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WHITE ROBES
G. D. Watson.

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WHITE ROBES:

OR,

GARMENTS OF SALVATION.

BY

GEO. D. WATSON, D. D.

AUTHOR OF "HOLINESS MANUAL."

"Clothed with white robes."—Rev. vii. 9.

"He hath clothed me with the garments of salvation."—Isa. lxi. 10.

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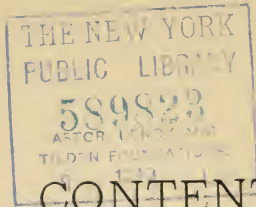
PREFACE.

MOST of these chapters have previously appeared in the various holiness periodicals of the country; they were nearly all, however, originally written with a view of putting them in book form. They have been corrected and arranged, with some original matter added.

The pleasant task of publishing this little volume on Spiritual religion, is now done. I commit it, with all I have and am, into the hands of the Lord, that He may do with it what He sees best.

G. D. W.

March 1, 1883.



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“White Robes.”

THE term “white robes,” as used in the Scriptures, has a much broader meaning and is more real than we at first imagine. It is not merely a metaphor or phrase of poetry. There is a spiritual “clothing upon” just as truly as a physical clothing; and there is a soul whiteness just as really as there is a visible whiteness. The expression “white robes” is a compound one, and presents to our minds as in a picture the compound or twofold form of holiness which is so often set forth in Scripture. Holiness is both negative and positive; negatively it is freedom from sin, positively it is the possession of love and exercise of the graces of the Spirit, the exercise of the purified faculties of our being. Both of these ideas are blended in the term “white robes.”

1. The word “robe” does not of itself indicate

purity, for the Bible speaks of "filthy garments" (Zech. iii. 4); but the word as applied to the soul does indicate the *activity of our powers*, whether for good or evil. The word "habit" will serve to illustrate what the Bible means by soul-robing. "Habit" originally meant our clothing, and is still occasionally used in that sense, as a "court habit," a "riding or walking habit." The word "habit (or "robe") was gradually transferred to the garniture of the soul, to the daily carriage, the ever-repeated walk and accustomed behavior of the soul. And now the term "habit," or "soul-robe," expresses the thought of the constant repeated action of any or all of the soul's faculties along any particular line. As the tree from its own interior action of sap adorns itself with leaves; as the spider from the mechanism and motion of his body twines around him a delicately-threaded castle, or the silk-worm is enshrouded in a covering of its own weaving, so the soul by the ever-repeated action of its various faculties and powers along the lines of holiness or sin, is ever accumulating around itself that fixedness of spiritual conduct, that ever-thickening garment of habit, which forms the interior clothing of the soul. Habit is the subtle and incessant loom which weaves out the robing of the immortal soul.

The expression that "the wicked shall be

driven away *in his wickedness*," seems to indicate that he will be forever enveloped with the wretched robe of his own sinful habits. And when it is said of the saints that they stood before the throne clothed in white robes, we learn from it that their nature had been purified, and that by the exercise of sanctified faculties they had woven around themselves white habits—the repeated habits of submission, of faith, of love, of prayer, of long-suffering, of reading the Scriptures, of worship and benevolence,—these constituted the traveling dress of their souls; they were *habited* in white because their *habits* were white.

2. Having noticed the term "robe," let us look particularly to the word "white." This word indicates a visible representation of purity. A robe, or habit, implies the idea of gradual accumulation, but whiteness, or purity, is an effect that can be wrought instantaneously. The robe woven by habit is the work of the creature, but the whiteness, the cleansing from defilement, is a supernatural work, a Divine act, to be received in a moment by simple trust in the promise. So far as the robe is implied, it is our weaving; so far as it concerns the whiteness, it is of Divine cleansing; and as to the thickness and foldings of the robe, it is gradual; but as to its spotlessness, it is instantaneous.

3. We see in the Scripture use of this term "white robes," the proper conjunction of the Divine and creature working, and the utter untruthfulness of the idea that Christ covers us over with His own personal robe of holiness. The saints "washed *their* robes and made them white in the blood of the Lamb." Surely Christ's own personal habits and powers needed no washing, and the thought of washing His own robe in His own blood is absurd; but our habits are sinful, and even after we have been regenerated our interior heart-habits are not all white till by faith we wash them from all sin in the blood of the Lamb. The robe is our own personal robe, the whiteness is Divine; and then the length, the thickness, the beauty of the robe, will depend upon the rapidity and fervor of our habits of holiness.

II.

INBRED SIN.

THE term "inbred" is an abbreviation of "inbreed or inborn," so that the term "inbred sin" has for centuries been used as denoting that amount and quality of moral corruption which has come down from Adam and Eve into the souls of all their posterity. This term "inbred sin" is used to distinguish the form and quantity

of hereditary evil, from the form and degree of actual sins. The Bible defines actual sin thus, Any transgression of the law of God is sin. 1 John iii. 4. But the same inspired penman goes behind the action, and defines inbred sin thus, "All unrighteousness is sin." 1 John v. 17. Let us look at the scriptural characteristics of inbred sin.

1. *As to its age.* It is that corruption of human nature which is as old as mankind. Actual sin can only be as old as the individual committing it, but inbred sin, so far as the moral virus is concerned, is as old as Adam. Hence, it is emphatically termed by the Holy Ghost, the "old man." But the Spirit designates it as "our old man," Rom. vi. 6. That is, it is that portion of the impure nature of Adam which is transmissible, and which resides naturally in every individual heart, till extirpated by entire sanctification. David speaks of this "inbred sin"—"Behold, I was shapen in iniquity; and in sin did my mother conceive me." Ps. li. 5. And he clearly discriminates between this "in-born" evil and his own personal committed sins. With reference to his own personal sins, he prays, "blot out my transgressions;" but with reference to this inborn evil which had come down the ages, he says, that when it is removed

he will have *hidden* purity and "be whiter than snow."

It is again denominated the "old leaven." "Purge out, therefore, the old leaven." 1 Cor. v. 7. So that "inbred sin" is our individual patrimony in the estate of our first parents, and though we personally are only a few years old, yet the moral property we inherit is six thousand years old.

2. *As to the quantity of inbred sin.* The Scriptures throughout teach us that the quantity and kind of inbred sin is about the same in every one born of Adam. In the amount of sin displayed and committed, no two persons may be the same, but as to inherited sin, the Bible proclaims a uniform kind of evil in every child of man. 'And God saw the wickedness of man, that, every imagination of the thoughts of his heart was only evil continually.' Gen. vi. 5. Mark, it does not say "of men," but of "man," looking at the race as a unit, they each and all, "share and share alike," in the oneness of depravity. The Hebrew word for "imagination" here not only signifies the activity of the imagination, but the latent, inherent proneness of heart which is originally the same, other things being equal, in every child, whether Abel or Cain, John or Nero. In this same chapter it says that "Noah was a perfect man." He had as much

inbred sin as the rest, to start with, but he yielded to grace, and turned his inbred evil over to the power of God.

“Behold the Lamb of God, that taketh away the sin of the world.” Jno. i. 29. It does not say sins of the world, but emphatically “*the sin* of the world.” It may be that no two persons have ever committed the same number and kinds of sins. The actual sins of the world are utterly innumerable and diverse in degree and hue, but the hereditary old man, the inbred *sin* of the world, is the same in all generations. So that Jesus has not only a provision for blotting out the acts of the world, but, glory to His name, has a provision to root out every sprout of indwelling sin from mankind.

3. *As to the unity of inbred sin.* Every act of committed sin may differ some from every other actual sin; actual sins may so differ that one kind may seem to prevent another kind; profligacy may prevent miserliness; but all spring from one seed of sin, deep down in the heart. Inbred sin is a unit of moral evil. If you have *any sin whatever* in your heart, of *any kind or degree*, you have the *seed of all sins in you*. If this truth wounds your feelings it is a demonstration that pride remains in your heart, and if you have *any* pride in your heart, it is but a sprout from the seed of inherited sin, and proves

that you have lurking in your heart the latent germ of every form of sin. Many religionists and even preachers will stoutly deny this, but such denial only proves them ignorant both of the Scriptures and a true experience in holiness.

Let God speak as to the unity of depravity: "Lest there should be among you man or woman whose heart turneth away this day from the Lord our God; lest there should be among you a root that beareth gall and wormwood." Deut. xxix. 18. Here God declares that the "root" of sin has its existence in the unsanctified hearts of individual men and women among His own people, and though "gall and wormwood" represent different forms of actual sin, yet they all sprout from the vile unit *root* of inbred sin. Agreeable to this old text, the Holy Ghost again repeats it in later ages. "Lest any root of bitterness springing up trouble you, and many be defiled." Heb. xii. 15. Here we see plainly taught that the single *root* of depravity in the heart may so sprout and spread as to produce multiplied defilements, proving that if there be *any kind* of impurity in the heart, there is the germ of every kind of impurity. Paul calls it the "body of sin," Rom. vi. 6. This "body," "*soma*," of sin would never be termed the *soma* of sin were it not in the eyes of the Holy Ghost an organic whole, a unit of evil. Again, Paul

calls it the "body of the sins of the flesh," Col. ii. 11. Here we see that all the manifested sins of the flesh, which are in the plural number, proceed from the inward *body* of inbred sin which is put in the singular. And in all these passages we see that it is the *destruction* of this unit "body" of inbred sin which constitutes the work of full sanctification. In a multitude of passages we see that actual, committed sins are put in the plural, while inherited sin, the "root" of sin, the "body" of sin, is *always* put in the singular number. The Holy Ghost did not blunder in His grammar. "Put off the old man with his deeds." Col. iii. 9. Here the "old man" is in the singular, referring to the *self-nature*, the unit principle of hereditary sin, but "his deeds" are in the plural, referring to the variety of sinful tempers, thoughts, words and acts springing from the unit seed of sin in the heart. If you *feel down in your heart* the uprising of resentment, retaliation, illwill, anger, pride, ambition, love of distinction, impure wishes, murmuring, love of money, etc., though you may conceal them, yet if you have such as these things *in your hidden heart feelings*, then you need a pure heart, for they are one and all the various sproutings from the deep, latent inbred sin in the soul.

4. *As to our accountability for it.* We are not

responsible for the existence of inbred sin, but we are responsible for taking the remedy by which it can be removed. "If I had not come and spoken unto them, they had not had sin; but now they have no cloak for their sin." John xv. 22. He does not say sins, but sin, including the inherent body of sin. If Jesus had not revealed a remedy for our depravity, we would not be accountable for it, as our will had nothing to do with its origin and transmission, but when Jesus reveals to us a fountain of all-cleansing blood for both actual and hereditary sin, then we are accountable for that precious blood, *just to the extent that we refuse to trust its efficacy!* When we see the provision for the complete cleansing from inbred sin, and then refuse to accept it, we reject that part of the gospel, and virtually *adopt* inbred sin as our own. Hence Jesus says "no cloak for *their sin*," for by rejecting the sanctifying power of the blood, you thereby make hereditary depravity *your own sin*. So that while we are not responsible for inbred sin, we are responsible *for the continuance of it*, right in the face of an omnipotent Purifier. To this agrees the Scripture which says, "To him that knoweth to do good and doeth it not, to him it is sin." James iv. 17. To him that knows where to find purity from inbred sin and does not accept it, to him it is sin. It is sanctioning

inbred sin to reject sanctification. Inbred sin is as old as mankind, actual sin is as old as the free-will that commits it; inbred sin is the same throughout the world, actual sin is never the same in two persons; inbred sin is a unit in the heart, actual sin has infinite diversity; for actual sin we must have a full, free justification; for inbred sin we must have a free and full sanctification.

III.

THE DOUBLE CURE.

“Let the water and the blood,
From thy wounded side which flowed,
Be of sin the *double cure*,
Save from wrath, and make me pure.”

JESUS carries within himself the infinite sources of all healing. As the Creator and Upholder of nature, he is the immediate author of all the healing elements in the material economy. As the Ruler of the universe, he is the imperial well-spring of all healthy and pure government; as the author and Savior of man, he is the fountain of all physical, mental and spiritual curing. While he creates and gives to us extraneous and secondary properties for the healing of physical ailments, yet he does not thereby resign his immediate sovereignty over our bodies, but leaves

a secret pathway open for himself, whereby, in answer to effectual prayer, he may flash the healing beam immediately from himself to the body of his suffering child.

Also in the ailments of the mind, he has ordained many medicinal aids and secondary forces; but when we reach the spiritual diseases of man, we find a department which is not wrought upon by mediate and secondary agents. The economy of healing which is spread over the spiritual nature is that of the immediate and direct operations of God. The process of spiritual healing—the *modus-operandi* of salvation, is not within the sphere of our understanding, but the conditions and facts of the healing can be intelligibly stated, as in the Bible, and the fact and the results of healing can enter into positive consciousness. The Bible presents every shade, every step and degree of the soul's disease and its marvelous and compound cure; but the Bible is a book from God's heart to man's heart; it is addressed emphatically to man's spiritual nature, and therefore can only be unlocked with the key of spiritual experience. Taking experience for the key, we are able to open with perfect transparency the wondrous words of God about sin and salvation. The Bible represents us as having a double disease, and over against this is presented a double cure.

In Jer. ii. 13 we find a statement of the two-fold sin of man: "My people have committed two evils; they have forsaken me, the fountain of living waters, and hewed them out cisterns that can hold no water." There is first a deadness to the Divine Nature, and, secondly, the outward acts of disobedience.

Man's sin, then, is of two kinds: that which he commits of his own will in acts of disobedience for which he is responsible, and then that inner stain and proneness to sin which he derives by birth and not by his own will. The overt actions of disobedience to God, in thought, word or deed, constitute guilt, and the only remedy is pardon, which restores the soul to justified innocence. The inward weakness of the spirit, and its proneness to sin, constitute its stain and native unrighteousness; and the only remedy for this is cleansing, or a process of divine purifying. We find this double cure, which is so perfectly adapted to our double disease, running all through the Scriptures; and in many instances we find the practical application of this truth in the experiences of Bible characters.

In the fifteenth chapter of Genesis, it is said that Abram "believed in the Lord, and he counted it to him for righteousness." And then in the seventeenth chapter, fifteen years later, God came to Abram again, and said: "Walk

before me and be thou perfect," at which time his name was changed, and he received the sign of circumcision whereby self and the flesh were crucified, and he was dead to all but the life of God.

In the life of Jacob we find another instance of this double application of divine mercy. In the twenty-eighth chapter of Genesis, God gives to Jacob the ladder-dream, and declares that he is with him to guide him; but twenty-one years afterwards, Jehovah meets him again, opens to him a richer and deeper manifestation of grace, at which time his name was also changed, and he, like his grandfather, was crucified to the flesh by the divine touch which lamed his body.

The remains of the patriarch's carnal nature, which had troubled him for a score of years, were now put to death, and henceforth he walks in cloudless communion with God.

In the case of the Hebrew nation, we see this double remedy of divine love, wrought out on a stupendous historical scale. We gather from the New Testament abundant evidence that Egypt was the type of sinful bondage and guilt, Mount Sinai the type of adoption in God's family and the reception of divine law and worship, and Canaan is the type of perfect establishment into the fullness of blessing. In the third and fourth chapters of the epistle to the Hebrews,

the apostle makes this historic allegory the very basis on which he urges all Hebrew Christians to enter the perfect rest of faith.

Charles Wesley has with his inspired harp at-tuned in seraphic song these grand allegories of salvation. His allegorical hymn on the sanctifi-cation of wrestling Jacob was the closet strug-gling of his own soul for the double cure.

His allegorical hymn on crossing the Jordan into perfect love is of the same order:

“O that I might at once go up;
No more on this side Jordan stop,
But now the land possess.

“O glorious hope of perfect love,
It lifts me up to things above;
It bears on eagles' wings.”

The Holy Ghost has in the Scriptures given great emphasis to the fact, that there ought not to have been any long interval between the cross-ing of the Red Sea and the entering of Canaan. In that immortal pyramid of faith which the Spirit rears in the eleventh chapter of Hebrews, we find two grand acts of faith put side by side in their true spiritual order. Heb. xi. 29, 30: “By faith they passed through the Red Sea as by dry land. By faith the walls of Jericho fell down, after they were compassed about seven days.” Here the Spirit has omitted all mention

of the forty years' wanderings, for they were abnormal, just as the great majority of Christians to-day are living abnormal lives, out of Egyptian guilt, but not in the promised fullness; but in the divine arrangement, the act of faith by which we leave Egypt is to be followed, as soon as possible, by the other act of faith by which we claim the glorious land of the fullness of blessing.

Let us now look at some of the texts in which divine grace has a double work ascribed to it. The early writers on holiness did not deem it necessary to ransack the Scriptures to find a warrant for preaching a *second blessing*; for that was not the point of dispute; the point they had to argue was whether God would save us in this life from all sin.

But now there is a new phase to the argument. Nearly all nominal Christians will admit that we can be fully saved from sin, and yet deny any definite work of grace subsequent to conversion; and thousands who claim to read the Bible say they can not find any "*second grace*" (2 Cor. i. 15) or double cure taught therein. Well, let us see.

HEALING.

2 Chron. vii. 14: "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their

wicked ways; then will I hear from heaven, *and will forgive their sin, and will heal their land.*" Here God first promises *forgiveness*, which is a distinct and a complete act of its own; and then he promises another subsequent and definite act of *healing*. Pardon always applies to guilty actions, and never to an innate or hereditary disease; and, on the other hand, healing always applies to an inborn evil, and not to actions. They are two works applying to two needs. Ps. ciii. 3: "Who *forgiveth* all thine iniquities; who *healeth* all thy diseases." Here it is distinctly stated that forgiveness and healing are each complete acts. Forgiveness takes *every one* of the guilty acts in its sweep, but it does not touch on the sphere of healing. And then when the act of healing is performed, it is not done gradually, but it sweeps away *all diseases* at a stroke.

In the fourth verse we see this double blessing repeated under another form: "Who redeemeth thy life from destruction; who crowneth thee with loving-kindness and tender mercies." Here is first a saving from wrath, from God's anger, bringing us into a justified relation with God; for no one can escape hell without being justified. Then there is a pentecostal crowning and holy anointing, which makes the soul not a born child of God, but an anointed priest also. Mal. iv. 2:

“But unto you that fear my name, shall the Sun of righteousness arise with healing in his wings.” This promise does not belong to any except those who *fear God*. To “fear God,” in the Bible sense of that term, is to be a child of God. To those converted souls who fear God, there is promised a second blessing, a fullness of healing, when the Holy Ghost shall cleanse the innate stain, and then take the things of Jesus and so reveal them to the heart that the Sun of righteousness will deluge the entire nature. The “wings” in this text may refer to the wings of the cherubim which stretched over him who entered the “second veil” of holiness; or it may refer to the wings of the dove, the symbol of the sanctifying Spirit. It is well known to modern science that sunlight is the most healing agent in nature’s rich laboratory; but the Holy Ghost knew this truth before man did, and gave us this rich promise.

SALVATION.

In many of the texts which refer directly to salvation, we find the twofold work of grace set forth.

Zech. xiii. 1: “In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness.” The margin reads “for sin, and

separation for uncleanness." The all-knowing Spirit here sets forth the blood of atonement in its twofold efficacy; first for the guilt of sin which is accumulated by our actions, and must be pardoned to restore us to innocence; and then in addition to this, the atonement is to go deeper, and *separate* (not suppress and choke down, as some carelessly teach) from the soul the inherited unclean bias which Adam planted in the heart.

Acts xxvi. 18: "That they may receive *forgiveness of sins*, and inheritance among them which are *sanctified by faith* that is in me." Surely no unbiased mind, and it seems that no really honest and sound mind can read this text without seeing two definite blessings in it. The word "and" certainly means in addition to what precedes it; and we see here that the words "sanctified by faith" are subsequent to and in addition to "forgiveness of sins."

2 Tim. i. 9: "God, who has saved us and called us with an holy calling." God never calls us to holiness until we are saved from guilt and wrath. To sinners, God says repent; to penitents, God says believe and be saved; to all believers, God says, "Be ye holy." When Jesus says, "Be ye perfect, as your Father is perfect," he is addressing God's children, not Satan's. There is not a text in the entire Bible command.

ing sinners to be holy. They must first be saved, and born again; then, and not till then, does there come that deep voice of the Spirit, piercing the unplumbed depths of the soul, calling it to positive holiness.

Titus ii. 14: "Who gave himself for us, that he might *redeem us from all iniquity*, and (in addition to that) *purify unto himself a peculiar people.*" As a rule, people never get "peculiar" until they get over into the last half of this verse, and find that second blessing of purity which is here so distinctly taught.

I John i. 9. Here the act of forgiveness precedes that of cleansing from all unrighteousness.

LIFE.

When the Scriptures speak of eternal life, they often represent that life as coming to us in a double degree.

John x. 10: "I am come that they might have life, and *that they might have it more abundantly.*" When God pardons, he gives life; but when he sanctifies, he gives life more abundantly; that is, in a wave, overflowing the banks.

John vii. 38, 39: "He that believeth on me, as the Scripture hath said, out of his inmost soul shall flow rivers of living water. (But this he spake of the Spirit, which they that believe on him should receive: for the Holy Ghost was not

yet given).” Jesus was talking to believers, and teaching them of the second blessing of fullness of life in the fullness of the Spirit. See Isa. xii. 3; xiii. 3.

Eph. ii. 5, 6: “Even when we were dead in sins, hath quickened us together in Christ, and hath raised us up together, and made us sit together in heavenly places in Christ.” There is first the giving of life, the quickening, then an enlargement of that life; lifting it into the Holy of holies, making it thoroughly a “heavenly” life. These are only a few passages of the multitude which teach a double cure in salvation. In all such passages we see that pardon, quickening, conversion, always comes first; and that cleansing, purity, fullness, is always put subsequent to pardon.

Because the Holy Ghost has so often closely conjoined these two blessings, separating them often only by the word “and,” that does not authorize us in the least to confound them as one blessing; but it does authorize and teach us to lead the converted right on to entire purity and perfect love.

IV.

THE GROWTH PREVIOUS TO SANCTIFICATION.

WHEN we teach that growth in grace is not the work of heart cleansing, that growth can never sanctify the soul, it is then asked, is there any growth before full sanctification? We say, yes. Then it is asked, does that growth in anywise purify the soul? We say, no. Then it is asked, what is the nature of the growth previous to sanctification? I will try to answer according to Scripture and experience.

I. The Scriptures always locate growth in grace after complete purification, and never before it. Some may deny this assertion, but search and see for yourself. Let me refer you to Job xvii. 9, "Clean" before "stronger." Isa. xxix. 19, "Meekness," freedom from pride, before "increase." Mal. iv. 2, "Fear of God" before "soul healing," and soul healing before "grow." Matt. vi. 22, 28, Perfect singleness of eye—which is heart purity—comes before "grow." In 1 Peter ii. 1-3, complete cleansing from *all* malice, *all* guile and deceit, etc., comes before "grow." In 2 Peter, iii. 14-18, be "without spot," comes before "grow in grace." In Eph. iv. 12-15, "perfect man" comes before "grow." This is the tenor of all the Scriptures.

The Word of God teaches that sanctification should occur *soon after* conversion, and it places growth in its normal place, after inbred sin is purged out.

2. The growth that is previous to heart purity does not, in any degree, cleanse the soul from inbred sin. True, there may be in the converted person a great many moral improvements in manners, conduct, habits, tastes, information, etc., but the *seed of sin*, the *inherited depravity of the soul*, is in no wise destroyed by growth. How do I know that growth *never purifies the heart*? Because there is not a single verse in Scripture which even hints that growth cleanses. Then again heart cleansing is an act of God, but how can we grow into a Divine act?

Then again, if growth cleanses from the least of depravity, it can cleanse from all depravity. Again, it is the blood of Jesus that washes from sin, but if growth can, in any degree, wash the soul, then we do not need the blood of Jesus to do it. And finally, no one ever experienced that growth removed the native corruption of the heart.

3. The growth before sanctification is not growth *into* holiness, but a growth in *preparation for* holiness. The converted soul has month after month, and year after year, a growing sense of soul need. Soon after conversion, the believer

thinks that he can gradually overcome and remove the ill tempers and evil tendencies of his heart, but after a while he has a growing sense of his utter helplessness to make his heart pure. He may have deeper views into his heart wants, he may get wider views of Christian duty, he may feel more the claims of God's Word, he may, item by item, consecrate his all to God, but this growth is a preparation for being sanctified. The preparation for heart purity is gradual (though it should be brief), but the reception of heart purity is by simple trust, and is instantaneous. The growth previous to sanctification is mostly a growing sense of our soul-needs; it is a growth of *wants* more than a growth of *supplies*; it is not so much increase of grace as it is increase of hunger for grace; it is not so much growth in grace as it is growth in conviction for holiness.

4. Those believers who are not fully sanctified, do not really grow in grace as much as they think they do. They have grown in many ways, but pin them down to the naked facts of *growth in the grace of Jesus*; are they *more* tender, *more* patient, gentle, trustful, meek, peaceful, and loving than they were the first week or month after their conversion, and ninety-five in every hundred will say, no! Millions of Christians live purer the first month of their conversion than

they do afterwards (until sanctified). The fact is, the great majority lose something of their first love, instead of adding to it. The converted soul grows only by pressing after holiness.

5. There is a vast amount of growth in various things which is not growth *in grace*. Men may grow in Hebrew and Greek scholarship, and yet lose grace; men may learn how to work up Church enterprises, and run ecclesiastical machinery, may learn how to fill various offices in the Church, may learn to do many so-called religious works, and yet be drifting away from their first love all the time. A preacher may grow in eloquence, in learning, in fame, in skill, in authority, and yet not grow in grace.

There are many so-called "great big preachers," whom God has lifted from lowly life, who have grown and grown, but are not half as humble and gentle, and simple, and affectionate, and happy, as they were when plain country boys in their first love. There is a great deal of *head growth* in the Church nowadays which is accompanied with heart dwarfing, and starving the fountains of lowly love. There are many kinds of growth which are *not growth in grace*.

V.

ISHI AND BAALI.

IN the second chapter of Hosea, occurs one of those bright little *multum in parvo* expressions, which is so characteristic of the Word of God.

“Thou shalt call me Ishi (that is, my husband), and shalt call me no more Baali (that is, my master).”

The term Baal is not only used to denote the false god of Sidon, but it is a word used in a general way in the Hebrew Scriptures. The root thought of the word Baal is to rule, to have dominion, to hold in subjection, as a civil ruler, master or military commander. The very word is tinged through and through with the dark hues of subjection and servitude. The term Ish is one of the very highest and brightest of all Hebrew words. The root thought of the term Ish is that of a divine-humanity. It is the term by which the Holy Ghost frequently designates the God-man. It is a phrase used to express all that is pure, affectionate, loyal and beautiful in godly men. The first place, if not the last place, in the Bible where this term is used, it denotes Jesus. When Cain was born, Eve supposed he was the promised Anointed, and she exclaimed, “I have gotten Ish”—the God-man! So that

the word Ishi is radiant through and through with the soft, sweet light of a high and holier world. Of all the rich words in the Old Testament, none fell on a pure Hebrew maiden's heart so full of rich sunlight and love as the word Ish; for that dear old word expressed the compound idea of a bridegroom and a coming Christ. And it was the perpetual golden dream of a Hebrew maid to have a true husband and be the maternal ancestor of Messiah; and the whole of this dream was collected in *Ishi*.

Furthermore, the word Baali was not introduced into Jewish parlance and worship until after they had fallen from the singing, joyful, spiritual worship of David's time. The very use of the word Baali, like a tide-mark on the shore, proclaims that the people had gotten into a state of religious drudgery, where the yoke was rough and heavy.

The plain English thought of this passage is: I will take you from being a hired servant and make you my bride.

Baali is God's service under law, full of doubts and fears; wanting to do good, yet struggling with a tendency to do wrong.

The word Baali can not be applied to impenitent sinners, for they do not call Christ even Master; they do not even have a hired servant's place in the kingdom. But the word Baali does

represent a large class of religious people, to whom religion is a groan, and a sweat, and tiresome battle with the heart. There is no gush of golden gladness in the soul, and when they pray, they only get far enough to call God Master. But *Ishi* contains in it the full, tender, laughing, emancipated worship of love. The music of marriage bells, the joyousness of a nuptial banquet, the purity and bliss of holy wedded love, are all infolded in the rich Hebrew term *Ishi*! There is no other single word in the Old Scriptures which so delicately and forcibly expresses the celestial experience of—what shall I call it? It is an experience which, of its own richness, covers itself all over with radiant and holy names; but after we have gone over the names purity, sanctification, holiness, higher life, full salvation, perfection, there still seems a shade of the experience which nothing can express till we copy the words of Isaiah, Hosea, Paul and John, and call it *the marriage of the soul to Jesus*.

When Baali falls from our religious vocabulary and *Ishi* fills our mouths, we then rise from drudgery to delight, from law to love, from penance to purity, from poverty to power, from faintness to fullness, from sadness to sunlight, from indwelling sin to an indwelling Savior, from widowhood to wedlock, from heavy mourning to a heavenly marriage!

Not only do these two words represent the lower and higher experiences of Christian life, but they suggest a fact which we can all prove by noticing it, viz.: "that religious life and experience can be pretty accurately measured by the terms in which God is addressed!"

Those who never pray, refer to the Deity by the universal term God. Inside of this circle is another class who are not religious, but have an element of fear and reverence in them, who speak of him as their Maker. The next circle may represent the awakened and penitential class of character, who begin to use qualifying adjectives, as merciful God, etc. The next circle of spiritual character may be the new-born, who rise to the blessed use of the title Father.

With that great majority in the Church, who have been born of the Spirit, but who have staid around their Sinai, and have not gone on to perfection, we frequently note the divine titles Heavenly Father, Blessed Master, Gracious Lord, and often the grander but colder titles of Thou Almighty Ruler, etc., etc.

But there is another circle of spiritual character into which the Holy Ghost leads those children of God who are perfectly humbled and perfectly consecrated, and this class of character will often address, in public, each Person of the Blessed Trinity, in just as endearing titles as good taste²

will permit. How natural it is for those who breathe the inner heart-life of Jesus, to open their mouths in prayer, with "Dear Jesus," and titles of that order. I know I am treading on delicate ground as well as holy ground, but the most delicate part of this theme is never heard in public; the purified soul does have a style of addressing itself to its Purifier, which is too personal and sacred for strange ears, and pours itself out only in the affectionate communings of the closet. But the word which the sanctified soul whispers to Jesus in the closet, is the very word which the sanctified Church will sing at the marriage supper of the Lamb; Ishi, my Husband, my spouse, my Immortal Love! As a tree reveals its kind of life by the color and odor of its flower, so the life of the soul will unfold itself in the hue and fragrance of its prayers and words. The wedded heart will put itself in wedded phrase, and call its Lord by a new name which the Spirit alone can give.



VI.

THE UNMIXED GARMENT.

It is only when we are flooded with the full spiritual light promised in the New Testament,

that we can pierce the manifold veils of the Old Testament, and discover not only a wondrous beauty, but a forceful application of its truths to our hearts. Even the things in ceremonial and Jewish life, which some think have no connection with Christian life, have in reality a more powerful spiritual application to Christians of to-day than to the Jews of those ancient times. That which applied so strictly to a Jew's *outer life*, applies with equal or superior strictness to a Christian's *inner spiritual life*. We are to have the inner circumcision of heart, the cutting off of the carnal mind, of which their outward circumcision (the cutting off of flesh) was a type. They had an external and visible leaving of slavery in Egypt, and crossing of the Jordan into the Holy Land; we are to have an interior and spiritual leaving of the bondage of Satan, and a spiritual crossing of Jordan into the domain of holiness. And just in so far as the things of the soul surpass those of the body, so far do the things of the Old Testament apply to us interiorly more than to the Jews exteriorly. We may find an illustration of this truth in the *unmixed garment* of the Jewish ceremonial law. "Thou shalt not wear a garment of divers sorts, as of woolen and linen together."—Deut. xxii. 11. Such a command may seem very strange to us, that they were not to mix wool and linen

in the same garment, but it shows us the infinite care God has over the smallest interests of his people; it shows, also, that God sees an infinite fitness of things which is too fine for our gross minds. Wool is an animal product, linen is a vegetable product; they come from two separate kingdoms in nature. This Scripture has its only true and pre-eminent meaning when applied to the inner moral robing of Christians. We are not to have our souls' garniture mixed, partly of the wool of carnality and partly of the linen of spirituality. Grant that the great majority of believers—or, more strictly, half-believers—are sadly mixed in their religious character and experience; grant, also, that every Christian is mixed—partly spiritual and partly carnal—in the first stage of grace, yet the only and universal standard in the Bible is *unmixedness of moral character*. The old antinomian idea of dragging two moral natures all through life, is not taught in any Scripture, and is preached from the grossest perversions of Scripture. We are not to weave our religion from products of separate kingdoms—as the double-nature teachers would have us. In our prayers, affections, motives, faith, and good works, we are not to be partly selfish and partly Christly; not part earth and part heaven, wool and linen tangled and mixed in the soul-life; but unmixed, pure, holy, in all

the piece. "When the priests minister in the inner court, they shall be clothed with linen garments; no wool shall come upon them while they minister in the inner court and within; they shall not gird themselves with anything that causeth sweat."—Ezek. xliv. 17, 18. Here we have the thought of unmixedness of moral robbing carried to a still higher pitch of emphasis. In the first passage, we see no prohibition of woolen garments, but only the wool and linen should not be mingled in the same garment (see Lev. xix. 19); but in this passage, we see that on entering the *inner court* within the veil they were to wear *no* woolen garments, but to be clothed throughout with unmixed linen. This old text is most emphatically fulfilled in the inner life of sanctified Christians.

We can enter the "inner court" of communion, the holy of holies of perfect love, only upon this old prophetic condition, that we lay aside from our hearts all woolen, carnal vestiges, and put on the linen of unmixed submission and faith, in which there is no mingling of earth or self.

"They shall not gird themselves with anything that causeth sweat." In warm climates, woolen clothes excite and overheat the flesh: and for a subject to stand in the presence of his monarch, excited, overheated, in a perspiration, would be

very unseemly. As wool sweats the body, so the elements of the carnal mind fret and overtax the life of the imperfect believer. Sweat is the badge of bondage and the effect of slave-service. (Gen. iii. 19.)

Just so long as any carnal robes hang around the believer's spirit, he will have soul-sweat in his serving; there will be the inward chafing of his carnal nature against his religious life, causing sweat; his very worship will have drudgery in it. God bids us lay apart every vestment of soul that chafes, frets, burdens, confuses or overstrains us in his sweet service. "And to her was granted that she should be arrayed in fine linen, clean and white; for the fine linen is the righteousness of saints."—Rev. xix. 8.

We see nothing here about this being the personal righteousness of Christ imputed to these saints; the fine linen *was the righteousness of saints*, righteousness wrought in them by the Holy Spirit through faith. In this text there is not even an allusion to the woolen mixture. Long ago the last carnal garment has been purged out; they have long been accustoming themselves to the pure linen of unmixed habits of spirituality, and the time has at last come for their inner mantle of holiness to be manifested to admiring worlds, for the marriage of the Lamb is come, and his wife hath made herself ready.

VII.

SPIRITUAL ARITHMETIC.

IN reading the Epistles of Peter I am struck with their clear arithmetical expressions of religious truth. I have only space here to indicate this line of Scriptural truth, which each one can easily trace out for himself.

1. *Subtraction.* Peter, and in fact all inspired writers, represent purity of heart as a work of moral subtraction. He says: "Having escaped the corruption in the world," is the condition of partaking of the Divine nature. 2 Peter i. 4. In the 9th verse he speaks of being "purged from old sins." If people who are constantly confounding purity with growth in grace would only remember that the one is subtraction and the other is addition, it would save them a deal of bewilderment. Any child can see that they are directly opposite, yet in religion many are ever mixing them as one. Purity is the subtraction of all sinful desires and tempers out of the soul—the removing of original sin from the heart. Such terms as to wash, purge, cleanse, put off, cast out, put away, never indicate any growth or addition, but of removing a foreign element from our nature. Sin is no legitimate part of our being; it is an intrusion, a fungus on the soul, a poisonous parasite planted in us by an enemy,

and it must be subtracted from us, root and stock, before we find our normal condition.

To be freed from all sin does not indicate growth or maturity, but is the pure normal condition of a soul, whether it be old or young. Processes of growth can no more produce heart purity than addition can produce subtraction. If you have a grain of sand in a glass of water, can you get the sand removed by adding more water? Nor can you remove that ultimate grain of inbred sin by any process of addition; it must be subtracted from the heart by a Divine act, or it will remain forever.

2. *Addition.* Peter very clearly distinguishes purity from growth. After indicating what Christian purity is—the “escaping of corruption,” he says, “Besides this, give all diligence to *add* to your faith virtue [or power], and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness [or Godlikeness], and to godliness brotherly kindness, and to brotherly kindness charity.”

Here is growth in grace; here is the addition of the positive graces which form the radiant constellation of holiness. But this sum in holy addition is subsequent to the sum in moral subtraction; for after describing simple purity, he says, “And besides this,” that is, in contradistinction to this, in addition to this simple purga-

tion comes the positive growth. We must ever learn spiritual subtraction before we learn spiritual enlargement.

Why does he say, Add to your faith? Because we are cleansed and emptied of sin by simple or naked faith on the promise; and at that awful, still juncture when we are cleansed from all sin, it does really seem that we are emptied of everything but a firm, calm trust, so that naked faith is the plus factor with which a purified soul begins its growth into the fullness of fruit. Then why does he say, Add to your faith virtue, or, more properly, power? Because, if faith holds firmly on to the fact, "the blood of Christ cleanseth us," that faith will soon be supplemented with the "baptism of power from on high;" and after the full baptism of the Spirit comes into the soul, He will bring in due order the additional experiences, until "charity" fills the entire being with its everlasting summer of sweet and lowly love. Of course this spiritual addition can be hastened or retarded by the conduct of the subject of grace. Even after we are fully purified from sin, some will grow about twice as fast as others. When freed from sin, we then, in the highest sense, enter the trade and commerce of heavenly graces; we have perfect, saving faith as the capital talent on which to begin, and by the diligent use of faith

we add to our soul treasures till we may become millionaires in grace. Hence Peter says, "give diligence" to make these rich additions.

3. *Division.* There is to be no division of souls from each other in this Kingdom, and no division of the graces from each other. All the sums in sacred division referred to in Scripture apply to "gifts" and "work." There is a division of talents and a "division of labor" in the kingdom of grace, but no division of the graces or of grace. All are to have the same number and kind of graces, though each has different talents and work. In the grace of the *heart* we are to be a unit—there is solid addition, but in the gift of *head* and *hand* there is variety, division and subdivision.

In the 12th chapter of 1 Corinthians, Paul explains this sacred arithmetic with great beauty. "There are divisions of gifts, but the same Spirit." He enumerates several gifts among early believers, "All these worketh the self-same Holy Spirit, *dividing* to every man severally as he will." Again Paul exhorts Timothy to "rightly divide the word of truth." Not that truth is to be divided from itself, but its application is to be divided to the various degrees and species of character with which we deal. So that while in grace we are one, and need only addition, yet in branches of holy work, and in modes

of operation, there must be division, and this diversity of toil is produced by the same Holy Ghost. Do not think because there is division in talents and toils that there must also be division in hearts and grace. Work is the dividend and talent the divisor. Find how many times your gifts will go into your work and leave no remainder, and the result will be your reward. If God sees that you will live long, "the self same Spirit" may lead you to cipher it by long division; if you are to graduate soon, the same Spirit may hasten you through short division. But while solving this division we must see to it that sin is kept subtracted, and we are constantly adding up the column of grace.

4. *Multiplication.* This is the most rapid mode of augmenting a sum, but the increase depends on the size of the multiplier. In one place Peter says, "Grace and peace be multiplied." In another place he gives us an enormous multiplier, and says, "Peace be multiplied through the knowledge of God." What a glorious sweep of holy arithmetic is here spread before us.

Peace is the central, staple experience in a life of perfect faith, and because peace is the central stream of heaven and holiness, is why the Holy Ghost selects it as the multiplicand; and because the knowledge of God is everlastingly increasing, is why the Spirit chose it as the multi-

plier. Only think of it—*peace*, the center of heaven, being forever multiplied by the knowledge of God, a quantity ever increasing! It is like multiplying the Pacific Ocean by the ever-increasing drops of rain!

The passage in Isaiah, "Thou wilt keep him in perfect peace," is literally, "Thou wilt keep him in peace, peace," that is, peace multiplied by two, the peace of pardon and the peace of purity. That was Isaiah's experience. The term, Knowledge of God, in Scripture, means more than our mental views or intellectual information about God; it means an inward, spiritual, *conscious knowing* of God in His personality and character. The most exalted and expanded views of Divinity, and the most voluminous stream of information concerning Him, collected from a thousand tributaries, do not bring or multiply peace. Through the agency of the Holy Ghost on our spirits, we can know the inner, personal life of Jesus better than we know any other being. Our peace deepens and widens as we advance in the inner soul-knowledge of God, of Christ and the Holy Spirit. There is peace *with* God, when we know Him as our justifier; then different and deeper is the peace *of* God, that is, God's own peace. When we know Him as our purifier, there is peace with ourselves. When we know Him as abiding

comforter, there is peace with all men. When we know His love to our race, there is peace with the virtuous universe. When we know Him as God and Father of all. And so this multiplication of peace goes on and on until we get out into the eternal tranquillities, where dying beds, and bursting tombs, and burning worlds, and groaning spirits, and shouting seraphim and revolving eternity, are insufficient to break the soul's repose.

Thus we see that a human soul, minus all sin, plus all the graces of the Spirit, with its ability divided into the maximum of work, and its peace multiplied by the threefold knowledge of the triune God, equals the full stature of a New Testament Christian.

VIII.

THREE SALVATION EPOCHS.

There have been three great epochal days of religion in the annals of time, viz: a day of law, a day of vicarious sacrifice, and a day of sanctifying fire. Mount Sinai, Mount Calvary and the upper room on Mount Zion, are the three pre-eminent moral peaks in the mighty roll of redemption's history. Like the three radi-

ating points from a lightning-rod, they pierce the eternal heavens of grace, and bear down to earth and man the supernatural currents of spiritual renovation. The gospel in its broad Bible sense is the gospel of God, or convincing, heart-searching law; the gospel of Jesus, or substitutionary sacrifice for sin; and the gospel of the Holy Ghost, or Pentecostal light and fire. In order to possess the full sweep of Scriptural religion we must successively pass through these epochs in our experience. We must pass through the day of law, and have the law pass through us; searching our hearts, condemning our guilty spirits and shutting us in to deep repentance. We must pass through the day of vicarious atonement, and have the day of atonement pass through us, releasing us from all guilt, reconciling us to God and making us heirs of heaven. We must then pass through the day of Pentecost and have the day of Pentecost pass through us, sanctifying us from the seed-principle of hereditary sin, and filling us with positive holiness. Oh, how narrow the view of religion in the minds of many Christians! There is mighty progress in genuine Bible religion, but a progress marked with great epochs, and not the snail-crawling gradualism that gets nowhere. These three redemption days are related to three worlds.

Mount Sinai with its solemn sin-searching sen-

tence is God's great blockade in the sinner's road to hell. "The soul that sinneth, it shall die," is mercy's forewarning barricade across the mouth of the pit. Some think it a great point to stop sinning, but it does not require even conversion to make a soul stop sinning; repentance will make a man stop sinning. God will never pardon any till he has utterly abandoned all practice and secret purpose of sinning. The law condemns past sin, makes us quit sinning and with its voice of doom, forms our thunder-cloud shield from going to torment.

Mount Calvary relieves us from past guilt, redeems us from this *present* evil world, separates us from the life of the world and puts the principle of eternal life in the soul.

The Pentecost fills the soul with entire purity and love, thoroughly fitting it to go any time to the heavenly world. The law checks us from plunging into hell, the vicarious cross saves us from the beggarly elements of this world, the baptism of the Holy Ghost saves us into the heavenlies.

This is not all; in a full Bible experience these three days are permanent co-residents in the same breast, flowing like parallel streams along the line of a holy life. The baptism of the Holy Ghost purifying the soul from original sin, makes the law glorious, and deposits the God-

written decalogue within as the jewel of a sanctified conscience. The holiness of the law is fulfilled in us. True holiness must have Mount Sinai enshrined within; it is in harmony with Sinai.

The baptism of Pentecost also makes the great day of atonement an abiding reality in the soul. The crucifixion and the flowing blood, enshrined in our hearts, moves along with us as an abiding source of purity. Oh! how the sanctifying Spirit reveals to us the infinite virtue of Christ's blood, glorifies the crimson cross, makes the rugged tree bloom with eternal charms, makes the purple wounds of Jesus sweeter to our spiritual taste than honey!

The law were a failure without crucifixion, and the crucifixion were a failure without Pentecost. Glory be to the triune God, that the three great epochs of redemptive history can be Divinely crowded into the space of a human breast; Sinai, Calvary, and the upper room furnace, twined into blissful and immortal union in the soul, and bearing us onward like a trinity of Mississippi rivers through the channels of time to the tropic sea of glass under the great white throne. Salvation from going to hell, salvation out of earth, and salvation into the boundaries of heaven—at once the trinity of grace and the triumph of man.

IX.

PURIFIED—BUT HOW FAR?

THERE is a specious and crippling error set afloat on the current of holiness teaching, that sanctification is never complete in this life, and that we are made pure only up to what light or knowledge we have. I say it is specious, for while there is no passage of Scripture that teaches purification up to our knowledge, yet the theory seems plausible to the mere human reason, and those of an introspective and metaphysical turn are apt to get tangled in the meshes of this error. It is certainly crippling, for those who imbibe this error, however sincere and devoted they may be, yet they can never be satisfied (according to their own theory) of their complete salvation, and can never be successful in leading believers into heart purity. The sanctified soul must learn, sooner or later, that there is a great distinction between being purified from all sin, and being illuminated from all ignorance. Purity of heart is to be complete; but growth in spiritual discernment is never complete in this life. A great many sanctified people persist in confounding the native ignorance of the mind with the native sin of the soul, forgetting that even angels have a native ignorance of some things, but no native sin. Peter was

cleansed from all sin and sanctified entirely on the day of Pentecost, but his mind was still narrow, and ignorant of many things, and it required a special revelation to lead him unto the Gentiles. When the fully saved soul finds that it is being more and more liberated from its ignorance, and has an ever-widening illumination on Divine things, unless it is clearly instructed in the truth, it is liable to confound a lack of knowledge with sin, and then jump into the heresy that there is an inexhaustible source of sin in the soul down below our knowing, and that this depravity is cleared away only as it comes to the surface, and that we are sanctified only as far as we can see.

There are the following objections to this doctrine:

1. The Scripture terms, salvation, cleansing, sanctify, purify, wash, etc., always refer to sin, and not to ignorance. True, we must grow in the knowledge of God, have the eyes of our understanding enlightened, and ever progress in spiritual discernment; but the Scriptures never put any limit to this growth in knowledge, whereas, on the other hand, they always put a limit to being cleansed from sin; it is to be a perfect, complete, finished work. The work of purity is limited, complete; but the work of illumination is unlimited and ever widening.

There is no more sin in a pure soul, though there may be much ignorance. There is no verse in the Bible proving that illumination is attributed to the blood of Christ; it is the blood that cleanseth, applied by the Spirit; it is truth that illuminates, applied by the same Spirit. The cleansing of the "precious blood" is to be instantaneous and perfect; the illumination of the precious truth is to be gradual and ever advancing, though both works are executed by the Holy Ghost, the Executive of the Godhead.

2. The word *all*, as applied to salvation in Scripture, is God's *all*, and not man's. "From *all* your filthiness, and from *all* your idols, will I cleanse you." These are the words of the Omniscient God. He does not mean all the filthiness that we see, but all that His infinitely searching eye can find. If we can't penetrate to the deepest recesses of our hearts, He can, and He pledges Himself to search and purify us until His own eye sees no sin in us; though it may see much weakness and ignorance, yet not a spot of sin.

3. If we look at the meter of salvation on the Divine side, we find it as infinite as His attributes. "According to the multitude of thy tender mercies, blot out my transgressions." Here the extent of the blotting out is measured

by the extent of God's mercies; but nothing is said about blotting them out, as far as *I* can see. "According to His mercy He saved us;" but it is nowhere said that according to the extent of our vision He saved us. "But my God shall supply all your need according to his riches in glory by Christ Jesus." Here the extent of supply is not up to our knowledge, but the measuring-line is the "riches of God's glory." "Strengthened with all might according to his glorious power." If the baptism of strength be according to His glorious power, then it is not limited by our short knowledge. This is the tenor of the word; it is salvation according to His mercy, His glory, His goodness, His power, etc. The Scriptures reveal to us a salvation from sin, from all sin, limited only by the utmost bounds of the attributes of God.

4. On the human side, the meter of salvation is *faith*, but never knowledge or vision. It is the very office and nature of faith to go out beyond knowledge and seeing; in fact, when things become known and seen, to that extent they terminate faith; so that salvation up to our faith is a very different thing from salvation up to knowledge. In fact, persons who insist that we are perfected only up to knowledge, do virtually destroy salvation by faith; for if faith does not go beyond our vision, it is no faith at all. Ac-

ording to your faith be it unto you. All things are possible to him that believeth. Only believe.

We are justified by faith. We are sanctified by faith. From faith to faith. We walk by faith, not by sight; that is, we are saved and kept up to the measure of our faith, and not up to the measure of our vision. We can believe far beyond our knowledge.

5. By this theory of being cleansed from impurity only up to our light, the work of purity may never be finished, for the light of heaven may shine in hitherto undiscovered recesses of the soul, and show us hitherto unimagined depths of corruption. It is a poor creed that has no definite line for the perfect extirpation of sin.

6. Those who hold to this error can never expect to experience perfect deliverance from sin, for if they do not really believe that Jesus saves them from *all* sin, how can they expect to experience it? A brother said, "If it is not true that we are purified only up to our light, then why is it we keep discovering new evils in our hearts?"

The answer is, You get just exactly according to your faith; you expect to keep finding sin in your heart, and when it turns out just according to your faith, why do you complain? If

you find, or think you find, a new mine of depravity within you, after you have been sanctified, do not try to shape the Scriptures to your experience, but determine through the grace of God to have an experience which conforms to the word of truth.

Your faith must firmly claim the perfect cleansing, or you can not experience it. We must not stagger at the fullness of the truth.

x.

THE TWO CROSSINGS.

THE crossing of the Red Sea and the river Jordan, are set forth in Scripture as emblematic events, typifying the soul's exodus from the slavery of sin and its entrance into the fulness of the Spirit.

In 1 Cor. x., Paul teaches that the crossing of the Red Sea was an act of faith sufficient to initiate them into the privileges of God's Church; where he shows how that "all our fathers were under the cloud, and all passed through the sea, and were all baptized unto Moses in the cloud and in the sea, and did all eat the same spiritual meat," etc. This summing up of eating spiritual meat, the rite of baptism and the faith-act of

crossing the sea, shows that God designed it to be an outward historic type of the soul's deliverance from the bondage of Satan and introduction into the kingdom of God.

Now if we turn to Heb. iv. we will see that Paul just as clearly teaches that the crossing of the Jordan is a type of the believer's entering into the "rest of faith," or full salvation. He says we enter by "promise" and "by faith." We which have believed do enter into the rest of perfect love; and he exhorts imperfect believers to labor, or more accurately to "hasten" to enter this Canaan. See verses 1-3-11.

With these New Testament torch-lights in our hands, let us go back to the Old Testament records of these two great crossings, and examine the contrasts between them, in which we shall find some of the differences between justification and entire purification.

DRIVEN AND DRAWN.

The main thought that pressed upon the Hebrews in Egypt was to escape out of their unbearable bondage. They spent a hundred-fold more thought and prayer on how to escape slavery, than they did on the glories of Canaan. A convicted sinner likewise thinks of his guilt and doom, but he can not think much of the glories and beauties of holiness; the Canaan of

sanctification is not yet in range of his vision; he is occupied with the fetters of sin, and the impending doom. He is driven out of Egypt. The prospect of death, of judgment and hell—these solemn realities drive men across the Red Sea of pardon.

But the Israelites were *drawn* to Canaan. They grew weary of wandering, of tent life, of their food, etc., and they hungered and pined for the fixed houses and rest and solid food of Canaan. They were not driven by storm, but drawn by the superior advantages of the country. And the believer is not driven into perfect love by fear and wrath; but he is mysteriously and powerfully drawn to it by the deep inward wants of his experience. Growing tired of his inner wilderness life, he longs for a better experience. He finds the Canaan of holiness contains just what he most needs, and is drawn into it by a mighty soul-thirst. Paul preached in consonance with this truth; he preached to sinners from the terrors of the Lord, but he led believers into sanctification, beseeching them by the mercies of God.

HASTE AND PREPARATION.

In Ex. xii. 33, we find that the exit from Egypt was in great haste. "The Egyptians were urgent upon the people, that they might send them out of the land in haste," etc. How

true to experience! When a sinner fully realizes his state of guilt and danger, he moves with utmost speed to calling on a Savior.

When they were to cross Jordan, there was more definite proceeding and preparation. Joshua i. 11: "Pass through the host, and command the people, saying, Prepare you victuals, for within three days ye shall pass over this Jordan, to go in to possess the land, which the Lord your God giveth you." Here there is thoughtful and definite preparation for a mighty step of faith, and not that hurry and terrific alarm that accompanied their exit from slavery. And so when a child of God is on the verge of making the great step into entire sanctification, there is a definiteness in his preparatory consecration, a deep, determined and thoughtful proceeding, which it was impossible to exercise when fleeing as a slave of sin from the wrath to come.

THE TWO PATHS.

While in both instances there was a dry pathway made through the sea and the river, yet there was a characteristic difference in the way in which the paths were made. In Ex. xix. 16, we read, "But lift thou up thy rod, and stretch out thy hand over the sea, and divide it; and the children of Israel shall go on dry ground through the midst of the sea." Here we see that

the rod was stretched out and the waters divided *before* the people began to walk over. The road was made plain and open before their eyes, in order to induce their infant faith to step onward.

Now if we turn to Joshua iii. 13, we read, "And it shall come to pass as soon as the soles of the feet of the priests that bear the ark of the Lord, shall rest in the waters of Jordan, that the waters of Jordan shall be cut off from the waters that come down from above; and they shall stand upon an heap." We find here that in crossing into Canaan, the clear path was not opened until *after* they began the march, and actually "rested their feet in the water." In crossing the sea there is first the open path, then the stepping; but in crossing the Jordan there is first the onward tread of faith, and afterwards the open visible way.

When we seek the forgiveness of our sins, we may stand for a moment struck with terror at our pursuing foes, but suddenly some promise of Jesus, like the rod of Moses, is stretched out over the turbulent future. We see Christ on the cross as our substitute; the way of escape is so plain, our trembling faith walks over into the kingdom of God.

When we come, however, to trust Christ to deliver us from all inward sin, the way at first seems far more obscure and shut up. The clear

pathway through sanctification is never fully seen and understood till *after* the exercise of perfect saving trust. I confess that this subject of sanctification was one of utter confusion, and turbulent waves of mixed and muddy theology rolled before my mind, until my simple and daring faith plunged forward in the swelling flood, and soon the Holy Spirit swept away the waves of mixed theology, and the pathway of holiness was clear as noon. God does not reveal to us the full secret of sanctification till after we trust Him to the uttermost.

FAITH AIDED AND UNMIXED.

Another contrast between the two crossings, is seen *in the faith* exercised upon the two occasions. In the first instance faith was blended with visible agents; in the second case, it was pure, simple, unmixed trust. In Ex. xiv. 21, we read: "And Moses stretched out his hand over the sea; and the Lord caused the sea to go back by a strong east wind all that night, and made the sea dry land." Now look at the aids and props of faith in this event.

Moses had been for many months, and was now, the visible representative of God unto the Israelites, and his very presence aided their faith; then the act of stretching his hand over the sea was calculated to inspire their trust, and then

the hard east wind blowing back the sea all night, though it did not make the dry path of itself, yet it was an adjunct and an aid to infant, tottering faith. So it is in conversion. The poor fleeing penitent knows so little of trusting God, that he is permitted aids and crutches for his faith. The very presence of some enthusiastic Christian man or woman, a brave word of good cheer, or a breeze of holy song, has helped many a penitent to put forth justifying faith.

But when we go into the Canaan of full salvation, there are no extraneous aids to faith; it must be "naked faith on a naked promise."

So we refer to Josh. iii. 14, 15, and read: "And it came to pass, when the people removed from their tents, to pass over Jordan, and the priests bearing the ark of the covenant before the people; and as they that bare the ark were come unto Jordan, and the feet of the priests that bare the ark were dipped in the brim of the water (for Jordan overfloweth all his banks all the time of harvest), that the waters which came down stood up," etc.

In this we see no man standing in front to lean upon, no outstretched rod over the waters, no east wind to blow back the waves, not a single magic word uttered to the river, not a visible or audible thing as an aid to faith; and besides, the river was at that time two or three

times deeper than usual, so that the apparent difficulties were at the maximum, and the aids to faith at the minimum; they had naught but the naked promise of God, "Arise, go over this Jordan, and it shall come to pass," etc. Thus in going over into entire sanctification, you need not try to sing or shout, or work yourself up to the faith point, for you can not do it; you must lay aside all signs, or sights, or aids to faith, and calmly, firmly make up your mind to step out on the promise:

Faith's foot must walk the swelling flood,
And firmly claim the cleansing blood.

WATERS NEAR AND REMOTE.

By referring to Ex. xiv. 22, we see that the path through the sea was quite narrow; the waters stood in a perpendicular wall on either side, and so near that the spray of the waves on top, sprinkled them in baptism unto Moses in the sea. See I Cor. x. 1.

But you see in Joshua iii. 16, that the waters were not only divided, but removed entirely out of sight. On the north the waters were cut off away back to the city of Adam, near Zaretan, being several miles above them, and on the south the waters rolled down in the salt sea, several miles below, so that up and down the river, as

far as the eye could see, the river bed was clear. The difficulties in the way of being saved from inbred sin, seem much more formidable than those in pardon; difficulties concerning confession, concerning how we can be kept from falling, and many other tangled problems, like the Jordan, rise up before us three times as high as usual; but when we put forth perfect faith, all these difficulties are *removed farther away from us than in conversion*; the perplexing waves are verily out of sight. Remember, "it was in harvest time that Jordan overflowed all its banks." Let no swelling flood obstruct your immediate "forward march" into the rich fruits of holiness. The deeper the stream, the grander the faith. Trust Jesus right now to cleanse you from all sin, and every threatening billow will vanish beyond your vision!

MEMORIAL SONGS AND STONES.

When they crossed the Red Sea, they celebrated the event with a song of triumph (Ex. xvi. 1), but they raised no monument, for they must move onward to Sinai and Canaan. But when they crossed the Jordan, they erected a permanent monument out of the very stones on which the priest's feet stood firm in the bed of the river. See Josh. iv. 3-7. God had promised them a permanent abode in Canaan, and their

entrance into it must be commemorated by something more enduring than a song with timbrels. When we are converted we sing and shout; well we may; but when we enter entire sanctification, we have, in addition to the song, such a grasp on the word of God, that the very rock-like promise on which our foot of faith stands firm, becomes as a marble monument to us; and when our future experiences ask us the meaning of such memorial texts, we can reassure ourselves that on that stone of promise our souls marched into the Canaan of holiness.

These ancient things of the Holy Ghost were written for our instruction, and when we have interiorly learned them in the light of the Spirit, how truly do these old patterns of faith fit the frame of our modern souls.

XI.

OBSTRUCTIONS TO GROWTH.

WE are told in the book of Job that "The righteous shall hold on his way, and he that hath clean hands shall be stronger and stronger." This is a clear statement of the truth that purity removes the obstructions to spiritual growth and strength. When the heart is purified from evil tempers, the lips from evil words, and the hands

from evil deeds, then the whole being is prepared for the most rapid and steady advancement in wisdom, love and power, that our probationary state admits of.

As it is the glory of God that He is infinite in every direction of His being, and in nothing can be increased or diminished; so, for an opposite reason, it is the glory of the creature to forever progress in the quantity and splendor of moral forces. This holy accumulation upon the character of the creature is not the absurd and unscriptural idea of forever getting more and more pure, which involves the notion of forever having a remainder of sin; but after all dross is removed, the holiness of the creature is forever advancing in intensity, luster and usefulness. This will be the case if the conditions of perpetual holiness are complied with. Alas! how many who were once purged from sin, fail to comply with the royal conditions of progressive union with God. There is no mistake more common among Christians than as to what are the real hindrances to growth. Most of God's people are perpetually locating their spiritual hindrances outside of themselves. If a mysterious yet mighty voice should pierce the heart of every Christian on earth and propound the question, "Why are you not cheerful and peaceful and content in spirit? why are you not

gentle and sweet and victorious in a daily fellowship with your heavenly Father?" not one in ten thousand but what would begin instantly to lay the blame on somebody, or something, or some circumstance outside of their own hearts. It is so hard to believe, and so mortifying to be convinced, that all our spiritual obstructions lie within our own natures; yet such is emphatically true. The word of God everywhere locates all barriers to growth and all antagonism to holiness within the heart. It is true that we may and do have many sore trials, temptations and opposing elements without us, yet these things are not in themselves hindrances to growth in holiness; nay, if the soul is really purified, all these things will only advance our spiritual character. If we are freed from all sin and in precious union with Jesus, then it is impossible for devils, or men, or any circumstances whatever, to prevent us from increasing in the knowledge and love of God, and the love of our neighbor. A hot spring pours forth hot water from its own internal conditions, and all the external ice and frost in the world can not prevent the outstreaming of a warm current. In like manner a holy soul grows and flourishes by its internal conditions. There may be ice and frost and gloom and confusion and enemies and painful incidents without, but if the soul walks with the Lamb in

white, its devotion will be deepened and brightened by what *seems to be* a religious drawback. Mr. Wesley found that ill usage, crosses, disappointments, etc., were the best agencies to growth in humility, patience and love. The history of piety will show that thousands who have seemed to suffer most directly from the hand of God, have been the very ones that loved God with a surpassing flame of devotion; and those saints who have been called to endure the greatest obloquy, treachery and persecution from their fellow-beings, are the very ones that have exhibited the most amazing forbearance, charity and zeal in blessing their fellow-creatures. This proves that when the inner heart conditions are all pure and right, nothing can hinder the growth in true holiness and happiness. If a child does not grow, the fault does not lie in sunshine, air and food, but the child is diseased and not able to incorporate hearty food into its system. And how many in the church, nay, what multitudes of ministers and Christian teachers themselves, are yet so diseased in their moral being with inbred sin, that they can neither eat nor assimilate the strong, healthy, holiness meat that God offers them; so that the obstruction to Pentecostal vigor and zeal does not lie in the food or outer providence of God, but in soul-illness. Hence no one can eat "strong meat," in the

Bible sense of that term, till after they are cleansed from all sin. Many use the term "strong meat," and simply mean brain food, deep intellectualism, etc. I have known preachers to say fine things about "strong meat," and yet their soul-feeding organs were so diseased with the "old man," that they would get offended and disgusted at a plain sermon on perfect love. When the hidden conditions are met, growth in grace becomes inevitable.

Let the soil have no stones, thorns, or other obstructions to grain in itself; let it be a rich, pure soil, and then the very hot sun that would otherwise scorch, will give to vegetation a deeper green, and the very winds that would otherwise blast, will only give the roots a stronger hold. Thus it is with the soul-soil of the believer. God can never make things work for our good except on the conditions of heart holiness; and hear it, for I say it in the face of God's word—that *when those celestial conditions are fully met and maintained, then nothing can ever occur in the universe that will not be for our good and advancement!*

Thunder, lightning, fire and rain,
Poverty, sorrow, loss and gain,
Death and heaven and earth and hell,
For us, will work together well.

Every disappointment will cause us to lean harder on the unwavering arm; every shock will

make us sink deeper into the unshakable Rock ; every conflict with temptation will make us hate sin more deeply ; every unkind blow from our fellow-men will render us more lowly and intent on doing the world good ; every dollar we lose will spur us to lay up treasures in heaven ; every criticism of our spirit or conduct will drive us to scrutinize our inner being before God, to see if we are indeed washed in the blood of the Lamb. Abuse only humbles us, and flattery and praise sink us to still deeper self-abasement ; the death of loved ones only trims our lamps for the coming of the Bridegroom, and every tear-drop adds another lens to the telescope of heavenly vision. If we are holy, all things are ours.

XII.

SCRIPTURE PHOTOGRAPH OF PURITY.

THE word "photograph" means "light-writing"—the delicate and accurate penmanship of sunbeams. The Bible is truly written with the light-beams of the Holy Spirit. Let us look at its photograph of heart purity.

1. *Soul whiteness.* "Wash me and I shall be whiter than snow." "Purified, made white, tried;" "arrayed in fine linen, clean and white, which is the righteousness of the saints;"

“Washed their robes and made them white in the blood of the Lamb.”

The pure white light of the sun is but an outer, visible representation of the uncreated bright luminosity of the Divine nature. Sin is dark, gloomy, lowering; holiness is bright, shining, transparent. It is the very nature of sin to hide itself; it is the very nature of truth and holiness to be clear, light, open. God has provided a baptism of whiteness which is the great essential need of our natures.

2. *Cleanness* is a prominent idea of the picture of Bible holiness. “I will sprinkle clean water upon you, and ye shall be clean.” “From all your idols and filthiness will I cleanse you.” “Be ye clean.” There is in sin a filthiness: even the least sin will defile. Uncleanness has two branches to it: “filthiness of the flesh and spirit.” Filthiness of the flesh embraces fornication, licentiousness, wine, alcoholic drinks, tobacco, opium, gluttony, slovenliness, laziness, etc. Filthiness of the Spirit embraces pride, anger, retaliation, pomp, display, malice, backbiting, covetousness, deceit, flattery, self-praise, boasting, self-seeking, love of place, love of money, fear of man, fear of death, unbelief, jealousy, bitterness, etc. The purging away of all such filthiness of the flesh and spirit constitutes true Scriptural cleanness.

3. *Softness of heart* is an essential feature of purity. "I will take away the stony heart out of your flesh, and will give you a heart of flesh." "God maketh my heart soft." "My heart is like wax, it is melted." Ps. xxii: 14. "Be gentle, tender-hearted, forgiving one another."

We each form an individual, mental conception of Christian purity. It is to be feared that many, in formulating the idea of heart purity, have not fully included this trait of *heart softness* in their "mind-picture" of holiness. Sin inevitably hardens; it incrusts the affections with an icy coldness and toughness; it benumbs the conscience. Some may have intense conceptions of moral cleanness, and yet have a degree of over-strictness, of hardness and inflexibility of affection. How painful it is to see professing Christians, and sometimes professors of perfect love, show a domineering, overbearing spirit to their servants or others. We must be freed from harshness, coldness, stiffness, irony, biting sarcasm, overbearing, dictatorialness, etc. A pure heart is a soft, tender, gentle, lowly, affectionate, child-like heart.

The world is not only full of blackness and filthiness, but it is full of icy, metallic-heartedness, and it is sad to find *so few* Christians that really show a soft, loving, child-like heart. In seeking for a pure heart, let us get the full Bible

view of it, and never rest till we have all its *whiteness*, its *cleanness* and its *tenderness*.

XIII.

“I DON'T FEEL.”

How often does unbelief utter itself in these words, “I don't feel.” I think that deep, warm, religious feeling is vastly depreciated in these days by frozen, formal Methodists; so I do not mean to say anything against holy feeling, but we want the right sort of feeling; that which is produced by the power of God in the soul, and not that which is produced by culture or human effort. There are four distinct things in salvation, and they apply equally to justification and sanctification. Two of them are on the human side and two on the Divine side. In seeking justification there must be on the human side repentance and faith, and on the Divine side there must be pardon and the witness to it. In seeking sanctification there must be first perfect submission of self to God, then perfect faith in Jesus, on the side of the seeker, and on the Divine side there will be entire cleansing from sin, followed by the witness to it. This order of the four facts of salvation is absolutely unchangeable; so that to clearly *feel* that we are sancti-

fied is the last step in the series, and yet the very one that many try to make the first. It is utterly impossible for you to *feel* your heart pure until after the Lord has actually purified it; and then it is impossible for Him to purify you until your faith touches the point where you claim that "He doeth it;" and then again you can never exercise the perfect faith that He cleanseth until you have fully submitted your entire self to God. You see, then, how each step depends on the preceding one. Be sure of the first step—that you are utterly yielded up to the will of God, and the rest will follow in easy, quick and beautiful order. In reference to feeling, we are to remember two or three things.

1. *Feeling is an effect of sanctification, and not sanctification itself.* Now if you have any trouble on this score of not having holy emotion, fasten this on your mind. If feeling be an effect, then it must come after the cause which produces it. Do you expect the heat from the stove before you strike and apply the match to the fuel? What would you think of a person sitting by a cold stove, half chilled, and yet refusing to strike and apply the match to the wood, by saying, "Oh! I don't feel warm enough yet; when I feel warm, then I will strike the match." That would seem very silly; and yet have you not been doing the same thing in religion? Have

you not been half chilled in your soul for dreary days, waiting for some celestial accident to warm you? You have been told to believe; to believe now; to strike the match of faith against the rock of God's promise, and apply it to your soul, and to do it *just as you are*. And you have falteringly held the match in your hand, saying, "I don't feel." If you feel warm first, then there is no need of the match, and if God gives you the feeling of purity first, then there will be no need of your faith at all. Feeling is a Divine effect after faith.

2. *The feeling of holiness is the work of God in the soul* over which our will has no control. It is the Lord *alone* that cleanses our hearts, and it is the Lord *alone* that produces in us the feeling of being cleansed. If we attend thoroughly to the two things in our hemisphere of sanctification, submission and faith, the Lord will be sure to attend to the two things in His hemisphere of sanctification, cleansing and feeling. It is the Holy Spirit that inflames the soul with love; it is the Holy Ghost that produces the soul sensation of purity; and when we try to feel pure, we are simply meddling with the incommunicable rights of Jehovah. You must solemnly agree to let God attend to His own business in your salvation; you must trust Jesus with a limitless trust, just as you are, and where you

are, and leave the entire responsibility of cleansing and of feeling upon Him. The very fact that you keep waiting for feeling, and trying to make yourself feel, is a demonstration of your unbelief; it proves that you are afraid to trust the Lord to do His part of the work; it proves that you are far more anxious to do the Lord's part of the work, than you are to do your own.

I can recollect no passage in Scripture where God is said to exercise faith. Neither do I know of a passage where we are commanded to produce the feeling of holiness. It is true, we are commanded to be holy, but we are distinctly commanded to be holy through faith, and not through feeling. God will never do our believing for us, nor will He ever allow us to do the cleansing and witnessing work, which belongs to the Holy Spirit. The best way to get sweet rest and contentment of spirit, is to surrender the question of our feelings entirely to Jesus; let Him do as He pleases in the matter. Did you ever hear the earth groan and bother itself about how to feel the spring and summer? it simply swings around to the sun and the sun takes the contract to furnish the glow of summer. Swing round to Jesus and let Him furnish the summer of the soul.

XIV.

PURITY AND GROWTH.

THE doctrine of the believer's full sanctification by simple trust would meet with but little objection from sincere and common-sense Christians, if they would only read a portion of the luminous literature on that subject, or search the Scriptures prayerfully, or in some way allow themselves to be informed correctly on the momentous theme. In spite of all the explicit teaching on entire holiness, it is still true that the overwhelming majority of Christians on earth are perpetually confounding the perfect cleansing of their hearts, with their spiritual growth. There are thousands who pray, publicly and privately, to be made pure, who have no thought or conviction as to any time when the prayer will actually be answered. They do not press vehemently after an immediate freedom from the hidden sin of their souls, for the reason that they have their eyes away off yonder on an indefinite gradual growth. This deceitful notion of getting pure by growth is just like the fabled bag of gold under the distant rainbow, forever beyond the actual grasp of experience. The popular error of confounding heart purity with spiritual maturity, will need to be exposed over and over again to the end of time. In the light

of Scripture I may be able to show some inquiring soul a few distinctions between being fully sanctified and growing in grace.

1. Purity is the subtraction of evil, but growth is the addition of grace. Any child can see that these are just opposite to each other. The following Scripture proves this statement: "Whereby are given unto us—Christian believers—exceeding great and precious promises: that by simple trust in these ye might be partakers of the Divine nature, having escaped the corruption that is in the world through lust. And beside this—i. e. in addition to this cleansing—giving all diligence, add to your faith virtue (or power); and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity." 2 Peter, 1-4-7.

Now what is that particular form of "corruption" here referred to which exists throughout the world; evidently it is the inherited depravity, and is here spoken of as remaining in believers. According to this word, this hereditary corruption is to be removed not by growth, but by simple faith in the promises, and after this subtraction of sin, there is to come a glorious sum in addition or growth in grace. These graces are planted in a newly converted soul, but being

choked and impaired by inbred sin, they do not abound. Hence the next verse says, "If these things be in you, and abound." In conversion these things are put in you, but when fully cleansed they grow, they abound (*abunda*), like an overflowing wave.

2. The work of cleansing deals with the sin in the soul; the work of growth deals with the grace that is in the soul. Hence, purification and progress are as distinct in their offices as sin and grace are distinct in their character. Two men are at work on a building; one is cleansing it from rubbish, the other is enlarging and beautifying the structure. It is the office of medicine to remove disease, but it is the office of food to make flesh and blood; and so we find in Scripture that being purified from all sin is denoted as a medicinal work, healing, curing, making whole, removing all distemper from the soul; but growing in grace is denominated as a feeding process, eating the finest wheat, feasting on milk and honey, eating the old corn and strong meat and delighting itself in soul fatness. We need Divine medicine as hyssop to purge out depravity and render us whiter than snow; but we need Divine food to render us fat and fruitful in grace.

3. Purification is wrought in the heart only by the power of God, and the soul can only

passively trust in receiving the cleansing virtue; but growth in grace is produced by the soul's active co-operation with the will of God. The act of sanctifying the soul, making it holy, is never in Scripture ascribed to good deeds nor means of grace, nor growth, nor suffering, nor death, but ever to a Divine act. He creates a clean heart. He washes whiter than snow. He says "I will, be thou clean." His *blood* cleanseth us from all sin, not development, nor death. It is an act of God's will that sanctifies us.

But growth in grace, whether it be before the perfect cleansing or after it, is everywhere in Scripture spoken of as a diligent and daily co-operation of the believer with the Holy Spirit; such as to watch and pray, to be witnesses, to be diligent, to study to show ourselves approved, to meditate in God's law night and day, to walk by faith, etc. In making the soul holy, free from all sin, God exercises an infinite and everlasting monopoly, allowing neither angel nor man, nor law, nor secondary agency, to share with Him the honor of cleansing the soul, but in growth He condescends to receive the willing creature into blessed partnership with His Spirit who worketh in us according to His will. Purification is a monopoly, growth in grace is a partnership. We are co-laborers with Christ, but not co-saviors with Him.

4. We are purified only through faith, we grow in spiritual life by faith and works combined. "Thy faith hath made thee whole." Purifying their hearts by faith, the faith by which we receive the Divine cleansing, is the very absence of all works; we quit all struggling, rest on the promise and *let God do it*. But to progress in a holy life demands all the good works that flow from a living faith. The soul works vigorously in a state of holiness, but it can never work itself into a state of holiness. You can swim in the water, but you can not lie on dry ground and swim into the water; you can dream in sleep, but you can not dream yourself into sleep; you can breathe in this world, but you can not breathe yourself into this world. We enter purity by faith alone, we advance by faith and works combined.

5. The purification of the heart is wrought instantaneously; but growth in discernment and love is gradual. There are gradual steps by which we yield all to God, and reach the fountain of cleansing, and gradual steps of deeper knowing and loving after we enter, but the cleansing, the slaying the "old man," is instantaneous. It is instantaneous in the sense that a birth, or death, or marriage, is instantaneous. And growth in grace is gradual in the sense that a river expands, or corn grows, or a child

advances to maturity. But the gradual expansion of the river, and the purity of its water, are different things; the gradual growing of corn, and the freeing of the corn from all impurity, are two separate things; the gradual progress of a child to manhood, and the purifying of his body from disease, are distinct operations; and so while a child of God is gradually advancing in many things, he is to be instantaneously cleansed from the evils that infest his heart. If growth purifies us, then it is our Savior instead of Jesus.

6. The work of heart purity is directly witnessed to by the Holy Spirit, but religious growth is discovered by the mind in its pressing after all the truth of Scripture. God makes a direct attestation to His work both in regeneration and sanctification. Of the converted we read: "The Spirit Himself beareth witness with our spirit, that we are the children of God." Rom. viii. 16. And of the sanctified believer we read: "Them that are sanctified, whereof the Holy Ghost also is a witness to us."—Heb. x. 14, 15. The old error that by a roundabout process of *human discovery*, and comparing ourselves with Scripture, we are to find out whether we are converted or sanctified, after being exploded by the early writers of Methodism, is being again adopted by backslidden and unsaved teachers.

Isaiah speaks of a sanctifying touch of fire, and a voice that told him directly that he was purged from sin; he says nothing of discovering it by a process of comparison. Paul tells us of an act of God by which Jesus was revealed in him, but he says nothing of finding it out by self-analysis, or comparing himself with the Scripture. After the heart is made pure, God will in his own way communicate the infallible witness of it to the soul. But as growth in grace is largely a human process, depending upon our capacity, zeal and prayerfulness, the Spirit may not bear direct witness to its progress. It is in reference to our fruitfulness and progress that we are to examine and compare ourselves with the way-marks of Scripture. The knowledge that we are made pure, is flashed into us from above; but the knowledge that we are growing in grace is gathered up in the daily lessons, and by the milestones we pass on the soul's journey. The knowledge of purity is *given* to us; the knowledge of growth is *acquired*.

7. Purity of heart is *really known* to none on earth, except those who have it; but the effect of purity and growth can be recognized by others. A pure heart is pre-eminently the spotless pearl, the white stone that no one knows save he that receives it; hence the absolute necessity of the tongue testifying to the Divine

work of it. The holy growth, however, that follows this inward cleansing is an epistle known and read of all. Heart purity is not a creed, or notion, or theological idea, or set of mental acts; it is a clear, calm, profound, hidden consciousness that God owns the soul fully and that He makes it clean from guilt, fear and sinful tempers. "What man knoweth the things of a man save the spirit of man that is in him?" But increasing fervor of prayer, an augmented diligence for God, increasing liberality, a growing self-sacrifice for others, a progress in gentleness of spirit and sanctity of conversation, enlargement of courage, humility and love, these and many other symptoms of growth in grace can be recognized by those who mingle with the purified. Purity is entirely hidden, but the effects of purity and growth are largely visible.

8. Purity is not one of the graces according to the word, but the condition in which the graces best thrive. A clean soil is not wheat, but the best preparation for the finest grain; so the being cleansed from sin is not one of the fruits of the Spirit, but a perfect preparation for the full growth of the heavenly clusters. We are to be cleansed from all filthiness of flesh and spirit; what for? That we may go on perfecting holiness in the fear of God. The first is cleaning the soil, the second is maturing the grain.

Again, it is said that "The wisdom from above is *first pure*, then gentle, easy to be entreated and full of mercy." Here purity is designated as the prerequisite condition for the graces of gentleness and mercifulness, etc., to flourish in.

Cleansing is not a grace, but it is removing the very obstruction to grace; it is not growth, but the taking away of the very hindrance to growth. The one separates us from the work of Satan, the other beautifies and enlarges all our faculties and capabilities in union with God.

9. Purification is a complete, finished work, (so long as retained) but growth is never finished in this life, and so far as we know, all holy creatures will progress forever in love, knowledge and power, but not be forever getting more and more free from sin. The terms "more and more" are used in the Bible, but they are applied to faith, knowledge, love, and similar positive graces; but it is not said, nor taught, that we are to get more and more pure. We are not Scripturally pure till we are entirely sanctified, till we are cleansed from all sin. All the texts of Scripture that refer to being purified, sanctified, made holy, are limited to the present tense, but on the other hand those texts that refer to Christian progress, stretch out over the present and future tenses, and have no limit whatever as to time or degree of advancement.

As a depraved creature I need perfect cleansing as quick as possible; but as an immortal redeemed soul, I need to expand in light and love forever. The work of purification must be completed in this world, the work of growth must extend through both worlds and be coeval with our existence. It would be an infinite calamity to die without being entirely sanctified, and it would be almost an infinite calamity to stop growing when we die.

10. Heart purity is equal in those who have it, but growth in grace is never equal even among the holy ones. The saints in heaven, infants or apostles, are all equally pure—free from sin, but are not all equal in the volume of wisdom, power and love. So far as being clean is concerned, they are all equally washed in the blood of the Lamb; so far as growth is concerned, one star differeth from another star in glory. And it is so in this world. If a hundred believers were wholly sanctified to-day, no two of them would make just the same advancement in the next twelve months. They differ in their ages, capabilities, sex, advantages, trials, zeal, occupation, talents, temperament, health, and many other things which affect our progress in the Divine life; but none of such things need affect our being made pure. Some will grow more in a month than others will in a

year. Some advance most rapidly in knowledge, others most rapidly in love. Some have life-long thorns in the body which may be great aids to holy progress, others have not. Some after being purified live in almost constant bliss, but these do not plunge into as deep abandonment with God as those to whom are appointed strange and long Gethsemanes of soul. There is unity in the work of purity, but in growth there is variety and multiplicity.

11. Purity is absolutely essential for entering heaven, but growth is never a condition of going through the pearly gates. Every one that enters heaven, whether infant or believer, must be entirely purified from depravity before death, but growth is nowhere made a fitness for heaven. Millions are in heaven who never grew in grace before going there, but they were freed from all evil before going there.—Ps. xxiv. 3-4. Matt. v. 8.

12. Purity of heart decides our fitness for heaven, but growth in piety and fruitfulness decides our reward in heaven. He that is cleansed from all sin has the so-called "dying grace," and is already fit for the skies, but the character, length, and fervor of his service to Christ will determine his rank and weight of glory in the future world.—Matt. x. 10 12. 2 Cor. iv. 16-18.

“This is the will of God, even our sanctification,” in the present tense; then our “love is to abound yet more and more unto the day of Christ.—1 Thes. iv. 3 and Phil. i. 9.

xv.

DEFINITENESS.

No one can make himself a good marksman by shooting at a bank of fog; he must have a definite mark. This truth can be carried around the entire circle of life, thought and religion; and it is specially true that definiteness is needed in religion. There is only one time when we can afford to be indefinite, and that is when we have a secret and definite reason for being so. The next worst thing to blindness, is to have the visual nerves so diseased that everything is thrown into a mixed haziness. If the devil can not put our spiritual eyes out, his next device is to put the spiritual vision out of harmony, and thereby throw the Bible, heaven, Christ, salvation and experience into one general landscape of brilliant mist. Indefinite books may be bound in calf and gold, but they do not cut any swath in the yellow field of the brain. Indefinite sermons may flash with wit or ripple with poesy, but they plow no everlasting furrows in

the red clay of human hearts. Indefinite experiences as to what the Holy Spirit does in our hearts and lives, may meet the ordinary standard of love-feasts and class-meetings, but they set no one in the meeting panting for the land of fat things. We need more definiteness in our pulpits. An able sermon on sin may not convict a single sinner, but a very simple statement of the sin of unbelief, or pride, or selfishness, will be likely to strike fire every time. The power of the atonement may be preached in Miltonic style, and do little or no good; but the power of Christ's blood to save from habit or inbred evil, or all fret, may cause daylight to dawn on many a sad soul.

I suppose that all Methodist preachers believe in the doctrine and experience of perfect love, and we may all preach it; but we may preach the doctrine of perfect love for fifty years in such a mixed, confused and indefinite manner as not to lead *one single Christian to the attainment of the definite experience*. The sermons of Wesley do not compare in sublimity and style with those of Hall and Chalmers, but Wesley hits the definite mark every time, and does not waste an ounce of powder in fireworks.

We need definiteness in prayer—especially public prayer. It is very refreshing and instructive to study the prayers of the Bible; how

the heart seems to walk right toward the thing that is wanted, and there is no rambling of petition.

We need definiteness in our experience. Remember, the Holy Spirit is given to us for the purpose of giving us clear, definite experiences and discernments; and if our experience is a Newfoundland mist, is it not because we stay too near the frozen zones of the world and flesh? There are two ways to cure a mist: a hard, dry freeze, or plenty of warm, tropic sunshine; and there are two ways to cure an indefinite religious experience; to go back into the dead, cold, perishing world, or get a clean heart and be filled with the blessed light, warmth and sweetness of the eternal Spirit.

Definiteness wins. People will walk faster if we show them plain, definite steps. The depraved brain is too lazy to think out a fixed, religious point, and they who are spiritual must make these fine points for others. Show a man a clear, definite attainment, and he is very apt to reach it. Make a point, and things will crystallize around it.

XVI.

FAITH AND CONFESSION

THE two acts of heart-faith and mouth-confession are so conjoined in the Bible, they are woven together in such multiplied forms of expression, that no ordinary Bible student can doubt that they sustain an inherent and essential relation to each other. An inner faith and an audible confession are the two wings of religious life. God has, in infinite wisdom, ordained them both as conditions of his blessing. Faith in the heart is the condition by which we obtain the fact of God's blessing, and confession with the mouth is the condition by which we obtain the experience or emotion of God's blessing. One is the inner condition for the spirit, the other is the outer condition for the feelings. Faith makes its report to Christ, and the mouth of confession makes its report to the world; so that the work of the Holy Ghost in us gets reported to a divine and human audience. This is everywhere in the Bible the divine order. Heart-faith and mouth-confession are twin-born of the Holy Ghost, and that which the Spirit has joined together, we dare not put asunder.

It is passing strange that we hear so much against confessing Christ with the mouth; and we have no other organ of the body to confess

Christ with except the mouth. It is a too common thing to hear Christian people (?) and ministers with their mouths cast slurs and innuendoes against the mouth confession of Christ. Preachers and laymen are sometimes exhorted to live holy, but not to profess holiness! What could the Apostle Paul say to such advice; he who professed holiness in all his writings, and urged the churches to do the same? There is not a single line in all the Bible that even insinuates we are to live a piety which we are too fastidious to confess.

It has become very unfashionable and undignified for ministers to tell their actual experiences, and when the pulpit gets in the dark on any one point, a mass of ignorance will fall on the Church.

What are we going to do with the two hundred texts of Scriptures in which God demands our mouths, tongues, or voices in confession? When Christ tells us to confess him before men, it is as much a command as to keep the Sabbath. If any one lives religious and refuses to confess with the mouth he disobeys Christ, and hence does not truly live religious. All this fine talk about living Christ and not confessing Christ is a perversion of truth; there is not an atom of Bible truth in it. The genuine faith of the heart will rush into confession, and confession

will clinch and seal the faith. He who trusts Jesus will want to confess; and on the other hand, he who confesses will want to maintain his faith. Thus faith and confession are mutual conservers of each other. They form the pinions of our soaring experience; they form the feet for heavenly marching; they form the hands for godly work.

If we confess Christ and have not true faith, we are hypocrites; and if we have faith and do not confess, we are cowards. They are both sins, and we must be cleansed from both in order to live truly righteous. There are very few hypocrites in the Church, and they are easily detected; there is a mean, brassy twang in the throat which indicates that the root of the tongue does not reach the heart. But where there is one hypocrite, there are a thousand cowards who shrink from confessing Christ with their mouths. The universal disease of the Church is dumbness. Let the tongues of the Church twist themselves into the obedience of confession, and then the few little, pinched hypocrites that we have on hand would be drowned out by a deluge of glorious testimony.

XVII.

BELIEVING JUST NOW?

THERE is only one little point of time at which any one can receive salvation, and that is the point *now*. We are justified only by a present faith that God does *now*, for Jesus' sake, forgive us all our past sins of every sort. In like manner, we are sanctified only when we believe *now* that Jesus *does* cleanse us from all indwelling and heart sin. The territory on which saving faith must firmly stand is indeed a narrow neck of land 'twixt two unbounded seas of past and future; yet it is as deep and sure as it is narrow. If you want to get free from inbred sin and enter into deep soul rest, you must utterly drop the entire past out of your hands, and let it fall *just as it is* into the hand of God. Then you must utterly commit the entire future, *just as it may be*, into the hand of God. You have nothing left but the space of a moment—*now*. On that little narrow *now* you must fix the foot of faith and claim Jesus just now, just as you are, as your full salvation.

Are you sure that you have given up everything to the will of God? Faith is very easy when perfect submission has taken everything out of its way. Believing is the last thing to be done. Do not struggle for faith, do not try to

believe. You have tried a hundred times and never succeeded. Faith comes in the very absence of effort.

Believing is that thing you do when you quit doing everything else, and you can never believe until you actually quit doing all else. So that, if you have submitted your all to God, what else can you do? Why not calmly, firmly settle your soul down on the rock of God's promise that the blood of Jesus actually cleanseth you from all sin? You say, "How can I say that, how dare I believe that, when I feel the presence of sin in my heart? It looks like a gross absurdity and contradiction for me to believe that Jesus cleanseth now, when, at the same time, I now feel the root of evil in me." Yes, it *seems* like an absurdity, but the seeming is only a witchery of Satan. Open your eyes and look at this *now cleansing* a little closer. How long will you have that root of sin in you? Just as long as you doubt. How long will you have unbelief? Until the very moment you believe. Doubt is the seed of all sin, and nothing can remove your doubt but your faith; and do you not see that your unbelief—the seed of all sin—must, in the nature of things, remain in you on and on up to the very instant that you quit doubting and believe that Jesus cleanseth? At the very moment you fully trust, at that moment doubt

and sin are removed. The very fact that you doubt is the very reason why you ought to believe right now, and thereby get rid of doubt.

The very fact that you now have sin in your heart is the very reason why you ought, right now, just as you are, just where you are, to reckon yourself dead to sin, and claim Jesus to cleanse you *now* from sin. You say, "Oh! It is all so dark I do not see a step before me, my mind is so confused and my heart is in a sea of commotion." Well, I have been in that position. The clear light will never come till you believe; your heart can never sink into a sweet tranquillity till you believe. God pushes us into a narrow place. Sooner or later we must every one make the alternative either to believe or be damned. Suppose you keep refusing to believe that Jesus cleanseth you, will it do you any good? You have tried nearly everything except faith; now quit all else and believe. Why not do it now? In spite of your feelings and all things, just believe God now, and leave results to Him. After you have read, and prayed, and wept, and struggled, and done a thousand good works, at last you will be absolutely compelled to quit all your own works and settle down on the naked word of God, and by simple trust assert that He cleanseth. God can not make you holy so long

as you keep attempting to do it yourself. He is only waiting for you to quit the task in order that He may do it. Why not let Him do it *now*?

XVIII.

“IF ANY MAN SIN.”

ACCORDING to Dr. Steele's exposition of the tense readings of the Greek New Testament, the Holy Spirit has made a clear distinction between committing an isolated act of sin, and going on in a course of sinning. The first epistle of John was written for such as were cleansed from sin, and to show them how to live a life of purity and perfect love. Yet the Holy Ghost, foreseeing the facts of life, and knowing the liability of even sanctified souls to fall into sin, has written, “If any man sin [even a fully sanctified man sin], we have an advocate with the Father.”

But in this passage it is worth noting, that the text does not refer to a course of continuous sinning, but to an isolated act of sin, what James calls being “overtaken in a fault,” not in a continued series of faults. According to the Greek tenses in which the words are written they would read, “I write these things unto you [who are cleansed from all unrighteousness, i. 9], that ye commit no act of sin; and if any man

commit an act of sin, we are constantly having an Advocate with the Father, Jesus Christ; and He is the propitiation for our sins." 1 John ii. 1, 2. So that this passage contemplates isolated acts and not a voluntary course of sinning. Those who are overcome and fall again into acts of sin after their purification, will inevitably belong to one of the three following classes.

1. Some, when they find that they have sinned, get discouraged and give up their hope of retaining the experience. Satan rushes in upon their mind with all sorts of perversions of truth, and disconsolate suggestions, robs them of faith and lacerates their spirits in the most painful manner. Sometimes they hold on to the blessing instead of the Blessor, and because the blessing has momentarily been forfeited, they think that the Blessor is forever gone. God is so jealous, He will allow no one to make a holiness idol out of the blessing of holiness; hence, some lose the blessing, by failing to steadily embrace the Blessor. Some think that a condition of heart-purity brings a species of infallibility; then if they sin, they jump to the conclusion that they never had it, and that all confessors of purity are deceived. Others say, if they commit one sin they are liable to commit a hundred more, and what is the use of trying to walk the highway. Others consent to surrender the life of holi-

ness, thinking they will be safe on some low plane that admits of some sinning. Some one way and some another lose their sword and shield, and after having once entered the cleansing fountain, are entangled again in the bitter bondage of skepticism or discouragement.

2. A second class is formed of those who sin after their sanctification, and are then tempted of Satan to so theorize and explain it away as not to deeply and penitently admit that it was a real sin. They think if they admit the reality of their sinning, that they must abandon a life of holiness. While thus debating with self, on the one hand feeling they can not give up the great pearl of sanctification, and on the other, not willing to deeply mortify self by frankly admitting the sin; at this point the devil comes as an angel of light, in the guise of a profound theologian, and proposes to so explain the Bible, and so palliate or explain away the sin, as to make it and sanctification agree with each other. He will endeavor to enroll the sin as only an infirmity; if it is too glaring for that, he will suggest the theory that we are sanctified only up to our knowledge, that there is an unfathomable amount of depravity in us, and that sanctification consists only in wiping it away as fast as it comes to view; or he may introduce the abominable wolf in sheep's skin doctrine of

imputed holiness, and blandly convince the poor soul, that it may be full of sin and yet so covered over with the holiness of Jesus that God takes no account of the sin. I verily believe, that the miserable heresy of imputed holiness was invented at this point to lull the conscience of somebody who had sinned and was trying to cling to a state of unimpaired holiness. Will not this explain why it is that so many who confess to being purified, sooner or later, fly the plain old track, and adopt some error that either cripples or destroys their experience and usefulness? Satan gets them to accept a theology of his framing, in which a little sin and much holiness can somehow be packed together in the same bundle.

3. The third class of such as commit sin after their sanctification, are they that take the Scripture way of admitting to self and God the whole sad fact of evil, and by self-renunciation and faith return speedily to their infinite Owner and Healer. They follow the example of Noah, Moses, David and Hezekiah. They know both the strictness and the unmeasured sweep of Divine grace. They will not let failures discourage them from being established in holiness, nor will they take any theory of holiness by which a little sin can be smuggled along with it. If they are wise, they will waste no time in idly

debating as to whether they have lost the blessing or not; they will spread it all before God, renounce self in every point, commit everything just as it is, to God, renounce all discouragement from the past, and all anxiety about the future, and accept Jesus, just as John saw Him, as a lamb newly slain, to cleanse from all sin *now*.

XIX.

THE SPECIAL HOLINESS MEETING.

THE experience of holiness, like that of justification, can only be obtained by a special exercise of mind directed to that object. This special and pointed exercise of soul by which holiness is actually attained, in the very nature of things, renders the special holiness meeting a perpetual necessity.

1. Who has ever known any one to actually receive heart purity, except by a special effort to that end. I admit that many enter the experience in their closets, but in all such cases it is by a special effort of prayer and faith to that end; even then it is almost universally the case that they received their awakening and momentum on the subject under a definite holiness sermon or testimony, or in a special holiness meeting. Take away all the special efforts for the pro-

motion of holiness from the last fifteen years, and where would the great uplift of the holiness movement have been? In nonentity. Mr. Wesley observed that nothing was ever accomplished in the direct and present salvation of souls by merely going through the regular Church service. True, I have known some persons to be converted and several believers to be sanctified while I have been preaching to them, but I was pointedly addressing a special set of hearers, and urging a definite salvation then and there by present faith alone. A thousand sermons delivered only in a regular way and presenting holiness as a general doctrine would not lead as many into the personal experience as one special holiness sermon followed by a special altar service would do. And this is being proved every day, and has been proved for ages. Do not thousands of our preachers stoutly affirm that they preach holiness, and that all their meetings are holiness meetings, and yet can they point to a solitary soul that can actually witness to obtaining the experience in their meetings? And, on the other hand, there is seldom a clear, specific sermon on holiness followed by an altar service of seeking, that does not result in one or more clear sanctifications. A religious meeting is known by its fruit.

2. The special meeting for promoting holiness

is a necessity to conserve the true idea and kindle the experience. Taking the country through, there are but few places where sanctification is clearly preached. In the special meeting, kindred spirits that long for God can meet and give definite attention to one subject, free from debate and antagonism; they can read the Scriptures bearing on the theme, read and spread special literature, definitely seek and positively declare the experience.

3. Even when the preacher clearly presents the subject of purity, and when the theme mingles less or more in all the services, the special holiness meeting is still needed. The trite saying of making all our meetings holiness meetings, is nothing but a dry platitude of the adversary, both empty and false. While all our meetings should be holy, yet they are not, and can not be holiness meetings. The Sunday-school, the temperance meeting, our financial and official meetings and missionary prayer-meetings and many others should indeed be all holy, but any one knows that in the very nature of things they are not meetings for specific instruction and the attainment of holiness. A holy meeting and a holiness meeting are very different things. A holy meeting is any sort of meeting, religious or secular, that is in harmony with the law of God; but a holiness meeting is where the

doctrine of holiness is clearly taught, the experience specially sought and witnessed to. A wedding or a funeral or a house-moving may all be holy—performed in harmony with every law of God; but who would call them holiness meetings? There are details of instruction and experience and an urging of believers to its immediate attainment, which a sensible, sanctified pastor will find utterly impracticable to put into all his services, and he will see the need of having a special service for the thorough understanding and promotion of sanctification. That trite expression, "Let all our meetings be holiness meetings," is simply a tricky speech of Satan, with just enough truth in it to blind the minds of many. If Satan can dupe us into the notion that all our meetings are for holiness, and destroy the feature of specialty, he knows that he has checked or stopped the spread of personal sanctification. It is just this feature of specialty alone which has spread holiness so in recent years; it is just exactly this feature of specialty in literature, preaching and meetings, by which alone it will be spread in the future; it is just this thing of specialty that Satan, sinners and carnal church-members so hate, and it is this touchstone of specialty that devoted Christians so love and that God so signally owns with His outpour-

ing Spirit. If you mean to kill the work of holiness, then stop the special methods and generalize it; that will do it.

XX.

THE SWEETNESS OF LOVE.

SOME years ago a prominent and efficient minister of New York was conducting a revival work among the poorer classes of that city. He had as a co-laborer in that work, a Christian woman of extraordinary spiritual power and skill in saving souls. One day he ventured to ask her what was the secret of her experience and power; without any hesitation she answered, "It is the sweetness of love." Though for many years he had known the higher ranges of faith in its charismatic and sanctifying power, yet this expression and thought of a human life crystallized around the "sweetness of love," brought a new revelation to his mind. I believe that every life is moulded and colored by some one central thought, or passion, running through it. All worldly and wicked lives are not moulded in the same pattern; and all religious lives are not fashioned on the same order. Every true child of God has all the graces of the Spirit,

but those graces are not united in the same proportion in each case.

The central current running through some Christian lives is *courage*, a bold vindication of truth; in others, it is *prudence*, a careful and daily forethought; these will *seem* opposite to each other; in others, it is *faith*; in some hope, or expectation, and many other types might be cited. In the case I have referred to, the entire life had been moulded on the pattern of love. This variety in the central force of religious life will apply to primary or advanced believers. When believers are cleansed from inbred sin, and filled with the abiding Comforter, the leading characteristics of the individual are not destroyed, but purified and wondrously intensified. In order to reach a life which may be filled with the sweetness of love, there must be

1. *The introduction of the Divine love into the heart.*

“Love is of God.” There are two words in the New Testament which are translated love: *Philos* is love in its human, natural form, embracing and pervading all the relations of human life. *Agape* is love in its Divine and spiritual nature, and is used only in moral or religious senses. This love (Agape) does not originate in man or nature; is not produced by development or culture; it is truly supernatural and Divine.

It is only introduced into our own spirits by a moral miracle.

On the condition of our repentance and faith, Jesus, as the chief magistrate of humanity, by virtue of His own death, forgives us our sins, blots out all our guilt, and sends the Holy Ghost to convert, to change our moral natures, giving us a new birth in our spirits; shedding abroad the Divine love in our hearts. The strange feeling of inward tumult, alarm, and distress of mind is unaccountably removed, and in their stead are experienced the most delicious emotions of peace, tenderness and good-will to all men. There is not only an intellectual perception, but a strangely sweet *feeling*, a *heart consciousness* that God is "our Father." This is only the beginning of a real religious life.

2. The next step in order to reach a life characterized by the sweetness of love is, the soul in which love has been planted, must seek and find the "perfection of that love." The term "perfect love," as used by St. John, does not mean that God's love is perfect; every one will concede that God's love is not only morally, but absolutely and always perfect; but the term means that the love (*Agape*) in our hearts is made perfect. Even after we have experienced this love of God, we all find things in our hearts that are antagonisms to love. Love may con-

trol the heart, and yet not have the glorious monopoly of the entire heart. We may love God, and yet find remains of unholy temper and desires; such as loving the pre-eminence, love for human praise and honor, desires for laying up money, roots of murmuring, restlessness of heart, remains of fleshly lusts, and a hundred things that the child of God may hate, and yet they are in him, and bemuddy the stream of religious love at this fountain of the soul.

And though love has the majority in his heart, still it will cry to its Father, and pant and thirst, to carry the unanimous and solid vote of the soul for Jesus, and holiness, at every petty or general election of the will. Love is a boundless monopolist, and can not settle itself down into a home-like rest, and fixed tranquillity, until every impure and molesting temper is purged away. The perfection of love does not consist in its age or volume, but in being freed from the collisions and antagonisms of inbred sin; hence, entire purity of heart is the only condition for the perfection of love. Love is perfect, when like a crystal stream of water, there is no muddy infusion of inbred sin to disorder its transparent face.

Whatever may be your training in religion, or your views of holiness, you will never reach your anticipations of a Christian's life; you will

never reach that liberty, and deep peace, and victory of soul you long for, till your faith touches the cleansing power, and you cross the Rubicon of heart-purity. All the higher ranges of love, and faith, and power, and courage, lie above the line of entire sanctification. So that without passing into a state of Christian purity, we need never expect to know much of the depth and power of holy love.

Instead of placing this work of deliverance from hereditary sin toward the end of life, the Scriptures everywhere insist that it should occur early in our religious life, and Paul told the Thessalonians that God was willing to sanctify them wholly, though they had been formed into a church only about six months. All the luxuriant growths of deep piety, lie beyond the zone of the utter crucifixion of self.

3. In reaching a life of universal love, we must deliberately, and with a holy passion, *choose and cherish* the spirit of love as the all-engrossing channel and aim of attainment.

In the empire of grace, there is always room for us to choose between the excellent, and the more excellent, and the most excellent. A thousand men may be converted, and no two of them have the same idea of what a converted life ought to be; a hundred believers may be entirely sanctified, and no two of them have the

same mould or type of holiness after which they follow; true, they all have Jesus for a pattern, but no two have the same views of Jesus.

Even after the Jews had crossed the Jordan, into the promised Canaan, there was ample variety of possessions in mountain, vale, forest, pasture, sea-shore and sunny slopes, all of which may typify the manifold phases of holy life developed beyond heart cleansing. God is delighted to have us forever exercising our free-wills in choosing the better and best; so there is no point in grace, or even glory, where God has not in love provided ample space where we can be forever choosing between the excellent and more excellent, between the lovely and surpassing lovely, between the glorious and the superlatively glorious. There are many Christians who will never choose beyond the positive degree; there are some who press after things better, and there are a few who will never rest, and will pay any price to reach the superlatively best. These are the crown jewels of time and of heaven. "One star differeth from another star in glory."

A life filled and overflowing with the universal sweetness of love! Is this the superlative best? That is for you to decide. If you do not see it to be the superlative, you will not choose it. Have you fallen in love with the

overflowing *idea* of universal love? Are your dreams, thoughts, prayers and studies all centered on being lost in love?

Do you so pant and thirst to have your whole being dipped in the dew of love, or to change the figure, entirely consumed in the ecstatic fire of love, that you would gladly yield up all other talents, and graces, and crowns, and rewards, in order to reach such a consummation?

What is the *sweetness of love*? It is love made perfect, and filling, enlarging and overflowing the breast; love pushing its tidal wave up into the intellect and will, deluging all the mental faculties with its delicious currents; love filling the tongue, selecting the fittest words, sweetening the voice, or else holding it in precious silence; love that obeys God in everything, and yet selects the very humblest and sweetest way of doing it; love that conceals all its pains in the bosom of Jesus, and gives its sunshine to others; love that can toil hard all day without appreciation or reward, except to sleep at the Savior's feet at night; love that may have those who are above it in office or wealth, or learning to treat it with injustice, neglect, or sarcasm, and say nothing about it, but receive it lovingly as strokes from its Father's hand; love that can sow seed amid pains, persecutions and tears, and willingly have another to reap all

the harvest and praise ; love that follows wicked souls to the gates of hell, and seeks to alleviate and reduce their suffering, even though it can not save them from woe ; love that studiously seeks to conceal itself and exhibit Jesus ; that exhausts every art in its reach to populate heaven, to purify and brighten earth, and to diminish the sorrows of hell, and asking no pay except a larger increase of love.

Is this a hard saying to our hearts ? Do these tests seem severe ? Remember that so long as we persist in keeping to the middle of this stream of love, we can never touch the hard shores and sharp points of severity. Pure, inimitable, lowly love stimulates its own toils, cures its own pains, and is its own reward ; and is the most saintly choice of the will.

XXI.

THREEFOLD HOLINESS TRUTH.

THERE is a threefold aspect to the subject of Christian holiness, viz. : Doctrinal, experimental and practical ; and the subject is incomplete unless received, known and propagated in this threefold form.

1. *There must be a clear, definite, Scripture doctrine of holiness.* According to the Scrip-

tures, holiness, *i. e.*, moral wholeness, completeness of love, takes place after justification, and consists in purifying the believer from all remaining hereditary carnality; is received in a moment by faith, and attested by the Holy Spirit. Any statement of the doctrine of sanctification that essentially differs from this has never produced the actual result of holiness. God does not own and bless error, even though an angel should preach it, and God will own soul-saving truth, though preached by a wicked spirit, but when the pure doctrine is preached by a pure messenger it is immeasurably powerful. Some say it does not matter about the doctrine, so you live all right; but the fact is, no one can live right in heart with God, except it be according to sound doctrine.

2. *There is a clear experience of holiness as it is set forth in Scripture.* While there is a peculiar technicality about the doctrine of sanctification, there is also a peculiar power about the experience of it. There are certain specific, exact laws in a summer storm, but these technical laws are all swallowed and covered out of sight by the actual rolling, rushing thunder-storm. So there are certain specific holiness truths entering into the process of every heart purification, yet the experience itself covers up the mere doctrine with life, and feeling, and power.

There is a conscious experience of utter interior yielding of self to God, a conscious rest in the perfect will of God, a conscious purity of heart, a feeling of cleanness in affections and desires, an inward soul-light and power, which can be put into words just about as the actual breaking of the heart can be put into a book on physiology.

The technical doctrine of holiness is melted and fused into the living, conscious motion of the soul, just as the exact rules of trigonometry are melted and fused in the actual powerful motions of the heavenly bodies.

3. *There is a practical form of holiness*; the outward manifesting, in the details of life, of the inner fact of holiness in the soul. There can be no outward practice of true holy living, until after a work of conscious holiness has been wrought within by the power of God. Many are trying to lash and coerce themselves into holy living without having the fact of conscious purity produced in them.

Hundreds of preachers who are prejudiced against entire sanctification, are blindly urging their poor unsaved congregations to live practical holiness, and yet turn around and oppose the getting of entire heart holiness, which is the only thing in the universe that produces the true practice of it. In order to practice holiness

we must have it. The practice of sanctification refers to prayer, secret and social, reading God's Word and good books, confessing our faith, adjusting our attire as becometh purity, laying aside worldly trinkets and "outward adorning," visiting the sick and prisoners, giving of our substance to do good to souls and bodies, fasting, self-examination, and the practice of love in all its forms and to all creatures. This is the threefold form of holiness truth.

If we have the mere doctrine by itself, we will be formalists; if we hold only to the experience apart from the doctrinal and practical, we will be fanatics; if we insist on the practical details of life, apart from the other two, we will be harsh critics, measuring every one by our conscience and mode of life. But if all three of these are preserved in full proportion, then holiness must spread without either formalism, fanaticism, or bitterness of spirit.

XXII.

HOW EVE LOST HOLINESS.

IT has often been a wonder to speculative minds, to know how Eve fell from primitive holiness. Many have speculated as to the mental and moral steps downwards, the rapidity

and order in which those steps were taken. True, the great question for us is not so much how sin entered the heart, as how to get it out; and yet the Scriptures have given us ample light on the former. If we turn to Gen. iii. 6, we find a condensed statement of the various consecutive steps in the downfall of our race. And if we have the description of the fall of one pure and holy person, it will furnish a key to interpret the fall of other souls from purity.

1. "The woman *saw* the tree." When the eloquent serpent called her attention to the tree, she stopped and *looked* upon it. The five senses form the gateways to the soul. Of all the senses, the eye is the one through which most objects pass into the mind. It is evermore the aim of Satan to blockade this eye with foolish, vain, or seductive objects. The eye is the camera-obscura through which external things are photographed on the mind. Fixing the gaze on wrong things has been the initial step to the falling of thousands. God makes a special promise to them that turn away their eyes from beholding evil.

2. "It was good for food." Very likely that Satan attacked her when she was hungry, as he did our Savior, and it would not require long looking at the luscious fruit before the appetite would be kindled to a flame. So far as the ap-

petite *per se* was involved, it was natural, God-given, and innocent, and useful, but it was being rapidly attached to an unlawful object, and, owing to the principle of curiosity, it may have been more eager than ordinary.

The observing eye was filled with the spectacle, it was readily stamped upon the mind; then the mind began to act on the nervous system, and whet to keenness the delicate nerves of the stomach. Then there came in a third step.

3. "It was pleasant to the eyes." The unlawful object had now become fascinating and pleasing to the gazer. Here is where pollution began to form itself. The Holy Ghost tells us that "when lust or desire has conceived, it bringeth forth sin." When the forbidden object became pleasant to her eyes, and the mental revolution of it became pleasing to her mind, then impurity crept into the heart, thereby polluting the inner fountain of love and obedience; and this corrupting of the fountain of love would soon weaken the firm and virtuous choices of the will. There is no sin in any natural affection or appetite, and there is no sin in having a wrong object presented to the mind, but at the point where the wrong object becomes *pleasing* to the soul, is the entrance of evil, then the consent or yielding of the will

brings guilt. So the natural history of sin is first impurity, and afterwards guilt. But between these two steps there generally lies an intermediate step, viz. :

4. The perversion of reason, "a tree to be desired to make one wise." First, the appeal came to the appetite of hunger, then to the fancy or imagination, then to the more serious and solid reasoning power, as a means of wider knowledge, broader scientific culture, etc. Man is a reasoning being, and the will does not act without having some real or imaginary form of reason for so acting. All sinners fancy they have some reason for doing as they do. Now sin in every form and degree is always and utterly unreasonable, and it would be next to an impossibility to get a virtuous will to consent to sin, without first so poisoning or perverting the reason, as to *make it seem* that the sinful act had some palliating excuse or reason for it. An overweening curiosity for various and unprofitable sorts of knowledge in every generation leads thousands into sin. And so blinded and foolish are mankind and multitudes in the Church, it is deemed that a love for science or mere physical knowledge is a sufficient excuse for certain sins.

Satan must needs get a spell on Eve's reason before he could dethrone her sanctified will, so he presented the physical knowledge of nature

as more charming than the inward spiritual knowledge of the Creator. This device blinded and bewitched her reason—"desirable to make one wise"—there was the subtle false reasoning.

This old trick of Satan is being to-day plied with success on many Christians. This universal cry for scientific *culture*, sounding from pulpit and press, is a device of Satan to draw the attention of the Church away from the plain old-fashioned heart knowledge of holiness and God. On every side we hear the glorification of physical knowledge a thousand-fold more than of pure, humble piety. Many have fallen from holiness, by leaving the spiritual knowledge of God, and running after the transient knowledge of His works. God is insulted and grieved every day by having His professed children run away from Him for the sake of the toys of nature. It is the old trick of biting the apple for the sake of having a scientific knowledge of it.

When the reason is perverted by a semblance of wisdom, then it soon forms a plausibility for sin, and the next step is,

5. The revolt of the will. "She took of the fruit and did eat." It was the act of the will that gave birth to sin. Lust, when it hath conceived in the heart, very soon bringeth forth sin in the act of the will, and sin when finished in overt transgression brings guilt and spiritual

deadness to the soul. This is the way Eve lost entire holiness, and those who lose entire sanctification to-day, lose it just about in the same mode that Eve did.

6. The next step after committing sin, is the *communicating* of it to others. "She gave to her husband and he did eat." If she had known the plan of salvation, as we now do, she might have, immediately after the act of sin, confessed it in deep penitence to God, and have been forgiven and saved. Even then she would have lost the Edenic state, and would have been a sinner saved by grace. Instead of this she began to scatter death.

Her act of sin soon sprouted into a duplicate crop of thorns. So it is to-day. If the child of God is overtaken in a fault, or commits one act of sin, and he does not fly immediately to Jesus with full confession, for pardon and cleansing, he will find, like Eve, that the one act of wrong is spreading into a terrible harvest. Now back of this verse, and these steps of falling, which have been specified, it seems to me that a little secret of Eve's fall is given us in verse 3, where she slightly changes and tones down the exact word of the Lord. God said in chapter ii. 17, that if she ate of the forbidden tree, "Thou shalt surely die." But when Eve came to repeat,

these words to Satan she said, we shall not eat "lest we die."

There is some difference between "shall surely die," and "lest we die." This weakening of God's word may have been the open joint in her spiritual armor, into which Satan thrust his fiery dart. How many have fallen from holiness because they took the liberty to misquote the Lord and tone down the word of God. Many a preacher has lost holiness, he hardly knew how, when the secret was he took the liberty of changing and toning down the exact Bible truth on holiness in his sermons and testimony. God means all He says, and for us to modify or change His word for any nice phrases of our own is a presumption that we are wiser than God, or else we secretly do not believe that God means what He says.

When we say "*lest*" where God says "*surely*," we are like Eve, on the verge of falling. There is not such a great mystery in the fall of Eve; it is being too often repeated almost in the exact manner by those who are falling away from the glory and power of entire holiness.

If Eve's faith had unwaveringly held to the exact words of her Lord in all their full meaning, she would never have fallen.

Let us watch, and pray, and trust, and confess, that we fall not from holiness after the same example of unbelief.

XXIII.

THE MARTYRS OF THE HOLY GHOST.

LET us notice some principles peculiarly connected with the martyrs of the Spirit of holiness.

I. Their persecutions are *always* received on account of their testimony to an inner and hidden work of the Holy Ghost. The word "*martyr*" is a Greek word, and means a "witness;" and the term has been left untranslated, because God's servants have ever been persecuted for being *witnesses*. If the apostles had gone through the earth simply philosophizing and speculating as to the historic Jesus, as many preachers do now, they would never have had any persecution. But when they squarely and firmly testified to what *they had seen and heard* of Christ, then, and not till then, did they become the martyrs of Jesus.

Now, the very same principle transpires with reference to the Holy Spirit. No one has ever been known to be persecuted in Catholic or Protestant lands, for preaching the cold, historic facts of the Holy Ghost. Fenelon and Fox, Wesley and Whitefield, Bunyan and Bramwell, may talk of the ancient recorded facts of the Spirit, and theorize and speculate all they please of the sanctifying office of the Spirit, and the devil would not deem it worth hissing after them.

But when they turn witnesses, and declare that the living, personal Holy Spirit is not locked in the tomb of sacred lore; when they solemnly aver that the lightning of Pentecost can and does flash across the intervening centuries to their bosom; that He produces a new birth, and subsequently effects an entire sanctification in the soul which can be felt and known with infallible certainty; then the kingdom of hell is shaken, and everything in alliance with Satan, rises *to oppose this testimony*. We may preach in every form of statement the facts of redemption that occurred thousands of years ago, and neither Catholic nor Protestant, saint nor sinner, will persecute our prophecy, for the reason that such preaching, by itself, never saves any one, and is not worth a breath of opposition. The thousands of so-called religious effusions do not sufficiently disturb Satan to make him frown. When we affirm that the volume of historic Christianity is, by the Holy Ghost, reproduced in soul and life to-day; that the advent is repeated in spirit when we are born of God; that the dove on the head of Jesus is repeated when we receive the Spirit of adoption, and inwardly hear God's voice calling us children; that Gethsemane and the cross are repeated in God's children when we undergo death of self and entire crucifixion to the world; that the burial of Christ is repeated

in our souls when we sink as it were into the silent grave of our own nothingness, and in a manner enter into the life of eternity; that the resurrection of Jesus is spiritually reproduced in us when we emerge by an act of perfect sanctifying faith (Rom. vi. 4, 5,) into victory over all sin and the world; that the day of Pentecost is truly and actually repeated in us when our purified hearts receive the instantaneous incoming of the personal fullness of the Holy Spirit to abide with us forever; when we thus declare that the Holy Ghost is transporting the history of redemption across the ages into the actual present; when we go farther, and testify that these things are verily taking place in our own experiences—it is then that we bring forth the kingdom of God; it is then that we shake and enrage the kingdom of Satan; it is then that we incur persecution. And this persecution is solely against a declared inward experience of the Spirit.

For over a thousand years there has been no persecution against the historic facts of Jesus, except a few infidel books; but it has all been directed against the Holy Ghost; sometimes against His work in regeneration; but especially against His work in entire sanctification. And everything said or done against entire holiness, as to its work, experience or testimony, pro-

ceeds from carnality, and is a thrust at the personal Holy Spirit.

2. Another principle is, that the martyrs of the Holy Ghost are seldom killed outright in bodily death. True, Romanism in the dark ages killed thousands on account of the work of the Spirit; but multitudes of others not directly murdered, were imprisoned, banished, excommunicated, etc. And as the light of God fills the earth, the modes of persecution grow milder. Those who now witness to, and press forward, the work of holiness, though not actually killed, it may be, yet they are hated, ostracized, innuendoed and caricatured, from so-called religious pulpits and newspapers; shunned in company; denied offices of trust and honor; and hounded as disturbers of a sinful repose. This is more so in some places than in others; but when holiness is not opposed in some form or degree, it is because it is spurious, and not worth the old lion's growl.

3. The persecutions against the work of the Holy Spirit have invariably been from some branch of the professed visible Church of Christ. Jews, infidels and pagans do not lodge their attacks against personal experiences. They are more sensible in their madness, and attack the foundation of Scripture facts. That remains for Church systems, and professed Christians who

believe the Bible and the atonement, and yet wage war on their fruit in holiness. Jews and infidels deny the root, stock and fruit of redemption; but millions of professed Christians are foolish enough to admit the root and stock of salvation and then deny its fruit in the power of experience.

The persecutions against God the Father were by idolaters, either Jewish or heathenish. The persecutions against Jesus were from Jews and false religionists. But the persecutions against the work of the Holy Ghost have always proceeded from the ranks of the visible Church, both Catholic and Protestant. It is always the outward form of Christianity pitted against the inward power of it. Ecclesiastical systems, and ecclesiastical devotees, while holding the form, have in all ages been the antagonists of the indwelling power of the Holy Ghost.

Those who have the Holy Ghost are in the visible Church, and will stay there till the second coming of Christ; and yet it is true that you can not find a saint or advocate of holiness in the last fifteen hundred years that was not persecuted by those in the very Church to which they belonged. Jesus referred to this treatment in Luke xii. 41-48. The servant that Christ makes ruler in His household, most certainly refers to those in authority in the Church; and

when Church rulers and eminent preachers, and rich ruling members, lose the Holy Ghost, and oppress and antagonize the lowly men-servants and maidens who are zealous for holiness, they bring on them the curse of this Scripture; and it often occurs that eminent Church rulers, and popular ministers and worldly laymen, who have cracked coarse jokes over sanctification, and in many ways antagonized the testimony of holiness, are unexpectedly called to a dying bed, and find themselves poorly fitted to launch into a holy heaven. Many of them find that the very sanctification which they opposed and joked over, is what *they must have* in death; while some of these unfaithful preachers and Church officials will wake up in hell!

Perhaps most of the professed Christians who shun, or oppose sanctification, are not aware that they persecute the Spirit; but the remains of depravity in their hearts develop an ill feeling and blind prejudice against holiness. Yea, this may be done at the very time they are panting for a clean heart; for sometimes the carnal mind, like the devils of old, makes an ugly manifestation of itself as it is being cast out.

Inasmuch, then, as all believers are infected with inbred sin until they are wholly purified, and inasmuch as this inbred sin will show less or more resistance to the perfect will of God, there-

fore *it is inevitable* that the testimony of holiness will meet with some persecution in the visible Church; and more especially when we remember that vast numbers in the Church are not regenerated, nor even penitent; *so that offenses must come.*

4. The true martyrs of the Holy Ghost receive persecution and ill usage with the meek and patient spirit of the dove and the lamb; and they that have any other tempers may be martyrs, but are not martyrs of the Holy Spirit. Some receive persecution and misuse in such ill sort as to prove them not perfect witnesses to the lowly Lamb and heavenly Dove. Even Martin Luther once thought "it would be a pretty sight to see the pope and all the cardinals hanging in a row;" showing that resentment was still in his heart. He and many others have had, and still may have, the martyr virus in them; and yet are not the "holy, harmless, undefiled" martyrs of the Spirit.

Wesley and De Renty would not have thought, or breathed, the words of Luther. What a contrast between Calvin and Fox, when viewed from the standpoint of lowly, patient, unresenting love! The martyrs of the Spirit's Dispensation are those who *count all things loss* for the excellency of an indwelling Christ. They *deliberately choose to be counted the filth and off-*

scouring of the world; to bear all things, hope all things, and endure all things; they look into eternity and see the vanity of earth, and the transitoriness of all earthly sorrows; they have chosen to go out into an eternal summer of humble love and oneness with Christ, regardless of the cost. They suffer, and die if need be, like the lamb and the dove. Michael De Molinos, for teaching and witnessing to the sanctifying work of the Spirit, was thrust by his own fellow priests into a solitary dungeon, where he patiently lingered for eleven years. Bishop La Combe, for preaching and witnessing to the indwelling Spirit, was imprisoned for twenty-seven years, until his splendid mind was eclipsed by the unbearable woes of a lonely cell. Fenelon, on the account of sanctification, was banished for life to the Diocese of Cambray, and still treated his enemies with the gentleness of a child for their conduct. Wesley was often dragged about, bruised, and having his clothes torn to pieces by mad mobs instigated by his fellow-preachers of the English Church; and yet he only exclaimed, in a mild voice: "Friends, what harm have I done to any of you?" Mr. De Renty was intensely hated by his own mother because of his extreme piety; and she tried by a long lawsuit to rob him of his inheritance. Yet he treated her with the tender and affectionate reverence due to an angel. Hes-

ter Ann Rowe (afterwards Mrs. Rogers), on account of the Spirit work in her heart, was by her mother reduced to a domestic servant; and when that mother was very ill, the young and delicate Hester would do all the housework by day, and lovingly watch and wait upon the sick mother all night, week after week, till she nearly killed her frail body. Ministers in the Methodist, Presbyterian, and other Protestant Churches, who have become clear witnesses to the baptism of fire, have in some cases been by their Church authorities ejected from their pulpits, and have gone into humbler fields, gladly singing, "Anywhere with Jesus."

The time would fail me to enumerate the illustrious company of those who, in modern times, have "overcome evil with good." The great majority of them will remain hidden from view till they come with "the glorious appearing of our Lord Jesus," who will unveil the graces of their lowly lives to an admiring universe.

The martyrs of the first dispensation bore witness to God in heaven; the martyrs of the second dispensation bore witness to the God incarnate, living, dying, rising; the martyrs of the Third Dispensation bear witness to God the Comforter, as an indwelling and sanctifying Lord.

XXIV.

SUBSTITUTES FOR HOLINESS.

WHEN a Church or a denomination loses its primitive piety and supernatural power, it always musters up a host of substitutes for its loss of purity. God has declared that He is the only Savior, and that he will not give His glory to another. Isa. xlii. The true glory of the Church is its extreme simplicity in doctrine and worship, and the mighty indwelling of the personal Sanctifier in the individual souls of the Church. Anything that hinders these is a positive curse to the Church, however attractive it may seem to the reason of man.

Those who see things in the light of eternity can readily discover that even in the temple of Methodism the niches are being pretty well stocked with little idols, that are being worshiped instead of Jesus; things thrust before the people's eyes as substitutes for real holiness. Some of these are the following:

1. *Mental Culture.* Can't we have a few brains without this boast and strut over them that ministers and people are everywhere indulging in? Can't we have a little learning without getting down and saying prayers to it? This thing called "culture" is just as really an idol, in the Protestant Churches of to-day, as

Diana was in Ephesus, and just as truly worshiped by some preachers and church-members as Mary is in the Church of Rome. The judgment day will prove what I say. There are preachers throughout the Church who, every day, *think* more about culture than about Jesus, who every week *read* more on art and science than they do the Bible or holy books, who *talk* more about culture than of holy things, nay, many of them positively nauseate a conversation on personal holiness, and this is an absolute proof that culture is worshiped in their thoughts, words and reading, more than Jesus is.

Culture is not a good *per se*, in itself. Learning is only good when in subjection to God.

When not in subjection to the will of God, it is a vain, proud, self-conceited, boastful, vile usurper of the Holy Spirit, and has sent many a smart professor of religion to the flames of hell, and is sending some more there.

After all this strut over modern culture, what is it? It is a subtle worship of matter. The science of our religious schools is that of sun-waves, sand grains, and fish-scales, far more than it is of God and the immortal soul. When boiled down, it is the science of dirt more than the science of Deity. In the college professor, the preacher, the pulpit, the so-called religious newspaper, the Sunday-school, you can see that

this petty god of culture is used as a substitute for holiness and the power of God.

2. *Statistics.* The Church is idolizing her statistical tables, and is far more anxious to crowd in great numbers than to crowd true holiness into the members. The centenary of Methodism brought on an era of statistical boast and brag. In missionary and anniversary speeches, in the Church papers, on platform, in pulpit, everywhere and always the perpetual changes are rung on our big statistics, until it is a stench in the nostrils of God. The curse of David for gloating over the statistics of Israel, is utterly unheeded by the proud Church boasters of this age. The statistical table is taking the place of the baptism of holiness. When the judgment day cuts down our bloated Church statistics to their exact truth, it will spoil many a boast of Church pride.

3. *Church Machinery and Ritualism* have, in all ages, been the substitutes for holiness, when the power of God has been lost. Some are taking the initial steps of introducing ritualism into the Methodist Church. Churches that never have any thorough revivals, and that want nothing to do with holiness, must resort to hired psalm chanting, and alternate verse readings, and then to printed prayers and lighted candles in due time. As some proud, fashionable,

women take up filthy lap-dogs as substitutes for the raising of children, so in all ages the Church has taken up the vile lap-dog of ritualism when she has not had vital holiness enough to give birth to true converts. When a church loses heart holiness, it must try ritualism, or machinery, or lyceums, or concerts, or festivals, or "sacred dramas," or oyster suppers, or something as a miserable substitute for primitive power. It has ever been that when the visible Church does not raise healthy children for God, she raises lap-dogs for the devil. This may sound harsh to some, but eternity will prove it true. Hundreds of Churches in Methodism have not enough holiness to produce revivals and clear, happy conversions, and as a substitute for revivals and the Holy Ghost, they feel compelled to go at something; they must raise dainty pets, and spend all their strength on a trained choir, or nursing a dainty manuscript minister, or working up little giggling, dissipating Church socials, or little Sunday-school dramas, or a soul-starving literary lyceum, or a star lecturing course, or an old folk's concert, or some wax doll arrangement to atone for the Church's lack of purity and power.

God will never accept these little Church poodles as substitutes for holiness and heaven-born children. The little petty idols being stuck

up in some Protestant churches are just as abominable to God as the big idols stuck up in Romanism.

4. *Devotion to mere ecclesiasticism is being made a substitute for holiness and personal devotion to Jesus.* We have denounced Roman priests for being devoted to Romanism instead of Christ, but the same impure, passionate devotion to mere Church system is fearfully spreading in Methodism.

You can hear from Methodist pulpits many an innuendo against the old-time sobbing and crying at a mourner's bench, many an apology for modern Church vices, many a cold fling at entire sanctification, yet these men are devoted to the mere Church system, and that passes as a substitute for their personal holiness. A man may not be intensely devoted to the deep, holy, doctrines of Methodism, he may not be devoted to the historic experience of old Methodists, but if he is a devotee to the mere Church system, this is taken as all sufficient.

How many rich laymen, and fashionable ladies, and profound preachers in Methodism, are devoted to a mere Church system, will bluster and fight for their Church, and then take the flattering unction to their poor souls that such devotion to a Church system is a substitute for personal heart purity. A true Meth-

odist is one that is personally and entirely devoted to Jesus, and not to an ecclesiasticism. God will not give His glory to another. He will not allow even Methodist ecclesiasticism to have that warm attachment of heart and mind which he demands for Himself. Many are devoting themselves to their Churchism that are not devoting themselves to Jesus.

Methodism may bow down and worship her culture and brains; her ecclesiastics and orators may gloat over her great statistics of unconverted members; she may complacently smile over her millionaires, her Church machinery, and national high Church tendencies; her officers and office-seekers may be enamored with her ecclesiasticism, and go on in a perpetual Church brag, but one and all of these things combined can never form a substitute for that personal heart holiness and power of the Holy Ghost, without which any Church system is a hollow mockery to God.

Let us look at these things in the light of the white throne, and burning world: Let us not be deceived! God will allow nothing, in earth or heaven, as a substitute for himself and the indwelling of His sanctifying Spirit.

XXV.

THE FULLNESS OF CAPABILITY.

MANY view it as a severe strain upon our feeble nature when God demands *all* the affections of the heart, *all* the thoughts of the mind, all the sensibilities of the soul, and *all* the volitions of the strength. God not only demands that we be religious, but entirely religious; that we not only be holy, but universally holy; that we not only serve Him, but nobody and nothing except Him. This *seems* to be very exacting, and yet infinite mercy is expressed in this excessive demand. The more completely we are devoted to Jesus in thought, word and act, the easier that devotion becomes. A ship under full sail and speed can be steered and managed with twice the ease that one can under half speed. It is much easier to take a full breath than to take a short half breath. It is partial service that makes painful service; it is half devotion that makes hard devotion. David reached a point in his devotion to God, when he arose at midnight to have a season of prayer and praise. The chariot wheels of his soul rolled forward more smoothly then than at any past period.

He who fashioned every atom and capability of our nature, knows that in order to render our

service delightful and easy, He must in very kindness to us demand every capability of our being. But nothing can bring out the fullness of our capability except the being "filled with the Spirit." Inasmuch as God formed us for Himself we never reach our true self till we are completely united to God. It is the fullness of the Spirit that brings out the full capabilities of the creature. When the believer is filled with the Holy Spirit, two results are secured; first, the dross of inward sin is burned away, and secondly, all the faculties and latent capacities of the soul are wondrously opened and intensified in Divine service. Our faculties, like the sails of a ship, need to be cleansed from rust and mildew, then hoisted, unfurled, and filled up to their measure with the gales of the Eternal Spirit.

Thousands of believers, who are truly the servants of God, are yet almost totally ignorant of their religious capabilities. Your capabilities for endurance, for faith, for vividness of spiritual understanding, for witnessing, for praying, for self-sacrifice, for intensity of love, for victory over trial, for courage and gentleness, for steady zeal and tireless work,—you will never know, nor ever dream of your capabilities in these things, till you are filled with the Spirit, and continue to get filled up to your measure.

When we are filled with the Spirit, we then

have the capability to do or bear anything that God wants us to.

Oh! what an enormous waste of capacity is lying unknown and idle in the Church. Often the very things that Christians shrink from, saying they can not do or suffer such things, are the very things they will gladly do and bear, when under the mighty baptism of the Holy Spirit.

We do not know the virtue of the soil, nor the latent seeds buried in it, except by the fiery baptism of summer sunshine.

Throughout the length of Christendom, you will hear ministers substituting *culture* for the Holy Spirit. On every hand, even from Methodist preachers, you can hear this. "I am trying to educate my members to give money, trying to educate the people to pray in public or testify in class, trying to educate the young converts to speak and work for Jesus," etc. What foolishness in God's eyes is this man-made wisdom.

If preachers who are vainly trying to educate their people into God's service, would only lead them by faith into the sanctifying baptism of the Spirit, they would see to their glad amazement that the Holy Spirit would resurrect and inflame the latent capacities of the various church-members more in one week than all their poor education could do in a lifetime. What would

be thought of a farmer who should attempt, by rake culture, to cause the latent seed to sprout, instead of giving it sunshine; and yet the man that tries to bring out the religious capacities of the soul by culture, instead of by the Holy Spirit, is just like such a farmer.

How many tame, dry, formal preachers there are in the land, who just barely creep along with dull sermons, little, dry prayer-meetings, no revivals under their ministry; some can not preach except they crawl on a manuscript; others must have some elocutionist teach them how to talk for God. Has God made a mistake in calling men to preach? No. All these preachers possess vast, latent, undreamt-of capabilities of victory, power and zeal, if they were only fully sanctified and baptized with fire. No preacher ever needs to creep over pulpit manuscript, or learn the art of elocution after he gets entirely sanctified. Oh! how the baptism of fire takes hold of the great deep of the soul and lifts it beyond crutches and babyhood. Many believers are like those Alps on whose northern sides the sunshine has never fallen, and the deep ravines of whose natures have never known their possibilities of fruit.

To be filled with the Spirit, to be drinking every day deeper and yet deeper of the nature

of God, this will purify, adorn and expand every God-given capability of man.

What unction in preaching, what sweetness of song, what glowing testimony, what fervency of prayer, what generosity of giving, what heavenly thinking, what patience in sorrow, what stretches of faith, what heroism of toil, what penetration of vision, what diligence of application, are brought into exercise by the fullness of the Spirit! It brings the soul into the very California of religion, and brings every gold mine of capacity into the coin of service.



XXVI.

A HOLY TASTE.

THERE is a deep meaning in the old Methodist interrogation, "Do you *enjoy* religion?" It means a great deal more than being a church-member, or being a Christian in the ordinary sense of that term. It suggests a state in which religion has become a seraphic passion in the heart, that the stream of grace has so swollen and filled the channel of the soul, that its onward rolling tide is a luxury. One of the blessings attached to a pure heart is that the vitiated tastes of the soul are so corrected that the service of God becomes our highest, keen-

est, sweetest joy, and Divine things have a perpetually increasing charm to our tastes. Some one has triflingly said that "this thing of religion is a mere matter of taste." Very true; but this thing of taste lies at the root and center of every moral being in existence. As the taste of our mouth decides what kind of food is eaten, so the inner taste of the heart decides the moral pabulum on which the soul feeds. It is impossible to deeply enjoy that for which we have not a keen relish, so that to serve God joyously we must serve Him in agreement with the keenest tastes of heart and mind.

Diseased organs will impair the taste, and all moral diseases must be washed away from the soul in order to render the spiritual taste strong, united and heavenly. When the heart is in a mixed moral state, grace and depravity warring against each other in the soul, then there is a division in the tastes of the mind. The voice of conscience and the proclivities of taste are often opposed to each other. In such a state we have some taste for worldly things, for worldly emoluments, literature, honors, etc., and yet would feel shocked to go to the full length of sinners; and on the other hand we have a taste for religion, its pursuits and future glories, but our taste is not sufficiently strong to make us yield ourselves completely and en-

thusiastically to the pursuit of holiness. How many thousands of Christians, both preachers and people, are living along this miserable line of moral mixtures; they would feel disgraced to go as far as sinners in earthly things, and (shall I say it?) they would feel nearly as equally disgraced to go as far as the entirely sanctified in the triumphant zeal for heavenly things. You have a taste for eloquent preaching, of a general character, but you can not endure the full-orbed blaze of definite holiness preaching. You have some taste for a quiet, orderly, indefinite prayer-meeting, but your diseased moral appetite is disgusted with the pentecostal fire and glory of a holiness prayer-meeting. You have a taste for a little religious conversation, but you fairly nauseate a scriptural testimony to full salvation. What you need is a perfectly healthy religious taste, so that you can relish the deep things of the Spirit, and relish them all the time. When the will is sweetly united to God, and the heart made pure, it puts an end to this disagreeable division of soul tastes. The appetite for liquor and tobacco, in any form, is utterly extirpated. The secret lingering taste for jewelry, gaudy dress, light literature, gay society and earthly amusements, is utterly washed away; so much so that they are disgusting to the pure soul. On the other hand, everything in the service of God

becomes a perennial joy. The tastes of the intellect, the perceptions of reason, the dictates of conscience, the choices of will, and the appetites of the heart, flow like a crystal stream towards the heavenly and Divine. Now that the sanctifying Spirit has cured the moral palate, how it feeds on the pure word and prayer! The Sabbath, the Church, the holy hymns, the gathering of God's people, are all filled with a supernatural charm. Then everything is beautiful only in so far as it gives the soul gleams of its precious Lord, and all the so-called fine things of earth grow unlovely that lack the mark of the Lamb. In holiness, the series of religious duties are transformed into a series of religious delights. The old duties are performed with a new and delicious zest. Ah, here is the only *panacea* for all the vitiated tastes that corrupt and blind the Church.

This is not all. When our tastes are thoroughly cleansed and renewed by the Spirit, they are far more intense toward Divine things than they ever were toward earthly things. Nothing is normal in the soul until it is brought in union with God; hence when our taste is restored to the pure taste of God, it acts with an energy and zest surpassing its former relish for sin. A real saint has an intense taste for heaven and holiness, greater than any sinner has for

things of earth. It is only as our faculties are brought in blissful union with Jesus that they act up to their maximum of strength. The heart which has become the habitation of the Sanctifier, will often have a sweetly distressing thirst for God, and a taste for Infinite Love, that is utterly inexpressible, and exceeding any sinner's craving for evil things. Who will believe these things, and then who will prove their reality? These seraphic ardors can be raised only upon the utter spoliation of our earthly and semi-earthly tastes. It is God's plan to spoil us for this world, that He may fit us for heaven. Only a question of taste verily! yet heaven and hell revolve on that pivot of taste. The vulture and the dove are divided only by their taste; so are demons and seraphs. When all the tastes are perfectly holy, the soul will be spoiled for all worlds except heaven, into which it will appropriately and inevitably gravitate.

XXVII.

“A BELL AND A POMEGRANATE.”

THE work of salvation from sin, wrought in the heart by the Holy Spirit, is represented all through the Scriptures as having the twofold or twin result of *confession* and *fruit*. The term

confession, in its widest sense, embraces those contents of the heart which are expressed in speech or language; the term *fruit*, in its broad sense, includes those contents of the heart which are expressed in graces, tempers, tones, manners and actions. The twin results of grace—*confession* and *fruit*—are both intensified in the sanctifying baptism of the Holy Spirit.

This is strongly and beautifully set before us in the Old and New Testaments.

Paul teaches us that the high priest, entering the Holy of Holies, was a figure to represent the believer entering into heart-perfection. See Heb. ix. 7, 8, 9. We are told of the garniture which the priest was to wear when he entered the "second veil," every part of which has its reality in advanced spiritual life. Upon this robe of righteousness there was to hang the bell of confession and the pomegranate of fruit in alternate succession.

"And upon the hem of the high priest's robe thou shalt make pomegranates of blue, and purple, and scarlet round about the hem thereof; and bells of gold between them round about. A golden bell and a pomegranate, upon the hem of the robe round about. *And it shall be upon Aaron to minister: and his sound shall be heard when he goeth in unto the holy place before the*

Lord, and when he cometh out, that he die not."

Ex. xxviii. 33-35.

What *sound* more sure and sweet than that of a golden bell? What seed in the vegetable world so *fruitful* as the pomegranate?

Not all fruit, nor all sound, but they were equal; the confession equal to the living experience, and the life equal to the confession; only the sound of the bell comes first, and next the fruit, for sound is instantaneous—fruit is not. The ringing witness of the cleansing Spirit within, must precede the bearing of fruit; hence the people might hear the sound of the bell under the "second vail" before they saw the scarlet fruit emerging from the holy place. How emphatic, concise and awful the language: "The sound of his bells *shall be heard, that he die not.*" This was the figure of a reality still existing. A dumb Christian is a dead Christian; a soundless Church is a spiritless Church; a voiceless holiness is a vanished holiness. If the high priest did not ring the bells, he would not live long enough to come forth and show the pomegranates. If the cleansing blood is not confessed, the holy experience will not live long enough to show its fruit.

We find a similar lesson of the twin product of profession and fruit recorded in Deut. xxvi.

When they reached Canaan—the type of perfect love—they must collect the first-fruit in a basket, and say to the priest: “*I profess this day unto the Lord, that I am come unto the country which the Lord sware to give us.*” After this profession of being in Canaan had been given, then he was to give the basket of the fruit of Canaan over to the priest. The profession of perfect love is to be followed by extending to others a basket of its fruit.

In order to demonstrate that I am not fancy-painting as to this interpretation of the “bell and the pomegranate,” and that I am not “handling the word of God deceitfully,” we have only to turn to the infallible comment of the inspired Paul on this matter in Heb. x. 19-24. He has told the converted Hebrews in the previous chapter, that entering the “second vail of the tabernacle” was a figure of the Holy Ghost to represent perfection.” (See Heb. ix. 7. 8. 9.) He teaches them in chapter x. 14, 15, that God is able to “perfect, or purify, forever them that are sanctified,” and assures them in the next verse, that the “Holy Ghost witnesses to this” work. Having finished his luminous logic, he begins in verse 19 to apply it, urging his converted “brethren” (not unregenerate sinners) to press, like the old high priest, into the “second vail,” the holiest, by the blood of

Jesus, through the rent vail of Christ's torn flesh into the sanctuary of Christ's inner heart-life; the condition of entering was a true heart and fullness of faith, that is, perfect sincerity and perfect trust, having by this means their hearts sprinkled from the evil conscience, *i. e.*, hearts cleansed from depravity. After he had led them "into the second vail of holiness," under the cleansing and witnessing touch of the Shekinah-Spirit, he writes the following words, exactly confirmatory of the "bell and pomegranate" quotation from Deuteronomy: "Let us (who have thus entered) *hold fast the profession of our faith without wavering*, and let us consider one another to *provoke unto love and good works.*" Here the firm, clear, unwavering profession of faith is the sounding of the golden bell, that his experience die not before the Lord; and the activity of love and good works is the holy lustre of the richly-hued and prolific pomegranate round about. And still it is the witness first, and fruit next. In the life of our adorable High Priest, we see confirmation of this argument. When he entered from the holy place of private life, into the most holy of official redemption, girded as He was with the invisible robes of High Priestly glory, "He drew near to His baptism, with a true heart," in the perfection of faith, having no need to be cleansed from a depraved conscience, but having

His body washed with pure water, immediately the Shekinah Spirit came upon Him, and the golden bell of Divine testimony was sounded forth. Matt. iii. 16, 17. But following the golden testimony in the Jordan, came the purple and scarlet pomegranate of holy fruit in the wilderness temptation. Matt. iv. 1. And what was His entire life but an alternate succession of a golden speech, and then a variegated miracle, a Divine confession followed by a prolific act of love, so that His entire life was a seamless robe of prophetic and priestly service, about the hem of which hung a bell and a pomegranate round about.

It is highly probable that there were twelve bells and twelve pomegranates around the priest's robes, one for each tribal name on his breast-plate, which gives one of each to every hour in the day (John xi. 9), as well as for every month in the year; for Canaan was cut into twelve species of property; there were twelve tongues to sound forth the report of Canaan; the tree of life is to bear new fruit every month. Ezk. xlvii. 12; Rev. xxii. 2.

XXVIII.

USELESS ADORNMENT.

JUST because a few persons go to an extreme in harping on dress and outward adorning, the great majority of so-called holiness people seem to pay no attention to the extravagance in dress and jewelry which is swamping so many souls in darkness. There are some of the holiness people so fastidious and squeamish that they can not bear to have their outer adornments alluded to without showing an uneasiness. It is true that we must drive mainly at the heart and get that right; but poor human nature is so blind and slow to learn that we must, according to God's Word, look after the practical details of holiness as well as the doctrine and experience. It is a shame to see so many professing holiness all dangled off in the heathenish habit of jewelry.

1. *You say where is the dividing line in this matter of what, and what not, to put on!* I say that in legitimate articles of dress, no one can draw the absolute line, but in *articles of jewelry which are absolutely useless*, it seems that any one ought to be able to draw the line.

Ear-rings, finger-rings, bracelets, gold chains, charms, trinkets, etc., are not articles of clothing; they add nothing to brains or beauty; they

add nothing to comfort or convenience; they neither give protection, nor health, nor beauty to the human body; they are all *absolutely without a rational use*, and conduce to nothing in the universe but vanity. Now anything that is utterly *useless* can only be *harmful*.

2. *You say the wearing of jewelry is a life-long habit with you, and does not stand in your way.* I reply that many sins are life-long habits and do not stand in the way of those who commit them. Some have been lying, and stealing, and backbiting ever since their childhood, and they say these things do not stand in their way; they can commit these sins, day after day, just as thoughtlessly as you can trick yourself out in useless ornaments.

3. *You say that these rings, or bracelets, or charms were inherited from your dear parents, and you wear them for their sakes.* Well, you also inherited your depravity from your parents; some persons inherit the thirst for liquor and tobacco from their dear parents, and if we are going into the heirloom business why not deck ourselves out in all the vices of our parents? If one is decked off in *dear old grandmother's* jewelry, why should not another be decked off in *dear old grandfather's drunkenness*? Where is the difference? If we are born of God we must drop the inherited things of the first Adam,

and put on the inherited things of the second Adam.

4. *You say the wearing of jewelry does not hurt you.* That is just what people say that drink wine, smoke, or dance. You say you enjoy the love of God, or a clean heart, and wear useless ornaments which the Word of God forbids, and say it does not hurt you. If you would follow all the words of Scripture, it would hurt. Nay, it *does already hurt you more than you dream of.* It may be you are praying for more liberty, more power; you wonder why your loved ones in your family are not converted, or sanctified; you never suspect that your jewelry hurts you. Ah, my friend, the devil has had six thousand year's practice on human nature; he knows how to cripple Christians, and yet to hide from their eyes the very things that are crippling them. If God's Word is true, then the wearing of useless jewelry and ornaments *does hurt you*, in spite of all you may say, or think, or feel to the contrary. Some may say, "Why I never think of these little ornaments." Well, if you never think of them, why do you *always remember to put the stuff on?* What a lovely sight to see men and women modestly arrayed, with bright salvation faces, with ears, and hands, and necks *clean* from the senseless trappings of vanity. And what an ugly, incongruous sight to see per-

sons professing holiness, all tricked out in Satan's trash. Yes, I say, get the heart right first; but your heart will not stay right if you keep on the external garb of Satan.

XXIX.

THROUGH TRIBULATION.

“THESE are they which came out of great tribulation,” and “washed their robes [their spiritual powers and faculties] in the blood of the Lamb.” Rev. vii. 14. Here are two distinct statements, one referring to “tribulation,” the other to the cleansing in Christ's blood, and yet the two facts are so conjoined as to show there is a moral link binding them together. We must emphasize the fact that tribulation, or suffering, does not in any degree save or sanctify the soul, for this would be taking the crown of salvation from the head of Jesus. Jesus is our only Savior, whether from actual or inherent sin; still God, in grappling with our fallen state, grappled also with the problem of tribulation, and incorporated it in His gracious plans:

Suffering often serves a providential use leading us to seek and receive Christ both for pardon and entire holiness. The law—the moral

law—never saved a soul, and yet no soul ever fled to Jesus to be freed from guilt and woe, without having the function of law acting on that soul and disclosing in some degree the guilt and death-penalty of sin. As the law is absolutely essential to drive sinners to Jesus for safety, so, after we become children of God, nearly all of us would linger in the “first veil,” were it not for this schoolmaster of law, taking the shape of disappointment, severe temptation, poverty, suffering, heart-burdens, and a thousand painful things by which we are led in self abasement to seek complete purity from the vexations of our hearts. Not all are led into full sanctification along this painful route; a great many young converts, when they can get clear, specific instruction as to the nature and need of complete cleansing, will receive it readily; but with most Christians, tribulation in some form, discloses the deep needs of the heart and hastens it to the Almighty Cleanser and Comforter. The cold of winter does not warm our houses, but it was the winter cold that led men to find and utilize the coal mines for making warmth; thus the soul-searching blasts of manifold trials reveal to us our infinite needs, and lead us in a way we know not to the infinite supply.

After the soul has been thoroughly sanctified, the Lord still utilizes tribulation in testing His

saints, and maturing and mellowing in them the graces of the Spirit. "Many shall be purified, made white and tried." Daniel XII. 10. These words describe the order and steps of saintly graduation.

I will note, in very few terms, some things concerning the tribulations of holy souls.

1. They are intensely peculiar to each individual, so much so that perhaps not one acquaintance in a thousand would conjecture what constitutes your greatest trial. That which is a sore trial to one, would be as nothing to another. We may tell to others a few surface trials, but that which forms *the* trial of our soul we very seldom tell to any but God.

2. Tribulation, in some form, will be adequate in kind and degree, to test the faith and loyalty of every saint according to his measure. There are as great varieties among the magnitudes of saints as among the stars. Every magnitude has its own degree of testing. Jer. xxx. 11. Eph. iv. 7.

Some who aspire to be saints of the larger magnitudes, when the testing adequate to those magnitudes are brought to bear upon them, fail, and dwindle down to lesser ranks.

3. Every new step in faith and love will have its appropriate testing, and all the graces will be

proved in their season; and none but God knows how and when to apply the proof.

4. Tribulation leads the sanctified soul to the most *thorough searching*; searching the heart, the mind, the will, the motives, the acts, to see if we are truly given to God; searching the Bible to see if its peculiar trials are depicted there, and this leads to great disclosures of light and truth. Thus trial conducts the holy soul to wider and keener spiritual vision.

5. While tribulation is not love, yet it shows the saint his need of greater sympathy, compassion, and tenderness for his fellows. Tribulation out of the Holy Spirit will sour and harden, but in the Spirit, it softens the speech, mellows the feelings, and sinks us

“Down, down in that beautiful valley,
Where love crowns the meek and the lowly.”

Heb. xii. 11.

xxx.

THREEFOLD DIVINE GUIDANCE.

A FEW persons may get wrong fanatical notions about being led of the Spirit, but where there is one who carries the leading of the Spirit into unwarranted extravagances, there are a thousand professed Christians who are gross naturalistic

skeptics concerning the daily and particular guidance of God.

This matter of guidance is just like the matter of salvation, it is according to our true scriptural faith. We are saved up to the degree of our true faith, and no more; and we are guided up to the measure of our true faith and no more. As it is impossible to have too much saving faith, so it is impossible to have too much faith in Divine guidance; and a little examination will show that those who run into extravagance on this subject do not have Scripture faith, but have a presumptuous false faith.

The provisions for the specific personal daily leading of the child of God are just as ample and infallible as are the provisions for salvation, and to be obtained by complying with the Scripture conditions. Just as the Father, Son and Holy Ghost unite in the work of salvation, so the whole Trinity unite and agree in the guidance of the believer. In examining the Scriptures upon this matter we find that the peculiar sphere of the Father's leading is providence, the peculiar sphere of Christ's guidance is the written word, and the peculiar sphere of the Spirit's guidance is direct conviction and illumination upon the heart and spiritual senses.

The providence of God touches at every point our physical being and wants, and appeals to

our common sense; the *Logos*, the Word of God, takes hold of our immortal nature and appeals to our faith; the Holy Spirit operates immediately on our heart and mind, giving us such impelings or restrainings, such premonitions or drawings, such convictions or discernments, as compose the living, practical filling up of the outline of guidance. As in weaving a piece of cloth, the filling never runs beyond the loom and the warp, so the practical experiment of filling up of the leadings of the Spirit do not contradict or go beyond the loom of providence or the warp of the written word. We need all of this threefold Divine guidance. Those who are living in the Father's dispensation of law can recognize and appreciate the guidance only in external general providence; those who have passed into the Son's dispensation of reconciliation can see and appreciate the guidance of God in the special promises of His word as well as in providence, but the full believer who is in the experience of the fullness of the Spirit can apprehend the special guidance of God as no other can; to him who is crucified to self the Holy Spirit grants an illumination and direction, incomprehensible to imperfect believers; he can discern in the providence of the Father a special significance and minuteness which others are blind to; he can detect clear indications of God's

will in the written word which others grossly stumble over; and besides these, he can hear that inner voice of the Spirit, can know the touches of a Divine finger on his soul impelling him along his God-given orbit. We may know that we are led of the Lord just as truly as know we are saved, and by the same Scripture laws. It is a pity that because a few turn the leading of the Spirit into fanaticism, scores get frightened, and distrusting the full office of the Spirit, draw back into the cold twilight of Divine things. Because one captain wrecks his steamer on an iceberg, do other sailors flee the high seas? How often it is true that the children of this world are wiser in their affairs than the children of light.

THE END.

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