



"You will know them by their fruits." Mt. 7:16 ..

THE INHERITANCE RESTORED

By Milton Lorenzo (M. L.) Haney

Published In 1897

PREFACE TO THE FIRST EDITION

Believing it to be the will of my Heavenly Father that I should put in permanent form some thoughts on holiness which have entered into the joyful ministry of years, I have realized the need of Divine aid as never before.

The volume has been prepared in a single year of evangelistic labor, which has involved attendance upon at least six hundred services.

Not a week of perfect retirement has been allowed; but it has been prepared amid the cries of children, the babble of tongues, and the conflict of holy war.

While the reader is, therefore, compelled to exercise a generous charity for its imperfections, may his heart be gladdened by the truth it contains!

I have tried to make plain every step of the saving process, from a state of impenitence to entire sanctification. While some may question its doctrinal correctness. None, who comply with the conditions prescribed, will fail of salvation to the uttermost, The instructions to the sanctified are not so full as desired but sufficient light, I trust, has been thrown on the pathway to guard against all extravagance, and furnish safe direction towards the deeper things of God.

In the name of Jesus, the book is committed to the public with the trust that many who read may, thereby, have their inheritance restored.

M. L. H.

PREFACE TO THE THIRD EDITION

That the first eight thousand volumes of my little book have been sold, is a source of profound gratitude to me; a gratitude that is enhanced by the request which comes from many quarters for a third edition. The testimony of hundreds who have been saved, in both pardon and purity, through a perusal of its pages, and the strong expressions of approval which many spiritual minds have accorded it have led to a second revision of the work and this third edition.

Many alterations in verbiage and arrangement have been made. Not a few of the chapters have been greatly enlarged. Seven new chapters have been added which, I trust, will be of value in removing doubt, allaying confusions, intensifying thirst after God, strengthening the weak and making the gift of completed holiness a reality to God's children.

The chapters on Depravity will be far from palatable to unspiritual minds; but to those who have

studied the Word in the Spirit by whom it was inspired, the positions taken will, I think, be seen to be entirely scriptural, and inherited sin a great and humiliating verity.

I have conscientiously labored to improve the book; and with the heart-felt prayer that God may use it for the salvation and guidance of those who read, I place this third edition in the hands of a kindly and discriminating public.

M. L. H.

Normal, Ill., June 23rd, 1897.

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1. THE PRIMARY GLORY OF THE HUMAN RACE

The primary glory of man, did not consist in his physical strength. Specimens of the animal creation far excel him in that regard. Nor yet is it found wholly in the majesty of his reasoning powers, or any endowment of mind which he may have possessed. We would not for a moment undervalue the intellectual powers of humanity, nor detract a whit from any of its God given attributes; but this was not the chief seat of its glory. Great as man was intellectually, he was greater in the attributes of his spiritual nature; which was the seat of the Divine image.

Primary humanity consisted in a body perfect in all its parts, a mind without blemish, and a spiritual nature, on which was stamped the image of God. This image, thus stamped, consisted in righteousness and true holiness. Not righteousness in conduct, or holiness in deportment, but rectitude in nature, and holiness in the very essence of the soul. A moral agent thus created, was constitutionally fitted for a life in harmony with God's will, with all its volitions holy. Each faculty of man's nature bearing the imprint of holiness, would most naturally produce a holy life. Hence in the very frame-work of his being was established the relation between sovereign and subject, making obedience and holiness an eternal necessity to the happiness of the soul. In such relationship, God could make his residence with man, and man would derive his highest happiness from fellowship with God. This law, established at the base of being, has never been abrogated; hence harmony or rest in an unholy soul is philosophically impossible.

In this primary state there were no antagonisms of nature, and the glory of the attributes of God was accessible to men as well as angels. The soul, being created for the enjoyment of God, found its resources for happiness limited only by his infinitude. His powers, created in harmony with God, harmonized with each other. This fitted him for continued activities without discord; hence the rest of heaven in the breast. In complete harmony with the law of God, there was no condemnation. In complete union with the will of God, obedience to his commands gave unceasing joy to the soul. The whole man, thus harmonized with the attributes and works of God, the entire universe became tributary to his happiness. A nature thus created was susceptible of joy without sorrow; light without darkness; life without death and holiness without sin. Can such a being, created with such powers and relationship, find rest anywhere out of harmony with God's will? It will be found there is something in man's consciousness, which points to this high origin and a perfect past. Every penitential tear, every throe of restlessness, every wail of sorrow for transgression gives voice to a knowledge ingrained in the human breast;--a knowledge of the spiritual kingdom of our race. Thus have all generations, in heart, if not by word, proclaimed: "That God created man in his own image." --Gen. 1:27.

2. THE INHERITANCE LOST

The capacity for obedience in a moral agent implies the power to disobey. Created to obey and for the Creator's glory, God set before our holy progenitors obedience and life; or disobedience and death. Yielding to temptation they sinned, and the penalty was due. Both the body and the soul were involved in the transgression; hence both were involved in the penalty. Death came therefore to the body, and death to the soul. Our whole spiritual nature was so constructed that its life depended on union with God. This union was sundered because of sin; hence the death of the soul. Not a suspension of existence; but continued being in a state of death.

The transgression of God's law was an offense to his justice and righteousness, producing a bar to the approval of the one and union with the other. Sinning brought in an unholy nature with its impure desires and perverted affections. This sundered the soul of the transgressor from communion with God's holiness, and we thus lost the whole image of God. Righteousness was exchanged for unrighteousness; light for darkness; life for death, and holiness for sin.

This was the fearful heritage which came instead of what Satan promised Eve, if she would only put forth her hand and sin!--Gen 3:4, 5. And the serpent said unto the woman, "Ye shall not surely die; for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as Gods, knowing good and evil." Like results have come from listening to his voice, through all the generations of men. By the interposition of the covenant of redemption, the death penalty, in its application to immediate dissolution, was averted, and Adam and Eve were directed to people the earth with their progeny. Hence the race exists through the atonement, and by generation; each soul inheriting the fallen nature of its progenitors. If no atonement had been provided, both Adam and Eve must have been totally and forever separated from God, and their progeny, if allowed to exist, must have been without a ray of light, or hope. Hence the dogma of "total depravity." Grace is never transmitted by procreation, but imparted light and strength, sufficient if used, is given through Christ, to save every soul that comes into the world. Considered abstract from the atonement, every human being would be utterly separated from God and without light, or love, or goodness in any sense. But considered with the atonement,--as existing by virtue of the atonement--not one of the whole human race is totally depraved; except for his own crimes he be "given up of God to believe a lie that he might be damned!" All here is of light, or truth, or love, or good desire in fallen human nature, has come from Christ, and is therefore of grace. Since the promise of the Redeemer was given, Christ has been "the true light that lighteth every man that cometh into the world."--John 1: 9.

What a gracious manifestation of our Creator's love, in thus mingling light with our darkness; truth with our errors; and life with our death.

3. DEPRAVITY

We use the word depravity to describe the moral corruption which has resulted from the fall of Adam. In theology, as well as in the scriptures, it is described by various terms, as, "inbred sin," "the body of sin," "sin dwelling in us," "the carnal mind," "the flesh," "the sin that so easily besets us," "uncleanness," "inherited sin," and "the old man," none of which refer to acts of transgression; but to the nature, inborn, which tends to evil.

This, John Wesley calls "the seed and root of all sin," Webster defines depravity as "the state of being depraved or corrupted, a vitiated state of moral character; wickedness of mind or heart; absence of religious feeling or principle. Etc." This moral state, is, in the scriptures, distinguished from moral action. It is not an act, nor any number of acts, hence in not one instance is it described, in the word of God, in the plural, but always in the singular number. It is called sin, but never sins.

Not consisting in any act of a moral agent, it does not imply guilt, but is an impure and perverted state of the heart, brought on us by agencies which we could not control. Hence deliverance from it is not provided for, nor promised, nor sought in pardon; but is provided for, promised, sought and obtained through cleansing.

In the unholy purpose to glorify human nature instead of God, great, and persistent, effort has been made, during the centuries, to disprove the existence of "the carnal mind" in our fallen being; but all has failed to uproot it. The truth remains intact. It is impossible to prove a fountain pure, which has, for ages, sent forth impure water. It is mockery to individual consciousness, to continue the assertion that the tree is good, when we know it has always borne evil fruit.

The scriptures declare, "the carnal mind is enmity against God, for it is not subject to the law of God; neither indeed can be."--Rom. 8:7. Not simply at enmity, but the very essence of antagonism to His nature. He is right; it opposes the right. He is good; it makes war on the good, and seeks the evil. He is just; it always tends to injustice. He is light; it is darkness. He loves the light; it loves the darkness. He is true; it is false. He is pure; it is impure. He is holy; it is unholy. He loves holiness; it hates holiness. His law demands obedience; it demands disobedience.

This unholy nature has manifested itself, wherever opportunity has been afforded, in every child since Adam fell. Search the history of the entire race, and you will find no exception to this rule, unless counteracted by grace.

It is asserted that every human being has good thoughts, good desires, and has accomplished some good acts. Whence come these good thoughts, desires, and acts? From the "carnal mind?" It never produced one good thought, desire, or act. It is satanic in its origin, and satanic only in its tendencies.

Adults and children have good thoughts and desires, or none could be saved; but these are all of gracious origin. It is in this sense, as elsewhere stated, that Christ is a light which "lighteneth every man that cometh into the world." But that light has always met with darkness in every human breast, and in no case has it ever conquered the darkness, in any responsible member of the race, without a battle. When the carnal mind has control, it is called, in the scriptures, "an evil heart," because it is the governing power of the soul, as the heart is the great central force of the body. When grace has taken possession, and become the ruling power, it is called a "new heart," "a new spirit," "a good heart," from whose treasures proceed good things. This is, in every case, the result of salvation; but preceding the great gospel change, there are operations of grace which compel thought, and beget desire toward God, which, if followed, would save each soul of the race.

Jesus said, "if I be lifted up I will draw all men unto me." From that radiant center--the cross--light has streamed into every fallen soul, as an attractive force to counteract the evil, and has made salvation possible to all. Sufficient gracious power is given to every man; first, to see his lost condition; secondly, to enable him to refuse the evil and choose the good, and thirdly, if he choose the good, in him the reign of sin is broken, and the reign of grace begins.

This inborn evil nature manifests itself in various forms, even in our earliest infancy. Long before reason asserts its say, and before the child is capable of knowing right and wrong, its evil fruits appear. In the utter absence of all evil example, and surrounded by the best agencies of either earth or heaven, these break out in the little life.

1. In the form of selfishness. It is amazing often, to witness the unmixed selfishness of mere infants. Their interest must be cared for if the heavens come down. Their wants must be met if every other member of the household perishes. Birdlings lie for hours and suffer in silence for the food they crave, and, at the behest of the mother instinct, a calf will lie in the grass a whole day without a moan; but the offspring of human love will organize a reign of horror, if its demands are not met

without delay.

It would be a benediction to the entire race if this evil fruit would end with infancy, or perish when reason dawns; but we find it remains and gathers strength through added years, causing more of sorrow to the mother's heart, than has ever been computed.

At the age of from three to seven years, the ordinary child asserts his position and holds it with unyielding determination, caring not a whit that others suffer if his desires may be gratified and his will prevail. Hence, we are fully persuaded, that, but for the restraints imposed by the grace of God, and the laws of man, there has never existed a child whose selfish outbursts could be endured till he had reached the age of ten years.

Unrestrained, this spirit would rule the years from childhood to maturity. The boy of from thirteen to twenty years, will, without compunction, tread on his mother's heart by frequenting places of vice and midnight revelry. Her tears, and pale face, and breaking heart, do not move him, for he is having a good time! And the young girl will complacently see her father dressed like a pauper, and send him right on into bankruptcy, dishonor, and an early grave, that she may wear pretty clothes, and win a few admiring glances from the opposite sex. She cares nothing for the grief of her mother, if she may enjoy the giddy and lustful dance. Do you say these are exceptional cases, and not the general rule? But, if human depravity were not restrained by the grace of God, and the laws of man, would not these instances clearly indicate the prevailing condition of society?

2. Another fruit of this evil tree is unholy anger. We say unholy anger, because anger, when not perverted and depraved, is right and pure. Pure anger, as elsewhere defined, is a just aversion to all that is wrong. This is of God, and inseparable from holiness. Like pure love it is essentially right.

Unholy anger, like impure love, is essentially wrong. The one is of God; the other is of the devil, and devilish in its tendency. In fallen humanity, the satanic origin of unholy anger is visible from infancy to old age. The infant of only a few months will, when denied its selfish demands, sometimes end its life by a fit of wrath. Many adults have thus died. Unholy anger is the spirit of murder, and in more instances would thus result but for the wholesome restraints of fear. Little children, incapable of a responsible act, get into such a fury that they do their best to take the life of a little antagonist, and would pluck out the eyes of the mother who would restrain them, if they had the power. This one sprout, from the depraved root within has made homes desolate, ruined human happiness in all the centuries, and drenched the earth with blood.

3. Our inherited depravity is the source of envy. Envy, according to Webster is "1 malice, ill will, spite, 2 chagrin, mortification, discontent, uneasiness at the sight of another's excellence or good fortune, accompanied by some degree of hatred, and desire to possess equal advantages." A glance at the history of our race, past and present, reveals the presence of this evil in every period of life, from the earliest to the latest. Wherever unsaved man abides, in whatever condition, whether learned or illiterate, in king or peasant, rich or poor, this fire has been kindled and is now burning. This the same principle that fills the heart of mother's little darling with grief, because another child is preferred before him and embitters the life of a professedly godly minister, when another, of superior talents, is chosen to fill the place he has coveted. Thus the old quarrel, as to who shall be the greatest goes right on through the generations.
4. This carnal inborn nature is the seed of covetousness. This is especially true of the sordid greed for money, which is inborn, as it exists in many children before they can, by any possibility, acquire it by culture or through example. Coming into a room where a noble Christian woman sat weeping, we inquired the cause of her grief. She responded "that child steals everything she can get her hands on, and it seems as if it would take the very heart out of me." The child had been adopted and had not passed her third summer, yet every day this mother's heart was pierced by these acts of theft, on

the part of this irresponsible little darling. These acts were not learned, but sprang from the depraved root within. Who can fathom the depths of the sorrows, or measure the wrongs, which have resulted from this all pervading curse of covetousness.

5. This depraved heart is a fountain of deceit. God as it is “deceitful above all things and desperately wicked.”

There can be no wicked conduct by an irresponsible child, though he possess the seed and root of all wickedness. This nature, wherever it exists, is satanic in its origin and, from earliest infancy to advanced years, is deceitful in its operation.

Webster defines deceit as “an attempt or disposition to deceive or lead into error, etc.” He defines deceive “to lead into error; to cause to believe what is false; or disbelieve what is true; to impose upon; to mislead; to cheat, etc.” Human wisdom could not more clearly portray this evil in our fallen nature than do these definitions.

- (1) As manifested in the unnumbered false pretenses of innocent childhood, of which mothers and teachers are fully aware; such as deceit in innocent plays, the cool denial of known facts, the unblushing utterance of false statements and persistent attempts to cheat in every way of which they are capable. Who has not, in childhood, attempted to escape responsibility by charging another with some questionable act of which he knew himself to be guilty? Who did not enter some prohibited place, in mother’s absence or eat forbidden fruit when left alone?
- (2) This evil has ever revealed itself in every branch of business life, from boyhood on to the years of intelligent manhood. Who can deny it? Who has not been pained to see it on others? Who in looking over his own life, can enter the plea “not guilty”?
- (3) Even in the social world, from its lowest to its highest stratum, how little that is true--how much that is false! Among the most elite, what refinement of deceit! The years of study, and persistent effort, to mould yourself according to the dictum of that intangible but domination potency called society! What assurances of love, when the heart is full of bitterness! O, how the luster of the eye has been dimmed by the hot tears of sorrow because some one in whom we trusted, has proven false, and cruelly betrayed interests dearer to us than life itself. Though you smile, never so sweetly, my sister, upon “our set,” and give, to them, the most positive assurance of your love; God sees that jealousy and hate are consuming His heritage within you; and He, alone, hears the bitter cry wrung from your unsatisfied spirit, as you, in turn, realize the hollow mockery by which you are surrounded.
- (4) The “trail of the serpent” marks the more intimate relations of life. The young lady, with her smiling, beatific face, is careful to hide all deformities of her spirit, and exhibit, to her accepted lover, only such traits of character as shall bind him more closely to her. He never sees the demoniacal countenance, nor hears the terrible words that scathe her mother’s soul, on slight provocation. And the young man treats her, whom he would make his bride, with marked tenderness and consideration, in every particular. As the result of this studied unnaturalness, both parties are deceived; and only a few months of married life lifts the veil, and each is startled by characteristics in the other, that appall, and too often, extinguish the love that united them.

This evil invades the more sacred realm of Christian life, and struggles for the mastery till slain by omnipotent power. It may lie dormant for a time after genuine conversion, but the call to holiness, if nothing else, will arouse it to immediate action. Contact with bible holiness is the one condition, in which the deceptive trend of the carnal mind most determinedly asserts itself in Christian experience. Demonstrations, clear and unmistakable, of the correctness of this statement, are furnished wherever the distinct experience of entire sanctification by faith, subsequent to conversion, is persistently

preached, obtained, and definitely confessed. Good men will act wholly unlike themselves when holiness is pressed upon their attention, and in refusing to yield to its demands, often barter away their integrity; while the mere professor will surpass the wicked in subtle and deceptive antagonism.

Reference to a few of these must suffice:

(1) The continued repetition of false statements about holiness teachers, and their teaching.

Without noticing serious attacks on character, we refer to two representative statements, repeated, perhaps, more frequently than others. For one hundred years, whenever and wherever the doctrines of holiness have been clearly and faithfully presented, it has been declared by those not in harmony with the teaching, that we claim to have become so holy that we cannot sin, that we have become so holy that we cannot be tempted. These false statements were made against the teaching of John Wesley, and his ministers in Europe,--against the teaching of Asbury, and the early Methodist ministers in this country, wherever they clearly preached this doctrine, experienced this grace, and distinctly confessed it. They have preceded and followed the writer through a ministry of fifty years, and are as untrue as the source from whence they came. No recognized teacher of holiness ever taught any such nonsense. Such utterances may have fallen from the lips of a lunatic, but neither the doctrine nor the teachers of holiness are responsible for the ravings of the insane.

(2) This deceptive spirit manifests itself in false attitudes to holiness teaching, and to the holiness experience. When this doctrine is so intelligently presented that it silences all objectors, it is painfully interesting to note the deceptive maneuvering of the carnal mind. Has the reader ever heard statements like the following? "When I was converted, forty years ago, I was converted all over, and since that time I have lived up to all the light I had. What more do I need?" "I believe when God forgave my sins, He forgave them all, and I don't believe He does a half way work." "Thirty-five years ago God converted my soul, and, a year after that, I was at a camp-meeting and got so blest that I could hardly refrain from shouting for three days." "Ten years after my conversion I had a great struggle over a call to the ministry, but one day I yielded, and God blessed me as I had never been blessed before. I think I must have then obtained this wonderful experience." We call attention to the effort made by those who are not wholly sanctified, to show that their experience measures up to the standard of entire sanctification, in meetings where holiness people are in the majority. This effort is not always intentional deception; but, until the destruction of the carnal mind, many good men are really deceived as to their spiritual state.

Among the most abhorrent manifestations of this deceptive nature, is the declaration of loyalty to the doctrine of holiness, accompanied by subtle measures to uproot it from the experience of those who enjoy, and definitely confess it. We refrain from giving illustrations, though they abound in every day life, but must here record our deliberate judgment, that the declared opposition of the avowed enemies of holiness, is not to be feared as much as the crafty maneuvering of its nominal friends. To express a high appreciation of the holiness experience, and, at the same time, oppose every measure by which it can be obtained, is a preferred, and sometimes successful method to extinguish its fires.

The deceptive spirit of this inborn nature, is seen in the continued effort to live holiness before men, when we know we are not holy before God. Hence the loud advocacy of holy living accompanied with the profoundest opposition to a holy heart. Many persons believe they love holiness, and readily conclude that the bitter emotions which stir them, on its presentation, relate only to the methods of its advocates, and to the objectionable manners of its teachers; but, if such persons will carefully scrutinize these emotions, they will find the bitterness intensifies in proportion to the numbers brought into the experience, and their enmity increases, as their convictions deepen as to their personal need of it.

This entire conflict results from the struggle of the carnal mind for its life. When that is destroyed, these antagonisms are gone, and our difficulties about holiness are ended.

A nature which is essential enmity to God, must beget, in the soul of its possessor, essential enmity to holiness. When this bitter root is, by omnipotent power, taken out of your heart, my brother, "the methods" will less annoy you, and you will be surprised at the little trouble you will have with yourself.

4. DEPRAVITY

(continued)

6. The carnal mind is the chief source of unbelief. We do not mean that it destroys the faith faculty, or disqualifies the soul to credit testimony, or to believe on evidence. The more carnal people are, the more readily they often believe, either with or without evidence. Was there ever a depraved man who did not easily credit a disreputable report about a Christian minister? Was there ever a skeptic, with his heart at war with God, who could not readily believe error? Was there ever a soul at enmity with his neighbor, who did not easily believe an evil report against that neighbor? The unbelief of which we speak as having its source in the carnal mind, refers to the rejection of God's testimony concerning His son.
 - (1) As the carnal mind is essential enmity to God, it invariably produces, in the soul over which it exercises control, an aversion to the character of God, which results in a condition of unbelief, and makes the exercise of faith exceeding difficult. Now faith is the act which of the soul by which we receive God; unbelief, the act which rejects him. We do not readily receive that which we abhor. It is natural to repel that which we hate. When a man's whole moral nature abhors the truth, we can understand how he can easily reject it. Is not this the key to infidelity? If all were purified from sin, not one of the earth's millions would be an unbeliever in the divine origin and authority of Christianity. "This is the condemnation, that light has come into the world, and men loved darkness rather than light, because their deeds were evil."--John 3: 19.
 - (2). As darkness is the opposite of light in the material universe, so the carnal antagonizes the spiritual, in the moral realm; and every man under its sway, finds great difficulty in apprehending spiritual truth; nor is he able to receive it, unless graciously aided from without. A man dominated by the carnal in search of truth, is like one seeking lost treasure in the night. It may be near him, and easy of access, but he does not see it, nor can he grasp it.
 - (3). While the carnal mind remains the faith faculty is necessarily perverted. Strictly speaking, sin does not destroy our faculties, but makes their action abnormal. As the capacity to love is not destroyed by the introduction of this carnal element, but rendered incapable of loving purely, so our faith faculty can never act normally in this perverted condition. Perfect faith, and perfect love are, alike impossible, while there is sin remaining in the soul. We may continue to love, though in great depths of sin, but this love will never be pure and right; and our faith faculty, thus depraved, may readily accept as truth that which is false, but can never believe normally, till carnality is destroyed.

When this evil exists without responsible volition, as in infants, it sadly deranges the faith of childhood.

When it dominates by the consent and choice of the will, as in adults, it makes saving faith impossible. Hence, every penitent sinner is compelled to renounce its dominion, and "take sides" with God, before he can believe to the saving of his soul.

While it exists in God's children under protest, it does not bring condemnation, but greatly hinders their faith and trammels all the graces of the Holy Spirit. When it is allowed to remain after deliverance is offered, it always disturbs the peace of the soul, and imperils sonship. When the deliverance proffered is refused, and the carnal deliberately chosen, we "go over the dam."

7. The carnal mind is the greatest obstacle to active service for Christ.

Not service for self gratulation, to build up our party, or execute worldly schemes. Such service needs the aid of the carnal mind, and is seldom executed without it. We refer to activities which aim, only at the glory of God.

- (1). This single aim is impossible while our action is, in the least, affected by this evil nature within. The testimony of universal consciousness, declares that while it remains, it ever seeks to corrupt our motives and divide the heart. Hence, Christians who are not wholly sanctified, are rarely certain that their motives are unmixed. To entertain the carnal mind and not be morally tainted, is like inhaling malarial poison and retaining perfect health.
- (2). This nature opposes every activity that would glorify God. As it is enmity to God, it cannot be pleased with that which would glorify Him. This is the direct cause of the great struggle with the mass of Christians over the subject of "cross bearing." Of the millions of Protestant Christians, five out of every six, if not a much greater proportion, shrink utterly from words of testimony for Christ in His house, and are not expected to voice a prayer, either there, or at their home altars. Millions absent themselves from the church prayer meeting, the class and conference room, to avoid the drudgery of prayer and testimony. The great Methodist church, raised up of God to belt the world with holiness, was compelled to rescind its rule making attendance on class meeting a test of membership, in order to retain its members; and now its more unspiritual ministers seek to abrogate the class meeting, that this yoke may be taken from unwilling shoulders, and God's people delivered from the irksome task of telling how great things He hath done for them!!! O, Thou man of Calvary, we would make this record in sight of Thy bloody sweat!
- (3). Inborn depravity is the source of the fear, which prevents Christian activity. This has no reference to the Divinely implanted instinct of fear in our being, which prevents us from rushing into danger and self destruction, but to that truckling condition of soul that esteems the opinions of men above the approval of our Maker. The fear that by our words, perhaps not so fitly chosen, we may offend some critical ear, and be esteemed less intelligent and spiritual, than we desire. With the same devotion to God, some are, by nature, more timid than others, but every soul has the ability to obey Him, and participate in the active services of His house. The mass of those who excuse themselves from these spiritual activities are perfectly self-reliant in the secular relations of life, and are glad to be seen a heard of men. The most talented men and women of the church are, often, of the least value in the prayer and class meetings, and when compelled to take part in such service are more embarrassed than others. This bondage is not of the brain, nor tongue; it is the bondage of the heart.
- (4). The presence of depravity constitutes an insurmountable barrier to the indwelling of the Holy Spirit. Weary yourself with arguments to the contrary, if you will, my brother; but you will find at last, that, in the Scriptural sense, the Holy Spirit never abides in the human soul, as the Comforter and Revealer of the Father and Son, till the carnal mind is cast out and destroyed.

He is the great liberator and the fulness of His conscious presence transforms duty into delight, fear into spiritual heroism, and bondage into liberty.

This emptying, and filling, makes our love perfect, and those who have it only are delivered from enslaving fears. God promises perfect freedom for Christian activities, to those only, who are sanctified.--Heb. 13:20.

8. The carnal mind essentially loves sin. That which is enmity against God, must love disobedience to His authority. According to Webster, love, "is a feeling of strong attachment induced by that which delights, or commands admiration." From the earliest period of existence, to the latest breath of the hoary sinner, fallen humanity has loved sin, as it has loved nothing else. The truth of this statement will be questioned, but proofs abound. There is, in every human breast, till destroyed by Almighty power, an inherent disregard of rightful authority. If not, why all the penalties attached to violated

law?

God has ordained parental authority to control the child, and prepare it for His government, when it has reached the years of accountability; but who has not witnesses the agony it costs nearly every child of the race to submit to parental rule. Greater, perhaps, than all other care, labor and sacrifice combined, have been the efforts of godly fathers and mothers to restrain their children from wrong tempers and acts, in things both great and small. The good is ever set before them, and the evil, as far as possible, kept out of sight. The highest inducements are offered to secure obedience, and every consistent embarrassment and penalty thrown in the way of wrong doing. And yet, in spite of all, how very few have brought a child to the age of ten years, without the conviction that over his very best efforts is written "failure."

Why this universal bias to wrong doing? There is but one answer to this question, and that is, in each child there is an inborn attachment to sin, an inherent aversion to the right, and a delight in that which is wrong. Will children turn away from rewards, incur penalties, and defy parental authority, as they do, to obtain that for which they have no "attachment," or in which they take no "delight?" When these children pass beyond parental control, safety to society is secured, only, by the enactments of civil law with its assurances of protection to the right, and its terrible penalties consequent on wrong doing. Yet the world is filled With wrong doers, with only here and there a lone traveller in the way of right. After the effort of ages to restrain and turn back the tide of evil, there is not a province in civilization where civil law could be executed, did not the sword and standing army lie behind it! All the rewards assured to virtue, with the proffered help of both earth and heaven--all the penal ties attached to vice, including years of solitary confinement in prison, and every possible mode of death, are arguments that weigh but lightly, and assure only partial safety against the ravages of human beasts, with their brutal lust, and their greed for money! So ingrained in the human soul is the love of sin, that God has, in His love and compassion for the race, condescended to offer to us the reward of life eternal, to induce us to renounce it. Yet even this would, in the majority of cases, fail to move us, did He not also declare that the horrors of eternal death would result from our clinging to it.

This is the evil heart of which Jesus says, "For, from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness; all these evil things come from within, and defile the man."--Mark 7: 21-23.

We must not go farther, though there is no subject more profound than human depravity, except the grace of God, which is freely proffered for our deliverance. This outline is fearful, but who will prove it untrue? It, logically, delineates an evil existing in every human being, making his salvation, by human agency alone, more difficult than the passing of a camel through a needle's eye.

Yet the advocates for the retention of this evil may be counted by the million in the church of God! It is its destruction by the Holy Spirit, in entire sanctification, which makes men and devils rage; and that rage proves its existence within, and demonstrates the need of completed holiness. But for the presence of this carnal nature, the opposition to the grace which destroys it would cease at once, and full sanctification be sought by every real Christian, as men seek for hidden treasure. For and against the destruction of this hydra-headed monster, two armies are mustering. Reader, with which of these will you be identified?

5. THE INHERITANCE RESTORED

God from the beginning, in infinite pity, determined to provide for the return of his banished ones ; and as the fallen pair saw the gates of Eden close behind them, with flaming sword of cherubim forbidding their return, they went forth to tread the earth which was cursed for their sake. Their hearts were filled

with sad forebodings at the prospect of utter and eternal separation from God, when he spake these words of gracious promise: "the seed of the woman shall bruise the serpent's head." Gen. 3:15. After centuries of preparation, "In the fullness of time God sent forth his Son, made of a woman, made under the law." The long looked for deliverer appeared in the person of Jesus Christ, of Nazareth. He came in his two-fold character as the God-man. With a perfect and spotless humanity as the pattern of our restored manhood, the "Second Adam" revealed in his person the glory of the image we had lost.

Obeys perfectly the law of God for himself, he was thereby capacitated to present his soul as an offering for sin--"the just for the unjust." Having taken upon himself the nature which had sinned, he now stood as the innocent, to take the law place of the guilty, and freely gave his life that we might not die. Heb. 7:26-28. Offering his holy humanity upon the altar of his supreme divinity, his God-head imparted infinite merit to the sacrifice thus made. Hence the sufficiency of our redemption price, by which "God might be just and the justifier of him that believeth in Jesus." Rom. 3:24-26.

In this plan of redemption the whole question of sin was considered. Its guilt, its power, its pollution, and its inbeing. Its relations to God's law, to his character, amid to his universe. Its effects on the body and on the soul. Sin in nature and sin in conduct; sin in thought; and sin desire; sin by inheritance, and sin by transgression. This one sacrifice made provision for all and the Divine word reveals the mode, time and conditions of its application. Rom. 5:6-21; 1 Cor. 15:12-26. Sin not only changed our relation to God's law and destroyed his image in the soul, but in its stead implanted the image of the devil. As not only the separation of our spiritual nature from God had been decreed, but the death of the body as well, in the person of our Redeemer must be vested not only infinite merit but INFINITE POWER. Hence he whom Isaiah saw with "dyed garments," was also "travelling in the greatness of his strength." "The child born and the son given," was the "Ancient of Days"--the "Almighty," an d Mary's son, the Lord of earth and heaven! The exercise of his saving power is limited only by the provision of his atonement; and that provides salvation to the uttermost, to all who believe. Heb. 7:24-25.

6. FIRST STEP IN THE SAVING PROCESS

In the whole process of saving, God respects our moral agency. Infants and idiots being incapable of moral action, he saves them without consulting their agency, or waiting for them to comply with conditions. These have no guilt to be canceled, as they have not sinned; and for their moral pollution they are not responsible. Dying in this state they are unconditionally washed in Jesus' precious blood, and appear before God as though sin had never stained them.

All intelligent beings are subjects of law, and must account to God for their conduct To save those who have sinned without consulting their agency, would abrogate his law and take down the barrier between virtue and vice. To save a sinner without repentance, would be approving sin, and place God in the attitude of rewarding iniquity Hence, the arraignment of every sinner before he can be saved. The Holy Ghost as God's executive officer is, therefore, sent to arrest the criminal, and bring to light the hidden things of darkness in his soul. " He shall convince the world of sin, of righteousness, and of judgment." John 16 : 8 All who are saved, whether in heaven or on the earth, are witnesses to this first step in the saving process.

Does the arrest and conviction of the sinner relate to his personal transgressions, or to his inherited evil nature? The answer to this question is found in universal experience and is plainly suggested in the word of God. All Christians remember that their sins were brought in array before them, and their sense of guilt and pollution before God was all in reference to their own wicked conduct. It may be seriously doubted whether the Holy Spirit in his direct work of leading a sinner to pardon, ever even referred to the fact that said sinner was born into the world with a depraved nature in him; but human teachers

have, and by so doing have bewildered their subject. When the promise was given that he, the Holy Spirit, should “convince the world of sin,” the reason is given : “Because they believed not in me.”

In concert with this, is every promise of reward or threatening of punishment, addressed to the unconverted in both testaments. The Holy Spirit throws light on the sinner’s conduct, beginning with his first transgression. The record of his wicked life is thus brought before him, till the justice of God’s sentence is recognized and conceded. The wrongs of sin are made so apparent by a view of the character against whom it has been committed, that real sorrow springs up in the rebel heart and it relents at the feet of God.

Among the painful evidences of spiritual decline in the general church, is the absence of thorough conviction for sin. In proportion as spirituality declines, sin becomes less sinful; hence when the church apostatizes, the greatest crimes are committed without compunction; as with millions in the church of Rome. As God’s people have drifted worldward, in all the ages, his truth seems to lose its authority over the wicked and the great questions of heaven and hell become unreal. Hence the necessity of resorts to worldly plans, and the introduction of worldly amusements, to attract the ungodly to the church, and the offer of sensual pleasures, to increase church membership! On the other hand, from Pentecost till this day, wherever the church has maintained the New Testament standard of spirituality, infidelity has disappeared, the book of God has maintained its authority, and convictions for sin have been such as to need no worldly subterfuges to bring sinners to the altars of God.

7. REPENTANCE

Under clear divine conviction, the soul of the impenitent is enabled to comply with gospel conditions. Whether the saving process is suspended with this first step, or carried forward to completion, depends wholly on the agency of the sinner.

Having revealed to him his lost and guilty condition. And offered him the remedy, and having by the Holy Spirit imparted sufficient strength to comply with the conditions, God now waits for the sinner to repent. The repentance demanded involves four points.

1. The knowledge of sin.
2. A godly sorrow for sin.
3. Confession of sin.
4. The abandonment of sin.

Through the infinite merit of Christ, God himself lays the foundation of a genuine repentance, by imparting the knowledge of sin. Without such knowledge, repentance would be impossible. It is then left for the sinner to look at the facts which God has made apparent, till for the wrongs of his life, there springs up in his heart a real godly sorrow.

It may be truthfully asserted that much of the worldliness of the church, and the superficial character of this generation of Christians, grow out of the fact that such Christians have never passed the gate of gospel penitence. The crushing sense of guilt; the exposure to utter death; the justice of the sentence; the painful consciousness of God’s displeasure; the clear view of the wrongs of sin and certainty of doom are experiences which rarely culminate in a superficial Christian life. Are not many seekers of salvation hurried forward by incompetent teachers, to a faint and superficial trust in Christ for a superficial salvation from sins over which they have never felt one genuine pang of sorrow? Is not the reason that so many Christians are never able to speak with definiteness of the great gospel change, due to the fact that they never passed this narrow gate? Confession of sin must often be made, both to God and man. Sinners have been rebels against God before heaven and earth. The wrongs of their lives have left a terrible record among men. A public life of sin against God and man cannot, consistently, be settled privately. Neither could God be glorified in removing a record of sin unconfessed. The man who

has failed to meet the claims of God is thereby disqualified to fill the measure of his duties to his fellow man. Every sinner who has had gospel light owes to his race the full measure of a holy life. Instead of this, because of disobedience to God, he leaves the legacy of a life of sin.

Again there are few who have not in some way sinned against their fellow-men. By advantages taken in business; by the malicious use of the tongue; by the exhibit of evil tempers; or, by intention, they have led others astray. Hence, the demand that wrongs committed against man and his Maker must be confessed to both.

Real repentance cannot be reached in some instances without reparation. If you have taken from your neighbor, either by false accusation, or unjust dealing, that which was his due, when you come to God with the confession, he will send you to your neighbor to make all the reparation that lies in your power. A merchant, screened by the laws, pays thirty cents on the dollar, and with the surplus funds again opens a prosperous business. With sufficient means to pay the other seventy cents, he goes to God in sorrow, and with words of confession. Though the pains of hell get hold of him, if he is still unwilling to meet that just demand, God cannot look at him.

The end to be reached in all this leading, is the abandonment of sin. Conviction, sorrow of heart, and confession, are all of no avail unless they lead to this result. To find Christ without utterly renouncing a life of sin is forever impossible. Not one of the forty thousand Christians, who, in the sight of both God and man, now boast that they sin every day in thought, and word, and deed, ever reached salvation on such terms. The time to stop sinning is not after justification, when you come to God for holiness, but right here as an honest suppliant at the feet of God.

The penitent will find it quite impossible to exercise saving faith in Christ, till he reaches the utter abandonment of sin.

Submission to God is the prerequisite to receiving Christ as a Saviour. The sinner will pray; but God wants submission. He will weep and agonize but God demands submission. He will go to the altar of prayer and seek Christ; but God will have submission. He will join the church, and reform his habits; he will give his goods to feed the poor and of his means to sustain the gospel; but his heart will not submit to Divine authority. He will promise obedience for the future, but God demands obedience now. He would cross the continent on foot or circumnavigate the globe to save himself, rather than submit to God.

Let all such subterfuges be exposed; and every penitent be taught the sovereignty of God. Teach the sinner that sin must be abandoned, or he cannot be saved. Impress every inquirer with the truth, that present insubordination means future damnation. Rebellion must die, or the rebel be doomed.

Years of prayer and struggle will avail nothing, unless the sinner submits to God.

Reader! Nothing short of present, absolute and unconditional surrender to God, will save your soul from the horrors of the second death.

8. FAITH

Faith in Christ for salvation, must refer to the promises of the Divine word. As God has recorded the sentence of eternal condemnation against every disobedient soul, it is forever impossible for the sinner to believe for salvation until he has ceased to disobey. Hence the restless reader will find no relief in this chapter, until he has complied with the conditions set forth in the previous one.

The impression very extensively prevails that the greatest difficulty in seeking God is the lack of faith, but it really lies in the want of submission. The saving application of Christ's atoning sacrifice was never made to an insubordinate human will. But when the sinner on his way to the cross, has

completely yielded to the sovereignty of God, he is ready to reach the atonement through every promise of the Divine word. Let the inquiry be entertained by the reader, am I now, in accordance with the light given, forever surrendered to the will of God? If you are, you may now believe; and in believing, you will receive and know the joy of pardoned sin.

Faith is that act of the soul by which Christ is received as personal Saviour. The question arises, “is not faith the gift of God? How then is it the act of the creature?” God gives the faith faculty; but the exercise of this faculty is with us. He gave the atoning sacrifice by which our salvation is made possible. He gave Christ to be believed in as a personal Saviour. He gave the promises of his word as the channel through which each guilty soul might reach the benefits of the atonement and receive Christ as the Almighty Saviour.

He also gave the Holy Spirit to show the sinner his lost condition to inspire his heart with desires for God; to throw light on the atonement; to reveal Christ; to breathe strength into his weakness; thus giving him the gracious ability to exercise faith, or the power to believe and receive salvation as the gift of God. As the exercise of this power to believe depends entirely upon our own decision, our salvation or condemnation results from the action of the will. Christ the mighty to save being set before us, and all the conditions of salvation made plain, each soul must decide for himself, to either receive him and be saved, or reject him and be lost.

There is an assent given to the truth by multitudes of wicked men, which is, sometimes, mistaken for the “one faith” of the New Testament. A deception more subtle and ruinous could hardly be taught or received. This may be distinguished from genuine faith by the following marks. The one is an act of the head; faith is always of the heart. The one is simple assent; faith is trust. The one is always characterized by self-reliance; faith by self-abandonment. The one depends for salvation on works; faith depends on Christ only. The one practically rejects Christ as a present Saviour; faith receives him now. The one leaves its subject condemned and in darkness; faith justifies him and brings in light. The one never brings the internal witness of acceptance; faith always does. The one fails to bring its subject into a saved experience; faith is always succeeded by the joys of conscious salvation.

The heart must believe that Christ is not only able to save, and willing to save, but that he is able and willing to save now. To this must be added the confiding trust that he now saves.

The question arises, “how can I believe without the evidence?” What evidence? “Why the evidence of my senses.” If the Lord had demanded that you believe the evidence of your senses in order that you might be saved, such would have been the nature of the faith required of you; but he has not asked you to believe in yourself, or anything that is done in you. The faith that saves the soul relates to Christ only, and not to inward experiences.

The promise of God is the evidence to be believed. He says “Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you and will be a father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.” 2 Cor. 6: 17, 18.

Having thus separated yourself, take God at his word. Without any evidence except his immutable promise, rest the eternal destiny of your soul on that. God says I will receive you; and your faith claims acceptance on the divine veracity.

Christ says, “Behold, I stand at the door, and knock if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.” Rev. 3:20. Having heard his voice, faith is the act of your heart by which you open the door and receive him. If after submission there is delay in believing, because of constitutional tendencies, or long continued habits of unbelief, two or three steps suggested by the familiar chorus, “I can, and I will, and I do believe, that Jesus saves me now,” may help you to reach the end sought. Take the first step and hold it; I can believe, for God requires it; and

he never requires of me that which I cannot do. Having secured the first step, take the second. I will believe. Your will has often rejected Christ; let it now receive him. Repeat with frequency I will believe. The adversary of your soul is fiercely contesting this ground with you, but your soul is at stake. God demands it. I WILL BELIEVE. My soul will perish if I disobey. I WILL BELIEVE. Having reached the second step, let God see that it is settled forever. Now take the third step, "I do believe that Jesus saves me now." I here rest the whole question of my salvation on the faithful promise of my Creator. Having committed my wicked soul to my Lord Jesus Christ, I now believe his atoning sacrifice was offered for my sins; and I now trust him to take away my guilty load.

I do receive Jesus into my heart as my personal, present and Almighty Saviour. I DO BELIEVE THAT JESUS SAVES ME NOW.

Make a record of this transaction. I _____ have on this _____ day of _____ in the year _____ at _____ o'clock solemnly given myself to the Lord Jesus Christ, to be his servant forever. Seeing myself a lost sinner, I have laid all my sins at his feet, trusting him to wash out the guilty record of my past life in his atoning blood. Believing in my heart that he died to redeem my soul from death, I have accepted him as my redemption price, and my complete Saviour from the guilt and pollution of all my past transgressions. Behold, God is my salvation; I will trust, and not be afraid: for the Lord Jehovah is my strength and my song, He also is become my salvation." Isaiah 12:2.

9. JUSTIFICATION

What is the immediate result of this act of saving faith in Christ? First, it changes the sinner's relation to the law of God. Before he believed, the law condemned him; it now approves him. It previously treated him as guilty; it now treats him as innocent. It then accounted him as wicked it now accounts him righteous. This legal transaction is called justification in the Holy Scriptures. The word is generally defined as, "the act of God's free grace, by which he absolves a sinner from guilt and punishment, and accepts him as righteous on account of the atonement of Christ." Webster thus defines it. "In theology, remission of sin, and absolution from guilt and punishment; or, an act of free grace by which God pardons the sinner, and accepts him as righteous on account of the atonement of Christ." The act of pardon reaches every transgression of the sinner's past--every one. The sins of youth, of his middle age, and of his riper years. Every sinful thought indulged; every wicked word spoken; every wrong act performed. It also includes sins of omission. Every failure of the past; the lack of faith, of love, of a life of usefulness and obedience to God--all this guilty record is forever swept away in atoning blood. Having accepted Christ's death on his behalf, "his debt is paid, his soul is freed, and he is justified." The law has nothing against him, for its claims are met; it cannot condemn him, for his guilt is canceled in blood. He is therefore regarded by God, and angels, and good men as though he had never sinned. Let us render ceaseless thanksgiving to God for this wonderful act of free grace. The soul that forgets it--after having been made its subject--is unworthy of being. Me who lightly esteems it is unfit for the society of God or good men.

The state of justification involves a life of simple obedience to God, and cannot be maintained with any known sin, in thought, or word, or deed.

The teaching that we may consciously commit sin from day to day, in thought, word, and deed, and remain justified, is a subtle deception, and in plain contradiction of the word of God. I John 3:6-9.

10. REGENERATION

Immediately following the act of God's grace by which the sinner is justified, there comes a new life into the soul. That life is from God, and is henceforth to dominate his forgiven child, within and

without. He is thereby put in control of his own faculties, which by it, are made alive from the dead.

Rom. 6:19. To generate is to produce life; to regenerate is to reproduce life. The life of God that has been lost by sin is restored by regeneration. The Holy Spirit who brings it, and seals our pardon, makes such application of atoning blood, as to wash away the guilty stains resulting from our transgression of God's holy law.

Each transgression of God's law on the part of a moral agent not only condemns, but pollutes him.

The fiat of pardon removes guilt and delivers from punishment, but does not wash pollution from the soul. Hence, to remove the effect of transgression there must be an inward work of cleansing.

There is taught in the Scriptures, and found in Christian experience, a two-fold work wrought when the sinner is born of God. The first adjusts his relation to the laws of God, the second relates to his moral condition. The one is an act performed for him, the other is a work wrought in him. The first is called justification; the second is called regeneration.

The word regeneration occurs but twice in the Holy Scriptures, and is used but once in relation to Christian experience. Very few intelligent Christians have denied that a work of cleansing is wrought in the regeneration of the soul, but much confusion has prevailed as to the extent of this cleansing. When this is clearly understood, nearly all the mental difficulties concerning the doctrine of sanctification, as a cleansing work, will be removed.

One asks, "does God do an imperfect work?" "Does he undertake to cleanse a soul from sin, and leave it but partly clean?" And another significantly declares, "I believe that when God converts a soul, he does it perfectly." Often the Lord's ministers, to avoid the responsibility involved in a call to holiness and shake off conviction, join the members of the flock in reiterating these questions, as if they were unanswerable, till multitudes of simple untaught persons catch them up and repeat them, persuading themselves that they are thus delivered from the painful necessity of being wholly sanctified. When the steps of salvation are clearly defined, all such questions are plainly answered.

We have said that each transgression of the law of God, on the part of a responsible moral agent, both condemns and pollutes his soul. No doubt of this truth has ever been expressed by any intelligent Christian. Each sinner is responsible for the guilt and pollution thus brought on himself.

God cannot approve him as his child, till both the one and the other are swept away by atoning blood.

It is therefore quite as important that the pollution of his sins should be cleansed, as that their guilt should be forgiven. The internal cleansing is the counterpart of pardon from without, and one is just as perfect as the other. To illustrate: if a sinner has committed just forty thousand sins, he is responsible to God for the guilt and pollution of just forty thousand sins no more--no less. In the act of pardon, the guilt of forty thousand sins is completely forgiven; no more--no less. In the cleansing work of regeneration, the pollution of just forty thousand sins is completely washed away; no more--no less. The work of pardon is, therefore, infinite in its application to past sins; and the work of cleansing equally so.

But the work of regeneration does not consist solely nor chiefly in cleansing from the pollution of actual sins. 'Tis a truth of universal acceptance, that every child of Adam's race goes right into sin as soon as its powers are sufficiently matured. If there has been an exception to this rule, it has resulted from the interposition of powerful restraints. If the sinner, born of God at forty years of age, were simply restored to the moral condition of his childhood, he would go right into sin. But "he that is born of God doth not commit sin; for His seed remaineth in him; and he cannot sin, because he is born of God." I John 3:9.

Regeneration consists, largely, in the impartation of a new nature to the soul. Hence the truth of the

Scriptures is verified in the experience of all who are born of God. There comes with regeneration, in every instance, new motives, new desires, new love, and a new life within the soul; indicating the presence of what the Scriptures denominate a new heart; thus called because the heart is recognized as the center of the affections. This new life imparted, or, this “seed that remaineth in him,” comes from God, and is always put in control of the soul. Hence while we are under its influence, John says, we “cannot sin, because we are born of God.” The new life imparted in regeneration, forms a new moral center, out of which God expects a new course of conduct. This life in itself is holy, because it came from God; and it is at once put in control of every evil power and passion of the soul. “Therefore, if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.” 2 Cor. 5:17.

This new power is oftentimes so glorious and all-pervading, that for many days its subject is wholly unconscious of the existence of a sinful nature in his breast. The ability to resist temptation, and restrain every evil tendency, is given to every regenerated soul. The inebriate who has inherited a love for strong drink, or he who has been the slave of the vilest passions, will always find, in regeneration, power to resist these appetites, and to utterly avoid their indulgence. The nature which has been in bondage to the passion of anger, will, under the reign of the new life, be calm in the midst of the sorest provocation.

We believe that the records of the judgment will prove that but few, if any, of all the race, ever knowingly committed sin, or yielded to any evil passion, the first day after they were born of God.

Sufficient power is always given in regeneration to control all remaining evils, till we have sufficient light, intelligently to seek their extirpation.

But let it be kept in mind, that the control, or “repression” of evils in a human soul, and the removal of those evils, are distinct questions in the Holy Scriptures, and distinct questions in Christian experience. The control comes with regeneration; the extirpation by entire sanctification.

11. ADOPTION

By virtue of the atonement every child is born into the world in a justified state. Dying in infancy he is an heir of heaven. The adult, having lost this relation to God’s law by his transgressions, is restored to his rights in the atonement by the act of pardon, and the work of cleansing, described in previous chapters. His sins made him a stranger, and the enemy of God; the new birth gives him the relationship of a child of God. “In the New Testament, adoption appears not so much as a distinct act of God, but as involved in, and necessarily flowing from, our justification; so that at least. The one always implies the other.”--Richard Watson. Adoption may therefore be defined as the act of free grace, whereby God receives us into his family and makes us heirs of eternal glory. Being completely absolved from the guilt and pollution of every sinful act for which he is responsible, and made a “partaker of the divine nature,” the sinner is brought into the relationship of a child. As a child, he is the heir of God, and “joint heir with Jesus Christ” to the whole inheritance of the sons of God.

This implies the right or title to all there is included in the great Calvary purchase either on earth or in heaven. But the right to possess does not imply present possession, but rather the contrary. Neither does it imply the fitness to enter upon a possession that is guaranteed only on specified terms. An adopted infant is the heir of his adopted parents; but that does not imply that he is now fitted to take possession of his inheritance.

Among the gifts immediately bestowed, is the internal witness of the Holy Spirit of God, “For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the spirit of adoption, whereby we cry, Abba, Father. The Spirit

itself beareth witness with our spirit, that we are the children of God: And if children, then heirs: heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together.” Rom. 8:14-17.

Being delivered from the bondage of sin, there is found in the heart a confidence in God as our Father and this is accompanied with peace and joy in the Holy Ghost.

Thus we see that justification, regeneration and adoption are necessarily included in the new birth and every soul thus born of God is made to possess, not only the gracious gifts which have been mentioned, but is given access to God, for every mercy promised in his word. “Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.” Rom. 5:1, 2.

The new birth is the greatest single transaction that ever took place between God and man.

Reader have you been born again?

12. SANCTIFICATION

Among the precious gifts of grace provided for, and promised to all God’s dear children, is the experience of entire sanctification. This grace is tendered to those, and only to those, who are the children of God. Hence all the promises of his word, relating to this experience, are addressed to the children of God. Each commandment in the New Testament, in any form of words which necessarily involves the state of entire sanctification, is addressed solely to Christians; and each prayer offered for this grace, is offered on the behalf of those, and only those, who are born of God. Mat. 5:48; John 17:17-19; I Thes. 4:3, 7; 5:23, 24; 1 Pet. 1:16; 1 John 3:3; 4:17.

Because of this clear and universal testimony of the Scriptures, all organized bodies of Christians which have ever existed (except one or two) have believed and taught sanctification as an experience, or state not realized in, and necessarily subsequent to, the new birth. Christians of different names and orders, have differed widely as to what sanctification is, and as to the time and manners of its attainment; but the whole Christian world agrees that it is a state, or grace, or work wrought in the soul subsequent to regeneration. This truth is so clearly impressed on universal consciousness, that it is doubtful whether there is one minister in all the earth who seriously urges an unconverted sinner to seek directly entire sanctification.

Our Calvinistic brethren generally teach that the change to be wrought in complete sanctification is so great, that its accomplishment in this life is wholly impracticable. They all agree that somewhere, before the soul enters the holy heaven it must and will be wholly sanctified. They all believe that there is a progressive work after justification, in which the soul is brought more and more under the influence of sanctified affections; but that the soul may be delivered from all sin before death, they deny. Something extraordinary must occur very near, or in death, by which our carnal nature will be taken away, and we shall then be wholly sanctified.

Every Methodist Church in Europe, Asia and America, teaches by authority, from John Wesley down, that we are wholly sanctified after we are born of God.

The Methodist Episcopal Church teaches in her discipline, in her hymnal, in her catechism, in her general conferences, in all her church histories, and in every standard author who has ever written on the subject, that we are first justified and afterwards sanctified. She also teaches that we are sanctified in the present life by the Holy Ghost, through faith in Christ’s all-sufficient sacrifice. See Wesley’s Christian Perfection; Fletcher, Richard Watson, Adam Clarke, Benson, Asbury, Hedding, Hamline, Bangs, Stevens, George Peck, Bishops Janes, Foster and Jesse T. Peck, Steele and others; hymnal,

catechism, discipline, and records of general conferences.

13. RELATION AND MEANING OF GOD'S CHOSEN WORDS

The state of entire sanctification is variously set forth in the Holy Scriptures. A greater variety of words is used by inspiration to describe this precious experience than any other. There are a greater number of scriptures by way of commandment, of promise, of precept, and of provision relating to this distinct state of grace, than to any or all other states of grace either on earth or in heaven. But there are a few chosen words used with great frequency, which more directly and perfectly describe it. These are: holiness, sanctification, purity, cleansing, perfection, perfect love, fullness of God, rest, etc. A knowledge of the meaning of these words, and their relation to each other in this experience, is quite important to earnest souls.

Holiness is one of the essential attributes of Deity, without which he cannot be God. In him it relates to the infinite purity of the divine essence.

Holiness in angels refers to the purity of their nature received from God.

Holiness in man refers to the restoration of the full-orbed image of God to the soul. This, as previously stated, cannot be done without the destruction of sin, which is the antagonist of holiness, and the diffusion of the divine nature throughout our being.

Sanctification in the fullest sense, as applied to human salvation, implies both consecration and purification. A soul wholly consecrated and entirely purified is wholly sanctified. Hence, the divine work of sanctification is completed when the soul is cleansed from all sin.

But as no man can be justified, without being regenerated as a consequence, so no soul can be thus completely cleansed without being filled with the Holy Ghost, and made perfect in love. This filling always follows, whether understood by its subject or not.

The word sanctification does not include as much as the word holiness, but because it more clearly defines the way by which this grace is received, it is intensely hated by Satan and all his followers.

God wholly sanctifies the soul that it may be filled with pure love; but filling the soul with love is additional to the work of cleansing. Therefore to be made perfect in love means more than entire sanctification. Many who dare not say they are wholly sanctified, think their statements of personal experience very unpretending, when they say they love God with all their heart. No soul can love God with all its powers, till everything in those powers which does not love God is removed. The work of entire sanctification is finished when it removes the barriers to perfect love. And the man who would love God with all his heart, must first be wholly sanctified. Therefore, he who says he loves God with all his heart, says more than he who says that God has wholly sanctified him.

It will not do to say that the love of which St. John speaks as perfect, is merely perfect in kind, for he speaks of the same love as being possessed and not yet made perfect. I John 4:12-18. Our love to God, in the lowest measure, is perfect in kind, because it came from him; but the love which God calls perfect, is the love of a perfect heart. The heart cannot be perfect with God while there is left in it any mixture of carnal affections; for all that is carnal is opposed to God. Therefore the utter impossibility of loving God perfectly before we are wholly sanctified. To love God with all the heart is to love him perfectly; because it is precisely the measure of love which he has required. If the reader says he has met a demand for one hundred dollars in gold, with ninety dollars, he would not be believed. If he undertakes to prove it by showing that every dollar of the ninety was pure gold, would that show that the claim was met?

This state of loving God with all the heart is called perfection in the Holy Scriptures. It is so called

because, to be perfect, is to fill the measure of the divine demand. The outlimit of God's requirement of his children in either the law or the gospel, is expressed in these words: "Thou shalt love the Lord thy God with all thy heart, with all thy soul, and with all thy mind; and thy neighbor as thyself." The man who loves God with all his powers, and his neighbor as himself, perfectly filling the measure required, is, therefore, called a perfect man. (Job 2:3; Ps. 37:37; Matt. 5:48; 2 Tim. 3:16, 17.) These different words make plain the measure of God's requirement, and the extent of human obligation. If all who are seeking light on this subject would consult Webster's large dictionary, and get a correct knowledge of the full meaning of these English words, and instead of waiting to feel their way through the mists of human theories, would ask God to direct them; if they would follow where he leads, and walk in the light he gives them, they would avoid years of comparative darkness and reach at once

"The land of rest from inbred sin,

The land of perfect holiness."

An unlettered Presbyterian brother in Texas, whose soul had long been pressed with a conscious need of an experience he had not yet received, in reading the fourth chapter of first Thessalonians, paused at the third verse, "This is the will of God, even your sanctification." Said he, "O God, I do not know what this means, but thou knowest." Placing his finger on that text, as he knelt in the woods alone, he repeated, "this is thy will even my sanctification; and, whatever that means, I want it now." And the Lord heard him and came in power to his soul; and he was blest as never before.

He afterwards came fifteen miles to attend a holiness convention which we were holding. When he heard others testify to entire sanctification, he was filled with great joy, to find that his experience was the same as theirs, though he had never heard a sermon on the subject.

Reader, go and do likewise. Take these words of God to him; and ask him to show you the way.

In the spirit of obedience, leave your whole case with him, and he will show you, as man cannot, the meaning of entire sanctification.

14. RESTORATION AND SANCTIFICATION

One of the greatest failures in the holiness work results from the fact that many persons mistake restoration from a backslidden state for the experience of entire sanctification.

Multitudes rush to the altars of Zion as seekers for the latter, who should be, really, candidates for the former. This mistake is due, in part, to the lack of clear teaching on the line of distinctive Christian experience. A teacher, actuated by perfect love, "thinketh no evil," and, filled with the charity that "hopeth all things," will readily conclude that brethren are in the spiritual condition they claim, and treat them as justified saints. This course is a great error and leads to painful results. The writer, on review, sees this error to have been too frequent in his own ministry, and would earnestly move all teachers of holiness to great carefulness and persistence, in presenting to the hearer the condition of soul requisite to seeking and receiving this gracious experience. To be justified, appears to us a much more blessed and comprehensive work, after we are sanctified wholly, than it did before.

Let the soul of each seeker be probed with most scrutinizing questions from the platform, as to his present condition before God. If he is truly justified, it will not offend him. If he is not justified, but thinks he is, it is better to be offended, than deceived. Momentous questions are in the balances, and heaven or hell will result from the thoroughness, or the lack of it, with which you deal with souls.

There is a great contrast between restoration to a justified state, and being sanctified wholly.

1. Restoration implies a previous possession. Sanctification brings the soul into an experience hitherto

unknown.

2. The conditions of restoration differ widely from those to be complied with when we are sanctified. The soul, feeling its way back to God, has violated the vows of sonship, and is condemned. There are wrongs to be confessed, and guilt which must be cancelled by pardon. There may be wrong relations to men, which demand a right adjustment; enmity to both God and man, which must be repented of and forgiven; and, in many cases, there must be restitution as well as confession. Hence, there must be a genuine repentance, in order to restoration from a backslidden state.
3. The backslider “is dead in trespasses, and sins;” and he comes seeking the return of the life of God to his soul.
4. The character thus seeking, is lost, and his recovery includes pardon, life from God restored to the soul, with its fruits; love, joy, peace, long suffering, gentleness, goodness, meekness, temperance, faith, the Divine approval, and the witness of the Holy Spirit to his adoption into the family of God.
5. This is so glorious that its subject may innocently mistake it for sanctification. A soul thus blessedly restored to favor of God and man, has cause for ages of thanksgiving, and men and angels should rejoice with him; but this is not sanctification. It is restoration to a spiritual condition, which makes him a proper subject for sanctification.
6. Above, we have contemplated restoration to sonship; but there are multitudes who have not lost this relationship to God, and yet, are in the perilous condition of the church at Ephesus, addressed by Christ, in Rev. 2:1-6. They were full of works, and labor for the cause. They were patient, and zealous for the right. They also hated false doctrines, and antagonized false professors; but they had “fallen,” and “lost their first love.” Is it uncharitable to say that a majority of the more spiritual members of the evangelical churches, are, probably, in a similar condition today? These are not called to seek holiness, nor commanded to “go on to perfection.” They are commanded to “repent, and return to their first love,” or God would “sweep the candlestick out of its place.” Sanctification is not new born love, but new born love made perfect. No backslider in heart, no lukewarm professor, no soul at enmity with either God or man, no child of Adam who is not now clearly justified, is eligible to this holy experience. What care should be taken to prevent God’s people from being deceived. Let us repeat. Sanctification does not relate to the forgiveness of sins, great or small, nor to restoration from backsliding; but is a work of God wrought in those only, whose past sins are all now forgiven, and whose backslidings are all now healed.
7. The following points of difference may suffice:
 - (1). Restoration relates to the removal of our personal transgressions. Sanctification is given to those, only, whose transgressions have all been, previously, blotted out.
 - (2). Restoration brings the soul into a justified relation. Sanctification is never given, until after we are truly justified.
 - (3). Restoration brings back to the soul, the graces of the Holy Spirit; sanctification destroys the sinful nature which, probably, caused you to lose those graces, and made restoration a necessity.
 - (4). Restoration cancels the guilt of all your past transgressions; sanctification makes you pure in heart. The one removes the barriers to fellowship with God’s righteousness; the other brings you into fellowship with His holiness.
 - (5). In Restoration, the fruits of the spirit will be disturbed by remaining corruption in the soul; in sanctification, the soul is cleansed from this corruption.

What course is advised for those, who sincerely believed they were wholly sanctified, but afterwards

found they were restored from backsliding?

1. Render unto God unspeakable praises, that through His unmerited grace, you have been restored. So many of God's people, who were at ease in Zion, are aroused by the searching light of definite holiness teaching, and find to their alarm that they have been surely drifting with the world.

Very many are now confessing with grateful tears, that, but for holiness testimony, and holiness preaching, they would quietly, but surely, have drifted right on to destruction. Sin, in any and all forms, is so deceptive. Indulgence in the least known sin blurs our spiritual perceptions and makes a vulnerable point for the insinuating approaches of the old deceiver. The carnal mind, which is not destroyed in conversion, is in league with sin and Satan and is the quintessence of deception. Hence, all who still retain it, are liable to be deceived about their own spiritual condition. The majority of Christians are apt to gauge their own spiritual status by the apparent condition of those with whom they are associated in church fellowship.

Whole churches will, unconsciously, drift worldward together. When they are brought to face God's standard of salvation, the more spiritual are alarmed, and flee from danger, while others, less conscientious, but in the lead, at once rise up and make war with the standard, and with all who dare to raise it; fancying themselves in the van of religious progress, and their methods alone, "suited to the age."

Again we say, brother, thank God that you are restored to His favor, and let no power stop your praises.

2. If the blessed light of your restored experience reveals evils remaining in your heart, that you thought were removed, frankly confess the facts as they exist, and bless God that your restoration to a justified state prepares you to be, at once, wholly sanctified.
3. Don't dare to linger where you are, lest the same carnal nature, which robbed you of your first love, be the subtle channel through which Satan will accomplish a second downfall, and your life be a failure. God has again justified you, that he might lead you into this grace. He now proposes to sanctify you, that he may preserve you blameless, unto the coming of our Lord Jesus Christ. I Thes. 5:23, 24.

15. DISTINCTION BETWEEN THE NEW BIRTH AND ENTIRE SANCTIFICATION

As sanctification is wrought in the soul after we are born of God, the question arises, "what are the distinctions between these two acts of God's free grace?" We have seen that the new birth involves four points: justification, regeneration, adoption, and the divine pledge of glorification, on specified terms.

A child can never, in any sense, be more truly the child of its parents than at its birth; neither will it ever be more legitimately the heir of its father's estate. So, when born of God, we are his children as certainly as we ever can be, either on earth, or in heaven; and as his children, we are heirs of the entire possession. We can never heir more than the whole. The difference is not found in the relation of the child to God, but in the moral condition or state of the child. To understand this truth more clearly let us inquire.

What are the distinctions between justification and sanctification?

1. Justification is an act done for us; sanctification is a work wrought in us.
2. Justification is an outward work; sanctification is an inward work.
3. Justification relates to pardon; sanctification to purifying.

4. Justification, in relation to the divine law, averts its penalty; sanctification, in relation to the same law, removes the hindrances to obedience, and conforms the soul to its holy precepts, that the soul may be justified evermore. It is easy to distinguish between pardon and purifying, or see the difference between an act which takes away condemnation, and a work which makes us holy.

The great difficulty is brought out in the question,

What is the distinction between regeneration and sanctification? We cannot answer as before, that one is an outward work, for both are wrought within, and both relate to purifying.

There is not so much confusion about what is included in sanctification, as about what is done in regeneration. The reader is referred to the chapter on that subject. The question recurs to the thoughtful, why should our pardon be perfect and all-comprehending, and our cleansing in regeneration be partial and incomplete? Can God do an imperfect work? Why then does he not perfectly cleanse the soul in regeneration? These questions are clearly answered by the following statement, which the writer has steadily and confidently made for forty-five years.

Regeneration, as a cleansing work, removes the pollution consequent upon actual transgression; sanctification cleanses the heart from inherited sin.* As stated in a previous chapter, each transgression of God's law on the part of a moral agent, brings guilt and pollution to his soul. Pardon takes away the guilt when the sinner is justified; and regeneration removes the corresponding pollution. The removal of the guilt is complete, perfect, infinite; the removal of the pollution is equally complete, perfect, infinite. This is clearly illustrated in the chapter on regeneration. The cleansing wrought in regeneration is just as perfect as the work of pardon, corresponding the one with the other in the new birth. And theologians very generally agree in this view of truth.

We have used the following illustration for many years, to the benefit of thousands of people. The diagram, representing a term of thirty years, will clearly show the cleansing wrought in regeneration.

Suppose a sinner just thirty years old when he is born of God. Suppose he committed his first transgression when he was just ten years old. He is, therefore, at the time of his conversion, responsible to God for the guilt and pollution of just twenty years of sinning: 10 30 10 30

-----|-----Guilt-----| -----|-----Justification-----|
-----|-----Pollution-----| -----|-----Regeneration---|

Justification, or pardon, completely sweeps away the accumulated guilt of twenty years of sinning; no more--no less. Regeneration washes out from the soul every stain resulting from just twenty years of sinning; no more--no less. The sinner thus justified and regenerated, stands before God as if he had never sinned. Regeneration, as a cleansing work, is, therefore, as complete and perfect as is the act of justification.

Justification does not, in any sense, refer to the question of inherited sin, or the sinful nature with which we are born into the world. Neither does regeneration as a cleansing work. God graciously implants a new life in his child, to--1, control; 2, reveal the inbeing of sin, and thus prepare the soul for its removal by a second act of grace.

In every case power is given to the new-born soul to perfectly control all the evils within. Hence many conclude because they do not feel the uprising of sin, it is therefore destroyed.

This control of evils within the breast continues, till God's child has time to get the necessary light and strength for its renewal. Hence the uninterrupted peace and joy which usually attend every new-born soul for a time; and the blessed fact that at first it does not commit sin.

In due time God begins to reveal the deep undercurrents of a sinful nature to his child. This he does by

the impartation of divine light to the understanding, for that purpose; and in case obedience is delayed, the evils of the heart are permitted to rise and trouble their possessor, that he may be fully conscious of their power and hurry to God for their extermination.

Just in this crisis of experience, many who have been truly converted are thrown into doubt and discouragement, and for want of proper instruction fall away. Millions of converts are lost to the churches while passing this ordeal, which usually occurs in the first year of Christian experience frequently within the first six months. Unsanctified affections will never overcome a child of God who is taught God's whole plan of salvation, if he will follow the instructions given. Therefore the fact that any one is ever condemned after justification, results from either the lack of right instruction, or the failure to follow such instructions when given.

Penitents who are taught that in regeneration their carnal nature is taken away, find, after a time, that this is a sad mistake; and they are overwhelmed with doubt and temptation which often results in the abandonment of the Christian profession. Christians who are persuaded to believe against the testimony of their own consciousness, that God wholly sanctified them when they were converted, are thereby hindered from seeking deliverance from inbred sin, and become a prey to the impurities of their own hearts. Pressed with the conscious presence of depraved desires and unholy passions, they are tempted to dissemble from month to month, and thus become the subjects of a mixed and unsatisfactory experience, which often results in utter backsliding.

Young disciples who are not early led to see their need of entire sanctification, almost universally lose their first love, and fall into what has been called, by ministers, the "wilderness state;" and throughout a pilgrimage of weary years, they look back to their first experience as the brightest and best part of their Christian life.

Additional reasons for this distinction will be given in the following chapter.

*A careful examination of Methodist authors will show that until recent years this precise statement of gospel truth was not made. Such have always taught that the remains of the carnal nature are completely removed by sanctification; thus always making the impression that in regeneration a part of this nature was taken away. Now, if God could take away a part of inherited sin without consulting our agency at the time we are justified, why should he leave the "remains?" In our judgment such forms of statement are misleading; hence, for a century there has been much confusion about the cleansing wrought in regeneration. Who can tell why God should remove a part of inherited sin from the soul, and not remove the whole? Our statement is that regeneration takes away, perfectly, the pollution of personal transgression, and is put in control of the whole inbred sinful nature, till that is removed by an "act of God's free grace" by which we are wholly sanctified.

These authors will agree that in complete sanctification the whole body of sin is destroyed, and not until then.

16. REASONS FOR DISTINCTION

God wills that we give him the entire glory of our salvation, both on earth and in heaven. If, without our knowledge and the co-operation of our agency, he should take from the soul the inbeing of sin, we would, in that proportion, be forever disqualified for giving him the praises due for such wonderful deliverance. Hence not one of those who are vainly striving against the testimony of God's word and the declaration of the entire Christian world, to establish the theory that regeneration takes away inherited sin, is ever heard giving praise to God for this phase of Christian experience. On the contrary, those who seek and obtain this grace, subsequent to regeneration, being fully conscious of their deliverance, are continually giving to the great Deliverer, the praises that spring up spontaneously from

the soul.

The light of this second grace gives a wider view of our indebtedness to God for the new birth.

As sin in any form hinders praise, we can never render to God the full measure of praise due for our justification, till the soul is completely cleansed in entire sanctification. When, when wholly sanctified, and not till then, are we fully prepared to glorify God as our justifier, as well as offer unceasing praise for the inwrought work of perfected holiness.

Is there one soul on earth today walking in the light of entire sanctification as an experience received subsequent to regeneration, who does not praise God more than he did before he was sanctified?

Another reason for this distinction is, God offers salvation to those who are enlightened by the gospel, on certain conditions. The thirty years old Sinner referred to in the preceding chapter, complied with conditions to obtain the new birth. 1. He was convicted of sin. Of what sin? Why, God showed him that for twenty years he had rebelled against his authority; as the result he stood trembling, a guilty and polluted soul at the feet of his offended Sovereign.

The Holy Spirit never refers an unregenerated sinner to the fact that he came into the world with a sinful nature in him, from which he must be cleansed; but he does, in every case, make apparent the guilt and damning power of the sinner's own transgressions.

The thirty years old sinner repented. Repented of what? That he was born into the world in a corrupt lineage, and, therefore, had a depraved nature? Not one thought on that question came into his mind. As before stated, repentance includes four points:

1. The knowledge of sin.
2. Sorrow for sin.
3. Confession of sin.
4. Abandonment of sin.

The sinner did not take either of these steps in reference to inherited sin. Not being convicted concerning it, he had no God-given knowledge of it; not knowing it, he had no sorrow about it; having no sorrow for it, he did not confess it to either God or man; thus, not seeing it, nor sorrowing for it, nor confessing it, he took no action concerning it.

When his repentance was complete, he believed in Christ to save him. Save him from what? Not from the inherited sinful nature with which he came into the world, for he had no exercise of mind on that question. He believed in Christ to save him from the guilty and polluted load of transgressions so clearly revealed to him by the light of divine conviction, and concerning which he had just repented and according to his faith it was done unto him. The guilt of just twenty years of sinning was forgiven; the pollution consequent upon twenty years of sinning was all washed away; and the sinner stands before God in relation to sin just as he did when he came into the world.

This view of gospel truth is corroborated by the experience of all God's children.

When the transaction of the new birth is attested by the witness of the Holy Spirit, nothing could be clearer, as an experience, than the complete separation from the soul of all its past transgressions.

The Psalmist cries out, "Come and hear all ye that fear God, and I will declare what he hath done for my soul." "As far as the east is from the west, so far hath he separated my transgressions from me." This is not a vain chimera of a distorted imagination that will fade away under the pressure of active life, but an experience wrought in the soul by the living God, the memory of which will never pass away.

But time will bring to every soul born of God, the consciousness of an indwelling unholy nature, which is continually rising up to trouble him; hence the warfare in which the mass of truly regenerated Christians are engaged, to resist the evils within; to keep down unholy anger; to resist unbelief; to expel pride; and to restrain depraved desires. The soul thus conscious of a warfare to control the sinful nature, needs no further proof of the existence of such sinful nature. This testimony of universal consciousness defeats all opposing theories.

Another reason is found in the Saviour's illustration of the new birth. "Except a man be converted, and become as a little child, he can in no case enter the kingdom of heaven." The little child has neither the guilt, nor the pollution of personal transgression resting upon it; neither has this thirty years old convert. The little child was born into the world with a depraved nature; so was this converted adult. The little child is not responsible for inherited sin; neither is this adult. The little child, dying before it has committed sin, or rejected Christ, has the divine pledge and provision, through the atonement, for unconditional cleansing in Christ's most precious blood, and a consequent entrance into a holy heaven and the regenerated adult has the same pledge. The little child on entering the glory world would sing, "unto him who hath loved me and washed me in his own blood." This thirty years old convert would sing the same song if he died an hour after he was regenerated. The divine work, which immediately gives both the little child and the regenerated adult the fitness for a holy heaven, is the removal of the unholy nature within them.

Will our children be admitted into heaven with all their unholy tempers? Will they, on arriving, throw themselves down upon the golden pavement in a fit of passion, when they can't have their own will? Will they carry the infinite selfishness which characterizes them from the moment of their birth till they die, into that realm of holy love? Will they go into the sulks because they do not receive all the attention they desire?

Some children are born with a tendency toward lying; and will lie as soon as they are old enough.

Others inherit a desire to steal; and begin to steal very early in life. Will the children enter heaven with a lying spirit in them? Will they in heaven evince a desire to take what does not belong to them? No, a thousand times NO. Why? Because they are each completely cleansed from all this in Christ's most precious blood, and the work thus wrought, unconditionally, in the infant, is the same which is wrought in the adult when he is wholly sanctified. Would the adult, dying the hour after he is justified, enter heaven? We know of no other place which the Lord has provided for his children. His relation to sin, before he has light on inherited depravity, is precisely the same as that of the infant, and his sanctification is accomplished in the same way, and for the same reasons.

No soul of the human race will be shut out of heaven for Adam's sin. The sinner receives thee right to heaven in justification, and if he does not forfeit this right by his own disobedience, God promises to give him the fitness necessary just as he does to infant children.

Suppose this adult lives in a justified relation till God reveals this sinful nature within him, and shows him the remedy; and he refuses to accept the remedy? What then? Suppose he reads Mat.

5:48; John 17:17; 1 Thes. 4:3,7,8; Heb. 6:1; I Pet. 1:16, and other scriptures of like import. As he reads, the Holy Spirit applies these scriptures to his heart, and he feels the pressure of an unholy nature from which he must be cleansed. The Holy Ghost thus calls him to holiness, and makes known to him that it is the "will of God," even his sanctification. Being convicted for this work of cleansing, he is referred to Ezek. 36:25-29; Mat. 5:8; I Thes. 5:23, 24; Heb. 13:12; and other promises of God, offering to him this grace. And to all this he responds, "I don't believe in sanctification," and prefers to retain this unholy nature rather than come to Christ for its removal.

What then becomes of his justification, and right to heaven? We illustrate--Joseph was the best son of

Jacob. In obedience to his father's command, he went to Dothan to visit his brethren, and bring back report of their welfare. His brethren wickedly resolved to destroy him by throwing him into a deep pit, from which he could not escape without help. If Joseph died in the pit, his father's gray hairs would come down in sorrow to the grave; and succeeding generations feel the loss of such a valuable life. But would he in this case be in any sense responsible for these painful results? All intelligences answer no. But if Reuben comes to him and says, "My brother if you remain in the pit you will surely die, and thus bring the gray hairs of our father in sorrow to the grave. I have come to deliver you. Take hold of this rope which I now let down to you, and I will bring you out of the pit, and return you to our father." Joseph answers, "No, I will not take hold of the rope; I prefer remaining in the pit." Would he not at once become responsible for his own imprisonment and death, with all the consequences involved, just as clearly as if he had at first put himself there?

While no human being is ever condemned for inherited sin, when God reveals this sin to us, and offers deliverance from it, "how can we escape if we neglect so great salvation?" God holds every soul responsible for his acceptance or rejection of Christ, as a complete Saviour.

Is there not found in this measure of responsibility, the true reason for the great contrast between the blessed comfort and peace of first love, and the mixed and unsatisfactory experience of the mass of older Christians? The new-born soul fills the measure of its responsibility; the older Christian does not. The one is not responsible for the indwelling sinful nature; the other is. The one has power to control these internal evils; the other has not. There comes, to every Christian, a time when, after sufficient enlightenment on this question, he must either obey the injunction of Paul in Heb. 6:1, or suffer the consequences delineated in the verses following.

Finally, satisfactory proof of the distinct and after experience of sanctification is found in the fact that all scripture involving this grace, whether of commandment, of example, of precept, of promise, or of prayer, has direct reference to those, and only those, who are the children of God. The command to be holy, to be pure, to be clean, to be perfect, comes to the church of God.

Commands: Gen. 17:1; Ex. 19:6; Lev. 11:44; 19:2; 20:7,8, 26; Deut. 6:5; 18:13; 1 Kings 8:61; Mat. 5:48; 27:37-39; John 13:34; Rom. 6:19; 12:1, 2; 2 Cor. 7:1; 13:11; Eph. 4:20-24; Heb. 6:1; James 1:4; 1 Pet. 1:14-16.

Expressing God's will: Col. 4:12; 1 Thes. 4:3-7; Heb. 10:9-10.

Promises: Ps. 119:1-3, (see margin) Isa. 1:18, 19; Ezek. 36:24-29; Matt. 5:8; Luke 6:40; Heb. 7:25; to: 16:22; Eph. 5:24-27; 1 John 1:7.

Prayers offered for: Ps. 51:2, 7, 10; Matt. 6:10; John 17:17-24; 2 Cor. 13:9; 1 Thes. 3:10-13; 5:23.

Examples of: Gen. 6:9; 2 Kings 20:3; 23:25; Job 1:1; 2:3; Ps. 37:37; Luke 1:6; Phil. 3:15; 1 Thes. 2:10; Heb. 12:23.

Implying this state: Isa. 52:1, 2; John 14:15-17, 23, 26; 15:2, 26, 27; Acts 1:4, 5; 2:1, 4; 8:14-17; 19:2; Rom. 5:2-5; 15:13, 29; Eph. 1:9-11, 16, 18; Heb. 12:1.

17. RESULTS OF OPPOSITE TEACHING

It is easy to state a single doctrine and make it appear plausible, but much more difficult to connect it with a system of doctrines and make them harmonize. Often a single thought is held up and seems beautiful, but when the attempt is made to harmonize it with other thoughts, its fallacy is apparent.

The late born dogma that we are wholly sanctified in the hour of conversion, has been heralded with confidence, as though its discoverers had found the "philosopher's stone." Its statements were received with gladness by those who held a deep aversion to being wholly sanctified, and such persons have, in its advocacy, found rest from former convictions.

The prevalence of this sentiment among Methodists and Methodist preachers, is unaccountable; and its being allowed by church authorities, indicates the signs of the times. This furnishes the first and only doctrinal apostasy, worthy of note, in Methodism, from the beginning, and its prevalence should be mourned by every disciple of Wesley.

1. It presents the anomaly of men having the experience for years, without any knowledge of it.

The heralds of this doctrine were years in discovering that they were wholly sanctified. Through all these years they had not doubted their conversion, but never dreamed they were wholly sanctified.

Those who have entered this glorious experience testify, every one of them, that it is a subject of consciousness. Nothing in the gospel is known by experience, if this is not. How could it be, that these Christians were thus left in darkness as to their own experience through all these years? Those who have entered this holy state since their conversion, testify that they have been made to know its possession by the spirit of God. I Cor. 2:12; Heb. 10:14, 15.

If these persons were sanctified wholly in the hour of their conversion, why did the Holy Spirit so long delay to make it known? This absence of his testimony is ominous.

Some of the advocates of this error have had serious thoughts at this point, and hence the effort to prove that the Holy Spirit witnesses, only, to the fact of adoption. One error always paves the way for others.

2. This doctrine compels men to disbelieve the testimony of their own consciousness.

What is plainer to every faithful child of God who has been truly converted and not subsequently sanctified, if he has been years in God's service, than the remaining corruptions of his own heart? Over these he has often been distressed. Against them he has put in the battle of years. He has kept in the ascendancy in the main, but oftentimes it has been doubtful. If there is anything he knows, it is the fact that since his conversion, the corruptions of his heart have given him more trouble than all outside enemies whatsoever. Now, after these years of conscious battling with the carnal tides of his own breast, why come to convince him that these were all destroyed in conversion?

3. This doctrine contradicts the faith of the Christian world.

Christians in all ages and of all classes, (save Count Zinzendorf and his followers,) have believed and taught that we are not sanctified wholly, in regeneration. Is it possible the whole Christian world should have been in error, through all these centuries, on so vital a point as this? The truth is, if the scriptures had been silent on the subject, men could not help but know the falsity of this doctrine, from their own conscious experience. Real Christian experience is the same in all generations, and the regeneration of one man includes what is involved in the regeneration of any other man.

The carnal nature within one breast, is the same which has rankled in every other breast. Its existence is known, and its removal must be the subject of consciousness.

All Christians, Catholics or Greek or Protestant, who have been truly converted, and not subsequently sanctified--if time and light have been given to discover existing facts--have found in their own breasts remaining corruptions. Hence, if from no other grounds, the universality of the belief that we are first justified and afterwards sanctified.

4. It supposes that millions of enlightened men, under the gospel, have been wholly sanctified without seeking it, and at times when they did not believe it attainable.

This proposition must be true, as the mass of sinners, who have been converted in these two thousand years, were taught they could not be wholly sanctified, till near death or after it.

Among the teachers of this new doctrine, there is not one who even thought of being sanctified at the

time of his conversion. If it were God's plan to completely sanctify in the hour we are justified, surely the Holy Spirit would call the attention of at least one man, in a thousand years, to that fact.

5. We object to this doctrine because it unchristianizes the whole Christian world. If it is true, all who are truly converted, are completely cleansed from "inbred sin," and in such the carnal mind is destroyed. Every professed Christian, therefore, who finds in his or her being, anything that is unholy, has either never been converted, or has now lost his justification. To make this statement is to reveal its enormity.

This would imply, that in all these centuries, every man and woman of God, who has come before Him with unspeakable longings for heart purity, and with conscious and confessed remaining impurities, was either a godless sinner, or a poor, miserable backslider. If this be true, what deceived persons were Wesley, Fletcher, Clark, Benson, Watson, Asbury, Coke, Carvosso, Bramwell, Whatcoat, Payson, Hamline, Upham, Fisk, Olin, Cookman, Janes, Palmer, Foster, Peck, Edwards, Hibbard, Levy, Steel, Inskip, McDonald, Taylor, Keene, and a host that no man can number, who, as converted men, have come to God in deep distress because of their heart impurities, and found relief in the application of the all cleansing blood of Christ. These--of whom the world was never worthy--were all "in the gall of bitterness and bond of iniquity," if it be true, that when we are justified, we are, necessarily, wholly sanctified.

6. The adoption of this doctrine would compel honest men to either renounce their experience or falsify their convictions. There are multitudes who have a blessed experience of justifying grace, and know their past sins are all forgiven. In reading the scriptures and in prayer, they are, from year to year, deeply conscious of indwelling impurities, from which they long to be made free. Shall these renounce their Christian experience and count themselves the children of the devil, or close their eyes and declare that they have no indwelling impurities? We should keep in mind, too, that the persons who are thus exercised, are not hangers on in the churches, nor of the careless throng who bear the Christian name, while they are full of worldly love and vanity. They are the men and women who bear the burdens of the church; who pray and read the scriptures, and faithfully keep the commandments of God; always in their place in the house of God, on whom his ministers can rely for aid in their efforts to bring sinners to Christ.

We repeat the question. Shall these throw away their Christian experience, or falsify their convictions?

7. We object to this doctrine because it leads to a disregard of the order of the Holy Scripture, as to direct disobedience to the Holy Spirit.

In all the generations since the Scriptures were given to man, the most devout of every Christian body have been moved by the study of God's word, to see their need of heart purity, and to seek for the removal of heart corruptions. The Holy Ghost has accompanied these devout ones in their reading of the word, and impelled them to see and deplore their heart depravities; and has moved them to seek holiness. He has so brought the Scriptures, treating upon this subject, to bear upon them that in many instances they have not dared to defer submitting to them.

All Christian men have recognized the commands, promises and precepts of Scripture relating to entire sanctification as addressed to converted men, and not to the unconverted. But this teaching reverses that order, and would persuade men that what God commands, they have already done.

Thus, by deception, the soul is deprived of its inheritance, and led to disregard the commandments of God.

An earnest sinner was deeply moved about the salvation of his soul. He had read the statement of Christ, that except he be converted, he could not enter into the kingdom of God. The Holy Spirit applied the truth to his conscience, and thundered home "Ye must be born again." A wily teacher of

religion came by and adroitly led him to see that he was already converted, and that to be “born again,” simply meant a change in his views. His tears were dried, his repentance was a failure, and he no longer sought the great gospel change.

What more effective measure could be used to prevent him from further seeking, than to convince him he had already found?

An intelligent Presbyterian lady of years, came to a Methodist camp-meeting--against the prejudice of a lifetime--to seek a holy heart. On the first invitation she knelt at the altar of prayer. A Methodist minister inquired what she was seeking, and she told him she wanted a clean heart. He asked her if she had been converted, and his question was answered in the affirmative. “O well!” said he, “of course your heart must be clean if God has converted you. All you need now is to go on as you are, and grow in grace.”

She was rescued from the power of that delusion by one who heard it, and in the presence of her adviser, urged to obey the word of God by walking in the light which he had given. She remained upon her knees, made a thorough consecration for holiness, trusted Christ and was wholly sanctified.

It would require the centuries of eternity to unfold her loss, if the counsel of her adviser had not been counteracted and disobeyed.

It is mockery to the weary, thirsty, longing souls of God’s children who are struggling against inbred sin, thus to deceptively turn them from following their convictions in obedience to the word of God, and thereby leave them to clank their chains.

8. We object to this doctrine because it deprives God’s children of the state and blessedness of sanctification altogether.

(1). It is generally accepted by those, only, who have a disrelish for the experience and for all who profess it. In very many instances, persons who advocate this doctrine manifest a sad, if not a bitter, disrelish for every word of testimony that is given relating to entire sanctification. If they have the experience why this displeasure? They manifest no objection to testimony about conversion.

When the books are opened, it will be seen that many have fled from their own convictions, and attempted to quiet a restless soul by this doctrinal subterfuge. Thus it is indicated, that the very object in adopting this theory, is to get rid of sanctification altogether. They usually cannot endure even to use the word. It seems impossible that we should thus disrelish our own happy experience.

(2). Such persons rarely, if ever, testify to being wholly sanctified. They often testify to having been converted. If conversion and entire sanctification are identical, why not, occasionally, testify to being entirely sanctified? They earnestly desire the conversion of sinners, and cannot think of withholding the light of their testimony from them. If to be converted is to be wholly sanctified, why keep the latter out of sight by saying nothing about it? When others testify to conversion, they always rejoice. Why not rejoice over testimony to entire sanctification?

(3). The specific work accomplished in entire sanctification, these brethren practically deny from first to last. They speak and write about being saved from all sin, but when it is insisted that all uncleanness, or moral depravity, is washed away in Jesus’ precious blood, they immediately begin to cavil about getting so holy you can’t be tempted; so pure you can’t sin; and to question how sanctified parents could beget unholy children. Hence, the advocates of this doctrine, are usually found in sympathy with those who speak lightly of all who profess to be wholly sanctified. If they are wholly sanctified, why join with others in making derision of their own experience? They are at home in all that pertains to the experience of the new birth; they are at sea as soon as any Christian describes the experience of holiness. This is so because they have passed the one experience, and

have not entered the other. A theory so full of confusion, and against the experience of mankind, can not be of God.

9. We object to this theory, because it necessarily lowers the standard of the gospel of Christ.

As we understand it, the gospel is a complete remedy for sin. Sins of omission or of commission; sin in nature or in conduct; sin inherited or acquired.

The effort of our brethren to elevate the standard of regeneration to complete sanctification, always results in lowering complete sanctification to the standard of regeneration. This, at once and forever, leaves one branch of the sin question wholly unprovided for.

Their standard of the new birth when clearly analyzed, includes nothing not embraced in the new birth as taught by others. That provides, as we all agree, for the complete removal of all the guilt and pollution consequent upon actual sin, and an imparted power to control depraved and downward tendencies.

But what about the removal of those tendencies? We complain not of our brethren for putting regeneration too high, but we must forever protest against a system of teaching which necessitates God's child to go halting to the grave, clanking the chains of inbred sin; against teaching, which allures its subject into the vain belief that he is now wholly sanctified, and yet leaves him to endlessly struggle against un sanctified affections within, we must now and forever demur.

18. CHRISTIAN PERFECTION

As the word perfection, when applied to Christians and Christian experience, is nearly always misunderstood, it becomes necessary to repeat the Wesleyan line of thought again and again. The men of this generation are in fearful earliest to be perfect in everything but religion. We seek perfection in agriculture, in science and in art--in everything material, but we delight in the display of imperfection, when it relates to the gospel of Christ. We use the word perfect, in relation to every other interest, but when it is applied to the salvation of God, we are immediately filled with horror.

(Whatever view we may entertain concerning it, the scriptures of both Testaments require its attainment in the present life, and promise it as the inheritance of all the sons and daughters of God.

These scriptures also declare its possession by many in both dispensations.) That earnest readers may have right conceptions of this blessed truth, and avoid errors concerning it, we will point out both its negative and positive phases.

1. Negatively.

(1).It does not include the perfection of our bodies, nor free us from bodily infirmities. The most perfect men and women in all the generations have suffered from frailties, disease and death. The promise of the perfection of the body will be realized "When this mortal shall have put on immortality." I Cor. 15:51-54; Phil. 3:10-13.

(2).It does not include mental perfection.

Our reasoning powers will be imperfect "till death is swallowed up in victory," if not for centuries beyond it. The judgment will often reveal its frailty midst the highest attainable Christian experience.

God nowhere requires, or promises, a perfect head.

(3).It does not, therefore, deliver us from liabilities to mistakes, both in judgment and practice.

St. John was mistaken in his judgment, when he thought God's messenger was Christ, and he erred in his practice, when he knelt at the feet of a man to worship him as God. Rev. 22:8, 9. Our judgment may

be full of imperfections, and our life full of mistakes, when the heart, all the time, is perfect with God.

(4). It does not involve the rendering a perfect service to God.

We must distinguish between the service of a perfect heart, and a perfect service. The one is attainable, the other is not. The one is required, the other is not.

The student may have a perfect heart to solve certain mathematical problems assigned him by his instructor, and yet fail because of mistakes in certain minutiae.

A father may be perfect in heart in the resolution to reach his home before the sun goes down, but fail to execute that resolution. A loving mother may be perfect in her heart toward her children, and yet for want of knowledge may utterly fail in their training. A child may go to the merchant with his heart all aglow to perfectly do the will of his mother in bringing six distinct articles of merchandise for her use, and be humiliated, on his return, to find one of them missing. His heart was perfect to do his mother's will, but his service was imperfect. God requires only the service of a perfect heart. I Chron. 28:9.

(5). It is not absolute perfection which God requires.

Absolute perfection is that degree of perfection which admits of no increase nor diminution. That degree of perfection belongs to God only.

When Jesus commanded his disciples to be "perfect, even as your Father which is in heaven is perfect," he meant they were to be perfect in their little finite sphere, as God is in his infinite sphere.

His perfection is underived and infinite, theirs derived and finite. Absolute perfection is not attainable in this life, or in the life which is to come, by either man or angel, but is vested in Deity alone to all eternity.

(6). It is not angelic perfection.

The perfection of an angel and the perfection of a Christian, are distinct questions, just as are the perfection of an oak, and the perfection of a grapevine. Both the one and the other may be perfect, but neither could fill the place of the other. We are not, and never will be angels, hence ours is not angelic perfection. Everything in God's realm is perfect in its kind.

(7). It is not Adamic perfection, or the perfection Adam had before he fell.

That was by creation, this through redemption. That by the law, this by grace. His, the perfection of an unfallen being, ours, the perfection of a fallen being. His, the perfection of a spotless soul in a perfect and immortal body. Ours, the perfection of a spiritual nature left in ruins by sin, and clothed with a frail diseased body awaiting the hour of its dissolution.

(8). It is not a deliverance from temptation.

No sane man or woman has ever taught that we get so holy in this world that we cannot be tempted any more. The recognized teachers of Christian perfection have been accused of teaching this error for a hundred years, and yet not one of them ever taught it. It is enough that we be as our Master, who "was tempted, in all points, like as we are, and yet without sin." Heb. 4:15. Christ in his holy humanity was sorely tempted, and so will his followers be.

(9). Christian perfection does not deliver us from the possibility of sinning.

The opposers of this blessed doctrine have ever labored to make the impression that we claim to arrive at a standard of holiness where it is not possible to sin. It is enough to say that no such claim has ever been set up by any authorized teacher of Christian perfection from John Wesley down. If angels sinned in heaven when there was no devil to tempt them, we may sin. If Adam, who held a degree of perfection confessedly above ours, sinned on the first temptation, then the holiest Christian may sin.

Blessed be God, we need not sin, but we may.

(10.) Christian perfection is not the new birth.

It is not the perfection of sinners, but of saints. God wills that sinners repent and be born again, and they are thus made saints. He now commands them to leave the first principles and go on unto perfection. Hence this state is spoken of in the scriptures, in every instance, as subsequent to the new birth. It is an attainment promised to those, only, who have been born again.

(11.) Christian perfection is not reclamation from backsliding.

Some continually assert that those who profess to have been perfected in love, have just been restored to a state of justification. If this be the truth in the case, would it not be well for us all to be restored? But the whole history of this work shows the contrary to be true. In every instance, the most deeply spiritual class of Christians have first sought and found this grace. Others who have almost unconsciously declined in spiritual life, always find, in seeking this holy experience, that they must first settle with God for their backsliding and be healed, before they are able to reach up and receive this priceless gift. A third class of seekers, comes from the ranks of those who are consciously backslidden. In the light of holiness teaching they see their wretched condition, and, hastily repenting of their backslidings, they are restored, and think for the time they are perfected in love. But a few days will usually suffice to reveal to them their mistake. Christian perfection is promised to God's justified children only, and one reason why so few seek and receive it, is, there are so few who are fully justified.

2. Positively.

(1). Perfect devotement to God.

This involves the complete turning over into his hands all that we have or are, for life or death.

The saying yes to the will of God on every subject, at any cost.

(2). Christian perfection involves a perfect faith in Christ as our almighty, present and all comprehending Saviour. Not simply the belief that he died for all, or for us, or that he is able and willing to save us, but the faith of the heart by which he is received, unconditionally, into the breast as our wisdom, righteousness, sanctification and redemption.

(3). Christian perfection involves perfect purity, or the complete emptying of our whole being from all sin.

We do not mean the forgiveness of past transgressions. These, we have already seen, must all be forgiven and washed out before we can seek Christian perfection. This work of purgation must go profoundly deeper than our transgressions, reaching and removing every root and seed of the sinful nature which lies back of sinful conduct. To illustrate: A child is born of thieves, and, consequently, inherits a thieving propensity. His disposition to steal is inborn. When he reaches manhood he is a thief. Subsequently he is reached by the gospel and brought to repentance. When truly converted, all his wickedness is forgiven. He stopped stealing in repentance and is no longer a thief. But is he saved from his inborn propensity to steal? His new-born love saved him from stealing, but if a thousand dollars were put in his way, he would have a struggle to overcome his inborn tendency to steal. Then this impure sinful nature was not removed when he was converted. His justification stopped his stealing, but not until he is wholly sanctified, is the stealing nature swept from his soul. Perfect heart purity involves the destruction of the whole body of sin. Rom. 16:6.

The extirpation of all that is unholy. The removal of every evil root, so that there is not a disloyal voice to be heard in all God's holy mountain.

(4). Christian perfection involves perfect love.

God is love, and all this work of purifying is to prepare man for the habitation of Deity. From the beginning, God has demanded the love of the whole heart, and soul, and mind. When made perfect in love, we have reached that moral condition, because everything that antagonizes love is dead. As sin is cast out, holy love comes in, and we spontaneously love God with all the heart, and mind, and our neighbors as ourselves. And this is Christian perfection.

'Tis blessed to contemplate both the human and Divine, in this wondrous process of salvation.

God requires of us such complete surrender of all to him, as brings the consciousness that we have nothing more to put in his hands. As we confess and loathe the depravities of our heart, he waits till we concede there is no help in us.

Then Christ appears, and one of two things occurs. We either trust him and are cleansed, or turn away and continue to clank the chains of inbred sin. If, in the use of our free will, divinely aided, we choose Christ, our faith apprehends him as our great Deliverer. We give up our impurities, he takes them away. We give our being to him, he makes it all his own. We do all the believing, he does all the saving. We yield to perfectly love him, and lo! He fills us with perfect love. We surrender to a life of uncompromising obedience, and he makes that obedience a delight. Hence, Christian perfection is always indicated by perfect love to God, and a thorough heart obedience to His commandments. Out of this, there will come, necessarily, pure and universal love to man, and a life of devotion to Christ, and the good of the human race.

Reader, with this subject thus set before you, and eternity in view, what fault do you find with Christian perfection?

19. THE TIME BETWEEN THE NEW BIRTH AND SANCTIFICATION

Possibly, no greater mistake has been made in Christian theology, than the tenet so persistently adhered to, that a lengthened period must elapse between the two acts of God's grace by which we are regenerated and sanctified. That there are two distinct acts of grace, the one resulting in regeneration, and the other in entire sanctification, has been and is now taught by every organized body of Christians save one or two. It is difficult to decide how the impression that entire sanctification is the result of weary years of struggle, followed by some remarkable occurrence in death, has become so widely diffused.

The brethren at Thessalonica had been converted from heathenism only about six months, when St. Paul wrote urging the call to holiness, thus indicating that he had told them of this when among them. Having shown them it was God's will that they should now be sanctified, he prays, under the inspiration of the Holy Ghost, that they might not only be sanctified, but preserved blameless, in this state, to the coming of our Lord Jesus Christ: and he assures them that God will do this. I Thes. 5:23, 24.

It is, therefore, consistent with God's will that converts should at once be led into this glorious state. Certainly, if converts from heathenism with only six months of Christian experience were ready to receive this grace, those who are instructed in the Scriptures from their infancy are as capable the moment they are born of God. God commands babes, not men, to leave first principles and go on unto perfection. The greatest mistake made by the Christian church in all the centuries, the mistake most disastrous to her entire interests, is the failure to obey this divine order.

We affirm that the best time to seek and receive sanctification is immediately after the soul is born of God. 1. Because the soul under the control of new-born love is more teachable than at any subsequent

period.

The Christian just emerged from the darkness of a struggle which he can never forget, and delivered from the bitterness of death resulting from a life of rebellion against God, now sees the terrible character of sin, as he does not usually at a later period.

The soul is now under the influence of the covenant of obedience to God, and if at once led into the experience of sanctification, that covenant need never be broken.

Mr. Wesley says, "I have been lately thinking a good deal on one point, wherein, perhaps, we have all been wanting. We have not made it a rule as soon as ever persons are justified to remind them of going on unto perfection; whereas this is the very time preferable to all others. They have then the simplicity of little children, and they are fervent in spirit, ready to cut off a right hand or pluck out the right eye. But if we once suffer this fervor to subside, we shall find it hard enough to bring them again ever to this point." Alas what multitudes, who have allowed this fervor to subside, who can never be brought thither!

2. The new-born soul has the spirit of sacrifice in a measure not afterward possessed. In addition to this is an intensity of love for Christ, which leads, as Mr. Wesley says, to a readiness to cut off right hands for his sake.

The way of holiness is a way of sacrifice, and because of this, there are few older Christians willing to enter upon it.

To be true to Christ, and be "as he is" in this world, has much of meaning. New-born love prepares God's child to take the sacrifices of the cross which crucifies him to this world and this world to him.

Many of the Lord's people and ministers begin to seek a holy heart, but fail to reach the fountain of cleansing. The principal reason for this failure is, there is an idol with which they cannot part; a right eye which they shrink from plucking out, or some evil habit which they will not give up. Under the mighty impulse of new-born love, these would not have stopped because of the ruggedness of the way.

3. Entire sanctification should be sought immediately after justification, that the new-born soul may continue to be justified. As elsewhere stated, God always in the new birth gives the power to control the carnal nature till it can be removed; but as sure as the relation between cause and effect, if the seeds of sin are not speedily removed, they will spring up in the soul and contend for the mastery; and, after a time, faith begins to waver, peace gives way to disquietude, and the soul becomes the theatre of war. All who fail to obey God's order to "leave the first principles of the doctrine of Christ, and go on unto perfection," will at times lose the sense of God's approval, fall into transgression, and deprive themselves of divine fellowship much of the time during the first year of Christian experience. This is "tremendously true."

Has God made no provision to keep his children justified? Do the Scriptures propose a never-ending series of "sinning and repenting" for the sons and daughters of God? The plain declaration of God's word, that "the path of the just is as a shining light, which shineth more and more," certainly does not mean that we shall have more darkness and less light after twenty years of experience, than we had at the beginning.

God has provided a remedy for these days of darkness and sinning, and revealed it plainly in his word. To all who fail to avail themselves of this provision, he gives the clearest warning of the painful results that must follow. He assures every babe in Christ, who refuses to leave the first principles and "go on unto perfection," that by so doing he will "lay again the foundation of repentance from dead works and of faith toward God." Furthermore, he warns the whole church of the danger of the utter apostasy of all who attempt to remain in their first experience. Heb. 6:1-8.

Multitudes are today stumbling on the dark mountains in doubt and sadness, who would be full of light and joy if they had "gone on unto perfection."

4. New converts need sanctification immediately, to enable them to keep the vows of their conversion. No soul can be converted till he has covenanted to obey God. Obedience involves cross-bearing, and the faithful discharge of every duty assigned him. But there are duties from which he shrinks, and crosses that seem too heavy to be borne. To discharge these duties, and, at the same time, battle with his inward foes, seems at times well-nigh impossible. When the fervor of first love has subsided, many of his duties become irksome, and parts of God's blessed service a drudgery to him. Thousands find the way so difficult, that they become discouraged and give up their hope in Christ. Jesus says, "my yoke is easy and my burden is light," and "ye shall find rest to your souls." There is a provision in the gospel which perfectly harmonizes the soul with the duties assigned it, or God is indeed a hard master. This provision is found in the experience and state of entire sanctification.
5. New converts need sanctification quite as much as Christians of riper years. The carnal mind, though at first suppressed, is no more in harmony with God in the breast of a new convert than in an aged Christian. Years of faithful service may give him the wisdom to deal with carnal affections, which he does not possess in the infancy of his experience; but why should he be compelled to contend with these evils through weary years, when mature Christians have never been able to perfectly subdue them.

This unholy nature can only be removed by Eternal Power in the application of Jesus' cleansing blood.

6. Entire sanctification should be obtained immediately after justification, in order to maturity in Christian experience. Nothing so hinders the growth of a justified soul as inbred sin. What so hinders the growth of a tree as the worm at the root? What so hinders the growth of a child as disease at its vitals? Is it better to let the worm remain till the tree is matured? Would it be wise to delay the application of remedies till the child is grown? What would be the character of the maturity or growth thus obtained? The commonly received opinion that God has chosen to cleanse his people from inbred sin only in mature experience, or at the end of life, is opposed to the entire analogy of nature. All the graces of the Spirit are weakened by the continuance of inbred sin; and it will be found, that after years of hard struggle, Christians usually have less patience and more fretfulness; less meekness and more anger; less love and more enmity; less faith and more unbelief than in the first three weeks of their Christian experience.

On the other hand, what is plainer to all who have tested it, than the immediate and continual enlargement of all these graces as soon as the soul is sanctified?

7. We urge the attainment of sanctification on all new converts as the divinely appointed preparation for good works and a life of usefulness. John 15:2. "Every branch in me that beareth not fruit he taketh away and every branch that beareth fruit he purgeth it, that it may bring forth more fruit." 2 Tim. 2:21. "If a man therefore purge himself from these he shall be a vessel unto honor sanctified, and meet for the master's use, and PREPARED UNTO EVERY GOOD WORK." Indwelling sin interposes the greatest difficulties in the performance of our daily Christian duties; and the greatest hindrance to the activity of a justified soul is the inherent evil of his own heart. Is it urged that sinful conduct would hinder a soul more than inherent sin? We answer, as soon as there is sinful conduct, he ceases to be justified.

The mass of God's professed children never speak one word of counsel or warning to the impenitent, because of the "fear of man." Would these, if entirely sanctified, fail to plead with the unsaved to be reconciled to God? To how many ministers, called of God, is the preaching of the gospel a heavy task? If each one of these ministers were entirely sanctified, he would deliver the gospel message with gladness.

To be “purged from these,” is God’s provision for “meetness for the master’s use;” to be “sanctified,” his appointed preparation for every good work.

As well undertake to obtain the fullest measure of corn with the weeds left in the hill, as to expect a Christian to attain the fullest measure of usefulness in unceasing controversy with the evils of his own heart.

If entire sanctification is an experience necessary and precious to the advanced Christian, the same experience is equally important and precious to new-born souls.

This being so, who on earth or in heaven, can tell why they should be deprived of it? If it were possible, we would repeat in the hearing of the whole church of God, the time preferable to all others to be wholly sanctified is immediately after being born of God. Luke 1:73-75.

20. EXCUSES OFFERED FOR NOT RECEIVING SANCTIFICATION

It is a strange truth of history that human beings, when offered the glorious boon of full salvation, usually seek for reasons to reject it. This is true, perhaps universally, of the impenitent, when offered pardon and the new birth but why should it be so with God’s children? The answer to this question is that the same nature which stands opposed to Christ in the offer of pardon, still lives in the heart of the regenerated.

The excuses framed by both of these characters, as well as the efforts put forth to sustain them, indicate a common origin. Is it not surprising, that so many intelligent Christians who have rejected this holy experience, do not discover the exact identity of the reasons given in both cases? Surely these excuses could not always be wrong when made by sinners, and right when offered by saints.

A few samples of these must suffice to represent the many.

1. SINNER: “I don’t believe in this new birth.”

SAINT: “I don’t believe in this sanctification.”

2. SINNER: “I would like to see somebody that lived out this religion you talk about.” SAINT: “I have never seen one person who lived a sanctified life.”

3. SINNER: “I have known persons who made no profession of religion at all who lived as good lives as any of your Christians.”

SAINT: “I have known many who made no high professions who lived holier than any of your holiness folks.”

4. SINNER: “There is Bill Simmons and a whole lot of others that professed to be converted last winter, and they do things I would be ashamed to do.” SAINT: “Talk about holiness! There is John Clutter, who professed to be sanctified last winter, and I would blush to do many things he does.”

5. SINNER: “Yes; you get me to act the fool like those new converts, who shouted and screamed and fell over the benches; and they say Kate Sunshine has gone crazy.” SAINT: “I don’t propose to be a crank, and appear like a drunken man, as those sanctified people did when they said the Holy Ghost came on them before the third hour of the day.”

6. SINNER: “I believe in religion, but I don’t believe in the way you teach it.” SAINT: “I believe in holiness, but not your kind of holiness.”

7. SINNER: “I don’t believe in these loud professions, but in living religion. Mr. Clever don’t make any fuss about his goodness, but he is as good as any of your professors.” SAINT: “I believe in living my holiness, but despise these high professions. Mr. Selflove says nothing about his

sanctification, but he is as good as any of your sanctified people.”

8. SINNER: “I know it is my duty to seek God and become a Christian, but if I were to get converted, I could not keep my religion.”

SAINT: “I know I ought to be a holy man, but if I were to get wholly sanctified, I would lose my experience.”

9. SINNER: “I intend to be religious, but I want a good time first. I cannot abandon my associates and worldly pleasures now.”

SAINT: “I expect to be sanctified before I die, but there are many pleasures I cannot give up now.”

10. SINNER: “I know I ought to be a Christian, but I will not give up my beer.” SAINT: “I know it is God’s will that I should be sanctified, but I cannot quit using tobacco.”

11. SINNER: “I know Jesus Christ said if we were not born again we could not enter the kingdom of heaven, but I think if I live a good life, I will get through all right.” SAINT: “I am aware the Scriptures declare it to be God’s will that we should be sanctified, and he says without it we cannot see the Lord, but if I live a good life, I will risk getting into heaven.” That many have made bad work of their Christian profession none will deny. That others have dishonored the profession of holiness is painfully true; but how does the one or the other excuse any human being from obeying the commandments of God? Why do both of these parties seek in every instance for the persons who misrepresent Christ’s religion, and always pass by those who represent it truly? We readily charge the sinner with so doing to excuse himself from obeying the order of God; if so, what was it, brothers, which led you to offer the same excuses in almost the exact language of the sinner, when you were called to holiness? The sinner, when convicted for pardon, did what he could to shake it off; what was it you did, when convicted of your need of sanctification? When he was called of God to repent and be born again, did he take a back seat? Why did you change your seat when in that holiness meeting? When he was under conviction for pardon he went for counsel to persons who were averse to religion. Why did he not go to some real Christian who had repented and was born again? When you were deeply moved under holiness preaching, and felt your need of entire sanctification, to whom did you go for counsel? Why did you pass by those you knew could help you, to those you knew would hinder you?

We affirm that the opposition in sinners to being converted and the opposition in believers to being wholly sanctified, have a common origin.

It is the carnal mind which makes it nearly impossible for the sinners to submit to Divine authority. It is the carnal mind in Christians, which creates this deep aversion to holiness. This latter statement finds its demonstration in the fact that in every instance, when the carnal mind is destroyed, all these excuses vanish; the mountain barriers are gone; sanctification is plain and desirable and the soul glides forward, delighted with the way of holiness. The very same root and seed of sin, brothers, which made an effort from three worlds necessary to get you converted, is the one great barrier now in the way of your sanctification. It acts now as it acted then and will never act otherwise. God helped you then, despite its fearful power, to yield and be converted he will help you now, despite its bitter antagonisms, to yield and be wholly sanctified. In the former case, he gave you power to control this evil; he now calls on you to use this power, and he will take it away. You then had to start from a standpoint where carnality controlled you; you are now under the control of grace.

If you had then resisted the light given, you must have perished; if you now persistently resist this call to holiness, how can you retain the grace already given? See John 12:35, 36; Heb. 2:1-3; 6:1-6.

No number of excuses will furnish a reason for remaining in sin, when God offers deliverance; nor for

sin remaining in you, after you have read his command to be holy. I Pet. 1:14-16. The fact that you have sought excuses for disobedience to his will at all, proves the presence of this evil within, from which he seeks to deliver you. Your very delay to accept the deliverance offered demonstrates your need of it. That after the wonders God has wrought, in saving you from perdition and making you his own child, you should thus act like an impenitent sinner, is an unspeakable grief to your loving Lord!

Will you still grieve him by preferring to remain impure, or plunge into the cleansing fountain and be made whiter than snow? Ps. 51:7.

20. IS SANCTIFICATION WROUGHT GRADUALLY OR INSTANTANEOUSLY?

We use the words to sanctify, in this chapter, as used in I Thes. 5:23. Mr. Wesley says that sanctification is both a gradual, and an instantaneous work. This form of statement has led many to represent Mr. Wesley as teaching what he never designed to teach. Those who would make the impression that Mr. Wesley believed we could grow into sanctification, have never studied him on the subject.

The following statement will clearly set forth what he and the Fathers taught: Sanctification is gradual in preparation, but always instantaneous in its reception.

No unsaved sinner can, by any possibility, receive this grace. Therefore, a work of preparation must precede its bestowment. It is promised to those, only, who are the sons and daughters of God.

Therefore, the new birth is preparatory to sanctification. The new birth includes conviction for transgressions, a genuine repentance, the exercise of saving faith in Christ, forgiveness of past sins, the impartation of a new life to the soul and adoption into the family of God. Part of this work is human; part is Divine. The human part requires time. Subsequent to conversion there must be enlightenment on the necessity of a work of purifying. This requires more or less time. After conviction for sanctification, there must be, on the part of enlightened Christians, a compliance with the Divinely prescribed conditions. To sanctify, means to consecrate to a holy purpose, and to make pure. Consecration must precede purification. Therefore, time is required to make the consecration.

The Divine work of purifying is conditioned on faith in Christ, and time is needed to exercise faith.

All this is preparatory to receiving Sanctification. As the penitent seeking pardon reached the point where he gave up his sins by degrees, so the believer may be a length of time in the process of entire consecration. But there comes a moment when he is wholly consecrated. The repenting sinner may have found it very difficult to believe for forgiveness, but at last he got a view of Christ and trusted him. In like manner, the child of God, when seeking a holy heart, may meet with delays, but there will be a moment in which he believes in Christ for sanctification.

When the sinner fully submits to God and believes in Christ for pardon, pardon is instantly given.

When the believer makes the consecration required and believes in Christ for holiness, he is instantly made holy. When the sinner fully complies with the conditions for the removal of his transgressions, they are all instantly swept from the record; in like manner, the believer, having complied with the conditions for the removal of inbred sin, his whole nature is instantly washed in Christ's most precious blood. His justification was gradual in preparation but instantaneous in its bestowment. His sanctification was gradual in preparation but instantaneous in its accomplishment. In either case, the seeker may have been a long time seeking, but there was a moment when he found the object sought.

Mr. Wesley says, "Indeed, this is so evident a truth, that well nigh all the children of God, scattered

abroad, however they differ in other points, yet generally agree in this, that though we may 'by the Spirit mortify the deeds of the body,' resist and conquer both outward and inward sin--although we may weaken our enemies day by day--yet we cannot drive them out. By all the grace which is given at justification we cannot extirpate them. Though we watch and pray ever so much, we cannot wholly cleanse either our hearts or hands. Most surely we cannot till it please our Lord to speak to our hearts again--to speak the second time, 'be clean,' and then only the leprosy is cleansed. Then only the evil root, the carnal mind is destroyed; inbred sin subsists no more. But if there be no such second change, if there be no INSTANTANEOUS deliverance after justification, if there be none but a gradual work of God, (that there is a gradual work none denies,) then we must be content, as well as we can, to remain full of sin till death." Sermons, Vol. I, p. 122.

"Inquiring (in 1761) how it was that in all these parts we had so few witnesses of full salvation, I constantly received one and the same answer; 'we see now, we sought it by our works; we thought it was to come gradually; we never expected it to come in a moment by simple faith, in the very same manner as we received justification.' What wonder is it then, that you have been fighting all these years "as one that beateth the air." Works, Vol. Vii, p. 377.

Rev. John A. Wood, whose book, Perfect Love, should be in every Christian home, says:" The church, generally, holds that God instantaneously removes all indwelling sin from dying infants, and from all justified believers who die suddenly, like the dying thief, and it is reasonable to believe that He instantaneously sanctifies those who trust in the blood of Christ to have it done. Purity being God's work, and being by faith, is evidence that it is instantaneous, the same as its kindred blessings--pardon, adoption, and regeneration. The beautiful analogy in the conditions and experience of regeneration and entire sanctification teaches an instantaneous work similar to regeneration. The sinner convicted of his guilt, believes in Christ for pardon, and is forgiven freely and fully. The Christian convicted of impurity, believes in Christ for holiness, and his heart is made pure, entirely and instantaneously. The promise, 'believe on the Lord Jesus Christ and thou shalt be saved,' covers the latter case, just as much as the former. Gradualism is not according to the analogy of the great work of God in spiritual regeneration. The instantaneous is." Dr. Adam Clarke says: 'We are to come to God for an instantaneous and complete purification from all sin, as for instantaneous pardon. In no part of the scriptures are we directed to seek the remission of sins seriatim--one now and another then, and so on. Neither in any part are we directed to seek holiness by gradation. Neither a gradation pardon, nor a gradation PURIFICATION exists in the Bible.' 'For as the work of cleansing and renewing the heart is the work of God, his almighty power can perform it in a moment, in the twinkling of an eye. And as it is this moment our duty to love God with all our heart, and we cannot do this till he cleanse our heart, consequently he is ready to do it this moment, because he wills that we should in this moment love him. This moment, therefore, we may be emptied of sin, filled with holiness, and become truly happy.' Clarke's Theology, p. 208.

Bishop Janes said in his sermon at Morristown: ' These two blessings, pardon and regeneration, justification and sanctification, are here represented (I John 1:8-10) in the same manner, and offered upon the same conditions ... the conditions of justification and sanctification, according to the text, are the same.'

Bishop Foster says: ' Sanctification is distinct, in opposition to the idea that it is mere regeneration; holding it to be something more and additional; instantaneous, in opposition to the idea of growth gradually to maturity or ripeness ... And though there is progress toward it, yet that its attainment is not a mere ripeness ensuing by gradual growth, but is by the direct agency of the Holy Ghost, and instantaneously wrought, however long the soul may have been progressing toward it.' Christian Purity, p. 46.

Dr. Nathan Bangs. ' Those who teach that we are gradually to grow into a state of sanctification,

without ever experiencing an instantaneous change from inbred sin to holiness are to be repudiated as unsound, anti-scriptural and anti-Wesleyan.’ Article in Guide 1854.

Dr. F. G. Hibbard says: ‘ It is hence Mr. Wesley, and also Mr. Fletcher, distinguish sanctification in two stages; the lowest degree is to be emptied of all sin, the highest, to be filled with God. To be emptied of all sin, to be cleansed from all unrighteousness, is a work to be done by the Spirit of God immediately acting on the soul, through the truth. It is done at once, according to the faith of the believer, through the meritorious blood and righteousness of the Redeemer. But to bring forth the Christian graces to the highest measure of maturity or perfection compatible with this earthly state, or with the moral capabilities of the believer, is a work of time, to be carried forward and performed, till the day of Jesus Christ.’ --N. C. Advocate.

Rev. Dr. Fuller in his address before the Evangelical Alliance. ‘Nor did you find relief, peace, strength, victory over your corruptions, until you repaired to the fountain open for sin and uncleanness, until looking to Jesus, casting your soul upon him for sanctification, just as you did at first for pardon.’

Richard Watson. ‘ To this faith shall the promises of entire sanctification be given, which, in the nature of the case, supposes an instantaneous work immediately following upon entire and unwavering faith.’ Institutes, Vol. II, p. 455.

Rev. J. S. Inskip. ‘I apprehend in all cases where any special success has been given to the teaching of this doctrine, it has been where the instantaneous character of the work has been made very prominent.’ --Method of Promoting Perfect Love.

Rev. Dr. Lowry. ‘Salvation in all its stages is by faith and by faith alone. And this makes sanctification not only instantaneous, but creates a necessity that we should receive it as a gracious gift, bestowed in opposition to a product worked out, or resulting from development and growth.’ --Divine Life. June 1878.

The pastoral address of the General Conference of 1832 presents the following upon the subject of holiness: ‘ When we speak of holiness, we mean that state in which God is loved with all the heart, and served with all the power. This, as Methodists, we have said is the privilege of the Christian in this life. And we have further said that this privilege may be secured instantaneously by an act of faith, as justification was.’ Wood’s Perfect Love.

We believe with the Catechism of the Methodist Episcopal Church, that “sanctification is the act of God’s free grace whereby we are made holy.”

22. HOW IS SANCTIFICATION OBTAINED?

While for eighteen centuries the whole Christian world, including Universalists of the various types, has taught the necessity of entire sanctification or complete holiness, as the pre-requisite for entrance into a holy heaven, there has been very little direct teaching as to the way by which this state is attained. Multitudes of earnest Christians struggle with the tides of indwelling corruption, through a weary pilgrimage, without hearing one sermon which clearly defines the way to deliverance.

Apparently, the wisdom of the ages has concentrated in furnishing reasons why this struggle must be continued and deliverance deferred.

Some declare that sin has its seat in our physical being; therefore death only can rescue us from its power. Others maintain that the process of salvation from inherited sin is begun in regeneration, and God carries on the work of purifying in the soul; but none are fully delivered from its power till somewhere near death. While comfortless, restless millions expect deliverance, only through the fires of purgatory.

But the greatest mistake of the centuries, is the effort to convince men that inbred sin is destroyed in regeneration, while they are painfully conscious that the foe still lives within.

Thousands of God's children, among whom are many Methodist preachers, pressed with the conscious need of inward purity, are told that it is attained by growth in grace, and immediately begin a series of good works, in order to develop themselves into purity; but, after all their struggles and efforts on this line, they are never thus developed.

Alas! How much of Romanism is left in Christian Protestantism.

Why not teach these hungering, thirsting souls, to come at once to Christ and be washed from all sin in his most precious blood. "Oh! Precious fountain that saves from sin." Why tell them to do anything, or go anywhere but come at once, and as they are, to the fountain and be made perfectly whole.

Entire sanctification involves two items, viz: entire consecration, and entire purification. It is our duty to consecrate, and God's work to purify our hearts. God cannot consecrate for us; neither can we purify our hearts; but God will purify our hearts, if we consecrate our all for that purpose, and trust him to do the work. Every sanctified Christian has reached the experience in this way. He may not have had sufficient light to recognize the steps by which he came, but there was a blessed period when he gave his all to Christ as never before, and, "simply trusting he was blest."

23. CONVICTION FOR SANCTIFICATION

God from the beginning, decreed that the glory of our salvation should redound to Christ.

The Holy Ghost reveals to the sinner his lost and helpless condition, and when fully convinced that he cannot, by any possibility, save himself, he is led by the same Holy Spirit to Christ for pardon and regeneration.

God wills that Christ shall have all the glory of our sanctification as well. Hence, after a time of rejoicing in deliverance from transgression, God, the Holy Ghost, begins to reveal to us our sinful nature. This is the beginning of conviction for holiness.

Of recent years, in these ends of the earth, many newborn souls are being fully instructed in God's plan of salvation, and without waiting to try the weariness of the wilderness state, they come at once to Christ, and are made every whit whole. Thus, in obedience, they are consciously delivered from inbred sin, and escape the years of weariness and conviction that always result from disobedience to God. Many Christians resist conviction for holiness till they entirely lose their justification before they yield to God. The power of Satan over Christians in this crisis of experience is marvellous.

Experienced Christians and even ministers under conviction for holiness, will go right over the ground they traversed when, in impenitence, they resisted the Holy Ghost. Instead of seeking the society of those who would help them to Christ, they are found in the company of those who oppose the doctrine. Even in the house of God they will sit with the unconverted in the rear of the congregation, rather than draw nigh and join with those who are seeking this grace. Instead of consulting some reliable author who will clearly point out to them the way of deliverance, they resort to such as would falsely convince them that they either now possess, or do not need, or cannot have, that to which God is calling them. They search the Scriptures, hoping to find therein some proof that God does not demand present holiness. Their souls are moved to exceeding bitterness by the ministry and testimony of those who are in the experience of holiness, and ignoring the fact that the best men and women on earth make this profession, they pass the purest examples by unnoticed, and rehearse the faults and failings of the frailest in the hearing of all who will listen; receiving with greediness and retailing with promptness every tale of scandal about those who have made bad work of the profession. No wonder the Psalmist

cries out, "Who can understand his errors? Cleanse thou me from secret faults."

Conviction for holiness does not necessarily involve condemnation. Whom God justifies he does not condemn. Conviction for transgression brings condemnation to the sinner; but conviction for holiness does not relate to transgression. The blessed Holy Spirit comes to the heart on which he has set the seal of pardon and reveals the unholy nature which must be removed. If the soul thus enlightened gives instant heed, and walks in the light given, he need never feel the sting of condemnation, from the moment of pardon till he puts on his crown of glory. At the same time he will loathe the impurities of his nature thus revealed to him. If however he refuses to obey, and repeatedly resists the call to holiness, he thus rejects the offer of deliverance, and at once becomes responsible for the presence of his sinful nature; and a renewal of conviction will bring a sense of guilt. Hence the agonizing struggles of many who seek this grace after having resisted conviction from time to time.

We repeat, that to all earnest Christians who have ordinary opportunities for light, there comes real conviction for holiness. This may be recognized by various marks. There is an abiding consciousness of need a sense of incompleteness, with earnest longings of soul for grace that is not possessed, combined with great dissatisfaction with present attainments. If there is delay to go forward, there will be intermission in the hitherto steady peace of the soul. In reading the Scriptures the need of the soul is made more apparent, and if there is continued delay to go forward, there will come in every instance, a clear revelation of the presence of a sinful nature in the heart. If this is not heeded, God will permit sinful propensities to re-assert their supremacy and he who had perfect control over anger, and malice, and pride, now finds these passions arising to control him.

Again, the testimony of those in the experience of holiness will produce a strange commingling of desire and aversion, similar to that experienced by the convicted sinner when listening to the testimony of those who know the joys of pardoned sin.

When listening to the direct demand of the Gospel for present holiness, there will be the accompanying prompting of the Holy Spirit, moving the soul to present submission.

When the commands and promises of the Divine word, relating to sanctification, are read, the heart is moved to obey and appropriate them, just as the convicted sinner is moved to repent and be converted by the Scriptures relating to repentance and the new birth. Added to this, there will often be a deep, inwrought sense of the need of holiness with the conviction that if this call is rejected, God will retire and leave his rebel child to perish. Trifling with the Holy Ghost in this call has sent many to perdition. To the obedient soul there comes a deep unquenchable thirst for inward purity, and a readiness to use every right means for its attainment.

Reader, have YOU an experimental knowledge of the truth of this chapter?

24. ENTIRE CONSECRATION

When the obedient child of God is convicted of the need of entire sanctification, he will at once inquire, if not hindered by carnal influence, what must I do to receive it? We trust the Lord will enable us to make the way plain to all such.

As previously stated, entire sanctification involves both entire consecration and entire purification.

If the inquirer will keep this thought before his mind, it will save him from much confusion. Get intelligent views of both the human, and the divine part of this work; and do not permit any agency to turn you aside from the pursuit of the truth. Right here Satan interposes, if possible, one of his greatest hindrances, by turning your attention from your duty, which is consecration, and inducing you to make agonizing efforts to accomplish that which God only can do, I. e., purify your heart.

Precisely this is the condition into which he has led all those who spend their lives in fruitless efforts to grow, or improve themselves, into purity of heart. It is simply your duty to comply with the conditions; God will do all the saving. Satan will keep you employed about the divine part of this work if he can, and thus keep you from meeting the conditions; and after years have passed you will, like many of your brethren, be more confused than ever. Therefore keep this truth before you: entire sanctification means entire consecration and entire purification. To be entirely sanctified you must first be entirely consecrated.

The enemy will doubtless suggest, and many of your brethren will join in the suggestion, that you were wholly consecrated when you were converted. Right here, get clear views as to what is embraced in the consecration of a child of God for a holy heart. To aid you in this, I suggest, that whatever you did by way of consecration at the time of your conversion, was all done before you were either pardoned or regenerated; while your soul under a load of conscious guilt, was yet in the darkness of spiritual death. What God now demands, must be done under the light of regeneration with the Holy Spirit as your internal guide. What you did then, was the act of a condemned sinner; what you do now is the act of a justified Christian. You were then required to renounce the things that are wrong; God now demands that you lay at his feet the things that are right. The offering you then made was, a man with all his powers under the control of spiritual death. God now demands the presentation of a man whose faculties are made alive by regeneration, and under the control of grace.

“Neither yield ye your members as instruments of unrighteousness unto sin; but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God.” “I speak after the manner of men, because of the infirmity of your flesh; for as ye have yielded your members servants to uncleanness and to iniquity, unto iniquity; even so now yield your members servants to righteousness, unto holiness.” Rom. 6:13, 19. The motive which actuated you then was fear; the motive which actuates you now is love. That was the submission of fettered and enslaved powers under the sentence of eternal death; this is a love offering to Christ of the powers he has emancipated. You then gave up your sins and surrendered your wicked soul for pardon and regeneration; you now present your pardoned and regenerated soul for complete holiness. You then sought justification; you now seek sanctification. That was repentance; this is consecration. The two-fold work of consecration and purification is embodied in this Scripture: “I beseech you, therefore brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God.” Rom. 12:1, 2. Here we see, that consecration must precede transformation, and transformation must be accomplished in order that God’s will may, in all things, be to us always, good and acceptable, and perfect. The persons addressed are, unquestionably, the children of God, and this presentation of Christian duty by the inspired apostle clearly proves that hitherto they had not attained these three points of Christian experience, viz; the living sacrifice, the transformation, and the demonstration.

Reader, have you reached them? We get the true idea of the sacrifice demanded by referring to the former dispensation. To illustrate: King David was required to offer a lamb in sacrifice. What had he to do in order to meet the requirement? First, he must separate the lamb from the flock, from his own and all other service, and, laying it upon God’s altar, it was thus set apart to the one service of God only. The moment it was surrendered it became the Lord’s lamb, and David, no longer its possessor, had no right to say what should be done with it. If God orders its use as a whole burnt offering, or, if he wills that it be eaten by his priests or Levites, David has no right to interpose an objection. Or, if he orders that it be returned to the flock and put in David’s care, David is still to recognize the lamb, with all its proceeds, as the Lord’s, and himself as the steward of God’s property.

You are now besought by divine authority to present your body a living sacrifice. That means the

separation of your body from all other service, and setting it apart to the service of God only. The presentation of your body to God necessarily includes your whole spiritual nature--your intellect, your sensibilities and your will. When your whole body, soul and spirit, are thus given to Christ, you are no longer your own; therefore the use of these powers is involved in this covenant. That includes your whole time. Not one-seventh, or one-seventieth of it, but all of it. Whether you wake or sleep; whether you labor or rest; whether you eat or drink; whatsoever you do must be done in his name and to his glory. It includes the time spent in the various departments of business life, as well as in religious service. Not simply that you do business for yourself in an honest way; that is what many heathens, and even atheists do; but that you henceforth recognize yourself as in the employ of the Lord Jesus Christ, attending to the business he has committed to your hands for him. While God has established the rights of property between man and his fellows, for the sake of order and the highest good to the race, each consecrated soul must recognize his rights as suggested in Lev. 25:23: "The land shall not be sold forever, for the land is mine; and ye are strangers with me." Entire consecration is the complete transfer of ownership to God, of houses, farms, shops, merchandise, money; all must from henceforth be forever recognized as the property of Jesus Christ.

The powers of our being, by which means are accumulated being wholly given to God, makes all our possessions his property also.

Consecration does not mean that any man should leave any legitimate business or profession. If God has called you to be a lawyer, you are to plead law for him. If by his will you are in the practice of medicine, glorify him in this profession. If you are a farmer, cultivate his land--of which you are the steward--to please him. If you are a mechanic, fill your calling as he directs. If you are a merchant, buy and sell in the name of the Lord Jesus Christ, and to the glory of God the Father. If you are a wife and mother, you are to render holy service in the proper care of your house, and in training the children God has given you for their mission in life. Do not fancy that because you keep your house in good order you are therefore keeping it in the name of the Lord Jesus. Among the most heaven-daring women on the earth are many who keep house as well as you do. The question is for whom, and to whom is this service rendered?

The presentation of your whole affectional nature to God, necessarily involves the objects of your affection. Husband, wife, child, friend, associate, even your own life, are by this transaction laid at his feet for life or death as he may choose.

All and more than has been specified is involved in a present and perfect surrender of your will to God, for all time and all eternity. Many who think their wills entirely surrendered would rebel at once if God should demand one-tenth of their income to feed the poor and carry on his work. I know a man of God whose health was completely broken by confinement in Andersonville prison. He labors daily to the utmost of his ability to meet the wants of his family. At one time he was owing two dollars which he could not pay till, at the end of the week, he should receive his wages; but his creditor cursed him and threatened to sue him if the money was not paid immediately. In my hearing this poor man appealed to a wealthy farmer who could command thousands of dollars, hoping to get relief; but all in vain. The brother was sued, and the cause of God dishonored. These men belong to the same church, and our wealthy brother professes to be entirely consecrated. Away with such false ideas of consecration. And let all the people say, amen! Consecration means a sacred care for God's poor, and relief for the widow and orphan. It means that you sustain his cause with your money, your reputation, and your life. It means that your whole being and your entire possessions are at his disposal; and that in reference to your money as well as your prayers, your heart shall cry out, "Lord what wilt Thou have me to do." The earnest seeker must not fail to distinguish between a willingness or desire to consecrate, and the act itself. Satan does not care how willing or anxious you are to consecrate, if he can keep you from consecrating. You may be willing and desire to read this book, but never read it. You may be willing

and desire to give a beggar money to buy him food, but let him perish without it. So the willingness and determination to consecrate, and the act by which consecration is accomplished, are distinct questions. Consecration is not only the recognition of the rights of God, but the actual turning over into his hands that which belongs to him.

Very many persons rest in what they term a willingness to consecrate, and thus never are consecrated. A man desires to sell his farm, and determines it must be done. Ask him, "Have you sold your farm?" and he replies with some confusion, "I want to sell it." That proves that the farm is not sold. Thus it is with many of God's children; they are fully convinced they must consecrate; they desire and are willing to consecrate; but some way they fail to reach the end. Suppose the man referred to at last makes out a deed to his neighbor who has wanted the farm for some years. Now ask him, "Have you sold the farm?" and he promptly responds, "Yes!" He does not need any witness to prove to him that the land is sold; he is clearly conscious of the fact. In like manner, the act of consecration, when completed, will inevitably bring the testimony of your own consciousness that "'tis done, the great transaction is done." This always ends all efforts to consecrate.

Reader, are you now wholly consecrated? If not, resolve that this matter must be settled at once.

Begin lay open your heart to the all-searching eye. Tell God you will settle this question now. Ask him to show you the hiding places of rebellion in your soul. Fear not! God cannot lead you astray.

As he shows you the way, walk in it without hesitation. Keep your heart centered on Christ; not on the Holy Spirit, but on Christ. Many have been misled while looking at the Holy Spirit, because, right here, other spirits have interposed and led the soul astray. The devil never comes as "an angel of light," while the heart is stayed on Christ. You cannot reach the end you are seeking without the immediate guidance of the Holy Spirit, but the Holy Spirit always comes as the fruit of faith in Christ. Ask God, in Jesus' name, to give you the Holy Spirit to lead you in this transaction, and give up the first thing he shows you. Be sure that it is really turned over to God for eternity, no matter what it may cost. Keep your heart open and follow as he leads, till the Holy Spirit has taken a complete inventory of all you have and are, or hope to have or be, which he now demands at your hands. Then covenant with Christ that when anything which you do not now see shall he revealed in the future, that also shall be subject to his will. At this point you will recognize that you have reached the end; you have nothing more to give, and your soul will be clearly conscious of the fact that you are indeed all the Lord's. Thus having surrendered all, you are irrevocably his--not his on condition that he will bless you, but his, blessing or no blessing, light or darkness, life or death. You are now in his hands to be made completely holy.

You are now ready to receive by a simple act of faith the divine work of entire sanctification, which will be followed by the witness of the Holy Spirit, that you are entirely sanctified.

25. THE ACT OF RECEIVING SANCTIFICATION

As before stated, the divine part of sanctification consists in purifying the heart. Hence the words sanctification, holiness and purity are used interchangeably. The wildest errors have grown out of confounding purity with maturity. More confusion has grown out of this mistake, perhaps, than any other. Entire sanctification does not necessarily include maturity; neither does maturity necessarily include entire purification. There are many Christians matured by long experience, who are perfectly conscious of indwelling impurities; while others, in the childhood of Christian experience, are just as clearly conscious of complete cleansing in Jesus' precious blood. Bishop Morris was certainly a mature Christian, and yet he sought and obtained complete purity in the very last years of his life.

Grace Paddy, who was sanctified, as Mr. Wesley says, a few hours after her conversion, was certainly not a matured Christian. When will intelligent Christians distinguish between the enlargement or

growth of the soul, and its purification? Is it difficult to understand the difference between the growth of a hill of corn, and the destruction of the weeds that hinder its growth? How long, O Lord, how long will thy children grieve thee by attempting to substitute their own works for thy all-cleansing blood?

Let it be repeated till the tidings shall reach the uttermost parts of the earth, that whatever partakes of the nature of sin can be removed only by eternal power in the application of atoning blood. Purity is not attained by works, nor by agonies, nor by growth; but it is received. "Sanctification is that act of divine grace whereby we are made holy." --Methodist Catechism. Not a series of human acts not a series of divine acts but one act which makes us holy. To this Mr. Wesley refers in holy song, "Speak the second time--be clean."

Jesus now waits at the door of your consecrated being, to say: "I will; be thou clean." If sanctification is to be received as God's free gift, what is the act on our part by which we are made its subjects?

Let the answer come from God, "And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us; and put no difference between us and them, purifying their hearts by faith. Now therefore why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear?" Acts 15:8-10. To this day God's ministers will insist on putting this yoke on his children. Hence, they are kept "going about" to develop themselves into holiness. Here we see that the purification of the heart is accomplished by faith. "But rise and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of those things which thou hast seen, and of those things in the which I will appear unto thee; "Delivering thee from the people, and from the Gentiles, unto whom now I send thee.

"To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me." Acts 26:16-18.

These are the words of Christ. How do the Gentiles receive the forgiveness of sins? "By faith that is in me." Does he promise anything additional through the ministry of Paul? Yes; "an inheritance among them that are sanctified." How was this received? Jesus says, "By faith that is in me." "And every man that hath this hope in him purifieth himself, even as he is pure." I John 3:3. The persons referred to as having "this hope," are the "sons of God," spoken of in the first and second verses of the same chapter. There is, therefore, a work of purification to be accomplished in those who are "now the sons of God," for each one is commanded to "purify himself even as he is pure." How does a man purify himself? "By faith that is in me." "But we are bound to give thanks always to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation, through sanctification of the spirit, and belief of the truth: Whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ." 2 Thes. 2:13, 14. Is not the doctrine of sanctification a new doctrine? No; it was ordained of God "from the beginning." Can any be saved from all sin till wholly sanctified? No; "God hath from the beginning chosen you to salvation through sanctification." And the fact so clearly stated that "God hath from the beginning chosen" that this cleansing should be accomplished by the Holy Ghost, proves that it is not attained by growth, or any amount of good works. By this act of grace we are delivered from all unsanctified affections. Hence the testimony of all who are sanctified, to the blessed consciousness of salvation from all sin, which they did not possess before they received this grace. How blessed that conscious knowledge! Are all Christians called to this grace? The apostle in addressing a whole body of Christians says, "whereunto he called you by our gospel." Is the glory of Christ as promised in this life fully revealed to us before we are sanctified? No. God hath from the beginning chosen that such measure of the glory of Christ is obtained "through sanctification."

How is this wonderful grace received? By "BELIEF OF THE TRUTH." "Who of God, is made unto us wisdom, and righteousness, and sanctification, and redemption." I Cor. 1:30. The Lord Jesus Christ is

spoken of in this text, and the righteousness mentioned is that “act of God’s grace whereby we are justified.”

How is Christ made our righteousness? By faith. Rom. 3:21-30; 5:1; Gal. 2:16. There was a period in the experience of every one who is now a child of God when, burdened with a load of guilt too heavy to bear, he found every other refuge fail him; and, in the utter abandonment of every other hope, he simply believed in Jesus Christ as his justifying Saviour, and he was justified.

How is Christ made our sanctification? There will be a period in your experience when you will cease to trust in your good works; when you will be fully convinced that the combined efforts of the centuries will not wash out a single stain from your soul; when you will recognize the fact that all the forces of the universe, outside of Christ, are incapable of extracting one carnal root from your depraved being. Then, having surrendered your all, you will believe in Christ as your sanctifying Saviour, and you will be wholly sanctified.

The faith which justifies the soul, is the act by which we receive Christ as our justification: The faith which sanctifies the soul is the act by which we receive Christ as our sanctification. Hence the only difference in the two acts, is in the object sought. In the first we believed for the removal of the guilt and pollution of our transgressions; in the second we believed for the removal of inbred sin.

The first is the faith that justifies; the second is the faith that sanctifies. And Christ has the glory of the whole work.

The greatest hindrance to this faith is the lack of entire consecration. If you find it difficult to believe for a clean heart, examine your consecration. If after reading, with prayer, the chapter on this subject, you have the testimony of your own consciousness that your “all to Christ is given,” leave the whole transaction as settled forever. But if there is any doubt in your soul, settle that question first. It may be there is a controversy with God about the matter of experiences.

I heard a brother say that for two whole years after he was entirely consecrated, he found it quite impossible to believe for sanctification. Before he sat down, he told of a terrible struggle going on in his soul during those two years over the question of happiness. He would not believe without a great baptism of joy. Was that entire consecration? Think of it. A poor soul keeping up a controversy with his maker for two years and dictating to God the terms of salvation, and fancying all the time that he was wholly consecrated. Consecration involves the submission of every question to the will of God, including your present and future experiences. If you are thus given up to him, you are now ready to receive this grace in God’s way, with or without emotion as he may appoint. Your faith reaches Christ as your deliverer from indwelling sin by believing his word. Many seek his salvation by believing in their feelings, but the salvation does not come. If they are in a happy state of mind they believe; if there are no joyous sensations within, they do not believe. That is exercising faith in your feelings. Such faith is a present practical rejection of Christ, and is greatly displeasing to God.

Others predicate their faith on what they are pleased to call “the evidence,” meaning by this the witness of the Holy Spirit. If God demanded faith in the witness of the Holy Spirit as the condition of your salvation, such faith would save you; but as he has not, you are still unsaved. Just as long as you wait for the witness before you believe your soul will remain unwashed. How can the Holy Spirit witness that you are cleansed when he knows you are still unclean? How can you be cleansed till after you believe in Christ to cleanse you? Do you expect God will change his plan to save you? God’s plan is that you first believe in Christ to cleanse and save you to the uttermost. Then he saves you. After you are saved he sends the Holy Spirit to witness that the work is done. Then, when such witness is given, you will feel and know that you are saved. Your plan is that God must give you the witness that you are saved in unbelief, so that you may feel and know that it is done, and then you will believe in your knowledge and feelings. But how will Jesus get the glory of your salvation on these terms?

If you will at last let God have his way, he will save you. If you are now convinced that faith in your consecration, or in your feelings, or in anything but Christ will leave you to perish; if you will utterly abandon all trust in your prayers, or agonies, or tears, and see and concede that there is but one arm that can save, but one door of hope, but one name given, but one sacrifice offered, and but one fountain of cleansing: then turn to Heb. 12:12: "Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate." Do you with the heart believe that Jesus shed his precious blood to sanctify the people? Are you included in this number? Did Jesus, the Christ of God, really pour out his blood on the cross to cleanse your soul from all sin? Having so freely made the provision, will he hesitate when you come to him for its application to your soul? Coming, as you now do, in the way of his own appointment, is it possible for him to fail to cleanse you? Will you trust him now? Do you now believe that the blood which was shed on Calvary really cleanses from all sin? Whom does it cleanse? Do you answer, "It cleanses every soul that is fully consecrated for that purpose, and with his heart believes the promise?" Are you thus consecrated, and do you now believe the promise? Does the blood of Christ now cleanse your soul from all sin? Will you grieve Christ by further delay? Do you now believe?

Read I John 1:7: "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." Are you walking in all the light God has given you? Are you willing to suspend the whole question on this promise? If you do so, and the promise fails, you will go down. Are you afraid the promise of God will give way? If not, then stand upon it, and repeat in defiance of earth and hell, the blood of Jesus Christ, his son, CLEANSETH ME FROM ALL SIN. No longer trusting in your feeling; NO, but in the immutable word of God. No longer believing in the internal witness; no, but believing in Christ's all-cleansing blood. No longer leaning on your experiences; no, but leaning on the arm that is mighty to save. Do you hereby take Christ as your wisdom, as your righteousness and as YOUR SANCTIFICATION? "YES, I DO."

Then let us sing.

" 'Tis done, the great transaction's done;

I am my Lord's, and he is mine."

As with your heart you have believed, with your mouth you are to confess, not what you feel, but what you believe. Reckon yourself from this moment as dead indeed unto sin, but alive unto God through Jesus Christ. You have left the whole work of cleansing and saving to him, and whatever may come, never take it out of his hands. Do not yield to restlessness about special experiences.

Leave that whole question with him; and, resting in his hands as a piece of well-mixed clay, trust him to mould you according to his pleasure. Whether you have joy or sorrow, trial or triumph, you are all the Lord's, and trusting with all your heart that Jesus' blood cleanseth you from all sin.

26. THE EXPERIENCE

As in justification, so in sanctification, there is a variety of manifestations, but the same Spirit.

Many who now have the clearest witness that they have passed from death unto life, cannot tell the precise moment when they were born of God. It may be so in sanctification. Yet there was a moment when your sins were forgiven, and the work of regeneration took place in your heart. The same is true of sanctification. Some are filled with joy unspeakable at the moment of pardon; to others the joy came afterward. Sanctification is attended by the same variety of experience. Some are brought into trial and temptation immediately after conversion; others are allowed weeks and even months of uninterrupted peace. So it is in sanctification. Some are instantly blest with the internal witness, when justified; others for the trial of their faith, or for other reasons, are left for a time without the clear witness. It is so in

sanctification.

That there is a definite and distinct experience of sanctification, subsequent to regeneration, attested by the witness of the Holy Spirit, is proved by every one who complies with the conditions.

Mr. Wesley calls this the “second blessing” in contradistinction from the new birth, as the first blessing. Sometimes when the call to holiness is presented, and the people of God are pressed to seek this second blessing, ministers of the gospel will respond in the Spirit of ridicule, “O yes, you can have the first blessing, and the second blessing, and the third blessing, and on up to the fortieth blessing,” thus sneering at the expressed will of God, and causing many weak Christians to stumble.

Do such ministers intend to throw contempt on the distinct experience of the new birth, by classing it with the unnumbered blessings which are bestowed on the just and the unjust? Or is there a transaction between God and man by which a sinner is brought out of death into life? We prefer not speaking of either the new birth or sanctification as simply a blessing. The new birth is truly a blessing beyond computation; but it is a thousand times more than that. Strictly speaking, there is but one new birth, but there are unnumbered blessings. The new birth brings us into a state of sonship and acceptance with God. In this state are uncounted blessings, but only one new birth. A child, by virtue of his birth, is the heir to his father’s possessions; and this may include gifts innumerable, but he has only one birth. He may by his own wickedness deprive himself of his inheritance, and by repentance and faith these forfeited possessions may be restored to him; but he has only one birth. So a child of God may forfeit his right to the divine inheritance and finally perish; but if he returns to God, he will restore him; but strictly speaking he is born of God but once.

The divine work of sanctification brings its subject into a state a thousand times more important than a blessing. The soul may or may not be filled with joyful emotions when it is wholly sanctified.

It may, at subsequent periods, pass ordeals of unspeakable sorrow; but that does not affect its state.

The idea that sanctification means simply a fit of rapture, or a baptism of joy, should be at once and forever excluded from the common sense of mankind. No, beloved; the act of God’s free grace whereby we are made holy,” is worth more than the joy of a life-time without it.

Having exercised faith in Jesus’ cleansing blood to wash out all the stains of inbred sin, the blessed Holy Ghost has made the application, and eternal power has swept from the whole domain of your nature everything that is out of harmony with God. There is not a root or seed of sin remaining. Entire sanctification, therefore, brings you into a state of moral purity. Hitherto the evils of your heart were held in check by a power implanted that was greater than they; now these evils are destroyed, and the whole man becomes the temple of God.

The removal of the carnal nature from within, leaves the soul in a condition of rest. Hence, as peace is the staple experience which results from justification, rest is the common heritage of all who are wholly sanctified. In justification, peace is the fruit of reconciliation. In sanctification, rest ensues because God has destroyed the elements of disturbance and unrest within.

Strictly speaking, there is no unrest in the universe which is not produced by sin. When all sin in a human soul is destroyed there is nothing left within to produce unrest. In every case where the soul is delivered from all sin, whether the work of cleansing be immediately accompanied by the witness of the Holy Spirit or not, there will always be a hitherto unknown consciousness of rest. The man now brought into harmony with God’s will, will have rest. There may or may not be great joy, but there will be rest. Without may be the wildest commotion, but within there will be rest.

Sanctification, as an experience, is always characterized by pure love. Love with all the capacity of the soul is always the result of entire cleansing. There was love before, but it was mixed and hindered, and

circumscribed by remaining carnal elements. These being removed, love is now pure and universal. Not only love in the whole soul, but the whole soul loves. So of all the graces of the Holy Spirit. They were implanted in the new birth; but they existed with alloy. There was love, meekness, patience, long-suffering, gentleness, humility, faith. But these were constantly hindered and circumscribed by the conscious inbeing of enmity, resentment, impatience, unholy anger, pride and unbelief. These carnal passions being removed, the soul has love without enmity; patience without impatience or unholy anger; meekness and gentleness without mixture of pride ; and faith without alloy of unbelief. The warfare within is forever ended, unless the soul thus purified should again become corrupt. The soul is so perfectly conscious of deliverance from these roots and the seed of sin, that a sense of completeness in the saving process, which did not characterize the experience of justification, now pervades the entire being.

There may be some questioning at first, but the knowledge of deliverance always marks a genuine work. And God, who has hitherto seemed a transient guest, now comes to abide in the soul. God could consistently approve the soul he freely justified, because such soul was delivered from all the wrongs for which it was responsible; but the undercurrent of the corrupt nature within was a continual bar to fellowship with his holiness. Now the barrier is removed, and God comes into his holy temple to abide evermore.

Suppose you visit a friend who has recently moved into a tenement building, with the purpose of remaining many days. On arriving, you find the whole habitation a place of disorder and defilement.

For this condition of things the former tenant is wholly responsible. Though you highly approve your friend, you cannot remain amid the impurities of his dwelling. But a fountain of pure water is at hand, and there is fire, and also “fuller’s soap.” After a time you return to find every apartment clean and pure and beautiful. Now the barriers to continued fellowship are removed, and it is delightful to remain. But if on your return, after sufficient time and means were provided to purify the premises, you find them still impure, do you continue to either approve your friend or enjoy his premises? You answer, no; because having failed to regulate and purify the premises after time and means were afforded, he becomes responsible, not for bringing the impurities there, but for allowing them to remain. The Heavenly Father says to each of his justified children, “Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.” 2 Cor. 7:1. It must be an astonishment to angels that any of God’s children should refuse to accept this deliverance when it is so graciously offered to them. It cannot but be a grief to Christ, that after all his sufferings to purchase such an experience, so many should lightly esteem and neglect it.

Thus saith the Lord God; “Come from the four winds, O breath, and breathe upon these slain, that they may live.” Ezek. 37:9.

27. THE WITNESS OF SANCTIFICATION

The doctrine of justification by faith, which for many years was practically forgotten, was restored to the Christian world by Martin Luther. In like manner the doctrine of the witness of the Spirit was ignored for generations, till restored to the church by the ministry of Mr. Wesley. The multitudes who were earnestly desiring to “flee the wrath to come,” had been taught to rest in the faithful observance of forms and ceremonies; that the light of the judgment only could reveal whether or not they were the sons of God. If any one soul in the midst of this spiritual darkness declared his personal consciousness of acceptance with God, he was regarded as a deluded man and a blasphemer.

Even in these days some Christian teachers utterly ignore this doctrine--the witness of the Spirit--and teach that the only knowledge of personal salvation possible, is the knowledge of the fact that we have complied with certain “divinely prescribed ordinances.” Instance: the Scriptures declare, “he that

believeth and is baptized shall be saved.” I have believed and have been baptized; therefore I am saved. A faith in Christ which demands the observance of ordinances, as necessary to the new birth, is not the “one faith” of the New Testament. “Whosoever believeth that Jesus is the Christ, is born of God.” I John 5:1. “He that believeth on the Son hath everlasting life.” John 3:36. “He that believeth on him, is not condemned.” John 3:18. These Scriptures show that faith is the act which immediately brings salvation.

But that faith which relies upon the observance of some ordinance as necessary to bring salvation, is only the assent of the mind, and not the belief “of the heart,” which brings us into vital relations with Christ. Failing to trust in Christ for salvation, and trusting in Baptism, the soul comes infinitely short of the object sought, and there is failure at the base, and consequent failure in future experience. In like manner some genuinely converted persons, when seeking sanctification, are led to trust in their consecration; but like the others they never receive the witness of the Holy Spirit that they are sanctified. Faith in God through his promise for pardon, always brings pardon. Faith in Christ through his promise for sanctification, always brings sanctification without any delay. To each of these acts of God’s free grace, the Holy Spirit always gives his witness. The witness is not given in either case to lead us to believe, but always comes after we have believed. The witness of the Spirit is not the ground of our faith unto salvation, but it attests the fact that we have believed on Christ and in believing we are now saved, that we may know the work is done. The witness relates to the act accomplished, and cannot be given till after it is done. I purposely repeat this truth, to compel the reader to avoid a most subtle snare of Satan, and be saved.

The Holy Spirit witnesses to every fact of experience throughout the whole process of salvation.

He reveals to the impenitent sinner his lost and sinful condition. When the sinner’s repentance is what God demands, the Spirit witnesses to the fact. When the sinner believes on Christ for pardon, the Holy Spirit’s witness makes him conscious of believing. When the sinner’s relation to God’s law is changed from condemnation to approval, the Holy Spirit witnesses to pardoned sin, and adoption into the family of God. In every instance the witness relates to facts already existing.

In like manner, the Holy Spirit reveals to the justified child of God, the existence of an indwelling sinful nature, and accompanies the soul through every step of the way to entire sanctification. He makes clear to him the fact that he is not wholly consecrated, shows him the items now to be surrendered and often testifies distinctly as each one of these is given up to God. When the consecration is complete and finished, his witness is so clear that it cannot be doubted. As the consecrated soul lays hold on Christ by faith for cleansing, the Holy Spirit makes plain the fact that he now believes, and after the cleansing work is accomplished he witnesses that the work is done.

The question arises, “Does the Holy Spirit always witness to entire sanctification at the moment of cleansing?” The testimony of Christian experience answers this question in the negative. Whenever God sees that it best for his child, the clear witness is given without delay; but if, in his wisdom, he sees best to delay the witness for a time, it is withheld. But sooner or later time Holy Spirit always comes, and witnesses directly to the saving work within. In the best time the Holy Spirit comes into his temple sensibly and gloriously and sets his seal to the work accomplished. We then know that we are wholly sanctified. God requires us first to believe that we may afterward know; and the thing thus known, transcends the thought of the natural man. “But as it is written, eye hath not seen, ear hath not heard, neither have entered into the heart of man the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit for the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man save the spirit of man which is in him? Even so the things of God knoweth no man, but the spirit of God. Now we have received, not the spirit of the world, but the spirit which is of God, that we might know the things that are freely given to us of God.” I Cor 2:9-12.

“For by one offering he hath perfected forever them that are sanctified, whereof the holy Ghost is also a witness unto us.” Heb. 10:14, 15; John 14:26; Acts 5:32; 15:8, 9; Rom. 8:14-17; I John 3:24; 4:13; 5:10.

No man knows, nor can know, that he is wholly sanctified, till he has the witness of the Holy Spirit attesting it. Multitudes take it for granted they are sanctified, because they think they are wholly consecrated and believing. The Holy Spirit’s witness is needed to enable us to know that we are thus consecrated and that our faith is accepted and genuine and the cleansing a completed fact.

We need to stand by faith till the witness is given, and when thus given we know, as well as believe. There is ground to fear that many who have made the profession, have never had the experience because they have been urged to rest without this witness. Every sanctified man should have the witness of the Holy Spirit to his sanctification every day.

28. TESTIMONY

For ages it was doubted by good men whether sufficient evidence accompanied the fact of sonship, to enable any one to give intelligent testimony concerning it. But the great Wesleyan revival, both in Europe and America, settled that question forever. Now, the mass of evangelical Christians believe and teach that a knowledge of the forgiveness of sin is given to every believing penitent, as the Scriptures plainly show. And it is pretty generally conceded that he may with his lips testify to his consciousness of acceptance with God. Still, multitudes of the less spiritual people and ministers prefer the testimony of the life, only.

Today the Christian world regards the testimony of those who are sanctified very much as, in the days of John Wesley, it regarded the testimony of those who were justified. There is the same doubt as to the conscious possession of this grace that then existed in reference to the pardon of sin. But as the former doubt has given place to faith, in the clearer light of gospel grace, so this latter doubt will disappear, as God rises up to fill the world with holiness.

The demand that we must testify with the life, and withhold the testimony of our lips, contains a satanic subtlety which needs to be exposed. We affirm that the testimony of the life for Christ, without the testimony of the lips, is a practical impossibility. Satan knows this very well; hence some of his most efficient servants are men and women of most exemplary lives.

To illustrate: John Jones goes into a community where he is not known to be a Christian, and lives a holy life before all men. He scrupulously avoids revealing the fact that he is a Christian in any form of words, and refuses to tell that this holy living is the result of Christ’s saving power. When intelligent sinners in that community are urged to become identified with Christ, what is their first excuse? “There is John Jones; he is as good as any of your Christians.” Now, who is John Jones mustering with? Whose cause is he advancing? He has a correct life; where did he get it? Is he here to prove to all the people by his correct deportment, that all this ado about Christ as a Saviour is moonshine? Is he here to demonstrate that men don’t need to be saved, but that each man is to assert the dignity of his manhood, and show that God is mistaken when he declares, there is “but one name given under heaven whereby we must be saved?”

Does John Jones withhold the testimony of his lips because he is ashamed of Christ, or from a desire that the people shall think that all this goodness comes from HIMSELF? It is too humiliating for many to concede that they were in a state of moral bankruptcy before Christ saved them, and that all the good in them has come from God; but such confession is a necessity to reveal the real relations between God and man.

We learn from the Scriptures that God demands the testimony of both the life and the lips. The

testimony of the life, while we intentionally withhold the testimony of the lips, is a practical denial of the Lord that bought us. The testimony of the lips, without the corresponding testimony of the life, is altogether abortive. "What therefore God hath joined together, let no man put asunder." The duty and privilege of Christians to testify with their lips of the things which God hath wrought, may be seen from the following scriptures: Ps. 9:11; 26:6, 7; 34:1, 2; 54:9; 71:24; 73:28; 96:3, 4; 105:2; 107:31,32; Isa. 12:1-6; 66:19; Jer. 51:10; Mal. 3:16; Matt. 10:32, 33; Mark 7:38; Luke 9:26 John 3:11; 15:27; Acts 1:8; 2:14-15; 5:32; 20:24; 22:1-18; 26:1-23; Rom. 1:16; 8:2; 10:9, 10; 1 Cor. 2:13; Gal. 2:20; Phil. 3:15; I Thes. 2:10; 2 Tim. 2:12; Philemon, 6; Heb. 10:23 12:1; I Pet.

3:15; 4:10; 5:1; Rev. 12:11.

The testimony of our lips is therefore a necessity.

1. To meet the direct requirement of the Scriptures. It is worthy of notice in cases of physical healing, where Christ gave any direction he ordered nothing said about it; but in every case of spiritual healing, (where orders were given,) he directed that it be heralded abroad.
2. The Scriptures do not, in any sense, forbid a saved soul from telling how great things the Lord hath done for him.

There is not one sentence in either testament to discourage any child of God from declaring with his lips what Jehovah hath wrought within him.

3. It is the most natural method of revealing God's work in the heart. Hence, as the heart believes the mouth confesses.

Why should God's children be expected to proclaim with their lips tidings on every other subject, and be silent over the "joy of eternity" in their hearts?

4. It is a necessity to avoid self-righteousness. A really saved man will present a correct life up to the measure of light received, just as surely as pure waters flow from a pure fountain. If a pure life is visible, from whence does it come? Is it the outflow of the man's own native goodness of heart, or is it the result of Christ's work within him?

Hardly any temptation is so subtle and purely satanic, as the persistent effort to induce every child of God to "live out his religion, but be sure to say nothing about it." What a plausible opportunity to display our own excellencies and deprive Christ of the glory of our salvation.

The first arrow aimed at the vitals of the new-born soul, is, "say nothing about it, but wait and show it by your life."

Millions of the children of God have fought their first battle with Satan over the question of witnessing for Christ.

The same temptation assails those who are sanctified. If, in receiving this grace, the witness of the Holy Spirit is very clear, Satan does not tell us we are deceived, but suggests, "this is a wonderful blessing; but lest you bring reproach on the cause of God, it is better not to say anything about it till you have tested it, and discovered whether you can live it." Lying old apostate! He knows very well that if you fail to testify, you will soon have nothing to testify about.

5. Testimony with the lips is a necessity to true Christian heroism. Any coward can display his own goodness; but real courage is a necessity to witness for Christ. The failure to testify verbally for Christ on suitable occasions, is generally the result of cowardice.
6. Testimony for Christ is one of God's greatest methods to lead others to salvation. What injustice to your brethren, who are yet struggling with the corruptions of their own hearts, in darkness and doubt and fear, for you to stand in their midst with sealed lips, and allow them to find out the way

to holiness by your holy living.

A poor man goes out to a range of hills and finds all the gold he needs. He returns to his poverty-stricken neighbors, and allows them to guess out the unknown path to the gold region, by the improvements he makes on his farm. To be an honest man, he must tell them the way. No one instrumentality serves to quicken holy desires, dispel fear and doubt, and encourage faith in seeking souls equal to the direct testimony of reliable persons, as to what God hath wrought in them.

This is the Lord's money, which, if ye hide in a napkin God will strike your name from the book of life.

29. HOW SHOULD TESTIMONY BE GIVEN?

Christian testimony is an agency potent for good when rightly used; but it is also a power for evil when unwisely given. Hence the importance attached to its being given rightly.

1. The people of God are called upon to testify to the fulfillment in them of the divine promises.

Their testimony relates to their faith in these promises, and their knowledge of what God hath wrought. Each soul, in coming to God, must first believe, and afterward know. Intelligent persons are sometimes required to believe and testify to their faith, before they receive the knowledge of salvation. The testimony to our faith is just as rational and honoring to God, as the testimony to our knowledge; and the Lord would not have us testify to our knowledge of salvation till such knowledge is given. For the trial of faith, God may, for a time, hold us to testify to what we believe; but the knowledge of salvation, both in pardon and in holiness, inevitably follows persistent faith in Christ.

2. Christian testimony must bring out the fact to which it refers in unequivocal terms.

A witness in court who insists that his statement shall be made up of generalities, is either incompetent, cowardly or dishonest. God sees, in many instances, an intentional avoidance of the facts, when Christians testify of Jesus and his power to save. Such testimony always brings leanness to the soul of the witness, and detracts from the glory of Christ.

A penitent is in an agonizing struggle before heaven and earth for the forgiveness of his sins, and in infinite mercy, God hears his cry; so that he rises from his knees with the consciousness that God has swept all his transgressions away.

An opportunity for testimony is given, and Satan suggests, "Be careful; it is a great thing to have all your sin forgiven; better wait awhile and be sure before you say too much." Under that temptation, he rises with confusion and says, "If I am not mistaken, I feel a great deal better than when I came here tonight." His face, which was radiant with light from God, is now shadowed by doubt; and his heart which was filled with joy, is now oppressed with fears. Fifty inquiring sinners hear his testimony, and are much confused by the fact that after all his seeking, he don't know whether his sins are pardoned or not.

Another witness rises from the same altar. His experience is not so clear, but he knows he has yielded his wicked heart to God, and his faith grasps Christ as his sin-pardoning Saviour. He says, in unequivocal terms,

"I believe the Lord, in infinite mercy, has forgiven all my sins." These words have hardly passed his lips till his soul is filled with glory; the whole house feels the presence of God and every sinner present is impressed with the truth of his testimony.

All ministers who have any experience in the work of soul-saving, know that God has sets the seal of

his approval on the explicit testimony of new converts, and clearly manifests his disapproval of all equivocal, cowardly witnesses.

The same truth applies to the witnesses of God's sanctifying grace. After a time of struggle, be it longer or shorter, the child of God reaches the cleansing fountain. He may have been tempted all along the way not to make known the fact that he is seeking sanctification but, under the guidance of the Holy Spirit, he finally tells his brethren the truth in the case. In reaching an entire consecration the Holy Spirit asks, "Will you testify to this grace if I give it to you?" "Will you tell the people that God has wholly sanctified you?" "Will you in the presence of those who make derision of the doctrine, witness that Jesus' blood cleanses you from all sin?" To just such questions as these, propounded by the Holy Spirit, have thousands of Christians been compelled to give all affirmative answer before God would bestow this grace upon them. Indeed, this personal pledge to be true witnesses of sanctification, enters into the consecration of the great majority of those who seek this experience. Thus God teaches, before the experience is given, the necessity of witnessing in terms that will not be misunderstood. The first duty ordinarily made known to the soul after the reception of this grace, is testimony; but Satan is at hand to negative this order of the Holy Ghost. Possibly, no soul of the race would ever be assaulted by the powers of either earth or hell because of holiness of heart and life, if he would only consent to say nothing about it.

Two Christians, of equal integrity and intelligence come to the blest fountain of Christ's blood, and are cleansed from all sin. The hour for testimony comes. One, on looking about, finds many present who are greatly prejudiced against the holiness work, and Satan whispers, " 'Tis a great thing to be sanctified; besides, here are many who won't believe you. Don't say that Jesus' blood cleanses you from all sin; and there is a great prejudice against that word sanctification. Don't cast your pearls before swine. Tell them in a way that will not offend your brethren." After thus taking counsel with the devil, he rises and states, with confusion,

"I have been greatly blest tonight. I hope you will pray for me, that I may be faithful to the end." That season of reasoning with Satan, and his own equivocal testimony, will, almost certainly, bring darkness to his soul. Not one of all who listen to his testimony, will be led by it to seek sanctification, because he leaves the impression on the mind of the unsaved that there is no such grace. "Whosoever therefore shall be ashamed of me, and of my words, in this adulterous and sinful generation, of him also shall the Son of man be ashamed when he cometh in the glory of his Father, with the holy angels." Mark 8:38.

The other Christian does not listen to the opposing voice of either men or devils; but remembering his vows to God, he rises calmly and says, "I have long felt the need of a holy heart, and have been seeking it with great earnestness. The Lord has shown me how to consecrate my whole being to him for that purpose, and enabled me to receive Christ as my Saviour from all sin and he has graciously sanctified my soul." Such testimony is always followed by the blessing of God; a blessing on the witness, comfort to the saved, and conviction to the unsaved. "That the communication of thy faith may become effectual, to the acknowledging of every good thing which is in you, in Christ Jesus." Philemon, 6.

Of all who now oppose direct testimony to entire sanctification, there is not one who would not listen with profit and delight to the most explicit witnesses, if he were seeking this experience. It may be doubted whether there is one man on the earth, who now enjoys the experience of a holy heart, or is really seeking it, who would not be benefited by the plain distinct recital of this holy experience in others.

30. TESTIMONY MUST BE GIVEN WISELY

The testimony of a witness is sometimes given in such a manner that he appears to be testifying to his own merit. Wisdom from God will enable us to avoid this. Nothing can be more disastrous to the cause

we desire to advocate, than the apparent self-importance of the witness. This may be in appearance only, but just in proportion as it appears, is the testimony lost to the cause, and becomes a power for evil.

Do not forget that the testimony of a Christian is given for Christ. The work to which the witness refers, is the work of Christ; the grace of which he speaks, is the grace of Christ. The changes wrought in the condition of the soul the guilt canceled; the stains washed out; the purity imparted; all come from Christ. The witness testifies, not to what he is, or to what he has done; but to what Christ is to him; and what Christ has done for him; and what Christ has done in his soul.

A man who for years had been sick and unable to walk, and had been thoroughly restored to health by following the prescription of a good physician, could not discharge his obligation to his fellow-sufferers, to the doctor, or to the remedies, without testifying to the facts in his case. In doing this he would be compelled to refer to changes wrought in himself, to the strength infused into his whole physical being, by which he is enabled to walk. But does this testimony refer to what he has done, or does it refer wholly to the doctor and his remedies? If the neighbors who knew of his helpless condition, see him now exerting great strength and walking about as nimbly as a child, they will certainly think that wonderful changes have taken place in the man's health. He must have been healed; but how, and by whom was this healing accomplished? Did he heal himself, or has some wonderful physician restored health and strength to his powers? If he testifies by his life only, no one can know but that he healed himself; but if he testifies with his lips, every eye will look to the physician as his restorer. Lift up your voice, and proclaim in the presence of heaven, earth, and hell, that every particle of goodness in you, your holy living, your pure conversation, the absence of evil tempers, the presence of inward graces, all are the result of Jesus' power and cleansing blood; for in no other way can this testimony be given.

Testimony to be given wisely, should be given as nearly as practicable in the words of the Scriptures. Persons who persistently avoid the use of the words which God has chosen to describe Christian experience or state of grace, must do so at the risk of losing such experience. To suppose that words of their own selection are preferable to the words chosen of God, indicates the absence of humility. And, in my judgment, this is both a cause and indication of all spiritual declension, from the day of Pentecost to the present, because it results from a spirit of compromise with the world.

It is best not to repeat the same formula on every occasion; neither should one word be used to the exclusion of others which God has chosen. Some repeat the same form of testimony till all are weary of hearing it, and it has entirely lost its power for good. Others insist on the use of one chosen word in every testimony given, till by its frequent use, it is robbed of its divine beauty and grates harshly on the ears of the hearer.

Surely, wisdom from God will lead to the interchangeable use of all the words which he has chosen to describe Christian experience. Pardon, justification, forgiveness, regeneration, new creation, eternal life, love, joy, peace, righteousness. Purity, holiness, rest, perfect peace, cleansing, sanctification, sanctified wholly, perfect love, perfection.

These words are used interchangeably in the Scriptures, and should be used interchangeably and freely in the relation of Christian experience.

The words which God uses to describe the state and experience of justification, should be used by us in relating that experience. The words which God uses to describe the state and experience of sanctification, should be used by us in testifying to that experience.

Some of God's strong words comprehend so much of deliverance from sin, and are invested with so much power, that they are exceedingly distasteful to the carnal mind, and Satan confronts us with wrath

whenever we use them. Shall we shrink from using God's words for fear of man? Holiness, perfection, sanctification are most offensive, especially the word sanctification.

If the witness finds these words a cross to him, and his heart shrinks from the use of them, he should use them till the cross ceases. There is more danger of using God's strong words in a perverted sense, than the weaker ones, therefore we should be careful to use them wisely.

To illustrate:

A says, "I am holy."

B says, "God has, in great love, given me a holy heart." A, "I am wholly sanctified."

B, "The very God of peace sanctifies me wholly."

A, "I am a perfect man."

B, "Jesus has perfected my soul in love."

A, "Ten months ago I was sanctified, and since that time I have never sinned." B, "Ten months ago Jesus sanctified my soul, and since that time he has graciously kept me.

A, "I love God with all my heart, and my neighbor as myself." B, "Jesus has cleansed me from all sin, and filled my heart with perfect love." A, "I am living without sin."

B, "Jesus graciously keeps me from sinning against him." The testimony of Brother A, may be true, but it is given very unwisely, and such testimony does much harm. It is naturally repulsive and meets with instinctive opposition, even in the breasts of good men. The opposition, in its turn, produces in the witness a defiant attitude, and his words with his attitude, result in turning two from the experience, where one is led to its possession.

We repeat, do not forget that we testify, not for ourselves, what we have done or have not done; but we are the witnesses of Jesus, and of his power to save.

31. WITNESSING BEFORE THE WORLD

There is a great difference in the judgments of good men, as to the propriety of relating Christian experience before the unsaved. The rashness of some nervous witnesses compelled Mr. Wesley to give stringent counsel on this point. Indeed, the mind of Mr. Wesley was subject to various changes on this subject during his eventful life. Authors who have written on this subject since Wesley's day, usually suggest a prudent attention to the time, place, and circumstances, when testimony to sanctification is given.

Attention to the following points may throw light on the whole question:

1. There are certain phases of experience, both in justification and sanctification, which belong, exclusively to God's people. There are points of special leading in individual cases, which should never be related in the presence of the ungodly. The Lord may see best in leading a blind, ignorant penitent to the exercising of faith in Christ, to give him a vision, or dream, which is a help to his weak soul, but would be a hindrance to others. Such leading is the private property of its subject, and should be related only, if ever, in the presence of experienced Christians. But such persons are often tempted to make a display of that peculiar phase of their experience, to the confusion of other Christians, and the dishonor of Christ. Others, on receiving the experience of either justification or sanctification, have passed some very strange exercises of mind and body. These may have resulted from their mental and physical condition at the time, or they may have been wrought by the direct agency of the Holy Ghost. One was in an unconscious state for some hours. Another sees

something, as the appearance of angels. Another is taken out of the body and into heaven, for a time. Still another sees great lights--hears voices, etc., etc. All this may be from God; if so, it is given for the help of a weak soul, and should very rarely, if ever, be made public property. It is an absolute necessity that holiness teachers everywhere discourage the relation of visionary experiences. Satan has the power to give visions to a visionary mind, and where large numbers of people are being saved, he will, almost certainly, take advantage of weak, nervous persons, and get them to see and hear strange things, and to publish what they see and hear.

When these extraordinary experiences are from God, the soul always feels a delicacy about relating them. But thousands who will never see these pages, need the plainest instruction as to the matter of public testimony.

All that is common to Christian experience may be related in the hearing of all Christians. That which is singular and strange, especially that which is visionary, should ordinarily be related in private circles, and only to wise and experienced Christians.

If this counsel is followed, Christ will be saved from dishonor, and his cause from suffering at the hands of his friends.

2. Whatever is promised in the Scriptures to all Christians, as the present inheritance of faith, is legitimate subject for testimony.

To God's people only, are these promises to be fulfilled; and they are thus made his witnesses.

Hence, when "with the heart we believe unto righteousness, we are required "with the mouth to make confession unto salvation." God has promised on revealed conditions to give pardon, regeneration and adoption, with the internal witness of the Holy Spirit. Having complied with his conditions and received the grace, we are to testify to it.

God has also promised to sanctify wholly, every child of his who will comply with his clearly revealed conditions for sanctification. We accept his terms, and he bestows the grace. Such as have thus done, and such only, know the truth of his promise and are God's witnesses. No man can give any reason in favor of testimony to justification, that will not be of equal force if applied to testimony to sanctification. There are peculiar phases in both of these experiences which are not the subject of testimony; but that which is essential to the state of entire sanctification, as promised in the Holy Scriptures, should, most surely, be testified to by those who possess it.

3. Should Christians who have this experience speak of it definitely in the presence of the ungodly?

I am compelled to answer this question in the affirmative, for the following reasons:

1. If only spoken of when the ungodly are absent, there would be but rare opportunities to speak of it at all. In Wesley's days, there were special meetings for the church only; now we have no such services. Even the Methodist class-meeting is a public meeting, to which any who please may come.
2. If testimony to holiness could only be given when Christians are alone, the great mass of those who need it most would never hear it. It is a painful fact, that not more than one-fifth of the people professing to be Christians attend the social means of grace. Even the public church prayer-meeting has only a tithe of the membership present. And there, too, will often be found a larger number of the unconverted than of Christians. Now, if these professing disciples ever hear the burning testimony which will move them to holiness, they must hear it in the presence of the ungodly.
3. Direct testimony to the experience of holiness, wisely given, is everywhere owned of God as a means of awakening and converting sinners.

As an awakening agency, the testimony of those who are sanctified wholly, is second only to the preaching of the gospel. Often the wicked are brought to Christ by this instrumentality, in the absence of the public ministry. In many instances, depraved and hardened men, who have been unmoved by every other agency, are completely broken down by the direct testimony to sanctification, which clearly reveals the truth of God's promises and the power of Christ to deliver out of the hand of all our foes.

Such testimony is scriptural, natural and philosophical. Who will seek that which no human being has ever found? What is more natural to a good man, when he has found an inheritance which he knows will bless mankind, than to tell them about it? What is more rational on the part of intelligent sinners, who know that the Bible promises sanctification as an experience, than to expect Christians to testify to its attainment? What is more convincing to the unbeliever, than the testimony of reliable men and women to the fulfillment of God's gracious promises in their experience? What more encouraging to the soul of the down-trodden slave of sin, as he is swept onward by its resistless tide, than to hear testimony to the power of Jesus' arm to completely deliver from sin, and to his blood that cleanses the foulest spot on the soul, from hearts and lips that have proved him and know it is true.

Publish the tidings, my brother, publish the tidings!

There are many cases of chronic rheumatism in Doubtsburg. Doctors Jones and Smith are the physicians. Fifty patients have been taking Dr. Jones remedies for seven years, and they testify "if they are not mistaken, they are better than when they began, but would not dare to say the doctor had cured them." Five patients, equally diseased, have taken remedies prescribed by Dr. Smith, and they testify joyfully, that the doctor has made them every whit whole. They took his remedies and the disease is gone. One hundred sufferers hear the testimony of these two parties. To which of these doctors will they go? Will they go to Dr. Jones?

The declaration so often reiterated, that testimony to the power of Jesus to save to the uttermost drives sinners away from him, is an absurdity.

God is so signally using the holiness testimony, that all doubt concerning its propriety should disappear at once. But, as before stated, an agency so potent for good, will, if unwisely used, become a power for evil. Let each witness ask counsel of God before speaking, and use a sound judgment as to what should be said.

Let him use God's strong words in such a manner as to turn the attention of the unsaved to Christ, and not to himself. Thus will eternal power be revealed by him and discouraged, doubting, wretched sinners be brought to God.

50. HUMILITY

Humility is the opposite of self-sufficiency. As defined by Webster, it is "The state or quality of being humble; freedom from pride and arrogance; lowliness of mind; a modest estimate of one's own worth; a sense of one's own unworthiness through imperfection and sinfulness; self-abasement; humbleness." The original thought of that which is humble, is near the ground, not lifted up.

Humility is not enumerated among the graces imparted in the new birth. Gal. 5:22, 23.

It may rather be considered as a crowning result of that impartation, the fruit of all the graces centered. In a pre-eminent sense, it is an attainment which is reached in the use of regenerated human powers, and is a rare possession in its richest Christ-like aspects. It is not wholly an impartation, as is the new life, which comes from God: but like obedience, in a wider sense, depends on human agency. The soul which voluntarily and persistently yields itself to Divine authority, will infallibly be filled and saturated with the Spirit of obedience. After being emptied of all pride and arrogance by the

sin extirpating power of the Holy Ghost, the soul will find it a natural and delightful service to keep humbling itself under the mighty hand of God. In so doing, the great inward Teacher will reveal, as we can bear it, the infinite contrast between the two parties, so as to make high looks on our part, well nigh impossible. The choice is given in the Scriptures to humble ourselves, or be humbled; and those who fail in the one, will know the painful meaning of the other. A perfectly normal relation of human powers to God, will forever be impossible, without great depths of humility. The two states of sin and holiness may be known in all worlds, and in all time, by the exalting of self in the one, and the exalting of God in the other. Sin's first bud in the universe may be traced to the loss of humility and the consequent first act of self-assertion. There is a sense in which pride is the source and very essence of sin, and a sense in which humility is the sum of holiness, involving the complete adjustment of our faculties to the uses of God. Hence, its profoundest depths can only result from the most perfect acquiescence of the human in the deepest bearable revelation of the Divine; and like love, it will find enlargement in proportion to our knowledge of God.

1. We are to humble ourselves in order to God's service. James 4:6, 7. "Wherefore he saith, God resisteth the proud, and giveth grace to the humble. Submit yourselves therefore to God." Micah. 6:8.

"He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do it justly, and to love mercy, and to humble thyself, to walk with thy God." (Margin.)

2. We are to walk with him in humility. Eph. 4:1, 2. "I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called; with all lowliness and meekness, with long-suffering, forbearing one another in love." If angels could lose their places in heaven for want of humility, and be cast down to hell because it was displaced by pride, how imminent the peril of thinking too highly of ourselves, as we walk with God in a life of holiness.

3. We are to wear humility as a garment. Col. 3:12. "Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering." I Pet.

5:5, "Likewise ye younger, submit yourselves unto the elder. Yea all of you be subject one to another, and be clothed with humility: for God resisteth the proud and giveth grace to the humble." If this garment had always been worn by all professors of holiness, how many ten thousands would be in the experience, who are now its enemies; and how few, compared with the multitude, would be mourning the loss of its blessed light. Utter self-abasement and real holiness are inseparable. "For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to refresh the heart of the contrite ones." Isa. 57:15.

4. Christ is our example of humility. Matt. 11:29. "Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest to your souls." The rest here promised, is to those only who will accept lowliness of heart. John 13:4, 5. "He riseth from supper, and laid aside his garments and took a towel, and girded himself. After that he poureth water into a basin, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded." The literal following of Christ's example in feet washing, has not generally been recognized as binding, and yet if it had been adopted by the whole Christian world, there would have been a greater measure of humility and equality in the family of God. Aside from the simple rite, or formal washing, this example of lowliness is a rebuke, which comes crashing through the centuries, to level a thousand distinctions in his church which he has never planted, and ought to end the strife about who should be the greatest. How amazing; the Lord of earth and heaven, washing the disciples' feet! Who are we, to be setting ourselves up above our brethren? Phil. 2:5-8. "Let this mind be in you, which was also in Christ Jesus: who, being in the form of God; thought it not robbery to be equal with God;

but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.”

What words can heighten this picture? Who that looks upon it with quickened spiritual vision, can fail to turn away from the plaudits of men and empty himself of earthly vanities, to share in the humiliation of that cross? Christ’s life was largely spent among the most lowly of the race, and he never wearied in seeking the outcasts. How few of his ministers or people, who dare to walk in his steps!

5. Unmixed humility is a necessity to keep the will in right relations to Deity. An immodest estimate of oneself must lead to self-assertion and rebellion to Divine authority. The moment humility was substituted by pride, war opened in the breast of Satan, against the throne of God. Pride itself is rebellion. There is no right relation to Deity in any world, or with any order of responsible beings, without unmixed humility. Hence the never-ending effort of all Christians who are in want of it, to bring back the will, and keep it in a state of loyalty to God.
6. Without this grace, it is impossible that our ambitions should be holy. It is supposed by some, that to be Christ-like, all ambition has first to be destroyed. Nothing could be further from the truth.

Ambition is a plant of heavenly origin, and will never be destroyed. Like reason and conscience, it has been perverted by sin, and by grace is restored to its normal relations. In its normal relation, it is an eternal necessity to our highest happiness and usefulness. In its perverted relations, its pathway is marked with disappointment, the wreck of hope and enthronement of despair. Before its restoration, the motives which actuate it are selfish, sordid, of satanical origin, and earthly; after its restoration, they are unselfish, spiritual, God-given and heavenly. In the one case, they seek the promotion of self; in the other, the glory of God. Real humility puts into holy ambition the highest motives, and opens to it the widest fields in time and in eternity.

7. Humility is the conservator of all the graces which make us Christ-like. Without it, neither love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, or temperance can maintain their sway in the soul. How can a human breast rightly love either God or man, while actuated by pride or arrogance? Love is lowly. Humility, in its depths alone, will open a channel through which the joy of the Lord can flow as a river. Is it possible for a heart that is arrogant and torn by unholy ambitions and restlessness to be ruled by the peace of God? How can we suffer long and be patient, with the self-assertion, and self-sufficiency, at the center? A heart actuated by pride cannot be patient with either God or man! The dove of gentleness cannot maintain her perch in the midst of strifes as to who will be the greatest. Goodness cannot but be smirched and wounded and driven from the field by that which is false, as is pride, and damning, as is the spirit of arrogance. Faith cannot maintain its hold on God in a soul that is ruled by this spirit of satanic origin, nor secure his gifts to build interests in defiance of his throne! Meekness is mildness of temper; a state in which we are not easily provoked or irritated; patient under injuries; not vain or haughty or resentful; forbearing; submissive, and cannot subsist without humility. Being the antagonist of that which is haughty and resentful, the two cannot reign together. Hence if humility is absent and pride lives, meekness must die.

Temperance, as a grace of the Spirit, is the power given to rule and direct our passionate nature. The self-life is ever encircled by a cluster of irritated passions, and self-exaltation the open highway to bondage from their rule. Humility concedes the need of this Divinely-given power to rule, and accepts it; pride needs it not, and rests not, till it is expelled from the soul. We insist, in a sense never before realized, that complete humility is a necessity to the conservation of all the Spirit’s graces, and that every holy man ceases to be completely holy, when humility is wanting.

8. Unmixed humility in each human breast, is a necessity to meet God’s requirements between man

and man. To love our neighbors as ourselves, will be eternally impossible, till all inordinate self-love, and self-conceit are exterminated. It will forever be impossible for a proud soul to place a right estimate on one that is lowly. The pride of the Pharisee made it impossible for him to receive or appreciate Christ. Pride mixed with learning cuts the learned man from Christ-like sympathies with the illiterate. Not the learning, but the pride. Real learning, mixed with holy humility, greatly intensifies such sympathies.

Men with riches, without humility, find it simply impossible not to set themselves above the poor.

How can a rich man without humility submit himself to a poor man? But God requires that we submit ourselves, one to another. Phil. 2:3-5. I Pet. 5:5, 6. Who can execute what Christ requires in the Sermon on the Mount, without perfect inward humility? Mat. 5:38-48.

The much talked of brotherhood of man, is an utter sham, with every proud heart that is beating.

“Be kindly affectioned one to another with brotherly love; in honor preferring one another.” Rom.

12:10. Perfect humility, all pervading, would annihilate the Pope, dispense with cardinals, do away with bishops as a third order in the ministry, leave no lords over God’s heritage in the one divinely given order of Christian ministers, and bring us all, where we would gladly, one be the servant of the other.

9. We are to be aware of false forms of humility. See Col. 2:18-23.

(1.) True humility proceeds from the heart; false humility is put on as a show. The fruits of the one we have described; the fruits of the other are conceit, self-trust, dictation, fretfulness, impatience under reproof, haughtiness in manner, combined with oft repeated statements of humility, and a display of humble manifestations!

(2.) The true exalts God only; the false divides his glory with others, embracing always a reserved, heavy share for self, in its manifold outcroppings. The whole system of self-crucifixions, as dictated by heathendom and Rome, in marring the body, in self imposed years of suffering, displays of self-denial, putting on of distasteful apparel, and making a show of humility, with worship of saints and angels, is referred to in this chapter. Would that such practices were only found in the Roman Church. The true, in this world, always finds its counterfeit.

10. Real humility is God’s method of exaltation. “For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted.” Luke 14:11. This demand for humiliation bars heaven against countless millions, which is another illustration that pride lies back of all rebellion.

The crowding of the church with sinners, who have never been humbled before God, should be dreaded by all who love her, more than all the fires of martyrdom. “I tell you, this man went down to his house justified rather than the other: for every one that exalteth himself shall be abased, and he that at humbleth himself shall be exalted.” Luke 18:14. The testimony of this Pharisee, has often been cited in opposition to testimony given to the cleansing blood of Christ: but a moments’ thought will indicate, the one as witnessing to his own good acts, and the other to the work of God. The one was therefore the result of pride; the other of humility. The one had no sin from which to be cleansed, nor felt his need of help outside of himself; the testimony of the other to the cleansing, debased the sinner, but exalted Christ. The battle between humility and pride through the ages, has been over the questions of salvation by faith, or salvation by works. The one seeks to exalt God, the other to give the glory to man. The one naturally witnesses to Christ’s power to save, the other, to the doings of man.

“Whosoever shall humble himself as this little child, the same is greatest in the kingdom of heaven.” Mat. 18:4. The recognition of our helplessness and state of utter dependence on God, as illustrated by this helpless, dependent infant, is what humility demands, and against which pride marshals its armies.

Yet this, in the judgment of Christ, is the route to the highest exaltation, and its subjects are heirs to the best there is in glory. "Humble yourselves in the sight of the Lord, and he shall lift you up." James 4:10. Each human being was made to glorify God, and endowed with faculties to accomplish that result; as the sun was made to emit light and heat, and be a center of attraction. It will forever be as impossible for any human power to be at its best, if perverted from this design, as for the sun to fill its measure, in the failure to emit light and heat. God has placed our race in such relations to himself, and so constructed us, that the highest glory to each individual must forever depend on bringing glory to him. As the moon is alone made glorious by its relations to the sun, so God's children are to forever derive their highest glory from their relations to him. If the moon were to attempt independence, and turn from its orbit, it would become a black, shapeless thing, and find its pathway in outer darkness. So a human soul which essays to set up for itself, and turns away from God, will have as the reward of its haughtiness, the wreck of hope in the deep night of eternity! Jehovah seeks the highest good of his creatures, and each one may secure the best if he will. In compliance with this order, all our faculties are released from their bondage, and will have time and eternity for their field of action, as they expand with new discoveries and become more like God. It was because Jesus humbled himself, that there was given him a name which is above every name! His was the greatest humility; his the highest exaltation. Who can measure the possibilities of a soul completely left at the disposal of God, in utter self renunciation? Who can comprehend the real greatness of a human spirit, which through utter humility, has availed itself of the resources of God?

Brother, it is by having nothing, that you are to possess all things. Do you hesitate to go into this valley because of its emptiness? The plaudits of the universe await the lowly in heart! **THE INHERITANCE RESTORED**

51. QUESTIONS ANSWERED

May the grace of entire sanctification be lost?

Undoubtedly it may.

What are the most fruitful causes of losing the blessing? The taking back something we have consecrated, the failure to keep up with added light, and the refusal to testify as to what God hath wrought in us.

If we lose the blessing, can we be restored by a single act of faith, or must we again be first justified, and then sanctified?

The backslider from sanctification will be restored to that state, when the sins he has committed since he was sanctified, are all washed away; and that may be done through a single act of faith.

Precisely the same is true of justification. When the justified soul falls, his restoration does not depend on the removal of sins which were once forgiven, but on the adjustment of what has transpired since his justification. If his fall has been occasioned by a single wrong act, his restoration depends, solely, on the removal of that single act of wrong. Restoration to the sanctified state is inevitable, the moment the guilt and pollution which have accrued since our sanctification, are all washed away. If but one sin has been committed, when that one sin is forgiven and our nature purified from its stain, we stand as before it was committed.

In what relation to inherited sin, does a sanctified soul stand after it has committed sin? In the same relation that Adam stood after he fell, polluted by his own act, but not by inheritance.

What is the witness to entire sanctification?

The evidence to be believed, in order to be sanctified, is the word or promise of God. The witness

which testifies to our consciousness, that our faith has been accepted and the work wrought, is the Holy Spirit. The promise is given to be believed; the witness, because we have believed. Heb.

10:14-15; I Cor. 2:12.

What time should elapse between the new birth and entire sanctification? Sufficient time for the child, thus born, to be instructed as to his need of sanctification. The testimony of all experience shows that the longer it is delayed, the more difficult it is for us to yield to the conditions of its attainment. Why should a child of God go years in disobedience to a plain commandment? Time should be given him, after his conversion, to read the fourth and fifth chapters of first Thessalonians. If he cannot read, read these chapters to him, and let him at once be wholly sanctified.

Are we liable to be tempted after we are sanctified?

Yes, more liable than before. Do you suppose that Satan will fall in love with you because you have been made holy? It is enough that you be as your Master, who was "holy, harmless and undefiled," and yet was "tempted in all points as we are." What is the difference between our temptations before, and after sanctification? Before we are sanctified, the unholy nature within takes sides with Satan. When we are sanctified, the unholy nature is removed and the battle is transferred to the outside. In the one case we fight the enemy without, and ourselves within; in the other, the whole man takes sides with God, and Satan is easily vanquished. It is difficult to kindle a fire when the kindling wood is all removed.

If the evil nature is entirely removed in sanctification, how is it possible that we should sin? Just as it was possible for angels, who fell from heaven when there was no tempting devil, and for Adam, on his first temptation.

How can evil desires spring up in a heart that is pure? By entertaining any evil suggestion. The heart of Eve was as pure as heaven, when Satan said to her, "Ye shall not surely die; for God doth know, that in the day ye eat thereof, your eyes shall be opened, and ye shall be as gods, knowing good and evil." Gen. 2:4-5. If she had instantly responded, "God has forbidden it," and turned away, no harm would have resulted; but by permitting the evil seed to remain in her heart, it brought forth evil desire. The thoughts of evil were Satan's and not hers, and could not defile her; but there was a time when she adopted them, and then the temptation became sin.

Satan and his emissaries may suggest evil thoughts to us, but they are not our thoughts till the will acts upon them. But there is no time nor space, where an evil thought entertained will not produce evil desire. The precise line between temptation and sin, may have been left obscure to warn us against approaching it.

Are all the graces of the Holy Spirit imparted in regeneration? They are. Love, joy, peace, long-suffering, gentleness, goodness, faith, etc., are all imparted at the time we are born of God.

Are there no new graces imparted, when we are sanctified wholly? No. The work of entire sanctification consists in the removal from our nature of everything which is contrary to the graces already imparted.

What, then, is the difference between these two states? In regeneration, we have faith, hampered by unbelief; humility, mingled with pride; love, mixed with enmity; and goodness, opposed by remaining evils. In sanctification, the graces of the Spirit are left unmixed in the soul. We then have faith, without unbelief; humility, without pride; love, without enmity; and goodness, without mixture of moral evil.

Is the Christian's love for God natural to the human heart? No. It is the "love of God shed abroad in the heart by the Holy Ghost given unto us." Great evils may spring from an increase of natural love, because that is depraved. The love which comes from God is pure, as he is pure. The effort to supplant Divine love by a superabundance of human love is a devilish delusion.

When is this love imparted?

At the time we are born again; it is the new life then implanted in the soul.

If of God, why then, must it afterwards be perfected? Perfect love is the love of the whole heart. The love of God is the same, in kind, in all stages of Christian experience, both in earth and heaven, but it is, necessarily, imperfect in degree, till we are wholly sanctified. The measure of love required in both Testaments, is the love of all the heart, and mind, and soul, which cannot be exercised, while there remains anything in the heart, or mind, or soul, which antagonizes that love. The divine work wrought in entire sanctification removes all such antagonism, and thus is "the love of God perfected in us." If, as the fruit of entire sanctification, we love God with all our powers, how can that love be increased?

We cannot love God with a measure above our capacity; but as our capacity enlarges, there must be a proportionate increase of love, or it will cease to be perfect. A quart measure will be perfectly filled with one quart of pure water, but if it should enlarge to the capacity of a gallon measure, it would then require four quarts of water to fill it. Entire sanctification prepares the soul for rapid and endless enlargement.

How should we answer the arguments of those who oppose this doctrine? Usually, by relating some portion of our experience. When opposers are angry, or in a caviling mood, we should be careful not to offend them, and say but little till they are in a better state of mind. When a man comes to dispute about holiness, he is not in a condition to be benefited. Avoid disputations.

May a holy soul be led astray by giving too much attention to anything that is right? Yes, and that is one of Satan's measures to lead us from Christ. It is quite easy to take up some incident of Christian experience, unimportant in itself, and magnify it till we lose our hold on Christ.

I know a woman who was once holy, and is now an infidel, who went wild over the question of plain attire. Plain attire is right, but giving undue attention to it is sin. Others have lost the experience by being carried away with temperance, or abolition. Temperance is right, and the abolition of human slavery is right, but an abnormal interest in either of them, never failed to lead its subject into the dark.

Rev. J. A. J. Wood says, "Do not let the Adversary lead you to dwell upon some one subject, to the exclusion of others, such as faith, dress, pride, worldliness, masonry, etc. Aim at symmetry of character, and give each item its proper attention. Make no hobby of any single item in particular, but a symmetrical holiness in general. The Bible has no hobby but holiness, without which no man shall see the Lord." --Perfect Love.

May we not lose the experience, and injure the cause of holiness in opposing that which is wrong? Most easily. Any holy minister may lose both his justification and sanctification, in opposing Robert Ingersoll. Many have lost the experience of holiness, fighting opposers of holiness. The truth they advocate is of God, and the principles they aim to put down are wrong, but they measure arms with their enemies till they become possessed of the same spirit, and then there is nothing left but the fight. Holiness lost, fighting for holiness!

Is there any danger, in the sanctified life, of a censorious, fault-finding spirit? There is, and perhaps more damage to holiness has resulted from this, than from any other cause.

Real holiness gives us very clear views of right and wrong. It also gives us a hearty love for the right, and hatred to the wrong. If this is not carefully guarded, when our attention is called to others, it will make us very exacting. I could not use tobacco, but I apply my light to a brother whose father, and whose father's father lived and died in its use, and went to glory. I say to him, brother if you don't quit the use of tobacco you will be damned!

God has taught me that he is not pleased to have me in connection with Odd Fellowship or Free

Masonry. I therefore conclude and declare, that all who are thus associated are in the open way to hell! I have found out that it is not best for me to use tea and coffee. I therefore decide that the profession of those who do use it, is a sham!

How inconsistent and unscriptural it is, to condemn people for doing what they are not yet able to see to be wrong. Harsh and uncharitable attacks on such evils, is a sure way to fasten the evils on those we thus assault. Hold your lamp lovingly, till they see more clearly, and then you can lead them out of their errors.

It is easy for a holy man, or woman, to concentrate their attention upon existing evils in others, till their whole life is made up of attacking such evils; and in every instance, as their love leaks out little by little, they become still more exacting, and, ultimately, have no joy, except in making somebody else miserable. Scarcely any character is more dreadful, or more dreaded in any community, than a holiness fault-finder.

Is holiness consistent with seeking human honors, and scheming for preferment and position? It is not. The entrance to entire sanctification is by a very lowly gate, and its retention depends on great humility. This experience, only, brings Christians where they "in honor," prefer another.

Is it possible to lose the experience of perfect love, and, at the same time be unconscious of our loss?

Yes, and it is to be feared that many have retained the profession, after the experience is gone.

This is also true of the grace and experience of justification.

Does perfect love cast out all fear?

It does not. It does not take away the filial fear of God--the fear to offend him. Nor does it remove the natural instinct of fear in exposure to danger. It does remove all fear of death and hell, and of the consequences of final judgment.

Will the grace of entire sanctification give equal liberty in testimony to all who possess it? It will fully deliver its possessor from all slavish fear of man, but will not give equal boldness and liberty in testimony. Testimony involves talent, and all are not equally talented. Some are born talkers, and they love to speak, either with or without salvation. Others, from infancy, have shrank from public gaze, and with difficulty express their thought. Sanctification does not bestow talent, but liberates that we have. Perfect freedom and boldness, to a timid soul, in public exercises, will depend on the measure of the Holy Spirit possessed.

How may we be continually possessed of a happy state of mind? By being filled, at all times, with the Holy Spirit.

Is there any difference in the measure of the Holy Spirit possessed by those who are equally cleansed from sin?

There is. But few holy people have found their full inheritance. Many seem to have stopped in the negative part of sanctification, without being filled with all the fullness of God. Nothing short of the joy of the Lord, will enable us to fill our measure in working for Christ.

Is there not a great tendency to clannishness, among those who enjoy perfect love? Yes, wonderful to those who never had the experience. Dr. Steele says, "But this intense fellowship, which has been stigmatized as clannishness, may be one of the strongest scriptural evidences of Christian purity. Hear what St. John says will invariably follow, when a number of fully consecrated souls walk arm in arm with Jesus, robed in the spotless linen of his righteousness. '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.'

“Those in whom the bond of Christian communion is so weak that church sociables must be resorted to for the promotion of church feeling, in the absence of true spiritual sympathy, which died with the forgotten prayermeeting and the disbanded class-meeting, may well wonder at the mysterious magnetism which draws together devout persons and holds them with hooks of steel, without ice cream, oysters, cigars or other sensuous attractions of the club room.

“Let that church which is vexed with a clique devoted to the higher Christian life, take the following course, and the clique will be killed and buried beyond the hope of a resurrection. Let them no longer ‘forsake the assembling themselves together, but exhort one another daily, while with one accord, and in one place they seek to be filled with the Spirit.’ “Then let them give free expression to his voice within them, not by a hired quartette, but by speaking to themselves ‘in psalms, and hymns, and spiritual songs, making melody in their hearts to the Lord.’ Eph. 5:18-19.

“Let them evince the genuineness of the Spirit baptism, by a life ever victorious over the world through faith in Jesus Christ, a beneficence which comes from ‘from giving yourselves unto the Lord,’ and a daily practice in harmony with the moral code of the gospel.

“Under such treatment, clannishness would speedily disappear, and the longest lived ‘holiness meeting’ would not survive a month.” --Love Enthroned.

Would not this course break up all the “irregular” holiness work? What should we do where the holiness testimony is objected to? Keep on testifying in the spirit of meekness, till the opposition ceases. When definite testimony is given in the presence of those who oppose, it is difficult not to appear defiant in attitude. Such an attitude, even in appearance, always does much harm.

It is unfortunate for the witness to refer to the opposition at all. It is always better to relate our experience as if there were no objectors. If we say nothing about our enemies, very little about ourselves, and much in a loving way, about Jesus, the opposition will become weary by and by.

What should we do when the church, of which we are members, is not in sympathy with holiness? Patiently endure whatever is put upon you, and carefully avoid the spirit of resentment. “Who, when he was reviled, reviled not again.” Let us follow him.

God has put you in that church, with a torch in your hand, to give light to those who are in the dark. Stay, like your Master did, and hold up the light. After a time your worst enemies will become your best friends, if you will endure hardness as a good soldier, and never complain of the evils done you. Many of your brethren will see the light and be saved, if you do not become impatient with their blindness. If you withdraw from them, your influence to help or save them will at once be lost.

Rev. J. A. Wood says, “Do not separate yourself from those who are in the dark respecting this glorious experience. Stay in the church, and ‘let your light shine.’ If you stand up for Jesus, and confess and urge holiness in some of our popular, proud, formal and fashionable churches, you may find but little sympathy, and may have to stand alone. No matter; according to your day, so shall your strength be. Do your whole duty in the church, with meekness and wisdom. If you are excluded, let not the responsibility be yours. ‘He that endureth to the end shall be saved.’ “ --Perfect Love.

The teaching of every holy man, who has written wisely on this subject, from Wesley down to the present, coincides with this counsel of Brother Wood.

In all the centuries, blessed blood-washed souls have been pressed by the unspirituality of the churches, but never less than now. This is the battle-ground, and the conflict will not end till we reach the river’s side.

You will be glad of a few scars on coronation day.

52. AUTHOR'S EXPERIENCE

In the first hour of 1841, after years of seeking, my soul was born of God. The consciousness of pardon, and the witness of acceptance were so clear, that in fifty-five years a doubt concerning it has never been entertained. From the beginning I was called to Christian activities, and impressed that the work of the ministry was before me. My father and three of my brothers being ministers, more was expected of me than I felt able to perform.

I saw no possibility of being a Christian in neglect of the means of grace, and can truthfully say, I never intentionally avoided prayer or class-meeting.

These services were to me at once desirable and painful. He only who knows the heart, fully understood the suffering of my timid soul when compelled, by a sense of duty, to take an active part in these services.

Three years after my conversion, I went to study with an older brother, to prepare for the ministry.

Here I was compelled to face these difficulties and forever settle the question of using my talent for God. In a church crowded with strangers, and many seekers of pardon at the altar, the minister named two persons to pray. A brother of much experience was named first, and I was directed to follow him. As he began to pray, I began, as usual, to tremble, and turning to a man of God kneeling beside me, I besought him to pray in my stead. To this request I received the answer, in a sharp, decisive tone, "pray yourself." Fortunately, the first prayer was of great length; the only long prayer I remember, that was ever a benefit to anybody.

In utter self-despair, I then covenanted with God that I would never again hesitate to pray, or speak for him; and I was instantly and forever delivered from that painful bondage in the class and prayer services.

Many have mistaken such consecration to active service, for the grace of entire sanctification. I was graciously delivered, and filled with unspeakable joy, but I had no thought then, nor since, that I was sanctified.

Before that protracted meeting closed, I heard two German sisters relate their experience of holiness, in a love feast. They could use only a few words of very imperfect English, but there was a power from God accompanying what they said that marked me for eternity. From that time I sought this blessed experience, very vaguely. It was then called a "deeper work of grace," and "more religion." These terms deceived me, as they have nine-tenths of the Christian world where they have been used.

I went on to seek a "deeper work of grace" and "more religion," by interminable approaches to something, I knew not what. It was evident I must do better; so I kept on doing. More religion suggested greater activity, so I became more and still more active, till the time of my entering the itinerant ministry.

In the fall of 1846, I left my father's house, on horseback, for my circuit, nearly one hundred and fifty miles away. Having been licensed to preach only six weeks, and very poorly prepared for the public ministry, I went weeping to my first appointment. It was very plain to my mind that if God did not come to my rescue, I should utterly fail. Reading the Methodist discipline, I saw that as a Methodist minister I was expected to be "made perfect in love" in this life. Reading Mr. Wesley on Christian perfection, my views of the subject were much enlightened, but strange to say, I failed to see that the grace my soul longed for could only be received by a simple act of faith.

Rigid attention to the means of grace was urged by the fathers whom I consulted, and I began more earnestly than ever to discipline myself into entire sanctification. I covenanted to pray in secret five times at least every day, when it was possible; to fast twice every week, and read five chapters in the

Bible daily; to rise at four o'clock in the morning, and read the Scriptures on my knees; to improve every hour I could in the study of good books; to not neglect any member of my charge; to visit from house to house both saints and sinners; to avoid committing sin in every instance; to especially set a double guard over any besetments, and to neglect no Christian duty.

I carried out these rules with a rigidity which now surprises me, and I have no recollection of a single instance in ten months in which my soul once felt the sting of condemnation. The Heavenly Father saw the exceeding earnestness of my soul, and because of my ignorance, blest me very greatly during those months. The joy of my spirit was wonderful. My ministry was strangely blest. Many sinners were converted, some of whom are now in glory, and others are yet on the way. I found it a great and glorious thing to be justified.

About this time I heard of three laymen, more than a hundred miles away, who were wholly sanctified; and I resolved that I would visit them and learn the way. In seasons of greatest joy I never dreamed that I was wholly sanctified. On the contrary, when my soul came nearest to God, and the witness of the Holy Spirit to my sonship was clearest, my need of inward holiness became most apparent. Ten months of prayer and fasting had failed to bring the desired object; but if I could converse with these sanctified persons, perhaps they would lead me into this experience. I had reached "more religion," and a "deeper work of grace," but it was clear as light, that I was not wholly sanctified.

In August, 1847, I went one hundred miles across the prairies of Illinois in a buggy to inquire of those who had found the way; and that did not sanctify me. I went through the services of a glorious camp-meeting with these holy persons; and that did not bring the blessing. I preached on salvation by faith, and closed the preaching with a tremendous shout; and that did not sanctify me. I joined in the prayer of faith with two others, and God heard and turned aside a storm which threatened to drive thirty penitents from the altar; but even that did not sanctify me. I was at times so filled with unutterable joy that I could not refrain from shouting aloud the praises of God; and yet I knew I was not wholly sanctified.

The last night of the camp-meeting, I went with others into a tent to instruct penitents; and I prayed and exhorted till they were all converted; and over the conversion of each of them, I praised the Lord aloud. When these were all converted, my sister-in-law and an older brother (now in heaven) cried out for a clean heart. Forgetting, for the time, my own need, I knelt beside them, and encouraged and prayed for them till they were both sanctified, and I shouted as they each received the witness.

A young minister then began to seek sanctification with great earnestness, and I went to him with perfect confidence, telling him I knew Jesus' blood would wash his soul white as snow. He, too, was sanctified, and I was filled with joy. Surprising as it may appear to the reader, all this did not sanctify me. My soul was so absorbed for the salvation of others that I was perfectly oblivious to my own need.

When the last soul had been delivered from sin, the blessed Holy Spirit suggested that it was now time for me to look after the interests of my own soul. I had forgotten that I had come a hundred miles to that meeting to get a holy heart! I immediately renewed the old struggle, and began to work with all my might to be wholly sanctified. The Lord regarded me in great pity till I had reached the end of my own strength, and when I became quiet enough to hear his voice and follow his leadings, he began at once to reveal to me, as never before, the depravity of my nature, which, in the light of God's holiness, appeared as corruption itself. There was no condemnation, because I was conscious that all my transgressions were swept away, and the witness of my sonship was clear as the light of the sun at noonday. At the same time, the impurity of my heart was made so plain that I loathed myself.

In this transaction, God led me to understand the distinct work accomplished in entire sanctification; that the need of my justified nature was to be made pure; that after all these years of glorious Christian experience, including the preceding ten months of prayer, and fasting, and struggling, and shouting, I

now needed a holy heart. He then graciously revealed to my anxious spirit, that two things were necessary to reach this experience. I must first put the whole case in Jesus' hands, and trust him to do the whole work. I said, "I will meet these conditions now." Though many were present, I was alone with God, and the Holy Spirit began to interrogate me. To obtain the complete surrender of my will at every point, he brought before me the chief objects of my love. As they were each presented, the question came, "Will you give this to me?" I answered, "Yes." Another, and still another was presented, and I replied, "I do," till the end came. Past, present, and future, were left unconditionally with God; and there came to my soul the consciousness of complete surrender. Not that I was simply willing to surrender; but that I had surrendered, so fully, that it seems to me, at this date, that there was no possibility of surrendering another item, because all was the Lord's. I was then within a single step of sanctification, and the Spirit said, "Only believe." I immediately began to get ready to put forth a great effort to believe, when, lo! Before I was ready, my heart had believed, and was made clean.

No act of my life was, perhaps, more simple and easy, than the act of faith which received Jesus Christ as my complete Saviour and sanctifier.

Why did not some minister tell me, when I was laying plans for months of prayer and fasting, that Jesus would sanctify me before I got half-way through my first prayer? Why did not some one say to my earnest soul, that Jesus could sanctify a thousand men before I would have time to get hungry on fast day? O what dishonor to Christ, that in my ignorance, I should have gone through these performances to sanctify myself thus, to substituting these for his all-cleansing blood.

Between daylight and sunrise, I arose and said, "I am the Lord's, and I believe the blood of Jesus cleanses me from all sin."

There were no rapturous emotions. I was not so happy as I had been the day before; but there was a sense of emptiness, accompanied by an undercurrent of peace, that brought the calmness of eternity into my soul. This condition of soul lasted for some hours, when it was lost in the consciousness of heart purity. I was thus taught that sanctification is not the filling, but the emptying of the soul. It is not an addition, but a subtraction, and consists in emptying the heart of all sin: The fullness of the Spirit came fourteen hours afterward, when it was least expected and then my whole being was filled with God. This was accompanied by the direct witness of the Holy Spirit to the work of entire sanctification. I had believed that Jesus' blood cleansed me, and testified to my faith a number of times before the witness came; now I testified to my knowledge of the fact.

The witness to this distinct work of cleansing, forever settled the question of this "second experience," in my soul. It was as clear to my personal consciousness as the question of my existence. I have never doubted it, for one moment, in the forty-nine years that have passed since I first received it; and since that period, a doubt as to the truth of Christ's religion has seemed impossible to my soul.

These years have not been lacking in frailty, and failure, and folly. The human side has often appeared, and with it instances of sin; but the blood which cleansed me in the first instance, has ever been my refuge, and today it washes whiter than snow. Glorious as was the beginning, the progress of these happy years has been more glorious still. A ministry of many regrets, and also of innumerable reasons for praises; a life of trial, temptation, and poverty, but one of deliverance, and triumph, and riches which come from God. Counting in all the sorrow, and battle, and want, with the misjudgments of my brethren, the memory of these forty-nine years will bless me when I am dying, and enhance the joy of my blood-washed soul on the fields of eternity.

Reader, have you this glorious experience?

M. L. Haney 1892

(unedited -some off-topic chapters removed) Earnest Seeker

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