some instances even profess sanctification, is indeed a mystery. "No man can serve two masters." "Be not conformed to this world, but be ye transformed by the renewing of your mind."

Being separated from the world we should now consecrate ourselves unconditionally to God for time and eternity, to be at His disposal for any service. When such a consecration is once made there can be no re-consecration. Re-consecration implies that something has been taken back, and therefore would necessitate repentance. It is not consecration to a work, but consecration to God, and then the person will be ready for any work in which God may be pleased to use him. Consecration is the presentation of ourselves and our all to God for sacrifice or service,—"a living sacrifice " and is the pledge of an eternal "yes" to all the will of God, henceforth and forevermore.

Consecration is the condition of and preparation for sanctification. But while a person may declare his all on the altar, it requires a step of faith in which the provisions and promises of God for the cleansing from all sin are appropriated. Having done our part in making the consecration entire, it now remains for us to believe that God accepts and sanctifies the gift. However it is perfectly easy and natural for us to believe that God does His part when

once we reach the confidence and assurance that we have paid the price of an unconditional, irrevocable and eternal abandonment of our all to Him. "For whether is greater the gift, or the altar that sanctifieth the gift" (Matt. 23: 19).

## WHY NOT SANCTIFIED WHEN CONVERTED?

1. Be cause it is contrary to the Word of God. God could do many things He does not do, simply because it is not His method or plan of doing. He could make twenty dollar gold pieces grow on sycamore trees if it were simply a question of power; but such is not His way of doing. So He unquestionably could sanctify a man wholly at the same instant He pardons his sins, but this is not His method as revealed in His Word. He has never called or commanded a sinner to become sanctified, nor has He given any promises of sanctification to a sinner. In every instance where the command or promise of sanctification is given in the Word of God it is to those who are already His people. In the study of God's Word many cases can be pointed out where sanctification was not accomplished in conversion. God has method and system in all His works. What He does for one man in conversion He does for others; He does not have a half dozen ways of converting folks. The manifestations of that work may vary, but the same work is divinely inwrought.

2. The sinner does not realize his need of sanctification. The one thing that engages the attention of the penitent sinner is his guilt and condemnation, and the consequent results of his sins, and how he may find deliverance and obtain the favor of God. Had God sanctified me when He converted me He would have done so without my having understood my need or privilege of the same and without my asking. No sinner feels his need of sanctification, nor thinks of praying God to sanctify him when under conviction for sin and seeking pardon. And although there are preachers who insist that justification and sanctification are simultaneous, not one would invite a penitent sinner to come and seek sanctification. If this is what a sinner should seek and expect to receive why should he not be told of it? After peace has been obtained, and the soul has the consciousness of pardon, and comes to see and feel its need of deliverance from "the sin which doth so easily beset," and understands that such is the will of God and the "inheritance among them which are sanctified by faith," there can be intelligent asking and compliance with conditions and proper appreciation of the gift bestowed.

3. The work of justification and the work of sanctification deal with two different phases of sin; the former having to do with sins committed—sin as an act, while sanctification has to do with sin inherited—sin as a principle or nature. In some particulars these works of the Spirit are antipodal—direct opposites. In justification there is the quickening of our moral natures—the impartation of a new life; in sanctification there is the destruction, and crucifixion—the deadening of our carnal nature "our old man" as in Rom. 6: 6. The first a

making alive process; the second a deadening process. Pardon and crucifixion are surely not identical. Our sins are never said to be crucified, nor "our old man" pardoned. This could not be so in the nature of the case. On the contrary, sins committed are pardoned, Isa. 55: 7, and "our old man is crucified," Rom. 6: 6. The first gives us the favor of God; the second restores to us the moral likeness and image of God; the first gives us a right to heaven; the second gives us the fitness for heaven. In the first we are born of the Spirit; in the second we are baptized with the Spirit. In the nature of things a birth must precede a baptism. Just as certain as the birth of the Spirit marks a distinct crisis or epoch, just so certainly does the baptism with the Spirit mark the entrance upon a new era and life experience.

## ERADICATION OR REPRESSION, WHICH?

The facts of "original sin" are admitted by all evangelical denominations. There is scarcely a denomination that does not make some reference to the subject of original sin in its creed, in some form or other, and so, clearly distinguishes between it—the sin-nature inherited—and sin as an act committed. That all men are born into this world with this "Adamic taint," this "infection of nature," this "inbred sin"; or, as it is termed in the Scriptures, the "carnal mind," "our old man," "the body of sin," "sin that dwelleth in me," "the sin which doth so easily beset," etc., is generally recognized and conceded.

Nor is there any controversy touching the fact that this thing—termed "original sin"—cannot enter heaven, and therefore must be eradicated from the soul before there is perfect fitness for a holy heaven. The points of controversy are concerning the time and method for the accomplishment of this deliverance; the Calvinistic, Zinzendorfian, Keswickian theory being that this full deliverance cannot be fully realized until death; hence the only hope for the Christian in this life is to obtain grace to repress, subdue, regulate, control and overcome this evil within until death shall set us free. The Arminian, Wesleyan and present-day second-blessing, holiness- movement theory is, that subsequent to regeneration, by a complete consecration and faith, there may be an instantaneous cleansing and eradication of all sin from the heart of the believer by the baptism with the Holy Ghost and fire.

So the controversy resolves itself into the question at the head of this article. Some have supposed that this inbred sin was removed in regeneration, but this is contrary to the experience of all Christians in all ages, and is contrary to the teachings of the Bible. While the Apostle Paul could say of the Corinthians, "I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ," and called them "babes in Christ," he also declared, "ye are yet carnal" (Cor. 3:3), which proves most conclusively that the carnal mind was not eradicated at the time of their conversion.

Others seem to think that by some mysterious process of growth the soul may advance until in some inexplicable manner, just about the time death might ensue, it would develop into a state of perfect holiness, and so have deliverance from the evil within. Just how, or by what law, the growth of a child would remove uncleanness, or the growth of the vegetable in the garden would at the same time grow out or destroy the weeds in the garden, is not explained. However, in the advancement of this theory there is the recognition of the sin- nature remaining in the heart after regeneration. Though the deliverance from it were only fully realized and accomplished at the time of death, it would nevertheless be a second or subsequent experience to regeneration.

Paul seemed to anticipate the repression theory in Rom. 6: 1, 2, when he exclaimed: "What shall we say then? Shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein?" He then continues by declaring that the divine method for inbred sin—"our old man," or, "the body of sin"—is crucifixion and destruction. "Knowing this, that our old man is crucified with him, that the body of sin might be destroyed." "Crucified" and "destroyed" surely do not mean repressed.

There is nothing that can eradicate sin from the heart but the blood of Jesus. If the blood is efficacious to cleanse from inbred sin when the person is dying, surely it has the same efficacy prior to death. Thank God for the promise, "If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ, his Son, cleanseth us from all sin"



## SANCTIFICATION AND THE BAPTISM WITH THE HOLY GHOST

Whoever is sanctified wholly has the baptism with the Holy Ghost; whoever has the baptism with the Holy Ghost is sanctified wholly. It is the baptism with the Holy Ghost that sanctifies wholly. These terms simply represent different phases of the same experience, and are used as synonyms. When the consecration of the believer is entire and complete, the "old man," or inbred sin is crucified and eradicated by the baptism with the Holy Ghost. The negative side of sanctification, which is the destruction and removal of inbred sin, is as certainly, effected by the Holy Ghost as is the positive side of sanctification, which is the divine infilling and the enduement of power. Multitudes are praying for power and so insist on having the positive side of sanctification without consenting to have the negative work of cleansing accomplished in them. All such seeking is in vain. The work of subtracting inbred sin from the heart must precede addition or the enduement of power. Purity is power.

In Acts 15: 8, 9 we find that God gave to the house of Cornelius, under the preaching of Peter, exactly the same experience He had given the apostles on the day of Pentecost. Or, in other words, exactly the same thing took place on the day of Pentecost that took place at the house of Cornelius. Peter says God gave them the Holy Ghost, "And put no difference between us and them purifying their hearts by faith." So we see clearly that the Pentecostal blessing—the baptism with the Holy Ghost—does not simply mean the empowering for service but the purifying of the heart by faith. And we also see that in connection with the purifying of the heart— which is obtained by faith—the Holy Ghost is given. Sanctification comprehends both the act of purifying the heart and what may be termed the result of being thus purified, namely, that of being filled with the Holy Ghost. The Holy Ghost is sure to take up His abode in a clean heart.

We have known a preacher to preach on the baptism with the Holy Ghost, and emphasize the "power for service" feature, and many who had been professing the experience of sanctification presented themselves at the altar; either such persons had never been wholly sanctified, or else they were greatly confused and misled. As well go to the altar for the quickening and impartation of life, after having obtained pardon and being born again, as go to the altar seeking for the baptism with the Holy Ghost after having been purified and sanctified. As the pardon and quickening of the sinner take place simultaneously, so in like manner the purifying and sanctifying of the heart of the believer and the baptism with the Holy Ghost take place simultaneously. To have a pure heart is to have the Holy Ghost; to have the baptism with the Holy Ghost in the Pentecostal sense is to have the heart purified by faith. ^ he receiving of the Holy Ghost and the purifying of the heart were not separate on the day of Pentecost, and must never be separated. It is possible that the manifestation of the Holy Spirit's fullness

and presence may not come to the consciousness of the individual at the same instant in which faith claims the purifying of the heart—for the Holy Spirit can come into the heart without exciting the emotions—but we insist that the purifying and sanctifying of the heartland the baptism with the Holy Ghost occur simultaneously.) It will be remembered that this experience is always subsequent to regeneration, since Jesus emphasized and qualified in John 14: 17, saying of the gift of the Holy Ghost, "Whom the world cannot receive." A man is of the "world" until after he is born again. "Have ye received the Holy Ghost since ye believed?" was exactly the equivalent of asking, "Have ye been sanctified wholly since you were converted?"

## ENTIRE SANCTIFICATION NECESSARY TO ENTIRE SATISFACTION

Man's normal condition, as God made him, is that of holiness. "God created man in his own image, in the image of God created he him." Sin produces an abnormal condition. Sin in the heart is a foreign substance—something that does not belong there. What a grain of sand would be to the eye, sin is to the heart. Hence it afflicts, and brings unrest and discontent. This is one reason why a sinner can never know rest and contentment. He scarcely realizes or recognizes the source of his trouble, but he knows there is always something he thinks he wants, which he does not now have. He fondly imagines if he could but have more pleasure, or more prominence, or more wealth, he would be satisfied, and so he presses on in pursuit of these things, only to find that those things simply mock the sad cry of his soul, increase the restlessness and discontent, and ever leave an aching void within. Like the man addicted to the use of strong drink, the more he drinks, the more he wants, and the more intense the craving becomes. God says, "Wherefore do ye spend money for that which is not bread; and your labor for that which salisfieth not?" "The wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt. There is no peace, saith my God to the wicked."

Until a man regains holiness, there is ever a conscious want or lack. God never intended a man should be satisfied without holiness, and consequently he never can be.

Sanctification being the act of grace whereby we are made holy, it is not difficult to see that entire sanctification is necessary to entire satisfaction!) As the psalmist expressed it, "I shall be satisfied when I awake with thy likeness." Holiness is the divine likeness. "He satisfieth the longing soul, and filleth the hungry soul with goodness." An experience that does not fully satisfy us never fully satisfies God.

At times we hear people say, after seeking for a time, "Perhaps I am expecting too much." Such a one needs to be reminded that the divine resources are unlimited, and inexhaustible, and that God has pledged His word to fill and satisfy the longing, hungry soul. "They shall be abundantly satisfied" (Psa. 36: 8).

" The difference of the craving and longing of a justified soul and that of a sanctified soul may be illustrated by the person having a craving or appetite for apple dumplings, or some special dish, he may sit up to a table laden with good things, and eat all he may wish; but that one dish he was especially craving is not on the table; although he has had a full meal, he is still craving something not contained in that meal. Thus it is with the justified soul; he may be blessed even to the shouting point, and still crave something not contained in that blessing. But when he is sanctified wholly he gets the apple dumplings, or the very thing he was craving. That special longing having been satisfied, having received not only all he wanted, but

the very thing His nature craved—his hungering and thirsting are just as though he had apple dumplings for every meal. Thus it is with the sanctified soul. He is not wanting or desiring, something other than what he has, although at the next meal time he will relish some more of the same kind. Because justification does not and cannot satisfy the longing of the heart for holiness, they try so-called "innocent" and "no-harm" amusements, etc., and backslide. Whereas, if they were properly instructed, and would seek entire sanctification they would find what their heart is craving, and hence have entire satisfaction.

## ENTIRE SANCTIFICATION—HOW OBTAINED

Three points, clearly and fully determined, will invariably bring the diligent seeker into the experience of entire sanctification.

First, there should be the positive assurance, or witness of the Spirit to a present acceptance with God. If there is any doubt concerning this point—any questioning as to the pardon of all past sins, this point should be fully settled first. Many have found difficulty in seeking this experience because they were living beneath the plane where sanctification begins. We have observed that they who live in the clear light of justification are ever the first to seek this experience and seldom have any difficulty in receiving the same. Persons who are backsliders in heart, and are conscious that they are "sinning every day," are not eligible to this experience. If there is any sense of guilt and condemnation the prayer must be for pardon and reclamation and not for sanctification. But when the question of pardon and acceptance is fully settled, then it is time to drive a stake and say, "Glory," and take the second step toward sanctification.

Second. The second step toward entire sanctification is entire consecration—a complete and unconditional abandonment of yourself and your all to God. In Matt. 23: 19 we read that it is "the altar that sanctifieth the gift." Christ being our living altar we need to dedicate and consecrate! our all, unconditionally, irrevocably and eternally—to Him. This is the most difficult part in seeking the experience of sanctification. Usually there are three stages or three steps before consecration is completed. 1. "I desire to consecrate." 2. "I am trying to consecrate." 3. "I do give up all to Jesus." Some itemize their consecration; this is a good thing to do. However, there should be a large space between the itemized account and the signature of the individual with the understanding that God can fill out the blank space as it may seem good in His sight. Another plan is simply to emphasize the words "my all"—all I know and all I don't know; all I have and all I expect to have; all I am and all I hope to be; my past, present and future I yield to Thee." The soul that desires the blessing more than anything else in the world and will make a deathbed consecration is very near the blessing. Consecration is the pledge of an eternal "yes" to all the will of God. Satan will be present to suggest that possibly all is not yet consecrated, but a resolute steadfast purpose of heart to be wholly the Lord's will speedily defeat the enemy. The singing of the following verse of consecration has helped multitudes into the experience:

"Here I give my all to Thee,  
Friends and time and earthly store;  
Soul and body Thine to be, Wholly Thine forevermore."

When the soul can look up into heaven and say, "O my God, thou knowest all things, and thou knowest my heart and my thoughts: thou dost know that

I give up my all to thee; all I know and all that I do not know, which may be made known to me in the future," the blessing of sanctification is nigh at hand, there being but one more short step to be taken.

Third. When the foregoing steps, have been taken—so that there is no lingering doubt regarding those points, it only remains for the seeker to exercise a little faith—appropriating faith—which appropriates the promises and receives the blessing God has promised. Faith is simply believing what God says, and believing it because God said it, and so making the promise our own. We may encourage our faith by determining the following three points: 1. God is able to sanctify me wholly. 2. God is willing to sanctify me wholly. 3. God is ready to sanctify me wholly. If God is now able, willing and ready to sanctify me wholly, and I am willing and ready to be sanctified wholly, what is to hinder? I can, and I will and I do now believe that Jesus sanctifies me wholly. I have done my part, I now believe He does His part. My case is wholly in His hands: I now trust Jesus to sanctify me wholly. I do now receive Jesus as my Sanctifier, and trust His blood to cleanse my heart from all sin."

"Hallelujah 'tis done, I believe on the Son, I am saved by the blood Of the crucified One."

Now there is nothing more to do but rest on the promises, and believe that the blood of Jesus now cleanseth me from all sin, because Jesus says so, and praise Him for the cleansing. If the enemy continues to buffet, declare your faith to others; tell them that you believe that the blood of Jesus cleanseth your heart from all sin; that you have, and do now receive Jesus as your sanctifier, and the victory is comple overcome him [Satan] by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death" (Rev. 12: 11). "Sanctified by faith" (Acts 26: 18).

## SOME BENEFITS OF SANCTIFICATION

The benefits of sanctification are innumerable, and we can hope to mention only a few of them.

First. Clarified Vision: "After that he put his hands again upon his eyes, and made him look up: and he was restored and saw every man clearly." After this man had received one touch he could see, but not clearly; he said, "I see men as trees walking." A second touch was positively necessary in his case, in order that he might see "clearly." We have heard of a man who had obtained the blessing of sanctification by a second experience, saying he had found a new version of the Scriptures. So it has seemed to many; before being sanctified they had failed to see much in the Bible relating to sanctification or the second blessing, but after having received the experience they could see it taught in almost every chapter, and almost everywhere in the Bible. The Bible had not changed, but after having received the second touch they were enabled to "see clearly."

Jesus taught in the Sermon on the Mount that purity of heart—which is the result of entire sanctification—would effect the vision. "Blessed are the pure in heart; for they shall see God." Not only see—God in heaven, but see Him now, in His Word, in His people, in nature, in His providence— everywhere they can see God. In all the things that were formerly attributed to luck, or a happen-so, or a mysterious providence, the pure in heart will now see God, in His love, or justice, or faithfulness, or mercy, etc. They can now see God in everything and everything in God. "Anoint thine eyes with eyesalve, that thou mayest see."

Second, stability "By whom also we have access by faith into this grace wherein we stand." The cause of the fluctuating, evanescent, up and down experience of multitudes, is inbred sin in the heart. The Lord removes the cause of this "wobbling" by sanctifying us wholly. ^ Wherever the preserving grace is mentioned, as in 1 Thess. 5: 24 and Jude 1: 1, it is invariably preceded by and coupled with the sanctifying grace. "Sanctified by God the Father, and preserved." As a good housewife would not undertake to preserve fruit without first removing every speck and decayed spot, so in like manner Jesus would first sanctify and cleanse us from all sin, and then preserve us blameless. Preserved means done up so you keep. And God's preserves will keep in all climates, in all seasons of the year and under all circumstances. "The very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you who also will do it."

Third. Preparation for service: "A vessel unto honor, sanctified, and meet for the master's use, and prepared unto every good work" (2 Tim. 2: 21). According to this passage sanctification is the preparation for every good work. The apostles were not fully qualified for their life's work until after they received the purification of their hearts by the baptism with the Holy Ghost

on the day of Pentecost, as a second distinct experience. "Every branch that beareth fruit, he purgeth it, that it may bring forth more fruit." Here it would seem that the great object of the purging is "more fruit." The moment the prophet Isaiah had been touched by the live coal from off the altar and heard it said "thine iniquity is taken away, and thy sin purged," the language of his heart was, "Here am I; send me." He did not keep his seat, because he wanted to hear others speak, according to the phraseology common in many class meetings; nor did he ask the Lord to send someone else, because they had more talent and better ability to talk, but he at once was ready to do whatever God might permit him to do. "And purify unto himself a peculiar people, zealous of good works." Purity precedes the zeal for good works. Sanctified people are not only prepared, but anxious to do anything the Lord would have them do. Having deliverance and rest from inward struggle with inbred sin, and its various manifestations, no more a wrestling with "flesh and blood,"—the sanctified soul now has a heart and hand free to help others. Before being sanctified wholly it required all the energy and time to keep ourselves straight, with but little disposition or grace to help others.



## **SANCTIFICATION THE CURE FOR UNBELIEF**

Perfect love brings perfect confidence. This is true in everything. Perfect love means complete devotement, and complete devotement means cheerful obedience, and where there are the witness of the Spirit and the testimony of the conscience to perfect obedience there is boldness and assurance. "If our heart condemn us not, then have we confidence toward God."

The child who has disobeyed the parent cannot ask a favor of the parent in confidence, because of the accusations of its conscience. The man who has violated the law seeks to evade the officer of the law because he feels self-condemned. So when the heart is not fully assured that God is pleased it cannot approach Him in perfect confidence.

Unbelief has its root and source in carnality; the carnal mind not being "subject to the law of God," destroys confidence and so generates doubt and unbelief; hence every un-sanctified soul has more or less of conflict with unbelief. Many have supposed unbelief simply a weakness, but not so; it is a devilishness; it dishonors God and imperils the soul. Faith honors God and "is the victory that overcometh the world."

Unbelief is the tap-root of all evil; faith is the avenue of every blessing. Sanctification is faith made easy, as by this experience the soul is brought into an atmosphere and condition where the hindrances to faith are all removed. Believe God and you will find a pure heart; having a pure heart you will find it most natural and easy to believe God, and live the life of faith.

## GROWING INTO SANCTIFICATION

Growing into sanctification is as unreasonable as it is unscriptural. While there is a growth in grace, there is no such a thing as growing into grace. As well speak of a child having a soiled face growing clean, or of growing weeds out of a garden as talk of growing impurity and carnality out of the heart. Sanctification is a "divine act"—a work that is divinely wrought by the Holy Ghost, and therefore can never be attained, but must be obtained by faith. "Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate." It is a work that Jesus proposes to do for you and in you. To this there are thousands who will bear glad testimony; but never have we known of one person who could or would bear testimony that he had reached sanctification by growth. If it were by growth, there would of necessity be degrees of sanctification, and to be true to the facts some would need to testify that they were little sanctified; others that they were more sanctified; and still others that they were most sanctified. How absurd! However, after the "divine act" of sanctification in which inbred sin is eradicated, the "old man" crucified, there is unstinted and limitless growth. When anger, and fear, and pride, and all the roots of bitterness are removed there is just the condition of growth, just as when the weeds are removed from a garden the vegetables will grow. There will be more real development and advance in one week after being wholly sanctified than there is previous to sanctification in a month. Sanctification is essential to real growth.

## SANCTIFICATION AND MISTAKES

Sanctification is not infallibility. A pure heart does not mean a perfect head. Sanctified people make mistakes. A mistake is a thing of the head; a sin is a thing of the heart. A mistake is the thing you do because you do not know better; sin is the thing you do when you do know better. In confounding the two, many persons have become confused, and have cast away their confidence.

The Standard Dictionary defines a mistake as "an error in action, judgment or perception. ... An unintentional wrong act or step." Men may be perfectly honest and sincere and yet err in judgment. Having wrong premises they will arrive at wrong conclusions, even though the heart is pure and the motive right. We have known of a case where a mother gave to her child a glass containing a medicine which was rank poison, thinking the glass contained nothing but pure water. This was a very sad and grievous mistake, almost costing the life of the child; and the mother, becoming nearly distracted and frenzied with grief, was but an object of pity and sympathy. It was simply and purely a mistake— "an unintentional wrong act." This was not an evidence that the mother did not have a pure heart. Had she given that child that glass with knowledge and intent, it would have been a heinous sin, and would have merited and received the just condemnation and wrath of God. It would have been murder in the first degree, so far as the mother was concerned even though the child survived, and the community believed it to be a mistake. Motive determines the morality of the act. Not always knowing the motives of men, it is best not to take the judgment seat, lest we adjudge that as sin which was wholly a mistake, or, that as a mistake which God knows to be sin. "Man looketh on the outward appearance, but the Lord looketh on the heart." "The Lord searcheth all hearts, and understandeth all the imaginations of the thoughts."

We can see by the foregoing how that which might be a mistake on the part of one would be a sin on the part of others, and vice versa. Of course, where a mistake occurs because of negligence on the part of those committing the mistake, such mistake is not wholly inexcusable. However, in such case the act is not to be so much condemned as the negligence or failure to properly inform oneself when said information was at hand.

While sanctified people are liable to mistakes because of mental infirmities and ignorance it is nevertheless true that the liabilities are not so great, and the mistakes perhaps not so numerous, owing to the fact that they are walking in the clear light of God, and hence have keener discernment, a clearer vision, and quicker moral perceptions. A man walking in the clear light of the noonday sun is certainly not as liable to stumble as he who walks in the shadows. Herein is one advantage in being wholly sanctified.

Doubtless because some men have failed to distinguish between mistakes and sin, they have concluded they could not live the sanctified life, and so, naturally concluded no one else could. And because of this failure to note this distinction the holy people and the holiness movement in general have been greatly discounted and misjudged, and so condemned by men, where God approved. Our mistakes should be a source of humiliation to us, and make us to feel our own unworthiness, and the need of the atoning blood. No, sanctified people do not claim to be infallible.

## SANCTIFICATION AND HOLY LIVING

A holy heart is the condition for and secret of living, a holy life. To undertake to live a holy life with an unholy heart is to undertake the impossible. An impure fountain can send forth only an impure stream. To deny the privilege and possibility of having a pure heart and yet demand a holy life is unreasonable, unscriptural and tyrannical. No man is better than his heart, no matter what his profession or pretenses may be. "Doth a fountain send forth at the same place sweet water and bitter? Can the fig tree, my brethren, bear olive berries? Either a vine, figs? So can no fountain both yield salt water and fresh."

Human religions begin on the outside and take for their slogan, "Do right and you will be right." In this the Pharisees were adepts, so much so that Jesus said of them, "Ye make clean the outside of the cup and platter, but within they are full of extortion and excess." According to this a man may have a clean outward life and yet be none other than a Pharisee. "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter the kingdom of heaven." The religion of Jesus Christ begins with the heart, and says: "Thou blind Pharisees, cleanse first that which is within the cup and platter that the outside of them may be clean also." "A good man out of the good treasure of his heart bringeth forth that which is good."

The enemy keeps many people out of the blessing of sanctification by telling them that because of their peculiar temperament and their environments, they could never live a holy life. This is all a delusion and device of Satan to deceive and defeat a hungry soul. Sanctification will correct your peculiar temperament and lift you above conditions and environments and enable you to "reign in life." There can be nothing more easy or more natural than for a man to live out what is in him. Be right and you will do right. Sanctification is religion made easy and brings a life of glad victory.

Many seem to think that God has laid down two standards of living—one for the justified and another for the sanctified, and so may be heard to excuse themselves for some unholy indulgence of temper or appetite, by saying they never professed sanctification, as though the refusal to walk in the light and be cleansed from all sin gave one license to live beneath the standard of holiness. This, too, is a delusion. God requires holiness, of all men regardless of what they profess or do not profess. God does not wait for a man to subscribe his name to the Ten Commandments before He requires obedience to the same. A sanctified man has a right to do anything anyone else has a right to do. No man has right or liberty to do anything that is wrong. A justified man should walk just as straight and live just as consistent and obedient before God as a sanctified man. God says to all men: "Be ye holy, for I am holy."

The beauty of sanctification is that it removes from the heart everything that is antagonistic to a holy life, and puts His Spirit within you, which will "cause" you to walk in his statutes and keep His judgments and do them."— Ezek. 36: 27.

Another thrust of the enemy is to say to those professing the blessing of sanctification: "You need not say anything about it, just live it" This is like saying to a white man, "Now be a white man." If you have the blessing, of course you will live it. If you do not live it, you cannot long testify to the blessing, and if you do not testify to the blessing, you will soon cease to live it, for you will not long possess the blessing when you cease to testify to the same. Life and testimony must go together. God says, "Ye are my witnesses." "They overcame him by the blood of the Lamb, and by the word of their testimony.

## SANCTIFICATION AND STABILITY

While the Bible teaches the possibility of losing the grace of God out of the heart—hence the necessity of constant watchfulness—it also teaches that it is gloriously possible for a man to have the grace of God and ever retain it. While a man may lose it, he also may keep it. There is no necessity of falling if there is a compliance with the conditions for standing. But the plain teaching of the Bible is, that the "whole armour" is necessary as a safeguard against the foe; that he who has neglected or failed to "put on the whole armour of God" has not availed himself of the necessary equipment to stand, and therefore has no assurance of standing; and "if after they have escaped the pollutions of the world through the knowledge of the Lord and Savior Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning."

By "the whole armour of God" is doubtless meant full salvation, or the full provisions of the gospel.

It is a fact that is noteworthy that the sanctifying grace invariably precedes preserving grace, as in Jude 1:1: "Sanctified by God the Father, and preserved in Jesus Christ." Also in 1 Thess. 5: 23, 24: "The very God of peace sanctify you wholly: and I pray God your whole spirit and soul and body be preserved blameless." First sanctified wholly and then preserved blameless. As the good house-wife preserves only fruit that is sound and whole—first cutting out all the specks and spots and core—so in like manner the Lord puts up His preserves, by the baptism with the Holy Ghost and fire, consuming all dross and every "root of evil," and so making us every whit whole. God does not propose to preserve men with sin in their hearts; He first cleanses the heart from all sin by the baptism with the Holy Ghost and fire, and then preserves blameless.

In Rom. 5: 2 we read of it as the standing grace, or, "This grace wherein we stand," because it enables one not only to endure hardness, and patiently suffer, and "rejoice in hope of the glory of God," but actually enables those who have it to "glory in tribulations also." As indicated by the word "also" it is a grace obtained subsequent to "being justified by faith." The mistake made by a great many is to suppose that this grace can be realized only as the result of a long drawn out process of growth—as a gradual attainment. But the text says, "By whom also we have access by faith, into this grace wherein we stand." Seeing it may be obtained by faith, there can be no reason why it should not be a present tense experience with every Christian.

Until "this grace wherein we stand" is earnestly sought and obtained, the believer has not reached the place where he can say, "having done all to stand"; to reject, or neglect to "put on the whole armour of God," the sanctifying grace, "this grace wherein we stand," is to greatly imperil the soul, and be continually living an up and down, unstable and unsatisfactory life. As the foundations of a house preserve the house, so, in turn, the house

preserves the foundation; so the sanctifying grace preserves our justification. "We are made partakers of Christ if we hold the beginning of our confidence steadfast unto the end" (Heb. 3: 14).



## SANCTIFICATION AND POWER

There are many persons who are ready to seek for a "baptism of power," or "power for service," who are averse and antagonistic to sanctification, and stoutly deny the teaching of a second experience. We insist that the secret of Pentecostal power is a Pentecostal experience; and the Pentecostal experience is an experience given to believers, and not to sinners, and, therefore, necessarily is a second experience, marking a second crisis, or epoch in the life of such as receive it.

This was so with the disciples in connection with the historic Pentecost, as recorded in the second chapter of the Acts. They had been "born of God!" and had received "power to become the sons of God" (John 1: 12, 13), and had heard Jesus say unto them, "Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy" (Luke 10: 19), and had walked with Jesus three years in closest fellowship, themselves healing the sick, casting out devils, and had the testimony of Jesus, saying, "They are not of the world, even as I am not of the world"; "they have kept thy word"; "those that thou gavest me I have kept, and none of them is lost," excepting Judas; "they are thine. And all mine are thine, and thine are mine; and I am glorified in them"; and when He ascended to the Father, He "blessed them," "and they worshipped him, and returned to Jerusalem with great joy and were continually in the temple, praising and blessing God": and yet they had the commandment of Jesus, spoken just before He ascended, saying, "But tarry ye in the city of Jerusalem, until ye be endued with power from on high" (Luke 24: 49). This promise had its literal fulfillment on the day of Pentecost.

Nowhere in the Bible do we read of a "baptism of power," or of "power for service," but we do read, "This is the will of God, even your sanctification." Sanctification negatively stated is the entire devotement and setting apart of our all to God, and the eradication and destruction of inbred sin—the sin-nature which we inherited—thus purifying the heart; but the positive side of sanctification is the infilling with the Holy Ghost, accompanied by the enduement of power. It is impossible for a man to be filled with the Holy Ghost without having the power of the Holy Ghost, and it is impossible to be filled with the Holy Ghost, in the Pentecostal sense, without being cleansed and purified from inbred sin; and it is impossible to be thus cleansed and purified from inbred sin and filled with the Holy Ghost until after the soul has been pardoned and regenerated. For in giving the promise of the Holy Ghost, Jesus said of Him, "Whom the world cannot receive" (John 14: 17). A man is of the world until he is born again and adopted into God's family; then and not until then is he eligible to the gift of the Holy Ghost.

To state the case more plainly: The secret of power is the indwelling Holy Ghost in His Pentecostal fullness; the Holy Ghost himself is the power; this gift of the Holy Ghost cannot be received by "the world" or a sinner, and

therefore must be a second experience; and this infilling with the Holy Ghost and enduement with power, which is clearly the positive side of sanctification, cannot be received without the negative work of entire devotement of our all to God, and entire purification from inbred sin. Hence to get sanctified wholly is to get the pre-Pentecost promise. The negative and the positive side of sanctification occur simultaneously.

^Seeking power for service is almost the equivalent to asking for the Holy Ghost, in order that we might use Him; instead, we should be so utterly and completely abandoned to Him that He might use us. Amen.)

## SANCTIFICATION AND REVIVALS

God's method for saving the world is by and through the sanctification of His people. Jesus prayed, "Sanctify them," "that they all may be one," "that the world may believe" (John 17: 17-21). According to this prayer, sanctification is essential to that unity of His people, which is imperative, and the condition for saving the world. Hence, he who opposes or is indifferent to the subject of sanctification virtually is in opposition to the divine method for saving the world. This will explain why preachers antagonistic to sanctification as a distinct experience, do not see many sinners converted.

By seventeen years of continuous experience as an evangelist, laboring in many states, and among more than a score of denominations, thus having tested this matter under all conditions and circumstances, I have demonstrated that wherever believers are sanctified wholly, sinners will be converted. Never have I known this to fail. The sure way and short cut to precipitating a revival is to have believers sanctified.

Mr. Wesley wrote: "Indeed, this I always observe,— wherever a work of sanctification breaks out, the whole work of God prospers. Some are convinced of sin, others justified, and all stirred up to greater earnestness for salvation."— Journal, Aug., 1775. Again, in writing to Rev. John Baxendale, in 1875, he said: "Indeed, His work will flourish in every place where full sanctification is clearly and strongly preached."—Works, Vol. 6, p. 172, and again in Vol. 6, p. 721, Mr. Wesley said: "Where Christian perfection is not strongly and explicitly preached, there is seldom any remarkable blessing from God; and consequently little addition to the society, and little life in the members of it. . . . Till you press the believers to expect full salvation now, you must not look for any revival

The sanctification of one hundred and twenty believers by the baptism with the Holy Ghost on the day of Pentecost, instantly precipitated a revival such as the world had never witnessed, and resulted in the conversion of "about three thousand souls" the first day. Speaking to the disciples concerning this "second blessing,"—the gift of the Holy Ghost, Jesus said, "If I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come unto you, who are already converted] he will reprove the world of sin, and of righteousness and of judgment" (John 16: 7, 8). The sure and quick way to bring conviction and salvation to the unsaved, is for the church herself to seek and obtain the blessing of entire sanctification and so be filled with the Holy Ghost.

Men are constantly praying for the Holy Ghost that they might use Him, but what is needed, is that believers so utterly devote and abandon themselves to Him, that He may purify and cleanse them from all sin, and then infill and use them. The sanctification of one believer often means the salvation of many souls.

To any pastor desiring a revival, we would like to offer the following

receipt, and will unhesitatingly guarantee that where this receipt is followed out, a revival will take place. To the pastor: If clearly justified, seek definitely until you obtain the distinct experience of entire sanctification; then bear public testimony to the same, without equivocation, and then preach definitely on the subject of entire sanctification until at least six members of the congregation seek and obtain a definite experience of sanctification, and the revival, resulting in the conversion of sinners is assured. It has been tried many times and never known to fail. "And the heathen shall know that I am the Lord, saith the Lord God, when I shall be sanctified in you before their eyes" (Ezek 36: 23).

## WITNESSING TO SANCTIFICATION

Faith is driving the nail, while testimony is the clinching of the nail, so far as the individual is concerned. One of the most effectual weapons for defeating the enemy is the public confession and declaration of faith. "They overcame him by the blood of the Lamb, and by the word of their testimony" Indeed, the faith that saves and the declaration of the same are inseparably connected in the Scriptures. "For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation."

One of the most subtle devices of Satan is to suggest to the soul who has recently entered the blessing of sanctification that "it is not necessary that much be said about it; simply live it." "If you will but live it, people will know that you are sanctified, and there will be no occasion to tell them so." Especially are these expressions common where there is antagonism to the doctrine, the enemy knowing full well that where the testimony is withheld the experience cannot be long retained.

The facts are, life and lip must go together. He who will not confess the God-given experience will soon have no experience to confess. He who will not confess it will not long live it; and he who will not live it, cannot long confess it. The life and the testimony go hand in hand. The sad experience and testimony of multitudes has been that they have lost the experience because they failed to definitely witness to the same. The Lord says:

"And it shall be, when thou art come in unto the land [Canaan] which the Lord thy God giveth thee for an inheritance, and possessest it, and dwellest therein; that thou shalt take of the first of all the fruit of the earth, which thou shalt bring of thy land that the Lord thy God giveth thee, and shalt put it in a basket, and shalt go unto the place where the Lord thy God shall choose to place his name there. And thou shalt go unto the priest that shall be in those days, and say unto him, I profess this day unto the Lord thy God, that I am come unto the country which the Lord sware unto our fathers for to give us" (Deut. 26: 1-3). Here we see the divine order is to fill the basket with the fruit, and then "profess" It was not enough to simply show the fruit; they must also "profess".

The reasons for giving public testimony are manifold First, if God has wrought the work we should publicly acknowledge it in order to give Him all the glory. That men may know it is He, and not we ourselves who had effected the change. Men would ascribe the glory to us, or to conditions, or change of circumstances, hence we need continually to "declare his doings among the people," and "make mention that his name is exalted." Second, public testimony is the perfecting and clinching of the faith of the individual, and so gives the victory over the adversary. Third, it is the divine method for acquainting others with their privileges. This is one of the objects of the blessing: "Ye shall receive power, after that the Holy Ghost is come upon

you: and ye shall be witnesses unto me" A witness is supposed to tell what he knows; and the more controverted the matter is, the more important it is that there should be reliable witnesses, to tell what they know, in order to confirm the truth. "That in the mouth of two or three witnesses every word may be established."

It is not proper to say "I am holy," or, "I am sanctified," etc., but we should always place Jesus foremost in the testimony; certainly no one could reasonably object to a man saying, "Jesus has cleansed my heart from all sin," or, "Jesus has sanctified me wholly," etc.

There is great blessing and reward in public confession. Jesus has said, "Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven." On condition that we stand for Him and represent Him on earth. He agrees to stand for us and represent us in

## **SANCTIFICATION OR "CALL IT WHAT YOU PLEASE."**

There are those who tell us "there is nothing in a name," and that they are not sticklers for terms," etc., all of which is misleading and a subterfuge of Satan. If there is nothing in a name what occasion is there to have any name for anything or anybody? If there is "nothing in a name," why does not some one name a newborn child Jezebel or Judas Iscariot? Even a so-called infidel or atheist would not consent to have a child thus named. After all, there is something in a name.

We know that in the Old Testament, names were used which were significant and indicative of character; and if in this our day the names given do not indicate the character of the child who must wear the name, it is very often indicative of the character of those who gave the name, to-wit: Religious people most frequently give to their children some Bible name, or the name of some one who has been prominent in the religious world. For instance, it is safe to suppose that the parents of a child, who had as a part of its cognomen the name Wesley, were inclined toward Methodism, if not themselves in the enjoyment of Methodist religion. It would indicate that they were admirers of Wesley, and therefore must be Arminian in faith, etc.

It is only in the advocacy of the experience and doctrine of entire sanctification that men wax so liberal as to say, "Call it what you please"; or "I don't care what you call it." This, so-called, broad and liberal method of speaking of the experience of sanctification would not be permissible or tolerated in other matters. Very few parents would be ready to say to the community at large, concerning their own children, "Call them what you please," or, "I don't care what you call them." No, they would insist that the name they themselves had given the children should be recognized. And so it should be.

Then what right have we to speak of an experience which God himself has named, by some other name than that given by Himself? The fact that the name may not be a popular one, or does not meet with our fancy, would surely not justify us in trying to change the name, or in saying, "Call it what you please." While we may not insist on the use of just one term, we would insist that it is most consistent and proper to use the terms found in the Bible, and so call the experience God has given by the names He has given to the experience. To speak of the experience of sanctification as a "deeper work of grace," or a "higher life," or "a great blessing," etc., may be beautifully indefinite, and not occasion offense to anyone, save the Spirit, but it is always evasive, and an evidence that there is yet an unwillingness to go without the camp and bear His reproach. Jesus said, "Whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed."

We have heard it said, by those who declare there is nothing in a name,

that "a rose would be just as beautiful and fragrant if called by some other name." While that may be true, we would nevertheless insist that it would be very misleading—and an evidence of ignorance or wilful deception—to call a rose a dandelion or a pumpkin vine, or "Call it what you please." Unless you call it a rose, no one would be likely to know what was meant. While it might not affect the rose to call it by some other name, it would certainly affect anyone who might be desiring or seeking for a rose. So it is certain only they who use the definite terms of the Scripture succeed in leading persons into the experience indicated by those terms. Hence it is that when men preach sanctification in a vague, indefinite manner, no one knows what they are talking about—no one is offended—and no one seeks and obtains the experience.

Zacharias' mouth was never opened until he called his child by the name God himself had given. But when he wrote, "His name is John," "his mouth was opened immediately, and his tongue loosed, and he spake and praised God." Give the child the name that God has given—"sanctification," "holiness," "perfect love," etc., and people will know what you are talking about. Amen! There is perhaps no word in the English language the devil hates more tremendously and that God loves and blesses more abundantly than the uncompromising use of the word "sanctification." When people do not love this term, it is invariably because they lack the experience. As soon as the experience is obtained the word ceases to be objectionable and becomes most delightful and attractive.



## **IF SANCTIFIED, HOW COULD A PERSON SIN?**

This is a question which seems to distress some people very much. They ask the question with that seriousness that would give the impression that they would regard it a great calamity and misfortune should one become so thoroughly saved as to be entirely free from sin. The inference is that they desire a little license or liberty to sin occasionally, should they desire so to do, hence they would not be willing to have the Lord sanctify them, and thus deprive them of this privilege. Of such we can only say there is no occasion for their being exercised on the subject of sanctification. Such persons have not reached the place where sanctification begins. A person who has not yet fully abandoned and renounced all sin is not justified and therefore is no proper candidate for sanctification.

Touching the question, "If sanctified, how can a person sin?" we would answer, just as Adam and Eve, who were holy and in the image of God could sin; and just as angels who were holy and in the very presence of God in a holy heaven could sin, just so they who have been sanctified may again yield to temptation and fall into sin. Sanctification does not exempt men from temptation; and neither does sanctification destroy the free agency of man, and so change him into a machine. A sanctified man still has the exercise of his own free will, and hence has the power of choice, and therefore can choose that which is forbidden.

Because Adam and Eve yielded to temptation and thereby made a wrong choice, is not in evidence that they had not been created holy and in the image of God. If the reader will explain how holy angels could sin, and how Adam and Eve could sin, they will have explained how a sanctified person might sin.

Sanctified people do not say that they have not the power to sin, or could not sin if they wanted to, as they are frequently charged. But they do say that they have reached a place where they do not want to sin, and where they have power not to sin, and where there is no occasion or necessity to commit sin. In the language of John Wesley to Miss Jane Hilton: "Two things are certain: the one, that it is possible to lose even the pure love of God; the other, that it is not necessary, it is not unavoidable; it may be lost, but it may be kept."—Works, Vol. 7, p. 43.

However, sanctified people have just as much right to commit sin as people who are not sanctified. No one has license or liberty to commit sin. "He that committeth sin is of the devil." We do not teach that men should seek sanctification in order to quit sinning; a person has to turn from and forsake all sin before God will ever hear him and pardon him. "If I regard iniquity in my heart, the Lord will not hear me." A man must go out of the sin business before God will save him. Genuine conviction and repentance will result in the abhorrence and forsaking of all sin.

"What then is the advantage in being sanctified?" Much every way; while

there is yet the possibility of a man losing this grace out of his heart and committing sin, the inward responses to the temptations of Satan without, have ceased in the sanctified soul, hence the probabilities and liabilities to commit sin are not near so great, as where there is evil within and a foe without. When inbred sin is eradicated, and the inward conflict has ended, there is a free hand to cope with the enemy without, and therefore victory more easy.

## **WHAT BECOMES OF PEOPLE WHO ARE NOT SANCTIFIED?**

Sanctification is the act of divine grace whereby we are made holy. It is certain that nothing unholy can enter heaven. Hence we read: "Follow after peace with all men, and the sanctification without which no man shall see the Lord" (Heb. 12: 14, Revised Version). If Christ had not regarded our sanctification as necessary and essential to our salvation, He certainly would never have "suffered without the gate that he might sanctify the people with his own blood" (Heb. 13: 12). The carnal mind or inbred sin is unholiness, and cannot enter heaven. Will God receive into heaven the carnal mind which is the very quintessence of enmity against Himself? Never. While justification gives us the right to heaven, it requires entire sanctification to give us the fitness for heaven. So the question, "May I not get to heaven without sanctification?" is not a proper question for any Christian to ask, seeing that without holiness no man shall see the Lord. The proper question Christians might ask is, How long can I refuse and reject holiness and still remain justified? No man is condemned or lost because he was born into this world with the carnal mind or inbred sin in him; but all men will be condemned and lost for rejecting the light and refusing to be sanctified wholly. "This is the condemnation, that light is come." The measure of our light is the measure of our responsibility. To refuse holiness is to disobey God; and disobedience is sin, and sin brings guilt and condemnation and death. A man is not condemned for having been born with sin in him; it is not the result of his volition, or an act of his part. This was transmitted to us by the laws of heredity as a result of Adam's disobedience; we are not condemned for something we have not done. Condemnation can only set in with reference to inbred sin, when we neglect and refuse to walk in the light, and so disobey God. Condemned, not for having inbred sin, but for disobedience in refusing deliverance from the same. Here is where many lose their justification and utterly backslide. A person under condemnation is not eligible to sanctification, but has need of pardon. Conviction of need and condemnation for disobedience are two different things.

But it is urged by some that their friends and loved ones had never heard it preached and so had not refused sanctification and yet they had certainly died triumphantly and gone to heaven. If they did not hear it preached and knew nothing about their privilege in this matter, then they did not disobey God by refusing and rejecting it; and here the case differs from that of the objector. We see that walking in the light is essential and the condition of continued justification. Whoever walks in all the light he has and so retains justification, unquestionably enters heaven. We will endeavor to illustrate this point by the explanation of another point. By way of illustration we will consider the infant in its innocency. All infants dying in innocency go to heaven, and yet it is true of all children, as David said of himself, "Behold, I was shapen in iniquity; and in sin did my mother conceive me" (Psa. 51: 5).

To condemn the babe for something it did not do, and knows nothing of, would be unjust; to receive it into heaven with the evil nature or carnal mind which was born in the child, would be to admit sin into heaven. So the only explanation or solution of the problem is, the child by virtue of its innocence, at the moment of its death, had the unconditional benefit of the atonement and the application of the blood of Jesus to cleanse it from inbred sin, and then went sweeping through the gates. While it never had committed any sins, and so had no sins pardoned, it was cleansed by the blood of Jesus from inbred sin—the root of all sin— and so with all the redeemed can sing "Washed in the blood of the Lamb." Some urge that the babe is born pure, but in so saying, they rule the child out of the atonement; for if the child is born pure and dies in its innocency, it would need no Savior, nor atonement, nor shed blood, but would be pure by virtue of its birth.

So if a justified man has walked in all the light he has had, and has had no knowledge of his need or privilege of being cleansed from inbred sin, it would be unjust to condemn him for that which he did not do, and knows nothing of; on the other hand to take him into heaven with inbred sin would be to admit sin into heaven; so we are compelled to concede and glad to believe that such have the unconditional cleansing from inbred sin at the moment of their death, by virtue of the fact that they had walked in all the light they had; not that death cleansed them, for death has no saving power, but at the moment of their death the blood of Jesus cleansed them from inbred sin, and they went sweeping through the gates washed in the blood of the Lamb. This has been designated as dying grace; but even in such a case, sanctification was a second experience. We may not wait to be cleansed at death because of the light that has come to us, the refusal of which would be disobedience and sin, and so would forfeit to us our justification. "If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ, his Son, cleanseth us from all sin" (1 John 1:7).

## "I CANNOT SEE INTO SANCTIFICATION"

The caption of this article is an oft-repeated statement made by persons who hesitate in seeking the blessing of entire sanctification when urged to do so. By this they mean to say they do not understand the subject, and therefore refuse to seek it.

To such we say if a sinner refused to seek pardon until he could "see into it," and understand all about the modus operandi—he never would be saved. The facts are, no man can understand or explain all about the science or philosophy of the new birth, nor any other experience divinely inwrought. Nevertheless, multitudes who have believed and entered in, are glad witnesses to the glorious facts -of a personal experience both to the regenerating and sanctifying power of God.

No man is required to "see into it," or understand all about it, either before or after the experience. One may understand little or nothing about surgery and yet may experience the amputation of a finger or some other member of the body. It is enough that he who performs the operation understands the how sufficiently to accomplish what needs to be done.

With most people it is not so much mental difficulties that keep them out of the experience, as it is heart difficulties; something the heart is not willing to yield to God. When persons are willing to "see into sanctification," it is not difficult to make them understand at least the theory of sanctification as a second experience.

To such an one we would simply point out the twofold nature of sin—sin as an act, committed, which requires repentance and pardon, and sin as a nature or principle inherited, innate, inborn, which requires cleansing. Sins committed may be forgiven, but the sin-nature inherited, cannot be forgiven, because it is not something we have done, or the result of any volition on our part; it was born in us, and it would be folly to ask God to forgive that out of us, or to ask God to forgive us for having been thus born. In the nature of things God cannot forgive me something I have not done, something which is not the result of my volition; while He cannot forgive inbred sin, He can nevertheless eradicate, destroy and cleanse out of the heart the very sin-nature, "and purify unto himself a peculiar people, zealous of good works."

This is just what He proposes to do, and that brings an experimental knowledge of sanctification. Any one walking in the clear light of justification will soon discover within himself the presence of this "evil nature," manifesting itself in anger, pride, fear, doubt, unholy ambition, unholy appetites, etc., all of which is contrary to the new life, and thus become convinced of his need of this cleansing; this sense of need, with the knowledge that "This is the will of God, even your sanctification" is all- that one needs to understand in order to obtain this glorious experience.

A person will know more in five minutes after receiving the experience than he could have known in ten years of reasoning and theorizing. "If any man will do his will he shall know of the doctrine" (John 7: 17).

## **DARKNESS AND HEAVINESS.**

These terms are used by many professors as synonymous, but the Scriptures never use them interchangeably. While "heaviness" is compatible with holiness and fellowship with God, darkness is not. In 1 John 1:5, 6 we read, "God is light, and in him is no darkness at all. If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth." It is sin that brings darkness. Hence sin is spoken of as "the unfruitful works of darkness"; the soul redeemed by grace is said to have been called "out of darkness into his marvelous light."

Certain it is that sin beclouds the vision of the soul and shuts out the light of God. To say that a soul is in darkness is equivalent to saying that some sin has entered the heart and life, and so broken the fellowship between the soul and God, and consequently the soul is left to grope in darkness. Seeing that God cannot countenance sin, we can understand why God has said, "If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth. But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin."

While "seasons of darkness" are not consistent with any degree of salvation it is well for us to distinguish between "darkness" and "heaviness." In 1 Pet. 5, 6 we read of a people "who are kept by the power of God through faith unto salvation ready to be revealed in the last time, wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations." Sin brings darkness, while "manifold temptation" brings "heaviness." Unless the soul distinguishes between the two, it is in danger of making shipwreck of faith. For be it remembered that Satan takes advantage of our moods. -When a soul is suffering some temptations and consequent heaviness, Satan is most likely to whisper to that soul, "You don't feel as you once did, or as others say they feel/\* and then insinuates that "the probabilities are either you never had the blessing of sanctification or else that you have lost it." And having thus taken the attention and eye away from Jesus to yourself, and so started the wedge of doubt into your soul, he will whisper most adroitly, "You know you do not feel as you once did, and the probabilities are you have lost the blessing; at any rate, you do not want to be a hypocrite and profess what you do not have, and so you better say no more about sanctification until you feel different"; having listened to the devil, and having first given up your faith and now given UP your testimony—all because you were in heaviness and did not feel as you desired—it is easy to see that defeat is inevitable. Many have lost their experience right at this point, simply because they did not understand that heaviness was consistent with holiness, and did not indicate the loss of divine favor. "Kept by the power of God," and "ready to be revealed in the last time," "though now for a season, if need be, ye are in heaviness, through manifold temptations."

The same persons of whom He said they had a "lively hope," and were "elect according to the foreknowledge of God," and "ready to be revealed in the last time," are still subject to temptation and seasons of heaviness. The fact that there was heaviness did not indicate that they were not "kept."

It is well to remember that it is impossible for anyone always to feel just the same, and that God has never told us to feel, nor required any certain amount of feeling. It is not by our feeling but by our faith that we stand and honor God. Temptations will come, but temptation is not sin. We are told to "count it all joy when ye fall into divers temptations." If the devil is after you it proves he has not got you, and because of this you may well rejoice. Not only so, but the trial of your faith will mean the development and perfecting of your faith which will bring "a far more exceeding and eternal weight of glory," both in this world and the world to come!



## THE WITNESS OF THE SPIRIT

God does not purpose that we should be left in doubt and uncertainty relative to things pertaining to our eternal salvation. Hence we read, when a soul has truly repented and been regenerated by the Holy Ghost, and adopted into the family of God, that "The Spirit itself beareth witness with our spirit, that we are the children of God" (Rom. 8: 16).

And just as certainly and distinctly as the "Spirit itself beareth witness with our spirit, that we are the children of God," so surely He in like manner bears witness to the subsequent work of sanctification. We read in Heb. 10: 14, 15, "For by one offering he hath perfected forever them that are sanctified, whereof the Holy Ghost also is a witness to us."

To what intent is the witness of the Spirit if it is not to give us positive assurance and knowledge of our relation to God. Hence none should take things for granted and assume and presume that they are in possession of grace to which the Spirit does not bear witness. This was the teaching of Mr. Wesley: "None, therefore, ought to believe that the work is done till there is added the testimony of the Spirit witnessing his entire sanctification as clearly as his justification."—"Plain Account," p. 70.

However, we would note that faith precedes, or rather is the condition of the witness of the Spirit. We cannot come into possession of either justification or sanctification until we believe for it; and we cannot exercise heart faith until we come on believing ground, where every scriptural requirement has been complied with. So the divine order is that we first meet the conditions—pay down the price—and having done this, which is our part, we now believe that according to His promise God does now perform and accomplish His part; and that when we thus come to where the soul "believeth on the Son of God [for the blessing sought] he hath the witness in himself." That is, the instant faith really lays hold on the promise God sends a telegram from the skies by the Holy Ghost that the bank of heaven has honored the draft and "counted" out to us the sum that faith had appropriated. The man or woman who has this certificate, bearing the witness and signature of the Holy Ghost, has no occasion to "hope" he has the blessing, nor will it matter much to him what any person may think or say about it, even though he be the preacher, presiding elder or bishop, seeing he has heard from heaven. He does not require visions nor the witness of men and angels, having heard from higher authority.

What constitutes the witness of the Spirit? This may be difficult to explain, seeing the Spirit has innumerable ways of bearing witness. In brief, the witness of the Spirit is the divine assurance, the voice of God in the soul, that gives the conviction or knowledge to our inner consciousness, that the blessing sought is now mine. Many have supposed that it consisted in great ecstasies and rapturous joy; or a something in which one would experience a

sensation similar to that which one might realize in taking hold of some galvanic battery. That there are cases where such manifestations are experienced we do not question. But it is nevertheless well to remember that the Holy Spirit can bear testimony to our inner consciousness without exciting our emotions. It may be just an unmistakable impression or conviction that will bring great quietude and restfulness; a divine enabling to appropriate and consciously rest on the Word of God.

It was the same Holy Spirit who came upon Jesus in the form of a dove, that came upon the disciples as "a rushing mighty wind." There is not much demonstration in a dove, — simply the gentle, subdued cooing. Perhaps we are safe in saying that the manifestations of the Spirit are rather the result of the witness of the Spirit. We are not to seek any certain manifestation, but we are to believe God, and then the Holy Ghost will bear witness, and lift us out of the region of doubt and uncertainty into assurance, knowledge and victory. "It is the Spirit that beareth witness because the Spirit is truth" (1 John 5:6).

## "HIM" OR "IT"

Under the pretext of advanced spirituality, we sometimes hear men say, with a very significant shrug of the shoulders and shake of the head, it is not an "it" they want, or have, but "Him," meaning the Holy Spirit.

Now, all this sounds very nice, and to the unsophisticated, has the semblance of deep spirituality and superiority of experience; but the Bible student with experience and knowledge of the Satanic devices, and traits and tricks of the "old man," at once understands that in most instances such a speech is simply a "take off," and an evasive dodge gendered by a lack of spirituality and antipathy to a definite experience of heart purity obtained by entire sanctification. We have found that the carnal mind does not object to seeking a "deeper work of grace," or, "a baptism of power for service," or, "more of the Holy Spirit," so long as there is no insistence on the eradication and destruction of the sin-nature—the self-life.

In this same connection we hear it said, "It is not the blessing we want, but the Blesser." This is about equivalent to saying, "It is not the sunshine I want, but the sun"; or, "It is not water I want, but the fountain." But what is the sun for but to give forth sunshine; what is a fountain for but to give forth water; and what is a Blesser for but to bestow blessings? Even so "He"—the Holy Spirit—comes into the heart to do certain things in us and for us.

Paul was never beyond speaking of "blessings," and burst forth in thanksgiving for the same: "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places [things, marg.] in Christ: according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love" (Eph. 1: 3, 4). In writing to the Romans he said, "I am sure that when I come unto you, I shall come in the fulness of the blessing of the gospel of Christ" (Rom. 15: 29).

He also spoke of an "it," to "the church of the Thessalonians which is in God the Father and in the Lord Jesus Christ"; after praying in their behalf, "the very God of peace sanctify you wholly," he assured them, by saying, "faithful is he that calleth you, who also will do IT" (1 Thess. 5: 23, 24). In connection with the historic Pentecost we read, "And suddenly there came a sound from heaven as of a rushing mighty wind, and IT filled all the house where they were sitting. And there appeared unto them cloven tongues as of fire, and IT sat upon each of them." So we see there was an "it" in connection with the Pentecost, hence this term should not be very objectionable.

We would insist that before any one can have the Holy Spirit in His indwelling, abiding presence and pentecostal fullness, he must receive the "it" of sanctification,—that is, the cleansing of the heart from inbred sin. "Faithful is he that calleth you, who also will do it." If we would have the "Blesser" we must have the "blessings," to the end "that we should be holy." Well for us if we have "the fullness of the blessing of the gospel of Christ,"

then there will be no objection to "it," and no occasion or disposition to use evasive terms.

## DIVINE GUIDANCE

A truly consecrated soul will have no struggle about doing what it apprehends and knows clearly to be the will of God. If truly consecrated it was settled once for all that knowing the will of God, there must be unhesitating obedience. However, consecrated souls may at times have some difficulty in discerning clearly and knowing positively what is the will of God concerning some given matter. It is the purpose of the writer to suggest a few general principles whereby the soul may be able to "try the spirits whether they are of God," when there are conflicting voices.

First. Any leading or impression that may come should have a rigid comparison with the Word of God. The Spirit of God never leads any one contrary to the written Word of God. The Spirit and the Word agree. When there is the least divergence from the spirit of the Word, or conflict with any passage of the letter of the Word of God, the leading or impression is from the devil.

Second. False spirits always plead personal and temporal interests, such as gain, or pleasure, or ease, or popularity, whereas the Spirit of God always pleads the glory of God, the salvation of souls and the rewards eternal.

Asking

the question as to where or how we may win the most souls, or best promote the glory of God will bring the answer to many perplexing problems.

Third. A false spirit will invariably drive, so that there is little or no time for meditation, deliberation and prayer, and the soul becomes confused, and chafed, and bewildered, and distressed, whereas Jesus invariably leads and inclines, and woos, and draws the soul, by working in us, "both to will and to do of his good pleasure." Satan drives. "He brake the bands and was driven of the devil." Jesus leads. "When he putteth forth his own sheep he goeth before them, and the sheep follow him." Jesus leads, and there is always time for deliberation and prayer.

Fourth. The use of sanctified common sense. The soul truly and really led by the Spirit cannot be charged with folly, as He never leads any one to anything foolish, or contrary to good, sound, sanctified common sense. The gray matter in one's skull is for use. True, God may call a man to do that which is above or beyond human comprehension, so that the human mind may not understand the why and the wherefore, and men whose minds are darkened by sin may pronounce the act of obedience as foolish, nevertheless the vindication for the act will finally come, if in keeping with good sanctified common sense. We are supposed to use all the sense God has given us, and may rest assured that He will never direct to foolishness.

Fifth. Providential indications should ever be taken into account. The leadings of God and the providences of God will invariably harmonize.

If the Spirit of God leads a man to a certain work, along a given line, the hand of God by His providences, will open the door and open the way for the

accomplishment of the same. God never leads a man to do the impossible. He will provide the means, and the way for the accomplishment of His own will and purpose. So there need be no throwing down of doors, upon our part, but simply the entering of the open door.

6. Entire consecration must ever be the attitude of the soul that would make no mistake, but discern plainly the will of God. When there is no pre-arranged plan or program, and no personal preference or choice but the will of God, the vision is undimmed and the voice of the Good Shepherd unmistakable.

## "SINLESS PERFECTION"

"Sinless perfection" is a term used only by those who deny the possibility of any perfection. We are frequently asked, "Do you believe in sinless perfection?" Our answer is, "We never use that term, first, because it is an unscriptural term, and second, because it is an ambiguous term. It all depends on what is meant by the term 'sinless perfection'."

In asking the question, "Do you believe in sinless perfection?" they usually mean to say, "Do you believe in becoming so good and holy you could not sin if you wanted to?" We answer, if this is meant, "No, we do not believe in 'sinless perfection'."

But if by "sinless perfection" is meant a salvation that saves men perfectly from all sin, we would answer in the affirmative, and insist that the Bible teaches that sort of "sinless perfection." We insist that if Jesus Christ can save a man from any sin, He can save him from all sin. This is the promise, "If we walk in the light . . . the blood of Jesus Christ his Son cleanseth us from all sin" (1 John 1: 7).

While we do not teach or believe any man can become so good and holy he could not sin if he wanted to, we do believe and teach that men may be so thoroughly saved they will not want to, and by the grace of God, do not commit sin. We do not say, we have not power to sin, yet all may know of an experience where they have power not to commit sin. "He that committeth sin is of the devil. . . . Whosoever is born of God doth not commit sin."

Perfection, as applied to religious experience has to do with quality rather than quantity. We must ever distinguish between purity and maturity. A child may be just as perfect as a child as an adult is perfect as an adult. If Satan can make a man a perfect sinner, then Jesus Christ can make a man a perfect Christian.

Perfection is not a human attainment. It is not something we do, so much as something God does for us.

The only perfection we may hope to reach is the perfection of love. That is the perfection enjoined in Matt. 5: 48. All Christians have love, but all Christians do not have perfect love. "Perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love."

Who then is a perfect Christian? He whose heart is cleansed from all sin, and filled with pure, unmixed love, so that he loves God with all his heart, and his neighbor as himself. Three tests of perfect love may be found as follows:

Obedience to the Word, 1 John 2:5; Love one to another, 1 John 4: 12; Freedom from tormenting fear, 1 John 4: 17, 18.

## "FIRST PURE, THEN PEACEABLE"

Holiness is not only freedom from sin, but means antagonism to sin. God not only saves men from sin, who will repent and walk in the light, but is unalterably opposed to sin, and will punish all who resist and continue to sin. To be at peace with sin, is to be at variance with God, and to cry, "Peace, peace, when there is no peace" (Jer. 8: 11). Hence we read, "That the friendship of the world is enmity with God; whosoever, therefore, will be a friend of the world is the enemy of God" (Jas. 4: 4). The attitude of silent acquiescence is the spirit of compromise. While Jesus says to His blood-washed disciple, "Peace I leave with you, my peace I give unto you" (John 14: 27). He also says, "Think not that I am come to send peace on earth: I came not to send peace, but a sword" (Matt. 10: 34).

The purified soul is at peace and in harmony with everything that is pure, but must wage an unrelenting warfare against everything that is evil. The same passage containing the injunction to "Preach the word," says, "Reprove, rebuke" (2 Tim. 4: 2). "Them that sin rebuke before all, that others also may fear" (1 Tim. 5: 20). "Cry aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgressions, and the house of Jacob their sins" (Isa. 58: 1). Whosoever does this will incur the displeasure of those who are unwilling to forsake sin, and will be regarded as a disturber of the peace, creating dissension and strife. "They hate him that rebuketh in the gate, and they abhor him that speaketh uprightly" (Amos 5: 10).

It is frequently urged that the preaching of holiness causes division in the church—and so it does—and rightly so. Men who do not want purity and holiness want sin. There is nothing else to want. And "he that committeth sin is of the devil" (1 John 3:8). However, the preaching of holiness does not create the division; it simply reveals the division that already exists—and must forever exist—between the lovers of purity and the lovers of impurity. Such a division is scriptural, and essential to the real progress of the work of God. The Apostle Paul encouraged this division, when, referring to the "lovers of pleasure having a form of godliness but denying the power," he said, "from such turn away" (2 Tim. 3: 4, 5). "If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed; for he that biddeth him God speed is a partaker of his evil deeds" (2 John 10: 11). It is just as much a religious duty to frown at evil as to rejoice in the truth. Because Eli "frowned not"<sup>1</sup> (marg. 1 Sam. 3: 13) upon his sons when they did evil, the wrath of God came upon him. Before there can be scriptural peace there must be purity. The preaching of sanctification does not divide pure people, it unites them. Jesus prayed "sanctify them that they all may be one" (John 17: 17-21). Not holiness, but the lack of holiness, is the source of division.

"Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? and what communion hath light



with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? . . . Wherefore come out from among them and be ye separate" (2 Cor. 6: 14, 17). "Ye that love the Lord hate evil" (Psa. 97: 10). At peace with everybody and everything that is pure; but while we love the sinner we must be in arms and arrayed against all that is evil. "First pure then peaceable."

## PERFECTION AND GROWTH

The perfection enjoined by scripture and possible for all Christians, is the perfection of a heart cleansed from all sin and filled with pure love—the perfection of love.

The term, perfection, has reference to quality rather than quantity.

We have met those who objected to Christian perfection on the grounds that if one were perfect, it would exclude the possibility of growth and development in grace. It is urged by such that if one were perfect there could be neither necessity nor opportunity for growth. Such need only be reminded that Christian perfection refers to the quality rather than the quantity of love in the heart. All Christians have love; but all Christians have not perfect love, which casteth out fear.

What perfect health is to the body, perfect love is to the soul. Holiness means spiritual wholeness, or, soul health. Sin is a malady, a disease, and is always an abnormal condition.

Because a child enjoys perfect health is no reason why it may not continue to grow; the facts are, perfect health is the condition for growth. The child with perfect health will grow far more rapidly and symmetrically than will the child with impaired health.

We need ever bear in mind that it is not perfection of action, but perfect love, which has respect mainly to kind or quality, we are contending for. In the language of the Rev. J. A. Wood, in "Purity and Maturity," we insist: "A thing may be said to be perfect when it possesses all the properties or qualities which are essential to its nature. The fruit of the Spirit is perfect when it exists in the soul in exclusion of every opposing principle, every contrary temper- perfect in quality."

As already intimated, growth in grace will be more rapid when the heart is cleansed from all sin and perfected in love, than it otherwise could be. One of the essentials to growth is knowledge. We can never have a person of whom we have no knowledge. In proportion as our knowledge extends, in that proportion have we an intellectual basis for the action of love.

"Accordingly, every new manifestation of God's character, every new exhibition of His attributes, every additional development of His providences will furnish new occasions for love. It is the privilege, therefore, of a person perfected in love, and consequently a holy person, to increase in holiness in exact proportion with his increase in knowledge."

—UPHAM

When a heart is cleansed from all sin it cannot be made any more pure, but there may be an unceasing increase of pure love in a purified heart. There can be no growing into perfect love, since growth does not change the quality or nature of anything, but there may be unstinted and illimitable growth in grace when love is perfected in the heart.



## WHY MEN OPPOSE HOLINESS

First.—Because they love sin and are not willing to give it up and turn from it. When a man is done with sin he wants holiness. There is nothing else to want. He who does not believe in holiness must believe in sin. We have found that the objections to holiness are more frequently the outcome of moral conditions than of mental difficulties. Certainly, the moral condition gives color to the eye. "Unto the pure all things are pure: but unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled." A man with a pure heart can see purity everywhere, while a man with sin in his heart can see purity nowhere. Our likes and dislikes are controlled largely by our appetency—the things we long for and desire; and our desires are determined by the condition or nature ruling within. A turkey buzzard will alight upon a carcass, because such is the nature and desire of the bird; whereas, a humming bird will just as naturally alight in a flower garden, because that is the nature and desire of the humming bird. The more we are partakers of the divine nature the more intense our love and desire for holiness.

Second.—Men oppose holiness because of their ignorance concerning the Scriptures and the power of God. As Jesus said to the Pharisee: "Ye do err, not knowing the Scriptures, nor the power of God." Any person antagonizing holiness does one of two things: either he publishes his ignorance or his infidelity concerning the Bible. The terms "holy" and "holiness" occur more than six hundred times in the Bible, and are frequently applied to human characters under the operations of grace. If Jesus Christ can save a man from any sin,

He can save him from all sin. Being ignorant concerning the real Bible teachings on this subject of holiness accounts for much of the prejudice and opposition concerning it. The facts are, the subject of holiness is so scriptural, reasonable and logical that no one can antagonize it without first misstating and misrepresenting the matter.

Third.—In the last analysis, opposition to holiness is due to the "carnal mind" in the hearts of men, which, "is enmity against God; for it is not subject to the law of God, neither indeed can be." The "enmity" is innate and inborn, and is not only at enmity, but is within itself the very quintessence of "enmity against God." In another place it is called "our old man." In opposing holiness this "old man" is actuated by the devil, and is simply fighting for his own life; holiness means death to the "old man." The "carnal mind" is a condition—a principle—within, which cannot be pardoned, but must be eradicated and destroyed by the blood of Jesus. So wherever opposition to the blood of Jesus manifests itself, that very opposition is in itself the strongest evidence of the lack and need of holiness. The opposition proves that the principle of "enmity" is still in the heart.

He who does not want holiness wants "unholiness," or sin, no matter what

his profession or pretensions may be. All men realize the fact that holiness is necessary for entering heaven—and so, theoretically, all men want holiness at the end of life; but to desire holiness only at death, is not to desire it at all. If there is a real desire for holiness, it must be in the present tense; and if holiness is desired in the present tense, why should there be any objection to a present tense experience of holiness?

How any person can profess to love God, who is the very essence and embodiment of holiness, and yet be antagonistic to holiness, is indeed a mystery. Or, how a man can believe God is holy, and not want to be like Him, is difficult to understand. "Every man that hath this hope in him [the hope of seeing Jesus as He is] purifieth himself, even as he is pure\*" (1 John 3: 3).

Many will admit of a relative holiness, but deny the possibility of a positive holiness. To strive to be holier than in former days, does not seem objectionable, but to insist on being positively cleansed from ALL sin seems to them a very dangerous heresy. But to deny the possibility of being thus cleansed is to doubt the efficacy of the blood of Christ and deny the scripture. A heart in which there remains any sin surely is not holy. The holiness commanded, and enjoined upon us, is: "AS he which hath called you is holy, SO be ye holy." "As"—"So," would seem to indicate that the heart is to be positively clean. To demand a holy life, and yet deny me the privilege of a holy heart is demanding the impossible. "Thou blind Pharisee cleanse first that which is within the cup and platter, that the outside of them may be clean also."

By holiness is meant a heart cleansed from all sin, and filled with pure love, so as to love God with all the heart and our neighbor as ourselves. There is surely nothing objectionable about an experience like that. A holy God inspired holy men by the Holy Ghost to write a holy Bible to tell us that Christ died to make us holy, and that we must be holy in order to enter a holy heaven and associate with holy angels and dwell with a holy God.

## DEFINITENESS

The importance of being specific and definite can scarcely be exaggerated. A preacher may preach on repentance or the new birth in an indefinite way for a whole year, and no one will be awakened or converted. In like manner he may preach about sanctification and holiness in an indefinite way, and no one will be offended and no one will seek and obtain the experience. This is the difficulty with much of the preaching of these days; it is all of the sheet-lightning sort, and strikes nowhere. God's truth will not return void, and if preached explicitly, specifically, and definitely will invariably precipitate a revival along the lines of truth thus emphasized. A preacher who aims at nothing definite, and deals simply in glittering generalities should, not be disappointed if his ministry is unfruitful. Much of the preaching of these days reminds one of the dudish preacher, who had some convictions of truth, but feared that by being too definite and specific he might offend his congregation, and hence endeavored to round the corners by saying, "You are all sinners,—so to speak; unless you repent—to a certain extent; and be converted—to a certain degree, you will all be damned—in a certain measure." Of course no one is offended and no one is helped.

Holiness will not win and prosper where men generalize either in sermon or testimony. Presumably all preachers think they are lifting up the standard of holiness,—and indeed many of them do preach some good doctrine—but neutralize it all by apologizing and generalizing before they finish, and no one gets the experience. Of course it is difficult to preach an experience and lead others into an experience that one does not himself enjoy. We venture the assertion that any preacher \* who is called of God, who will himself seek and obtain the experience of sanctification, and will then explicitly and definitely preach it, and bear definite testimony, can have a revival almost any time and anywhere. When not willing to do this, he must content himself with failure, so far as soul saving is concerned, and let himself down easy by saying, "The people are gospel-hardened," or, "Conditions and circumstances were unfavorable." As Mr. Wesley observed, concerning the failure of certain Methodist preachers on Launceston Circuit, "Either they did not speak of perfection at all (the peculiar doctrine committed to our trust) or they speak of it only in general terms, without urging the believers to go on unto perfection, and to expect it every moment. And wherever this is not done the work of God does not prosper" (Vol. 4, p. 459).

This same principle obtains in seeking God. A person may pray for pardon in an indefinite, round-about way for forty years and never get it; but finally he becomes desperate and strikes out across lots, definitely asking God to forgive his sins, and is soon the glad recipient of the grace he sought. In like manner a Christian may pray in a vague, indefinite manner, "create within me a clean heart," "give me more religion," etc., etc., and never get it.

Finally in the desperation of his soul, he cries out definitely, "sanctify me wholly," "take inbred sin out of my heart," "deliver me from the carnality of my heart," etc., and soon obtains the blessed experience of entire sanctification. Whenever a soul is definite with God, God will be pleased to be definite with that soul.

Jesus taught us this when He said, "If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish will he for a fish give him a serpent? or if he ask for an egg, will he offer him a scorpion?" The thought is that we should ask definitely for what we want, and then expect to receive exactly what we have asked for. Be definite in preaching, in prayer, and in testimony and a definite work will be accomplished. Amen.

## CONSECRATION AND SANCTIFICATION

Consecration is not entire sanctification. Consecration is a human act, whereas sanctification is a divine act. Consecration is what you must do in order that God may sanctify you wholly.

Many have confounded consecration with surrender, and so insisted that they consecrated all and were wholly sanctified when converted. This is unscriptural and unreasonable. We ever need to remember that our attitude toward God, as

sinners, was that of a rebel—rebellious against the government of heaven; and as rebels we could simply surrender, and take the oath of allegiance to heaven's King. This surrender was made because of the fear of the results and penalties of sin, and because Jesus had conquered us. With many of us conviction for sin became so intense we were literally compelled to surrender or consent to be damned. Not so in consecration. Consecration is rather the glad, free-will offering of our all, including ourselves, to Jesus because of the love in our hearts for Him; the constraint of love.

The penitent sinner surrenders that which is evil in order that Jesus may receive and forgive him; the child of God consecrates himself and his all that is good in order that God may purify and use him.

Nowhere in scripture is a sinner exhorted to consecrate; nor has he anything to consecrate. But in writing to Christians, the apostle says, "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." As sinners we were "dead in trespasses and sins," and therefore could not present ourselves "a living sacrifice" until after we were "quickened" by the Holy Spirit. This exhortation is to the "brethren" Why should they be urged to thus present themselves if they had already done so, at the time of their conversion? Not the judgments of God, and the wrath to come, but "the mercies of God" are urged as the reason for this consecration. If this offering of ourselves to God is but "our reasonable service" then anything short of this must be unreasonable.

We have no sympathy with modern consecration meetings which call every two weeks for the reconsecration of ourselves to God. We might as consistently urge that people should be remarried every two weeks. Consecration means the solemn devotement and deeding over to God ourselves and all that pertains to us—all we know and all we don't know—for time and eternity. Where such an agreement is once entered upon, there remains nothing to consecrate, and certainly nothing to reconsecrate, while time lasts. After all is given to God it no longer belongs to us. The term reconsecrate would indicate that we had taken something back; such an act would be stealing, and would require repentance. After a consecration is made, which comprehends all, for time and eternity, it may nevertheless be a pleasure at times to walk about the altar and look up into the face of Jesus



and tell Him you mean it more than ever, and so intensify your consecration.

As in the case of Abraham and Elijah, when the sacrifice is complete upon the altar of God, the fire will fall. There is no occasion to sing, "I'm waiting for the fire."

The faithfulness of God and the present tense of every promise is the guaranty of a present tense work. Let there be definiteness in the consecration—consecration for the purpose of being made holy—and we will still find that, "Whatsoever toucheth the altar shall be holy." Consecrate not to a work, or cause, but to God, and then trust Him to sanctify you wholly.

## SANCTIFICATION AND PERSONALITY

Sanctification does not destroy our individuality or peculiar traits of personality. It simply destroys inbred sin out of the heart. The facts are, that by delivering the soul from the bondage of fear touching the opinions and criticisms of men, and from the grave-clothes of carnality, it bounds into liberty, and hence more fully asserts and manifests the real personality of the individual. Sanctification brings people down from their stilts, and putting on of airs and takes away all the strut and swagger and makes them act natural. It gives to men a sort of supernatural naturalness.

Much of the ordinary religious exercises are wholly unnatural, because of the unnatural tones of the voice, the strained attitudes, affectations, and the fear that some one might criticize, and the desire to make a favorable impression. There are those who can speak fluently on almost any subject, but when they come to speak in a religious service they can repeat only some little stereotyped statement; others, who are naturally demonstrative, rather than be regarded as enthusiasts, will quench and grieve the Spirit, by poking a handkerchief into the mouth, etc., all of which is unnatural.

One of the beauties of sanctification is that it makes people "free indeed," and without having their thoughts fixed upon themselves they are simply passive and pliable in the hands of the Holy Ghost.

While we believe that "the spirits of the prophets are subject to the prophets" (1 Cor. 14: 32), and therefore may not plead for demonstrations which would do injury either to the bodies of men, or destroying furniture, etc., indulging in all sorts of antics and contortions, yet we must accord to men the utmost liberty in the Holy Ghost, to manifest, according to their own personality, the Spirit and power of God in their own hearts.

God evidently loves variety in nature and so, doubtless, does in the kingdom of grace. He certainly does not want His children to ape and mimic each other. Some one has said, there are many kinds of "tators," but the worst kind of "tators" are the imi-tators. We have seen where a church, or, indeed, an entire denomination took on certain tones of voice and forms of expression, imitating certain whines, and shouts, until you could tell the instant you heard them speak, just what creed they had subscribed to. The whole thing was unnatural, unscriptural, and without excuse.

God has given to every man a distinct personality, and those distinguishing marks of personality may be branded by others as eccentricities, oddities and singularities, but under the sanctifying power and blessing of God may become a source of strength and gloriously effective for God.

To be just as natural and free in a religious service as one would be anywhere else, is surely the privilege of every Christian. If God had wanted us to be like someone else, He would undoubtedly have made us so. He never intended that the layman should imitate the class-leader; and the

class- leader the local preacher, and the local preacher imitate the pastor; and the pastor imitate the presiding elder; and the presiding elder imitate the bishop or college president, etc. If He has called you to a certain work it is evident the Lord needed and wanted a person just like you, hence has chosen you. So let Him sanctify you and enable you to be perfectly natural—to be real to yourself—in the Holy Ghost. Amen.

## WHY THE PREACHING OF HOLINESS IS ESSENTIAL TO REVIVALS

First: The preaching of holiness is essential because holiness is the divine standard which God would have us lift up. He who does not believe in holiness must believe in sin. To deny the possibility of holiness in this life is equivalent to saying Jesus cannot save from all sin. Men must understand that in order to be saved at all they must abandon and forsake all sin. Even sinners recognize that a "sinning religion" does not commend itself, and admit that holiness is the true standard. They naturally and most truthfully reason concerning professors of religion who insist they cannot live without sin, that they are just as good as those professors, since they are both living the same way.

Second. The definite preaching of holiness is always • strengthening and stimulating to those who are Christians, as it edifies them, and brings them to see their need and privileges, and so stirs them up to more diligent heart searchings and consequent callings upon God. Thus the revival begins where a true revival must always begin. Whenever the children of God get out into the tides of full salvation, and hence have the joys of salvation, and are free and impelled to service by the fullness of the Spirit, sinners invariably come under conviction, and begin to seek God. Jesus said, in speaking of His disciples, concerning the Holy Spirit, "And when his is come [to you who are Christians] he will reprove the world of sin and of righteousness." Generally speaking, Christians lack the fullness of the Spirit and consequently there is no conviction. The Holy Spirit does the work of conviction most generally through the overflow of Christian hearts.

THIRD. The preaching of holiness is essential that by contrast sinners may see their distance from God. A man may never realize his poverty until he stands by the side of some multi-millionaire; or how ignorant he is, until he comes in contact with those who are far advanced along intellectual lines, and are greatly his superiors; just so a man may never realize how sinful he is until he has a glimpse of God's holiness. It was when Isaiah had a vision of the holiness of God that he began to cry out, "I am undone." So in magnifying the holiness of God men will come to more fully realize the necessity of being holy if they would dwell with a holy God. If God is holy, I must be holy.

FOURTH. Then, again, the definite preaching of holiness at once clearly draws the lines of battle, for there is nothing that the devil so much hates, and God so much delights to bless, as the definite preaching of holiness. The preaching of holiness causes agitation, and when men become aroused and agitated they will give attention and begin to think, and when they begin to think, the Holy Spirit has special opportunity. Where there is no agitation there is invariably stagnation. As intimated, God will always bless the uncompromising preaching of holiness. But some one will inquire, would you preach holiness to sinners? I would answer, "Yes," and then teach them that in order to reach holiness they must first repent and be born again. When

God sent Moses into Egypt He did not tell him to preach to them about, or start them for the wilderness of Zin, but started them at once for Canaan, though it required two crossings to reach Canaan.

The objective point of all the provisions of the atonement, and of every commandment and promise in the Bible, is holiness. He "hath blessed us with all spiritual blessings in heavenly things [marg.] in Christ ACCORDING as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love" (Eph. 1:3, A). "Holiness, without which no man shall see the Lord" (Heb. 12: 14).

## SOME QUESTIONS ANSWERED

First. If perfect, how could there be any more growth in grace?

This is a question often asked whenever the doctrine of Christian perfection is proclaimed. It need be remembered that Christian perfection has reference to quality rather than quantity. What perfect health would be to the body, perfect love, heart purity, sanctification and holiness is to the soul. Sin is a disease. Holiness which is the condition or state in which love is perfected, implying perfect soul health, is recovery from the malady or disease of sin.

A child may enjoy just as perfect health and be just as perfect as a child as an adult enjoys perfect health, and is perfect as an adult. And the fact that the child enjoys perfect health—freedom from all disease—is no reason why it may not continue to grow until it reaches manhood or womanhood. Indeed perfect health is the condition for rapid and symmetrical development and growth. Every one knows that a child in perfect health grows more rapidly than a child that is sickly and diseased. Certain it is when a heart is cleansed from all sin and filled with pure and perfect love, it cannot be made any more pure, but it may enlarge and obtain more perfect love and then it may go on and enlarge some more and obtain some more perfect love; and then it may enlarge some more and go on and obtain some more perfect love and thus it may continue ad infinitum. Amen and amen!

Second. If the carnal nature were all destroyed and the heart made perfectly pure and holy, cleansed from all inbred sin, how could a person sin again?

This question is frequently asked with great seriousness, as though indeed it would be a great calamity should one become so thoroughly saved he could not sin any more. When one talks thus it looks a little suspicious or at least awakens the suspicion that such an one is not quite done with sin, and so desires license or liberty to indulge in sin occasionally. Thank God there are some people who are forever done with sin, and have gone entirely out of the sin business. They would still believe in holiness even if they knew that would fix them so they could never sin again. They would be perfectly ready to say, "Good Lord, if it is possible to fix me so I can never sin again, fix me quickly." It certainly would be no very great misfortune to be thus "fixed."

But the question may be answered by asking another question: "How could Adam and Eve, who were created 'in the image of God' and so had no sin-ward bent, but were in the 'likeness' of God—how could they commit sin?" or "How could angels, who surely have no inbred sin, but are pure and holy, commit sin?" Surely not because there were roots of sin, or sin ward tendencies in their hearts. Free agency carries with it the power of choice. Sin is presented from without and in the exercise of his free agency a man

can choose good or evil. "But why should he choose the evil if there is no appetite for sin in his heart?" It is well to remember that Satan does not present sin as sin, but rather as something "to be desired to make one wise," etc., and says, even though you do partake, "ye shall not surely die." Temptation appeals to the will, and when the will yields and consents to the temptations, sin enters. Holiness does not deprive one of the use of his volition; if it did man would simply be a machine. The right attitude of the will in an eternal "yes" to God—is essential to the maintenance of holiness of heart.

Third. "If the 'old man is crucified,' and all inbred sin is cleansed out of the heart, how can the 'old man' again revive, or sin enter the heart?"

This question, too, may be answered by asking another question: "How did it first enter into Adam and Eve?" It doubtless would enter into our hearts in the same way. As intimated in the answer to the question above, the will is the gateway to the city of man-soul. Sin is not a material substance in the heart, though it is a very definite reality. Sin is often the misuse and perversion of that which is God-given and so is perfectly right and legitimate within itself. When the human will unites and agrees with the suggestion and will of Satan, sin is conceived, and there is instantly a sinful state and condition, even though there has been no overt act of sin. One might as well ask how disease could enter a perfectly healthy body; the answer would be, by the perversion of some law of nature. As with a healthy body, so with a healthy or holy soul; with this difference, that sickness and disease may come into the body without the consent of the will. As a diseased condition of the body gives a predisposition and therefore a greater liability to other attacks of disease; so where sin is in the heart there is a greater susceptibility and danger to sin. Perfect soul-health is the safest and best condition for resisting and overcoming the disease without.

## THE WILL OF GOD

To the obedient child the will of the parent is law, and to the truly consecrated child of God the will of God—either as revealed in His Word or by His Spirit—is the rule for life and practice. Just in proportion as the human will embraces the will of God just in that proportion can the individual know true rest of soul, and fellowship with God. And our surrender and obedience to the will of God is the measure of our love to God and faith in God. It is folly for a man to profess that he loves God, and yet be in rebellion against the revealed will of God. Jesus taught, "If a man love me, he will keep my words." "He that hath my commandments, and keepeth them, he it is that loveth me." The commandments of God are simply the revealed and expressed will of God. No man can be a Christian and be indifferent concerning the will of God.

"If any man will do his will he shall know of the doctrine." So we see it is not mental difficulties but heart difficulties—an unwillingness to do the will of God—that hinders one from experiencing and understanding "the doctrine" expressing the will of God. "This is the will of God, even your sanctification." Many regard the doctrine of sanctification as though it were simply the dogma of some church or the theory of some zealots and religious enthusiasts; but the Bible says plainly "this is the will of God—EVEN YOUR—SANCTIFICATION" (1 Thess. 4: 3). If sanctification is the will of God concerning us, then we should never be content until we know definitely and positively that the will of God, even our sanctification, is accomplished in us. Sanctification being the will of God concerning us, no one is what God wills and desires him to be until sanctified.

Not only is sanctification the will of God, but we read: "Christ also loved the church, and gave himself for it, that he might sanctify and cleanse it" (Eph. 5: 25-27). "Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate." From these passages we learn, first, that Jesus died in order to make our sanctification a possibility, thus enabling us to have the will of God accomplished in us. Second, we learn that sanctification is for "the Church," which is made up of God's children—only true believers; that sanctification is a second experience, being for those who already have been converted, and so constitute "the Church." Third, we learn that sanctification is a divine act—something that Jesus must do in us—and therefore cannot be attained by growth, or death, or religious activities, or purgatory, but that Jesus does the work of sanctifying "with his own blood." We can never grow into something He must do for us. "Sanctified by faith" (Acts 26: 18).

To resist and reject "the will of God" is disobedience, and disobedience is sin, and sin brings guilt and condemnation and spiritual death. Hence, the person that refuses or neglects sanctification, because of his disobedience, is in danger of losing his soul. True happiness can be known only to those who



abide in the center of God's will.

## ALONE WITH JESUS

"And when they were alone, he expounded all things to his disciples" (Mark 4:34).

The disciple who would have the explanation, interpretation and unfolding of the scriptures must tarry alone with Jesus. Secrets are not divulged while surrounded by the multitude, and while busily engaged and preoccupied. If you would confide in a friend and really open up your heart you wait until such a time as your friend is disengaged and can take time to come apart and be alone with you. So they who would know the secret and hidden things of God and have Him "expound all things," must find time and opportunity to be alone with Him.

Such is the philosophy of love; while there may be the throbbing heart, and some expressions of affection in the presence of the multitudes, the hour of true bliss is that when the doors are closed, the curtains drawn, or, in the secluded nook or corner, the lovers are left alone. It is there that love finds her opportunity for expression, and the confiding heart gives forth its secrets. The intensity of love demands the secret interview and longs for an opportunity of being alone with the object of its love.

We read of "the secret place of the most High" (Psalm 91: 1), and "the secret of the Lord is with them that fear him" (Psa. 25: 14). So we can see plainly the Lord has secrets and a secret place for His children. How beautiful it is to feel and know that one is permitted to come into "the secret place of the most High." Visitors and strangers come into reception halls and parlors, but only they who are in most intimate relations—known to be tried and true—can come into the secret place; and what is the meaning of a secret place, but the shutting out of all that might intrude or detract; to be left alone with the object of its love? Again we say, the deepest expressions of mutual affection, confidence and pleasure are not in public assemblies, in hurried greetings and mere social relations, but in the "secret place," alone and unobserved. It is then, and then only, that the most sacred things are mentioned and deepest secrets confided. It is exactly so in our relations to Jesus. Men and women who fail to take time to be much "alone" in the "secret place" with Jesus, are never deeply spiritual and are compelled to get their news concerning the kingdom second-handed. They know simply what the preacher or someone else tells them; hence, they are ever running after men—the newest preacher and the latest evangelist—to get some more news, second-handed, concerning the King's business. But they who have learned the secret of being much alone with Him in the secret place, get the secrets of the Lord directly from the King himself, and so are not dependent on the newspapers for the latest news. It is a wonderful thing that Jesus should take us into His confidence, and tell us the very secrets of His own loving heart. Not to the multitude, but to those who tarried alone with Him did "he expound all things."

No amount of religious activities or service can make up for the lack of secret communion and fellowship with God. Joseph and Mary had been engaged in the worship and service of the temple when they lost Jesus, and traveled a whole day's journey "supposing him to have been in the company" before they discovered they had lost Him. One may become so absorbed with religious work and duties—so hurried and preoccupied—that there is no time for secret prayer, and being alone with Him and the Word, and become lean in soul and backslide while thus engaged in the work of the temple.

## TRIALS

The way we act under trial shows what we are.

Trials and temptations are to Christians what the weights on the old-fashioned clocks were—kept them going.

Trials and temptations prove the measure of our moral strength. No man is stronger than his weakest point, even as a chain is no stronger than its weakest link.

As the eagle teaches her young to fly by tearing up the nest, and tossing the little birdlings into the air, thus compelling them to strike out their little spurs of wings, even so God teaches us the life of faith by way of persecution, adversity and trial.

As the damming up of the stream is the secret of increased force and power, so the trial of faith means increased power and usefulness by giving a stronger grip on God in the development of our graces.

As the ancient Parthians believed that the strength of every foe they conquered entered into their own bodies, so we may gather from every temptation added strength and power. "Each victory will help us another to win." The time when God proves us is the challenge for us to prove Him. We need to remember that God has placed a "hedge" about His people, as Satan himself had to confess in the case of Job (1: 10), and Satan cannot touch us until he has permission from God. So instead of censuring men, or even going on a tirade against Satan, we should accept all the trials of life, which are beyond our control, as in the permissive providence of God. Nothing can touch His child until it has first passed through the Father's hands for inspection.

"From vintages of sorrow are deepest joys distilled;  
And the cup outstretched for healing is oft at Marah filled.  
God leads to joy through weeping, to quietness through strife;  
Through yielding into conquest; through death to endless life. "  
Be still, He hath enrolled thee, for the kingdom and the crown.  
Be silent, let Him mold thee, who calleth thee His own."

## SANCTIFICATION NECESSARY TO JUSTIFICATION

Light is the measure of our accountability to God. When the Holy Spirit has flashed the light of revealed truth upon the heart and mind of the individual, the soul is left without excuse, and must either obey and walk in the light, or reject the light and turn from it, which would be an act of disobedience; and disobedience is sin and incurs guilt. No person can disobey God and still retain His favor. Hence when the Spirit brings to your attention the truth that "This is the will of God, even your sanctification,"—either by the Word or by bringing the individual to feel and see his own heart and need, or by the word of testimony from another,— and so light having come, it certainly would be an act of disobedience to refuse to walk in the light, and therefore, of necessity, would imperil and finally forfeit the grace and experience of justification. While God will call repeatedly— by His mercies and by His judgments, there comes a time when the soul is given over to hardness of heart and becomes a reprobate because of disobedience. From the instant that we consciously and deliberately refuse to walk in the light, the Spirit is grieved, and the soul begins a retrograde movement. At first it will seem as a standing still, but soon there will come dryness and weakness of soul, and finally, if persisted in, will terminate in darkness and utter backsliding. This has been the sad experience of multitudes. "This is the condemnation, that light is come, and men love darkness rather than light." "To obey is better than sacrifice, and to hearken than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry." "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son, cleanseth us from ALL sin."

Not only does there come a time when sanctification is necessary in order to retain the experience of justification, but sanctification is necessary in order to maintain a clear, justified experience. One of the great advantages and beauties of sanctification is that it enables one to maintain a clear justified experience. The common experience of Christians is that while carnality is yet in the heart, "the flesh lust- eth against the spirit, and the spirit against the flesh, and these are contrary the one to the other; so that ye cannot do the things that ye would." Because of this inward conflict and struggle, they frequently suffer defeat, and realize that they do things they did not mean to do, and leave undone the things they meant to do, and so have an up and down life of sinning and repenting. The bedside of multitudes is transformed into a mourner's bench, where they are obliged to go every night before they retire and weep and repent over their failures during the day. Under certain temptations and provocations the carnality in their hearts had gained the ascendancy and had betrayed them into wrong feelings and tempers, and so defeated them. After they had spent some time at their "mourner's bench," and wept and prayed, they again felt that the pardoning

grace and smile of God was in their hearts, and resolved to do better the next day, only to find that the same disturber of the peace and source of trouble was still in their hearts. But after they were sanctified wholly, and the carnal nature destroyed and eradicated from their hearts, they ceased doing things they should not do, and leaving undone things they should do, and found they had in their hearts the grace and power to perform all the will of God, which made them "more than conquerors," and put the real swing of victory into their souls. So instead of going to the "mourner's bench" before retiring at night, they simply climbed up into the choir-loft and got out their "cornet, flute, harp, sackbut, psaltery and dulcimer, and all kinds of music," and sang and shouted their glad doxologies of praise to God for the "keeping power" and the glorious victories of another day. Just as certain as the foundation preserves the building, just so certainly the building preserves the foundation; and just so surely does the experience of sanctification preserve or enable one to maintain the experience of justification. Blessed be God!

## PHYSICAL SANCTIFICATION

"This is the will of God, even your sanctification, that ye should abstain from fornication that every one of you should know how to possess his vessel in sanctification and honor"—1 Thess. 4: 3, 4

Sanctification does not destroy any of the natural appetites and functions of the body. Someone has wisely said, "Sin is the unlawful indulgence of a lawful appetite."<sup>1</sup> Sin is the misuse and abuse of some God-given power. It is not sin to eat necessary food, but it is sin to eat to excess, so as to become guilty of intemperance and gluttony. In the language of the text the apostle urges sanctification as a necessity for the proper use and preservation of the body. The perversion of physical appetites produces abnormal conditions and sinful appetites. The man who perverts and gratifies perverted and sinful appetites soon becomes the slave of sin— his appetites gaining the mastery over his will. The sanctifying grace will correct and purify perverted and abnormal physical appetites, and so buttress the will, that it can successfully resist the temptations and assaults of the devil. While sanctification does not destroy any legitimate physical appetite, it certainly destroys abnormal and sinful appetites, and brings the sense life into perfect subjection to the Spirit.

On one occasion Paul said, "I keep under my body, and bring it into subjection." He did not mean to say that there were abnormal appetites, or perverted appetites, but rather that he guarded against the misuse and perversion of legitimate appetites, in order that the physical should become subservient to the Spirit, and thus keep his soul on top. Sanctification places a sentinel before each gateway that leads to the city of man-soul.

Justification gives a man power over perverted appetites and desires, but sanctification lays the ax at the root of the tree by correcting and purifying the affections and appetites and so eradicating the desires for evil. Sanctification will not keep a man from being tempted, but it will marvelously enable one to bolt the door against the intrusion, and make victory easy, by having eradicated that something within that formerly responded to the temptation through desire.

If we allow the indulgence of one abnormal appetite—as the use of tobacco—to be consistent with the grace of sanctification we fail to see why the gratification of any other abnormal appetite might not be allowed. And if sanctification was to enable them to "abstain from fornication"—which is the outgrowth of evil desire—we fail to see why sanctification would not correct and control every other physical appetite. Bless God, it will! "Let not sin therefore reign in your mortal body; —for sin shall not have dominion over you." "What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?"

Sanctification is "the act of divine grace whereby we are made holy," thus destroying sinful and abnormal desires and appetites, and enabling one to

"possess his vessel [the body] in sanctification and honor." Of course, God takes away only what we put away, hence we are commanded to "cleanse ourselves from all filthiness of the flesh and spirit perfecting holiness in the fear of God." Physical sanctification is the correcting and purifying of every physical appetite and consecration and devotement of every physical energy and activity to the service of God.



## HOLINESS ESSENTIAL TO FELLOWSHIP WITH GOD

"God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord"—1 Cor. 1:9

True fellowship can exist only where there is a mutual agreement on equal and friendly terms. "Can two walk together, except they be agreed?" Hence God says, "Be ye holy, for I am holy." It is marvelous that God should condescend to walk with men, and take them into His confidence, and commune with them as friend with friend. But such is His purpose and delight. Such is our high calling and exalted privilege. But a holy God Can have no fellowship with that which is unholy—sin—any more than an honest man can have fellowship with a liar or a thief. There is no agreement in their essential nature. So we see clearly that if a man would have fellowship with and walk with a holy God, that man must be holy.

In order to have fellowship with Christ it becomes imperative that a man separate himself from all sin in the outward life. "For what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel? Wherefore come out from among them, and be ye separate, saith the Lord." Certain it is, that whosoever is not willing to separate himself from all known sin, cannot have fellowship with Christ. Though the sin be as dear as a right hand, it must be cut off, though it be dear as a right eye, it must be plucked out.

"The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." It must be self-evident that while this principle of "enmity<sup>1</sup> yet lingers in the human heart, there cannot be that perfect confidence and companionship necessary to true fellowship. Even though the carnal mind be suppressed, it is nevertheless "enmity," and is certain at times to interfere with the communion and unity of the believer and his God. Thank God, there is deliverance from the carnal mind—though it be a second definite experience.

In writing his first epistle John said, "That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ. This was his object in writing—that they might know this sublime and divine fellowship both with them—the apostles, and "with the Father and his Son, Jesus Christ." And then he tells them the way into this fellowship by saying, "If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." As a result of walking "in the light, as he is in the light," we will be cleansed from all sin (inbred sin), and then the result of this being cleansed from all sin will be "fellowship one with another," both with God and all his holy people. The

conditions of fellowship and of being cleansed from all sin are identical, namely, that we "walk in the light as he is in the light." Sin and darkness are synonymous, because sin brings darkness. "God is light, and in him is no darkness at all. If we say that we have fellowship with him, and walk in darkness, we lie and do not the truth." To walk in the light as He is in the light, we will need to keep step with Him, and gladly and obediently say, "Yes," to all the revealed will of God.

But fellowship with God does not only imply a mutual agreement, a separation from outward sin and a cleansing from inward sin, but true fellowship implies familiar intercourse and delight. The blending and commingling of kindred spirits in heaven. Sin means discord, putting a man out of harmony with himself, with his fellowman and with his God. Holiness means harmony, happiness and heaven.

## WHERE JESUS TEACHES THE NEED OF THE SECOND BLESSING

In the Gospel by St. Matthew.

MATTHEW 5: 6.

"Hunger" and "thirst" presuppose a spiritual birth and spiritual life. Dead persons never become hungry but live people do. Hunger and thirst are concomitant with life. The person having hunger and thirst is already "blessed"—in a state of blessedness in that he has spiritual life—but has the promise of another blessing in which he "shall be filled."

MATTHEW 11: 28, 29'.

In verse 28 the call is to such as "labour and are heavy laden," and on the single condition that they "come." He says, "I will give you rest." But in verse 29 He speaks of "soul rest." This they shall "find"—indicating that they have been seeking—after they have taken His yoke and learned of Him. Surely this is "rest" number two.

Many have "come" and received the "rest" which He gives—rest from guilt and condemnation and the weariness incident to seeking justification by their own good works—who nevertheless did not yet have "soul rest," there was yet the inward struggle with doubts and fears, and unholy tempers, and fleshly appetites. But after having taken His yoke—a yoke is for two and two yoked together walk side by side—and having learned of Him—learned His perfect will concerning them and their glorious privilege of complete deliverance—they were enabled to "find rest" unto their souls. "Soul rest" is a cessation of fret, and worry and undue anxiety, a cessation of all inward conflict and struggling.

MATTHEW 13: 7, 23.

Here we have the parable of the sower and the seed. We refer especially to the one who "received seed among the thorns." He received the Word, and according to Luke 8: 11, the seed sprang up and yielded some fruit, although he did not bring his "fruit to perfection." There yet remained seeds or roots of thorns in the soil of that heart, "and the thorns sprung up and choked them." And then He explains that by thorns here is meant, "the care of this world, and the deceitfulness of riches," and "pleasures of this life." Not any of these thorns indicates an overt or outward act of sin, but an inward condition of the heart—soil, after the Word has been received; thus teaching that the heart is not made pure in the first experience—in conversion.

MATTHEW 18: 23-35.

Here we have the account of the servant who owed and had been

forgiven "ten thousand talents," which would represent about fourteen million, four hundred thousand dollars, and yet this same servant, after he had obtained mercy and been fully and freely forgiven all this amount, refuses to forgive "his fellow-servant" "an hundred pence," which would represent about seventeen dollars. Thus Jesus teaches that after a man has obtained mercy and been freely forgiven all his debt, he may yet have within him an unforgiving spirit, which would seek to resent and retaliate, and have vengeance upon an offending brother. We would emphasize the fact that Jesus says this occurred after he had obtained mercy and been forgiven. So it is evident Jesus did not teach nor believe that pardon and sanctification are simultaneous.

#### MATTHEW 19: 16-23.

Here we have the case of the rich young ruler. There were two questions: First—"What good thing shall I do, that I may have eternal life?" Second—"What lack I yet?" And there were two distinct and specific answers from Jesus. First—"If thou wilt enter into life keep the commandments!" Second—"If thou wilt be perfect go and sell that thou hast." There were two things to do. Eternal life is sharply conditioned upon a right relation to the commandments. Perfection—not perfect eternal life, but Christian perfection—is conditioned upon an entire consecration, a selling of all. To obtain the grace of Christian perfection, a person must desire it more than he desires anything else in this world. Any Christian who will have an auction and "sell out" will soon obtain the blessing of perfect love.

#### MATTHEW 20: 1-15. .

Here we have the parable of the laborers in the vineyard. All were "hired" and were "laborers" and received the "penny." But when those who came at the "eleventh hour" received as much as those who were first hired, there was at once dissatisfaction and "they murmured against the good man of the house." So, here again-, Jesus teaches that the heart is not made pure in conversion. Whatever else this parable may teach, it certainly does teach that there may yet remain envy, and jealousy, and covetous desires, and murmuring, and an "evil eye" among true "laborers" who have been "hired" and "sent into the vineyard." They did not yet have the grace that enabled them to rejoice in the preferment of a brother. Jesus said it taught the difference between those who are "called" and those "chosen."

#### MATTHEW 25: 1-13.

This is the parable of the ten virgins; "five of them were wise and five were foolish." They were all "virgins," which signifies their chastity; they all had lamps; they all arose at the midnight cry; they all "trimmed their lamps"; they all "went forth to meet the bridegroom." But five "took their lamps and took no oil with them; but the wise took oil in their vessels with their lamps." The oil represents the Holy Ghost. Jesus clearly teaches that there are two kinds of "virgins" and that the "oil"—the baptism with the Holy Ghost, the

Pentecostal experience—is essential and necessary as a full preparation for His coming. All virgins do not have "oil in their vessels—with their lamps." These foolish virgins doubtless had some grace, for they started to meet the bridegroom when lo, they discovered "our lamps are going out" (marg.).

MATTHEW 25: 14-30.

This is the parable of the talents. Both he who had received the five talents and the two talents, had "gained" again as much as they had received. The man with the "one talent" hid his Lord's money. We had formerly supposed this represented a sinner. But the scripture says plainly of this "man traveling into a far country" that he simply "called his own servants," and that this man, with the rest had received some divine treasure. His lord had "delivered unto them his goods"; the "one talent" was his lord's money, and had been given to him according to his capacity or "ability." He was just as certainly a servant as were the other two. But in him was yet that spirit of fear, and sloth-fullness, which betrayed him into doing nothing. He evidently was not made pure at the time he received the talent. Nor did Jesus say that they had received all when they received the talents, or were converted. "For unto every one that hath shall be given, and he shall have abundance." There is a second giving and receiving, aside from receiving the reward for faithfulness. After that a man "hath" and has "gained" by a growth in grace, there is a distinct bestowment of an added blessing, so that he may have "abundance," before he hears the welcome "well done, . . . enter thou into the joy of thy Lord." Our contention simply is, that although a "servant" and trusted with some of his lord's "goods," he was not made pure, and did not receive all, when he received his "talent,"—his first experience.

## BIBLE READINGS

### CHRISTIAN PERFECTION.

Provided.

Heb. 7: 19. 2 - Tim. 3: 17. Eph. 4: 12, 13. Matt. 19: 21.

Experienced.

Gen. 6: 9. Job 1: 1. Phil. 3: 15. 1 John 4: 17, 18. Heb. 10: 14. Jas. 1: 4.

Miscellaneous.

Psa. 37: 37; Isa. 26: 3; John 17: 23; 1 Cor. 2: 6; Col. 1: 28; James 3: 2; Col. 3: 14.

Required.

Matt. 5:48. 2 Cor. 13: 11. Heb. 6: 1. Gen. 17: 1.

Prayed for. Heb. 13: 21. Col. 4: 12. 2 Cor. 13: 9.

Required.

Matt. 5: 8. 1 Tim. 1: 5. 1 Tim. 5: 22.

Experienced.

1 Pet. 1:22. Acts 15: 8, 9. Psa. 24:4.

HEART PURITY.

Provided.

Titus 2: 14. 1 John 3: 3. Heb. 9: 13, 14.

Miscellaneous. Titus 1: 15. 1 Tim. 4: 12. Jas. 4: 8.

SANCTIFICATION.

Required.

1 Thess. 4: 3.

Lev. 20: 7.

Heb. 12: 14 (R. V.).

Provided.

Heb. 13: 12.

Eph. 5: 25, 27.

John 17: 19.

Prayed for.

John 17: 17. 1 Thess. 5: 23. Acts 20: 32.

Experienced.

Jude 1: 1. Heb. 2: 11. 1 Pet. 1: 2.

Miscellaneous.

2 Thess. 2: 13; Rom. 15: 16; Acts 26: 18; 1 Cor. 6: 11; 2 Tim. 2: 21; Heb. 10: 10; Matt. 23: 19.

Required. 1 Pet. 1: 15, 16.

1 Thess. 4: 7. Heb. 12: 14.

2 Cor. 7:1.

Promised. Eph. 1: 3, 4.

1 Pet. 2: 9; Isa. 35: 8.

2 Tim. 1: 9.

HOLINESS

Provided. Luke 1: 73-75. Heb. 10: 19. Eph. 4: 24. Eph. 5: 27. Col. 1:22.

Experienced.

2 Pet. 1:21. 1 Pet. 3: 5. Heb. 3: 1. 1 Thess. 5: 27.

Miscellaneous.

1 Thess. 3: 13; Tit. 1: 8; 1 Cor. 3: 17; Rom. 6: 22; Rev, 22: 11; 1 Thess. 2: 10; Heb. 12: 10.

PASSAGES OF SCRIPTURE SUGGESTING THE TWO EXPERIENCES.

"Pardon iniquities"; "Cleanse iniquity" (Jer. 33: 8).

"Blot out transgressions"—in the plural; "Wash and cleanse from iniquity and sin"—in the singular (Psa. 51: 1, 2).

"An highway and a way" (Isa. 35: 8).

"After that he put his hands again upon his eyes" (Mark 8: 22-25). Two touches necessary before he could see clearly.

"Righteousness and sanctification" (1 Cor. 1: 30).

Engrafting and so becoming a "branch"—having life and fruit—one

experience. After there is fruit, the promise of a purging and cleansing, and more fruit, a second experience (John 15: 2).

Deliverance from "condemnation," one experience; deliverance from "the law of sin and death," a second experience (Rom. 8: 1, 2).

"Justified by faith, we have peace with God," one experience; "Also we have access by faith into this grace wherein we stand," and glory in tribulations also. Another experience (Rom. 5: 1,2).

"Redeem us from all iniquity and purify" (Titus 2: 14).

Becoming the sons of God and having the hope of seeing Him as He is, is one experience; after this, "purifieth himself even as he is pure," a second experience (1 John 3: 1-3).

To forgive us our sins and to cleanse (1 John 1: 7-9).

"Cleanse your hands, ye sinners"; a sinner is one who commits sin; "and purify your hearts, ye double minded." A double-minded man is a man with two minds—the carnal mind and the mind of the Spirit (Jas. 4: 8).

"Christ also loved the church and gave himself for it that he might sanctify and cleanse it." Sanctification is for the church, not for sinners. "The Church" is made up of all true believers. It is one experience to be born into "the church," and only after that do we become eligible to the sanctifying grace (Eph. 5: 25-27).

"I indeed baptize you with water unto repentance," which brought to them the remission of sins (Luke 3:3); "He shall baptize you with the Holy Ghost and fire" (Matt. 3: 11). The baptism with the Holy Ghost is given to believers only, John 14: 17, and includes the purifying of the heart (Acts 15: 8, 9).

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

Jesus evidently believed the disciples did not receive sanctification when they were converted and separated from the world, but that they should receive it as a second experience. He surely would not have prayed for something they already had. He believed it was a "divine act"—something His Father must do for them; He believed it was an experience to be realized in this life, for He was not praying for death.



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