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MANNA

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THE HIDDEN MANNA:

BEING

A VIEW OF CHRISTIAN HOLINESS

TAKEN FROM THE STANDPOINT OF

PERSONAL AND GENERAL EXPERIENCE,

WITH

SCRIPTURAL CONFIRMATIONS

INTRODUCED

WITH THE AUTHOR'S EXPERIENCE.

BY

REV. SHERIDAN BAKER, D. D.

"To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it."—REV. 2: 17.

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PREFATORY REMARKS.

SOME of the chapters of this book were originally written for a little monthly which was devoted to the advocacy of Christian holiness, and which had quite a limited circulation and a very short life. By securing a file of this extinct publication, the author has been enabled to collect what he had written for it, and by revising some of the articles, and writing others that were needed in as fully discussing the subject as he wished, he has been supplied with means to send forth, for the Master's use, a regular, though compendious and unpretending, treatise on the subject of entire sanctification. This would not have been done, however, had he continued able for his work in spreading holiness in the churches, but unable for active service at present, the next best thing he could do on this line was to prepare and publish this book.

He has made an effort to present his thoughts upon this greatest of all themes, in an easy, flowing style of writing, and to have them printed in

large, plain type, so that common readers, aged people, and seekers of the grace of perfect love, will read the book with ease and pleasure. All technical language and critical exegesis have been studiously avoided; and while he has attempted to logically defend positions which he deemed important to support, he has shunned all scholasticism that might please the few but tire the many.

The author does not claim to have made any new discoveries in this department of religious knowledge, or to have found a more happy method of presenting the theme than writers who have preceded him, yet he has been led into a discussion of certain interesting and important phases of the subject, which he has not noticed in other treatises, and which he believes will instruct and edify those for whom the book has been especially prepared.

The reader may decide it in poor taste that he is addressed so frequently and personally through the course of the book, but his spiritual profit, rather than literary elegance and finish, has been the aim of the writer, and is his apology for this and some other matters that may justly provoke criticism.

The matter of the book is introduced by the author's experience in regeneration and entire

sanctification, and he feels a good degree of hope that the Spirit of grace will use, in some small measure, both the experience and the discussion in "spreading scriptural holiness over these lands."

COSHOCTON, O.

S. B.

PREFACE TO SECOND EDITION.

It is with profound gratitude the author learns that there is so soon a call for the second edition of his little book. A few verbal alterations, and the insertion of a truer and better finished portrait, are all the changes that will be found in this second issue.

It was with some recoil of the author's feelings that his portrait was made a frontispiece; but the wish of many friends, the extensive acquaintance made in evangelistic travels, the aid it would give to the circulation of the book, and the fact that his active ministry is now ended by infirmity and age, reconciled him to its insertion and made that seem eminently proper which, under other circumstances, might appear inexcusable vanity.

COSHOCTON, O.

S. B.

INTRODUCTION.

A COMPENDIOUS STATEMENT OF THE AUTHOR'S RELIGIOUS EXPERIENCE.

THE author believes that he cannot better introduce to the reader his discussion of the subject of holiness, than by giving a summary statement of his experience in the great salvation which he attempts to illustrate and urge upon others in the chapters which compose this book. This, then, he asks the liberty to do in the use of the first person singular.

I had no early religious education. I was born and reared in a rural district by parents who, though honorable citizens and living happily together, never said anything to their children, during my stay at home, for or against Christianity. Hence, when I left the farm in my eighteenth year to enter an academy, I had no theory about Christianity nor bias toward any church. I had a consciousness of spiritual want, and believed that want could, in some way, but I did

not know how, be met by joining a church and living right. Shortly after I commenced study I met a young man, a classmate, who had been converted and lived right, and who spoke to me concerning the interests of my soul. I immediately became so deeply convicted that it seriously interfered with my study and sleep. I sought a grove some distance from the village, and after looking all around to be sure no one saw me, I kneeled for the first time in my life to pray, but the exercise was so distasteful and unnatural to me that I soon ended it; nor have I any recollection of making a second attempt at that time. My awakening, of course, soon faded, and I lapsed back into a state of indifference on the subject until my twenty-third year when a senior at college.

At this juncture a great revival of religion, embracing in its fruits over thirteen hundred converts, swept over the seat of the college and surrounding country. Again my attention was called to the necessity of spiritual life, and without the broken sleep and terrible night visions of my former awakening, I carefully counted the cost of becoming a Christian, and determined to make the venture. I had more generally, during my term at college, attended on Sunday the United Presbyterian Church of that place, but I now concluded to attend the Methodist Episcopal Church where

the revival had been in progress for near a week, and where I had heard, at one of the services I attended, some testimonies which then seemed to me quite marvellous. I heard both sermons on Sunday, and at night, with no little difficulty, I presented myself at the altar of the church as a subject for prayers. I left the church that night, at the close of the services, with a heavy heart; and from something that was said about joining the church, which seemed to me at that time such a trifling matter compared with my regeneration, I was led, through a subtle temptation of the enemy, to fear that the brethren were seeking my membership in their church, rather than my salvation. This caused me to stay away from the meetings, and continue my search for pardon in private, until Tuesday night, when, by invitation of two young converts, I returned to the services.

On my way to the church I determined to resume my public efforts for the desire of my heart, and did return to the altar of prayer. I had noticed that most of those who "got through," as it was then called, stood erect upon their knees, turned their faces upward, spread out both hands, and cried aloud for mercy. I determined at this time to do the same, and with a great struggle, immediately upon kneeling, I put myself in this attitude, and cried out, "God be merciful to me a

sinner." By this time, though I had been careful of my moral character and was regarded as a Christian by many, I felt the terrible pressure of condemnation and made the cry of a genuine penitent sinner. Immediately my burden was gone, and I felt a pleasure in being where a little time before it seemed to be the most unpleasant place in which I had ever been. I did not, however, take this to be religion, or the pardon I was seeking, but such a subjugation of myself as would now make it easy to seek what I was after. With great earnestness and delight I proceeded to pray, when the parable of the prodigal son came to my mind, and I saw myself a great way off and the Father running to meet me. Instantly I was on my feet, without any muscular effort of which I was conscious, laughing at the top of my voice, and with a spiritual discernment which enabled me to see a number of persons, in whose piety I had no confidence because of their joviality, with shining faces enveloped in a halo of light, and others, whom I judged pious, in a dark cloud with sad and dejected countenances. This vision, which radically changed my notions of religious living, has ever been clear to my memory but has never been fully repeated in my experience.

As soon as the spirit of laughter subsided, I felt an impulse to labor for the salvation of

others, and commenced at once among my fellow students. Early next morning I wrote a letter to my parents, which was nearly a continuous shout, and which awakened them to a sense of their great need. They sent for me to come home on a visit, which I made in a week or two after my conversion, and prayed for them and the other children, till the entire family, except the younger and irresponsible children, were happily converted to God. These labors for the salvation of others I have continued to this day with more or less zeal and success, often the zeal nearly gone, and the success scarcely discernible.

In passing through the large congregation, on the night of my conversion, to seek and persuade my fellow students to accept Christ, I noticed that I passed by others with a seeming indifference, seeking only my favorites. This indicated to me a partiality which I thought ought not to exist in one who was truly converted, but so happy was I then that this rather unpleasant discovery scarcely made a ripple upon the surface of my raptures. The next afternoon, however, this matter of partiality and some others of a kindred character, so disturbed me that I sought an interview with the preacher for the purpose of learning more about my true state.

I was satisfied that either I had not obtained a true conversion, or I had misapprehended its nature. I had been made much happier than I supposed it possible for a soul in the body, but the change of nature was not so complete and radical as I supposed a true regeneration produced. And I now believe that if I had received the instruction I should have had, I would then have received a clean heart in less than twenty-four hours after my conversion. I was ripe for it, and only needed the knowledge of my true want, and the way to get the supply. But whatever the preacher intended to teach me, I got the idea that I now had commenced the Christian warfare, and my efforts must be directed primarily to the repression of the evil tendencies of my depraved nature, and secondarily to guarding from without the encroachments of the world and sin. I had tasted the wonderful sweets of pardon and adopting love, and was ready for anything in the way of toil and sacrifice to retain my new-found joys, so I girded myself for the conflict, and manfully did I fight through my probationary term in the church. I was then taken into full connection, licensed as an exhorter, and soon thereafter constituted a local preacher.

As I had frequently lectured to the public on different moral subjects before my conversion, I

was hurried by my brethren into the ministry, and admitted on trial at the next session of the annual conference. I soon found in reading those works which the Discipline places before the young preacher, that a much higher Christian experience than I enjoyed, and just such as I had hoped to attain, was taught as the heritage of faith. At once I became deeply concerned for the blessing of entire sanctification, and commenced fasting, praying, and consecrating myself anew, with a view of seeking this great salvation. But as I found no one professing it, and preachers older and wiser than myself speaking hesitatingly upon the subject, I lapsed into a state of indifference concerning it.

After sixteen consecutive years in the itinerancy, and the educational department of our Church work, I was forced by feeble health to retire from the active ranks of the ministry. During my efficiency I had accumulated a small sum of money, which was increased by several hundred dollars from my father-in-law's estate. To use these means so as to support my young and growing family, I entered into the mercantile business. In this, my industry, frugality and care were rewarded to such a degree that I not only kept my family, but accumulated with astonishing rapidity, as compared with my capital and

size of my trade. This prosperity so increased my attachment to business, and intensified my love for gain that, within the short period of four or five years, I found my spiritual interests greatly imperilled by the love of money. This led me to call earnestly upon God for protection against this danger, and to more liberal giving to benevolent purposes. And, though my liberality seemed to myself considerably greater than my brethren's who had equal and much larger ability, yet the danger remained and the love of gain was fast becoming the dominant passion.

At this stage of my experience I was thrown among a number of persons who enjoyed freedom from the power of this world, and were made perfect in love. From one of these I bought a copy of "*Perfect Love*," by J. A. Wood. The testimony of these humble Christians and the reading of this book were used by the Spirit to start me in pursuit of the same gracious state as a desirable religious experience, and as the only remedy for my fears and danger.

Very soon after I commenced to press my suit for entire sanctification, a few minor tests were presented and disposed of satisfactorily to my conscience, and a temporary relief was obtained. Among these early tests was the tobacco habit.

This now began to appear inconsistent with a state of holiness. I therefore abandoned the indulgence with the purpose of never resuming it, unless by a Divine permit, which never has been granted. I fought the appetite for two or three weeks when, either in sleep or not noticing the fact, it was removed, and has not to this day returned. This loss of the desire for tobacco took place nearly two months before I had the assurance of inward purity, and gave me great satisfaction in the new-found freedom. But I was soon convinced that the object of my pursuit, and the gracious work needed, had not been reached. I was, however, quite encouraged, and with the conviction that the way to the attainment of this grace was nearly cleared, I continued my suit with greater ardor. I was now ready for severer tests, and questions concerning the appropriation of funds began to arise in my mind and to stir me profoundly. I had in my safe some \$2,000 in Government bonds, and held also a mortgage claim on a neighboring farm for \$1,200, besides some smaller savings which I did not need in my business. These had been carefully laid away as a source of revenue to increase my yearly returns, and a source of supply when infirmity or age might retire me from my work. It was therefore a severe strain upon my strength

of purpose, and my feeble longings for holiness, when these serious financial questions commenced to lay heavily upon my conscience.

The first test on this line which the Spirit gently pressed was whether I was willing, for so great a favor as I was asking, to part with my bonds, to sell them and devote the proceeds to benevolent uses. After a day or two of worry and anxiety over the matter, and seeing there could be no advancement in my pursuit without facing the issue and making the sacrifice, I resolved to do it if the Lord should ask it and open the way for it. This victory over self and the ruling passion was attended with more than usual religious joy, and for a day or so I seemed near the prize. Soon, however, it was suggested that the principle which required the bonds as an offering to God demanded also the mortgage claim, for neither of them was necessary to the successful prosecution of my business. The thought was almost unbearable, but the Lord graciously aided me to bear the deep probing and virtually make the offering. I now supposed that nothing more could be asked, and I rejoiced for some time in a good degree of religious freedom, and, as my business was flourishing, I could foresee all these losses replaced in less than twelve months. Then it was suggested

that if these savings were required as a precedent condition to a state of holiness, the funds to replace them would be required as a condition to retain the grace, and thus I was forced to face the obligation of giving all I could make hereafter, and of being contented with my present stock in trade, my business house, and family residence.

This was indeed plucking out the right eye and cutting off the right hand, but the Lord mercifully helped me, and I was enabled to make up my mind to this condition of my worldly affairs.

My religious experience at this stage in the process, though deeper than anything I had known heretofore, was far from being joyful and satisfactory. I continued to read the Scriptures, and to pray and trust for the witness of the Spirit to the work of inward purity. One day I opened the Scriptures at Matt. 19 : 21 : "If thou wilt be perfect, go sell that thou hast, and give to the poor, and thou shalt have treasure in heaven; and come, follow me." The Spirit applied the word, and the truth, like keen steel, entered my heart, and after some days of doubting I was enabled finally to yield, but not without a great deal of debating the matter, and with pains and heart-aches which my pen cannot describe. The struggle was now ended. I felt that I was no

longer possessor of these things, but simply a steward, and the stewardship to last no longer than necessary to make a wise distribution of the funds.

After this complete devotement of property to God, two considerations prevented a speedy appropriation to benevolent uses. One was, the conviction that a careless and indiscriminate giving would be acting the part of a cross child that dashes to the ground and destroys what it is not allowed to keep, and, of course, would be as displeasing to God as no giving. The other was the conviction that a hasty movement would awaken the suspicion of my friends, and they would have me arrested on a charge of derangement. Such had been my earnestness in seeking holiness, that my family had noticed a change in my conduct, and some of my patrons in the store had observed something unusual. Hence the most cautious and quiet procedure was necessary to keep down all suspicion of mental disturbance, and meet my covenant engagements with God.

For some months very few calls for money were made upon me, and these for comparatively small sums, much less than the profits of the business for the same time. So reticent had I to be, and so slowly did ways open to carry out my purposes, that the property became such a

burden, as a trust, that I longed to be clear of it. In this dilemma I kept looking to the Lord for guidance, when it was suggested that, as ways did not open to distribute this property, possibly the Lord intended me, as I had accumulated most of it, to hold and use it for Him. Somebody must do this, and would He not more likely appoint the person who made it than any other? After a careful examination of this impression, I was satisfied that its origin was identical with the suggestions which I had followed, and that this must be heeded as well as they. I was now enabled, after due consideration, to settle on a financial policy which would meet my engagements with the Lord, and enable me to feel at rest on a matter of finance. I would use what I had accumulated as wisely as I could, and give away all the proceeds after meeting my family expenses, and hold the principal ready for distribution when Divinely called to make it. This policy has been followed with scrupulous care ever since, and it has been a pleasure to give my labors gratis to the Church for the last seventeen years, and to distribute yearly all the income from the funds invested, except my necessary expenses in humble living.

This experience in the consecration of money will not be complete without the statement that I

have not always been able to please my brethren in the disbursement of these funds. There are popular enterprises, and worthy ones too, which I do not liberally support, because I would have but little left to give to some more obscure and less popular charities. I find it just as necessary to discriminate, and follow my honest convictions in the causes supported, as to support any. I dare not consult the wishes of my brethren only so far as may be necessary to find the Divine will in the matter of giving.

These statements are a mere summary of the salient points of this part of my experience. The various frames of mind, the states of the affections and emotions, and the many questions that have come up for settlement in the details have, as far as possible, been passed over. There is, however, a matter connected with the secret of my rapid accumulation, which does not belong to the experience in the consecration of money, that I will name. I did not enter this business for the purpose of accumulating riches, but simply to make a living for myself and family; and when I managed it alone, I would lock up every evening of the weekly prayer-meeting, and attend church. And while the protracted meetings would be in progress, I would close the store during the hours of

religious service, and take my place with the worshipers. I was often tempted to desist from this, as some of my best customers would complain of the disappointment which it caused them. Especially would I be tried when I learned that some of these, with exhausted patience, had left my house and gone to other stores with their trade. But almost all of these would, after a few weeks or months, return and bring some of their neighbors with them. Thus my trade continually increased till I had to secure help; and had these helpers consented to accompany me to church, the store would ever have been closed at the time of religious service. And to this rigid subordination of business to religion, more than to any business talent which I possess, do I attribute my worldly prosperity.

I must now ask the reader to return with me to the point where, in the irreversible consecration of money and self to God, the old man was nailed to the cross, the self life crucified, and the struggle ended.

Here my troubles might have ended in perfect peace, had I been at this time with some one to instruct me correctly in the simple way of faith. But instead of a deep, sweet rest in Christ, I now felt that all my worldly comfort was gone, and

my spiritual resources completely exhausted, and I far from being a happy man.

My hungering and thirsting after righteousness now became so intense that I could do nothing but pray for a clean heart. And in answer to my prayers, I would be consciously blessed, sometimes two and three times a day for nearly two anxious months, yet I could not venture to profess or believe myself every whit whole. At this juncture I met at a camp-meeting several persons professing and enjoying perfect love, and immediately sought instruction from them. I was told that if I was *really* consecrated to God, with a view of seeking holiness, I might at once, without any further effort or good works upon my part, believe that the Holy Spirit *does now fully save me*. I now saw that I had been waiting for a sensible evidence that the work was done, before I could trust God, or believe Him faithful in the fulfilment of His promises.

With this new light I determined I would distrust no longer, but by the help of grace, would *believe* and "reckon" myself, as ordered, "dead indeed unto sin." Here it was suggested that there was danger of practising a wilful self-delusion; but the Spirit helped my infirmities, and I was enabled to see that it was perfectly safe to obey God, and that He, not I, would be

responsible for any disastrous results that might follow such obedience. I now felt very thankful for increasing light upon duty and privilege, and ventured to state to two or three persons in sympathy with my struggles for holiness, and who were solicitous for my success, that I believed myself very near the place where Divine mercy was pledged to give me the victory.

At this juncture I was extremely cautious lest I might profess a measure of grace which I did not possess ; yet I noticed that the less ambiguous my statements, and the more positive my confessions, the clearer my light, and the more satisfactory my experience. This enabled me to declare that if I were not dead to sin, I was certainly dying, and, of course, would soon be dead. Perhaps it was not over thirty minutes after this till I made the "reckoning" clearly, and stated it positively to others. Very soon I found myself in a state of adoring wonder at the greatness of salvation, and the simplicity of the way to its possession. I now could see that Christ was all and in all, and that to truly accept Him was to possess all things, and to confess to too much was an absurdity. This state of wonder and rapture lasted for several days, and my heart called upon all the angels, all the redeemed, and all beings that had breath, to aid me in praising the

Lord for my being and its wonderful possibilities through the provisions of the atonement. It appeared the most marvellous fact that ever reached my mind, that I should be washed in the blood of the Lamb and made whiter than snow. I felt such a sense of inward cleanness that I wished all on earth could only see what the Spirit could do for one so worldly, so selfish, and so unclean. An almost irrepressible desire seized me to tell all I met, saint and sinner, at home and abroad, in the families and on the highway, what the Lord had done for me. This desire, and the accompanying effusions of the Spirit which occurred every few minutes through the day, continued for some years with more or less force. By and by, I began to turn my attention away from what had been done for me to what I began to see before me, and I perceived that a state of purity and general fulness of the Spirit were small matters in contrast with "all the fulness of God," and living in the realm of the "exceeding abundantly above all we ask or think." Since then I have been a continuous seeker, not for pardon, or purity, or the grace already obtained, but for more and more of the Christ nature. "Forgetting those things which are behind, and reaching forth to those things which are before, I press toward the mark for the prize."

About two weeks after the event of my entire sanctification the presiding elder of the district took sick and sent for me to come and see him. I immediately responded to the call, and found that he wished me to attend his quarterly meeting on the following Saturday and Sunday. I promised to do so, and asked for the plan of appointments, proposing to do his work, as best I could, and send him each Monday what money the stewards gave me, until he should be well able to resume work. This he gladly accepted, and in a few days passed to his reward. The leading brethren of the district consulted concerning his successor, and, with my consent, agreed that I should proceed with the work, and pass the salary to the widow who was left without resources for support. During the nine months that remained of the year, I spent two or three days of each week at quarterly meetings. This gave me a fine opportunity every week, before different audiences, to declare what the Lord had done for me, and to press the subject of holiness upon the churches. In this I met with comparatively little open opposition, and soon the work of revival commenced on different charges, and a goodly number of conversions, and a still greater number of sanctifications, took place in the district.

Before my labors ended in this field, I had sold my stock, leased my store property and dwelling, and prepared to return to the ranks of effective preachers, and take work at the approaching annual conference. This I did, and was sent to raise up a second Methodist Episcopal Church in Canton, Ohio. With a missionary appropriation of \$100, I commenced labor in a ward school-house in the southern part of the city. The first Sunday I preached to a small congregation, announced my mission, read Wesley's definition of a Methodist from his Plain Account, read some of the General Rules, stated my purpose to organize a society upon the basis of the Discipline and Methodist standards of doctrine, and asked for the names of persons who were willing to join the new society on these conditions. Six persons, who were at the time members of the First Methodist Episcopal Church, and who were professors of holiness, gave their names. Next Sunday the number swelled to near thirty, and soon thereafter we formally organized. The board of stewards then added to the missionary appropriation \$1000, making a salary of \$1,100. This was promptly paid every week without any fair, festival, bazaar, or dunning of the membership. The secret of this was that I became intensely interested in the salvation of

my people ; and, being few in number, I visited them frequently, inquired into their spiritual state, rejoiced with them that rejoiced, wept with them that wept ; helped, in a small measure, those who needed financial aid ; and wedded, by my love and attention to them, their affections to me, without intending anything but their salvation. And, though with two or three exceptions they were all poor, being day laborers and washer-women, yet such was their love for the pastor that every dollar of their hard earnings was divided with him. I could have said of them, had the occasion arisen, as Paul said of some of his helpers, "Greet Priscilla and Aquila, my helpers in Christ Jesus : who have for my life laid down their own necks."

At the close of the first year we numbered one hundred and twenty Spirit-baptized souls, and bound together with a love that lasts to this day, and flames up when we meet on the highways or anywhere else. At the end of the second year the number had increased to one hundred and seventy ; we had a new church nearly completed, and were prospering in our souls, though from various causes we were not multiplying so rapidly as we should have done. This, and other reasons, led me at the close of the second year to ask for a removal, believing that it would

be best for all concerned. My request was granted and I was appointed to another charge, but I was taken down by rheumatism and kept disabled so long that I was compelled to resign it. Soon after this resignation I recovered and commenced helping pastors in opening revival work upon their charges, and this line of labor I have continued, so far as able, to this day. For these services I have accepted no remuneration of any kind except travelling expenses and board while at work. My reasons for this have been, first, I had an income sufficient to meet my wants and which enabled me to give to benevolent uses from \$500 to \$1,000 each year; and second, I wished to remove all suspicion concerning the motives that prompted me to the course taken.

In this work I have, upon invitation of the preachers who desired my help, travelled over the greater part of Ohio, and portions of the neighboring States and Canada, spending about ten days at each place, and directing my efforts chiefly to the sanctification of the membership. In this work I have seen many of the preachers, and many hundreds of the more spiritual of their flocks, sanctified wholly. A few of the preachers, who had no sympathy with my special work but desired their charges to reap the benefits of my labors in a revival, and who came under convic-

tion for holiness themselves but refused to follow the light, soon lost the grace which they had. Some of these have left the pulpit for other callings; some have been arrested and expelled from the church for scandalous sins, and others have surrendered their credentials without trial, and retired from the ministry and the Church of their early choice in disgrace. I have learned in these and similar facts that it is a fearful thing for either laymen or ministers to receive the light and refuse to follow it. But it would require a considerable volume to detail all the interesting incidents that have come to my notice, and valuable facts learned in this work of seventeen years continued summer and winter, and cannot be even hinted at in this outline of experience.

In closing, I ought to state that naturally I was very unwilling to labor without compensation, and especially on some lines of work, but the "life more abundant" gave me such a passion for the holiness work that, without remuneration, it had nearly proved a snare, and led me into a subtle idolatry, weaning the affections from the adorable Bridegroom Himself to the less delightful matter of religious work. And now, nearing the close of probationary life, I still find my supreme delight in union with Jesus

Christ, and in preaching, writing, and giving of my means to spread the doctrine and experience of Christian holiness. But as I look back over the work I see so much error, infirmities, and other matters to lament, that I look away from it to the pitying Father for needed solace, and, as my only hope, throw my helpless soul upon the naked mercy of the compassionate One.

CHAPTER I.

HOLINESS — SUMMARILY STATED.

“Be ye holy.”—1 Peter 1: 16.

THE words holy and holiness will be used in this book to express that gracious state known as entire sanctification, and hence will be used in their highest sense. There are many other terms and phrases, some inspired, and some uninspired, yet accepted by the Church, which represent the same state. Among the inspired may be named Full Assurance of Faith, Perfect Love, Wholly Sanctified, Cleansed from all Unrighteousness, and so on. Among the uninspired we have The Stage of Peace, The Rest of Faith, The Interior Life, The Higher Christian Life, and the like. These terms are employed to signify a certain inward experience, and a corresponding outward religious life, denominated the experience and life of holiness. It shall be the object

of this chapter to summarily present the subject, which will be discussed more elaborately in the subsequent chapters. We commence by naming,

I. *The nature of holiness.* — Holiness is that state or condition of man's spiritual nature in this life after inborn depravity, or the native propensity to sin, is removed. When this carnal principle disappears, all depraved affections depart with it ; for depravity is the source of envy, jealousy, revenge, hatred, self-will, worldliness, and all other perverse dispositions. When all these are gone, the opposite and holy tempers exist without any antagonisms, and the purified nature drifts by its own affinities towards the holy and the heavenly. And where there is an intelligent apprehension of the believer's privilege in the gospel, all abnormal appetites, such as the appetite for rum, opium, and tobacco, are taken away. Sometimes purified Christians continue one or more of these indulgencies, after entire sanctification takes place, but soon as the light comes, which shows their true nature, they abandon the practices, and the desires leave, or, if they continue

the indulgence, they lose their spiritual purity.

2. Holiness is a post-conversion experience.

— When a penitent is truly and scripturally regenerated, he receives spiritual life, and there are implanted in his heart all the graces of the Spirit,—love, joy, peace, long-suffering, gentleness, goodness, and so on. These graces are complete in number, but co-exist with adverse principles which becloud their manifestations and embarrass them in their operations. This is universal experience, and hence the Scriptures urge true believers to “cleanse themselves from all filthiness of the flesh and spirit,” to “purify their hearts,” to pray for, and expect, perfect holiness after regeneration. The Saviour clearly teaches (John 14: 15-17) that the incoming of the Comforter in His purifying and empowering offices is not possible in the present condition of mankind, until first received in His regenerating and adopting offices. But,

3. Holiness is obtainable soon after conversion.—As soon as the young convert discerns the need of a deeper work of grace, or

discovers that there is something in his heart and nature that ought not to be there, he should ask for and receive by faith the needed grace. This discovery is a divine revelation of the need of holiness, and a divine voice, saying, "Be ye holy." This discovery is made at various periods after regeneration. Some make it in a very few hours, some in a few days, while others live for months, after their passage from death to life, before the need of holiness is felt. But, whenever the discovery is made, that is God's special time to give, and the believer's most favorable time to receive, the great boon. We come to state next,

4. Holiness is inwrought by the Spirit of God.—There is a growth in grace after conversion, but it relates to the increase and development of the graces received. It is the nature of growth to increase and enlarge, but not to eliminate and remove. The work of holiness is a subtracting process, a cleansing transaction, the very opposite of growth, which involves the idea of addition and increase. Growth in grace increases the volume and power of the graces of the Spirit

by a natural process ; holiness cleanses the heart from native defilement by a supernatural transaction of the Holy Ghost. As weeds are not removed from the garden by a growth of the useful vegetables, but by a definite act of the gardener, so bad tempers and dispositions are not removed by growing the graces, but by a specific act of the Holy Spirit, in response to the prayer of faith.

5. *Holiness does not imply a mature state of grace.*—As it may take place soon after regeneration, it does not necessarily involve the thought of maturity any more than the idea of a clean garden implies the maturity of the useful plants in it. It is spiritual disease removed, giving the spiritual life imparted at conversion the most favorable opportunity to grow rapidly and develop symmetrically. Hence, to seek the state of entire sanctification is, according to the Divine order, nothing more or less than a primary and necessary step in the life-long work of growing in grace. So far, therefore, from being viewed as an advanced state of grace to which common Christians ought not to aspire, holiness should be viewed as a low

state, suited to the young convert, and necessary to all true and rapid religious progress. It is the beginning of a perfectly free and unfettered Christian life. We note next,

6. *Holiness does not prevent religious trials.*

—Probation implies trial ; and as the holiness we are discussing belongs to probationary life, it must co-exist with all the temptations and trials necessarily connected with probation. Indeed, there is ground for the notion that the more nearly a saint approaches the character of his Lord the more fiery his trials. Who among men has ever been so holy as the Man of Nazareth, and who ever more tempted and more sorely tried than He ? The entirely purified escape some forms of temptation, which the partially sanctified experience, but this is more than counterbalanced by the fiery nature of the others. The wholly sanctified escape the temptations arising from the impulses of bad dispositions of the heart, for these are all gone, but it was to the “ Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ,” that the apostle

Peter said, "Think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you; but rejoice," etc. And next,

7. *Holiness does not exclude the liability to sin and final apostasy.*—If holy angels fell from a state of holiness into final apostasy, and if sinless Adam fell into sin and irretrievable ruin, had it not been for gracious interposition, redeemed sinners, or persons rescued by grace from their sins and sinfulness, can be no less exposed. Indeed, the liability must be greater, as the former sinful life has entailed ignorance, forgetfulness, inadvertence, and other disabilities unknown to man in his primeval state. There is no necessity, however, for any lapse into sin after recovery from it, but the believer may constantly live without fear of such a painful event, and in the blessed assurance of final perseverance. This assurance does not take on the form of a *cannot fall*, but a *will not*, as clearly brought to view by the apostle Paul in stating his experience on this point. He could say to the church at Rome, "And I am sure that, when I come unto you, I shall

come in the fulness of the blessing of the gospel of Christ," indicating a certainty that he would retain his gracious state through the future.

But in another connection he said, "But I keep under my body, and bring it into subjection; lest that by any means, when I have preached to others, I myself should be a cast-away," thereby indicating that his assurance of final perseverance depended upon his volitional fidelity.

8. *Holiness is received through faith.*—Salvation is through faith, and every degree and stage of salvation is receivable in the same way. But the exercise of evangelical faith is possible only in the complete abandonment of everything sinful, and acceptance of everything good, according to the best judgment of the person exercising the faith. No sinner ever exercised the faith of pardon until, in his heart, he said with the poet,

"Here, Lord, I give myself away,
'T is all that I can do."

This means the utter abandonment of sin, and a complete devotement of self to holiness,

or Christ, the embodiment of all goodness. A state of pardon is retained and holiness reached upon the condition of this same self-abandonment. Hence it is written, "If we walk in the light as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin." And again, "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." It is clear from these inspired statements that entire cleansing takes place on the same conditions as pardon and Divine fellowship. In other words, the faith which grasps purity is possible on the same conditions as the faith which claims pardon.

It must be noted, however, that these conditions, under the illuminations of regenerating grace, seem to comprehend so much more, that the believer, in re-accepting them for purity, feels that he makes a new surrender of himself, and a new and more comprehensive devotement of all that appertains to him to God and His service. Hence the Scriptures, also, speak of this re-acceptance of the conditions of salvation as such a yielding

of ourselves unto God as those only, who are alive from the dead, can make, and of such a presentation of our bodies as living sacrifices, holy and acceptable unto God, as only believers can offer as their reasonable service. Such offerings place the worshiper on a vantage-ground where his faith can, and ought to, claim inward purification.

9. *Holiness is a conscious state.*— Regeneration may, and ought to be, as clear to the believer after it takes place as his state of unregeneracy was before conversion. So a state of entire purity may, and ought to be, as much a certainty as a state of impurity before the work of purity is wrought. The Holy Spirit reveals these conditions of unregeneracy and impurity very clearly, and stands pledged to reveal the opposite states just as clearly as soon as He is permitted to work them in us. The Saviour promised that the Comforter whom He would send from the Father should reveal all these spiritual facts to the believer. These are His words: "He shall teach you all things," "He shall testify of me," "He will guide you into all truth," and "He shall receive of mine, and

shall shew it unto you." Surely these promises could not be fulfilled, and a regenerated or purified believer be doomed to uncertainty concerning his religious condition. Then we may say with Paul, "Now we have received, not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God."

But it is a source of lasting gratitude that what we might infer, and what the Scriptures teach upon this subject of the Spirit's witness, is confirmed by universal experience. All, without any exception, who have been convinced of their need of purity, who have yielded themselves unto God as those who are alive from the dead, and who have sought specifically for holiness of heart, and who have claimed it by faith, or "reckoned themselves dead indeed unto sin, but alive unto God through Jesus Christ our Lord," have, sooner or later, come to the consciousness of a state of entire sanctification. From what has been written it may be inferred, but had better be stated, that

10. *Holiness is susceptible of expansion.*— It is not meant by this that the *quality* can

be improved, but that after holiness is inwrought in the heart, it may more and more pervade our nature as ignorance, inadvertence, rudeness and other defects give way before its diffusive power. Holiness is the Divine nature imparted to us, and cannot, therefore, be improved in *quality*, but can be increased in measure and power as the obstructions to its action are removed, and the creature's capacities are enlarged. But as this will be more fully discussed in the next chapter, and in other connections through the book, no more need be said in this summary of our theme.

CHAPTER II.

HOLINESS.—ITS PLACE IN THE PROCESS OF
REDEMPTION.

“ Be ye holy.”—1 Peter 1: 16.

THERE are different stages in the religious life, and distinct operations of the Spirit in the process of salvation. Holiness is one of these stages, and the result of one of these operations of the Spirit which we shall now attempt to bring to view. To do this most clearly it will be proper to go back to the primary work of the Spirit in the salvation of the soul, and sketch the different phases of religious experience, and the Spirit's work till holiness is reached. We name then,

1. *The awakening of the sinner.*—The sinner is led to feel that he is guilty and under the sentence of death. This is produced by the Spirit through a sermon, an exhortation, a prayer, or some afflictive dispensation, and sometimes by direct impressions without any known mediation. This conviction takes on

various degrees of pungency, yet in every case the fact of guilt and exposure is so clearly uncovered that no logic can convince the awakened sinner that it is a mere fancy. Should this light be followed by an effort to escape from this condemnation, the Spirit next produces,

2. *The repentance of the sinner.*—True repentance is a divine work wrought in the heart by the Holy Spirit, and hence called by Paul a “godly sorrow that worketh repentance to salvation not to be repented of.” Though this sorrow may greatly differ in its keenness, owing, perhaps, to different degrees of natural sensibility in the subjects, nevertheless, in every case it leads the penitent to “cease to do evil, and learn to do well.” Not every one, however, illuminated by the Spirit follows His drawings and reaches true repentance, and not every one who shows some degree of penitence really submits to God and receives Christ, but only such as “sorrow to repentance not to be repented of.” The next work of the Spirit is,

3. *The conversion of the penitent.*—This work is clearly defined in the Scriptures, and

well marked in the experience of evangelical Christians. It is called by inspired teachers a passage from darkness to light, from the power of Satan unto God, from death to life, and other expressions which indicate an extremely radical change. It consists in the removal of guilt, the revocation of the sentence of death, the impartation of spiritual life to the soul, adoption into the Divine family, and the witness of the Spirit to these facts. This work of grace should be as clear to the consciousness of the regenerated person, as his previous conviction of guilt and danger. The same Spirit performs and witnesses to both states, and the conversion should be as definite an experience as the awakening or the repentance. Provision is made for this, and no believer should live in doubt of his regeneration. The next experience of the converted penitent, and precedent operation of the Spirit, are drawings to a faithful Christian life, or,

4. *An effort to grow in grace.*—The expression, “an effort to grow,” is used, because the fact of growth in grace is no more an experience than the fact of physical

growth. During the growing period of human life, we are conscious of using the means of growth, as eating, drinking, sleeping, and exercising, but are made acquainted with the fact of growth by our measurements and weights at proper intervals of time. So with the religious life, we are conscious of the practice of self-denial, cross-bearing, and other exercises necessary to spiritual growth, but it is by comparing ourselves with ourselves, at proper intervals, that we are made acquainted with the actual increase in the graces of the Spirit. But not every one who experiences regenerating grace, follows this drawing of the Spirit, and increases in the knowledge and love of God. Many are contented to remain in the initial stages, and not only fail to reach the deeper experiences, but lose justifying grace itself. The Church of to-day is burdened with these unfortunate members. But when this drawing of the Spirit is followed, and the young convert aims at all "the mind which was also in Christ Jesus," the next experience and work of the Spirit is,

5. *A discovery of inbred depravity.*—The convert may have accepted a correct theory

of his native sinfulness, but now he has such a revelation of the fact as he could not have before this, and one so startling that he cries out with alarm, "Behold, I was shapen in iniquity, and in sin did my mother conceive me." This discovery is a Divine revelation of the need of a deeper work of grace, and a Divine voice, saying, "Be ye holy," "Purify yourselves, ye double-minded," and, "Cleanse yourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." It may be here said, as in the preceding stages, that not every one who makes some effort to advance in spiritual life, makes a discovery of this inward trouble, but only such as really *strive* to grow in grace. Hence the company grows smaller and smaller as we advance toward the end of the race. After the discovery of inherited perverseness, the experiences of believers differ, dependent upon their different views of the Christian's privilege in the Gospel, and the use they make of these views; but the Spirit's work at this juncture, and the experiences produced, may be called,

6. *A drawing to holiness.*—The drawing and the objective point to be reached are the

same with all believers at this stage, but the experiences differ. First, one who believes that depravity must remain with him till the hour of death, will feel, after its discovery in the heart, a continually increasing conflict with the evil, till, in the article of death, according to his faith, he obtains deliverance. Such was the experience of many of the most devoted of the Puritan fathers whose constant cry was, "O wretched man that I am! who shall deliver me from the body of this death?" and who, in their final hours, found deliverance, and "swept through the gates washed in the blood of the Lamb."

Second, another who has been taught to expect salvation from this inherited depravity as soon as discovered, and who refuses the deliverance, like ancient Israel at Kadesh, goes into a wilderness experience of ups and downs, of unrest and wanderings, which make the religious life exceedingly unsatisfactory. Here we find to-day the great body of the Methodist people. They have been properly instructed upon the subject, but have carelessly refused the proffered grace.

But the believer who entertains Scriptural views of the redemptive provisions, and accepts the offered mercy, will experience, for the Spirit will immediately work in him,

7. *A state of inward purity.*—And just here we find the place of holiness in the redemptive process, and can see that it is that stage in spiritual life which excludes the propensity to sin, the proneness to sin, or the sinward tendency with which the human race comes into the world. But there is much to be done for the believer in the way of chastening, and melting, and mellowing, after this state is reached, and, consequently, it is not a finality in the process of redemption. It is simple deliverance from spiritual disease, and impartation of the fulness of spiritual life; and, in the Divine order, comes in very soon after conversion as one of the primary and necessary facts in the life-long work of growing in grace. It is the state of grace corresponding to Israel's state in the land of Canaan. To reach this, the Israelites crossed the Jordan, and after reaching it the inhabitants were to be dispossessed, and the land conquered from wild beasts; and this

was done, with some defeats, "by little and little." So, in reaching holiness, the mystic Jordan must be crossed, and after that Christian development and maturity must be gained "by little and little." And here is where the mystic Jordan, so long and so often mislocated, is found. It separates the partially sanctified from the entirely sanctified state in this life, and not this life from the life to come.

When Bishop Gilbert Haven was dying, he cried out in joyful surprise, "Why, there is no river here." He, like most others, expected to cross this mystic Jordan in reaching his home above, but was happily disappointed in finding no such stream. This dying experience and testimony from one so gifted are striking disclaimers against the notions of the old annotators, and Christian poets, and current religious literature of this day, placing dark and forbidding waters between the Church militant and the Church triumphant. The good bishop crossed the stream which he looked for in death, some days before, when he received the "great blessing" of which he spoke in such famil-

iar terms to his old and highly esteemed college classmate. This river might have been crossed many years before by this eminent servant of the Church, and the great blessing" might have brightened all the previous years of his religious life, and invested his ministry, powerful as it was, with a much greater and more overwhelming force. The Jordan crossed, and the great blessing received, then follows what may be named

8. *Advancement or progress in holiness.*—The purified believer will make discoveries of infirmities and defects which he will be led to throw off, and take on new excellences which he will discover in the Christ nature as the heritage of faith. He will not be long in discovering rudeness in his manners which he will deplore and escape, roughness in his speech and tone of voice which he will deprecate and abandon, and other dregs of the old disease which cling to him, though the disease itself has been removed, and from which he will escape "by little and little," as beautifully symbolized by the conquest of Canaan. There is a radical distinction between the ugly marks which small-

pox leaves on its victim and the disease itself. The person carrying these marks may be the healthiest person in all the neighborhood. So there is a radical difference between the infirmities and crudities which eliminated depravity leaves behind, and depravity itself. A person greatly marked by these crudities may be the soundest person spiritually in the Church, notwithstanding these great defects and blemishes which injure his reputation, but do not hurt his true character.

These defects and blemishes, as far as discovered, thrown off, there follows a gradual and sensible increase of light, love, and power; and at irregular intervals, as when at camp-meetings, or when associated with persons deeply experienced in Divine things, there will be sudden and remarkable uplifts in the Divine life. And as each new accession of strength is tried, various experiences suited to the mental structure of each believer take place, and make up the warp and woof of the life of holiness.

It will be seen from this hasty glance at the subject discussed, that holiness, like any

other stage in the religious life, has its appropriate place in the process of redemption. It will be seen also that all the different phases of Christian experience have their appropriate place in this process, and depend upon the operations or particular work of the Spirit going on at the time. And it will be noticed, moreover, that all these operations of the Spirit, so distinct in the special work performed, are, after all, integral parts of the one great work of saving the soul; but they ought not to be confounded in our thought, making repentance, conversion, sanctification, and other stages of spiritual life, mean the same thing. This blunder of religious teachers has produced sad work among some of the people of God.

Dear reader, before you go farther, by the aid of this chapter take your bearings and determine your true place in the process of salvation. This is highly important and necessary to true, scriptural, and successful efforts to advance in holiness.

CHAPTER III.

HOLINESS —AN INWARD EXPERIENCE.

“ Be ye holy.”—1 Peter 1:16.

THE holiness which is to be explained and illustrated in this book, has already been defined to be the state or condition of man's spiritual nature, after all acquired and native depravity is removed. As evil tendencies have a conscious existence in the heart, and produce certain feelings, impulses, and emotions, or inward experiences, so the opposite qualities, or good dispositions, produce their appropriate effects upon the sensibilities and form an experience.

It is the purpose of this chapter to examine holiness in this subjective form as felt and enjoyed by its possessors.

It would be a difficult task, perhaps an impossible one, to describe all the peculiar emotions, impressions, and feelings peculiar to a state of purity in different mental con-

stitutions. But however diversified these may be in detail, they may be classified and intelligently described under three different heads.

I. *A sense of certain and unreserved submission to God.*—No one can obtain pardon without a complete submission to God, but at conversion the surrender is made in such a wholesale and unstudied manner, that afterwards it is frequently a matter of doubt whether the surrender is perfect, extending to all things. In the case of the wholly sanctified, the consecration has been made with such care, and with such light as to what it comprehends, and with such an irrevocable purpose, that no doubt exists as to its completeness. It has been a definite and specific act since their conversion, and under the divine illumination enjoyed in a state of clear justification. With the light of true believers, they have presented their bodies living sacrifices, holy, and acceptable unto God ; or, as the Apostle has expressed it in another place, they have “yielded themselves unto God as those that are alive from the dead.” To allow a doubt, or to do anything

causing a doubt, concerning the completeness of surrender to God, vitiates a state of purity.

One in the enjoyment of scriptural holiness feels that he is not his own, that he is bought with a price, and that he not only ought to, but that he does, glorify God in his body and spirit which are God's. His body, he now discerns, has become the temple of the Holy Ghost, and is indescribably sacred to him. He sleeps and wakes, cleans and dresses, eats and drinks, so as not to defile, but to keep pure and invigorate the temple of God. His time, talents, and business are so completely the Lord's, that he feels while employed in his secular pursuits, that he is doing work for the Lord as certainly as if he were on his knees in the closet, or pleading with the sinner to become reconciled to God. For a doubt concerning the legitimacy of business, or the manner of prosecuting it, cannot long exist in connection with a state of entire sanctification. Holiness, therefore, as an inward experience, has for one of its fundamental elements, a sense of entire submission to God. Another element in this experience is

2. *A sense of unshaken trust in God.*—Trust in God is essential to any degree of religious life, but in the lower degrees, it is mixed with trust in self, and more or less distrust in God. But whoever has reached the experience of holiness, has had such a trial of himself, and such an insight into his own feebleness, that he has lost all confidence in his own resolutions, judgments, and home-helps. He has learned so much of the strength of the carnal nature, and so much of the fierceness and subtlety of Satan, that he sees no chance for deliverance except in the mighty power of God, and hence trusts Him alone. He has also learned so much of the willingness and ability of God to save, that he can easily trust Him without any admixture of doubt. He trusts God to lead him in business, to preserve his equanimity, to keep him in a proper spirit, and to deliver him from the temptations of the devil. He does not so much resolve to live holy through the day, and withstand all the various assaults of sin, though such a resolution underlies the whole of his life, as he commences the day, and continues it, by trusting

God for present and momentary keeping and deliverance. His is a momentary and continuous trust : it has become the habit of the soul, and is done without effort.

The entirely sanctified accept the Word as unchangeable truth, and there is a sweet persuasion according to that Word, that the blood cleanses them from all sin, and that all things are working together for their good. The soul is, therefore, as certainly and as consciously supported by Gospel promises, as the body is supported by the solid earth beneath. This trust is no fancy of the mind, or thing of the imagination, but a fact of the heart, consciously inspiring the purified soul with heavenly sweetness and unmixed love. It breaks down all denominational distinctions, so far as Christian sympathy and fellowship are concerned ; and though it may retain an innocent preference for some one church policy and system of doctrine, yet holy people find themselves in delightful harmony with the purified of all other sects and denominations. This perfect trust in God destroys also all undue confidence in compromise measures, conciliatory schemes,

and wisdom of plans, and relies solely upon the living God. Another element in this experience is,

3. *A sense of perfect soul-rest.*—Every true Christian has peace with God, and, of course, enjoys rest of soul; but in the initial religious life, this peace is often suspended, and this rest broken. This results from remaining carnality which enfeebles and beclouds the discernment of faith. In the entirely sanctified state carnality is eliminated from the heart, all unbelief removed, and the action of faith is, consequently, unobstructed, and hence the soul's peace and rest must be complete. As storms and tempests agitate the surface, but never reach the depths of the ocean, so the trials and tumults of this life may ruffle and disturb the surface, but never reach the depths of the soul's rest, while trust in God is unshaken.

There are at times joyful emotions, called by the apostle, "joy unspeakable and full of glory," and in some cases, owing, perhaps, to peculiarities of mental constitution, there are feelings of uncontrollable ecstasy which break forth in loud hosannas and hallelujahs.

The predominant feeling, however, among the purified is deep peace and rest, while shouts of rapture are only occasional and exceptional.

Holiness places its subject where he may soon learn with Paul, in whatsoever state he may be, to be therewith content. This learned, the soul rests from the clamor of desires. All depraved desires being eliminated, there is a perfect satisfaction felt in what Providence furnishes for the gratification of the legitimate appetites, propensities, and affections. It rests also amidst what may be called the perplexities and mysteries of Providence. Having done all that is possible to arrest vice and spread virtue, the purified soul feels, however much disappointed in results, that all things work together for good to them that love God. It rests also amidst the uncertainties of the future, having transferred self, business, and all personal interests, to Him who holds in His hands the destinies of men, and will bring out of all events the happiest possible results. Disquiet about what we shall eat, or drink, or wear; anxiety about our reputation, or how others may treat us; unrest about whether

we shall be sick or well, or live long or die soon, or whether our loved ones shall be taken from us ; or any painful solicitude about anything, is incompatible with a state of purity having an intelligent apprehension of privilege.

Though holiness is a peaceful and joyous state, yet in the advanced stages of this experience, but little attention is paid to feelings and frames of mind. There is more solicitude to do the will of God, and that, too, not so much because it is a duty as a privilege and delight. The yoke has now become easy and the burden light, and in bearing them, the purified soul finds its pleasure and rest. With the Master, the entirely sanctified can say, "My meat is to do the will of Him that sent me, and to finish His work."

" With Thee conversing we forget
All time, and toil, and care ;
Labor is rest, and pain is sweet,
If Thou, my God, art there ! "

No separate heading has been given to a sense of inward purity and love which the

entirely sanctified feel sensibly, because these are embraced in the parts already named. There can be no true trust or soul-rest while there is anything in the heart contrary to love, or any sense of impurity. The soul at rest in God feels a recoil at hearing or seeing anything that suggests impure sentiments, and instinctively shrinks from everything judged improper or impure. There is a sense of interior cleanness that is as real as the feeling of joy or sorrow. So also there is a consciousness of the principle and passion of love dominating in the life. A sense of tenderness toward all sentient beings, and a love for all mankind so controls the purified that they wantonly cause pain to none of God's creatures, and do what they can to make their fellows happy. They love their enemies, bless those that curse them, do good to those that hate them, and pray for those who despitefully use them. Anything short of this is incompatible with entire consecration, perfect trust, and perfect rest of soul.

A sense of entire submission to God, a sense of complete trust in God, and a sense

of perfect rest in God,—experiences which comprehend all other realizations of the holy state,—may not stand out with equal prominence in the soul's consciousness, nevertheless, they no less certainly co-exist. One will feel his entire submission more sensibly than he will feel either his trust or rest. Another will have a more sensible experience of perfect trust, while perfect rest takes the greater prominence in the experience of others. So inseparable, however, is this trinity that wherever one is the others are also, and the happy possessor of any one of them, if faithful, will, sooner or later, be conscious of the possession of the other two.

From what has been said, it will appear that holiness is a state of the heart after all carnality has been eliminated, all antagonism against God and His government removed, and Christ has become enthroned in the breast, guiding, subduing, and calming the soul into rest.

Dear reader, are you fully submitted to God? have you unshaken trust in Him? is your soul purified and at rest? If not,

you have no time to lose! Up, and cry mightily to God, and may "the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do His will, working in you that which is well pleasing in His sight, through Jesus Christ: to whom be glory for ever and ever. Amen."

CHAPTER IV.

HOLINESS — AN OUTWARD LIFE.

“Be ye holy.”— 1 Peter 1:16.

THE text urges not only a state of the heart, but also a form of demeanor, and it is the purpose of this chapter to examine holiness as an outward life. In doing this it will be discovered that the outward life of the entirely sanctified does not differ from the outward life of the partially sanctified, except it takes on a more intense form. The lowest gracious state turns away from all sin and keeps the commandments of God, and the highest gracious state can do no more. In the advanced stages of the religious life, superior light and increased spiritual power enlarge the sphere and intensify religious activities, but do not, properly speaking, either open new spheres or impose new laws of action and effort. There is the same straight gate for all to enter, and the

same narrow way for all to walk in. There is not one set of commandments for the feeble, and another for the stronger of God's children, but the same for all. All are required to observe them according to the "measure of faith," and "of the ability which God giveth." No matter what may be the different stages of experience which believers have reached, they are ordered to "walk by the same rule," and to "mind the same things." It may be observed, therefore, concerning the outward life of holiness that, like the outward life of any other degree of religious experience,

1. *It springs from an inward state of the heart.*— It is supposed by many that a life of uninterrupted devotion to God requires a continual struggle, and levies a constant tax upon the nervous forces of all who attempt such a life. But the very opposite of this is true. A life of holiness springs as naturally from a holy heart as a life of sin springs from a depraved heart. A sinful life flows from a sinful nature as naturally as water flows down the mountain side, and so also a pure life flows as naturally from a pure heart.

The life of perfected holiness is, therefore, the most easy, peaceful, and natural life that a human being can live. It is, indeed, the normal state of man.

As he who violates all laws, physical, civil, and moral, must be the most miserable of beings, so he who observes all the laws under which he is placed must be the happiest of beings. Suppose a man observes the laws of health, and so far escapes physical suffering; suppose he keeps inviolable the social and civil statutes of the country, and, therefore, can face every man, and fear no officer of the law; suppose he keeps a conscience void of offence toward God, and, therefore, fears neither death, hell, nor the grave; and suppose all this is done without an overstrained effort, and that it is a natural outgrowth of an inward state, that man must be the happiest of human beings. Such is the state and experience of persons perfected in holiness. The outward life here described is not, therefore, one in which the vital and nervous forces are keyed up to a dangerous tension, but one which is natural and easy, flowing legitimately from a purified soul.

Flowing from such a source holiness, as an outward life, must be

2. *A life of visible purity and plainness.*—No gracious state can knowingly indulge filthiness of the flesh or spirit, or seek after the glitter and show of the world. But it is only in the entirely sanctified state that this deafness to the clamor of the flesh, and this deadness to the world, take on their intensest form. In this state the body is held sacred to Jesus as the temple of the Holy Ghost, and must not be defiled in the least degree with tobacco, opium, rum, or by the indulgence of any lust. Depraved desires are eliminated, and lawful appetites are gratified in legitimate ways and in proper degrees. Hence, cleanliness, neatness, and purity, in a high degree, mark the homes and persons of the holy. Their conversation is always in grace, excluding filthy jests, uncharitable utterances, witty sayings, doubtful equivocations, vain repartee, and every other evil communication. Their whole demeanor indicates sincerity, purity, and transparency of character.

In this state the instincts and tastes, being thoroughly purified and brought into harmo-

ny with God, no longer clamor for the display and flash of a sinful world. Hence the residence, the furniture, the home arrangements, the personal appearance and dress of holy persons, partake of the simplicity of the Gospel. The glitter, the flash, the show and parade of this world, all declare the absence of an advanced spiritual life.

It is not to be supposed, however, that all holy persons will dress, or build, or keep house, or conduct business, or do other things exactly alike. The individuality of each one is more likely to manifest itself in a state of purity, than in a state which is disposed to shun the criticism and court the favor of men. Some have naturally finer tastes than others, some are naturally more impetuous than others, and these personal peculiarities will appear none the less, but the more marked because of their complete purification and devotement to God. But however fine the tastes, however sensitive the nature, and however impetuous the spirit, simplicity, plainness, purity and gentleness mark them in the entirely sanctified state. Again, a life of holiness is,

3. *A life of visible union and fellowship with the saints.*—It is written, “Then they that feared the Lord spake often one to another: and the Lord hearkened and heard it, and a book of remembrance was written before Him for them that feared the Lord, and that thought upon His name.” When the Pentecostal baptism fell upon the early disciples they were so powerfully drawn together that they established a community of goods for the purpose of living with, enjoying, and helping each other. And it is, perhaps, certain that they never would have abandoned this communism had they not learned, in the case of Ananias and Sapphira, that human weakness and the moral condition of the race forbid such an arrangement. Still, however, Christian associations, in some form, have been kept up all through the ages, whatever may have been the obstacles in the way, and whatever may have been the perils to which such fellowship has exposed the worshipers.

To-day, those who enjoy the experience of holiness, and can bear the expense, travel the length and breadth of the land, and those

who are unable for this bear other burdens, and make such sacrifices as they can, to mingle with their brethren of the same experience. So marked is this, that many, misunderstanding holy people, charge them with forming clans and parties which are dangerous to the Church, while nothing but pure love for the brethren, the Church, and for Christ actuates them. They would most gladly, and at any sacrifice within their power, raise every member of the Church into the enjoyment of the same heavenly sweetness and love.

There is in holiness such a drawing toward the purified that nothing can prevent holy people from gravitating toward Christ and each other. The greatest daring and the boldest heroism, having any record, may be found in the history of God's people, and that, too, in their effort to associate with each other, and unitedly worship the God of their fathers. Though Christian fellowship marks every degree of the religious life, it is not until the believer reaches "the fulness of the blessing," that he can appreciate fully, and enjoy so exquisitely the communion of

saints, and give such clear outward manifestation of his union with the people of God.

Holiness as an outward life is also,

4. *A life of very great religious activity.*— It is doubtful whether any degree of true spiritual life can co-exist with indolence or habitual idleness. Every stage of saving grace is marked with religious activity, but it takes on its most intense form in connection with perfected holiness. The activity is directed, first, to personal advancement in the Divine life, and, secondly, the salvation of others. Every holy person can say truthfully with the apostle, "This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize," and, in some good degree, can adopt the language, "I will very gladly spend and be spent for you; though the more abundantly I love you, the less I be loved."

When this experience is reached, it is no matter how poor or how rich, how feeble or how strong, how sick or how well, the

believer is restless to do something for the Master. Persons hopelessly confined to the couch of suffering take up the pen to write, and watch their opportunity to converse with visitors. Those who have the means are zealous in circulating books and other publications which they suppose will lead others to accept the great salvation. Many who have the strength and money are led to travel abroad in evangelistic work, or in more humble ways, "to spread scriptural holiness over these lands." So common is this that many in this experience are charged, by their brethren who do not understand them, with neglect of their own prayer-meeting, class-meeting, and Sabbath-school work, to run abroad and enjoy themselves in institutes, conventions, and other religious gatherings. True holiness, however, while it will lead its possessor, who may have the opportunity, to more or less travel abroad, will lead to a zealous discharge of home duties. The family interests, temporal and spiritual, the work of the Church at home, secular and religious, will have a primary place in the thoughts and cares of the holy.

True holiness finds its delight in attention to all these interests, and the salvation of men at home and abroad.

The self-denial and heroism which the fathers exhibited in leaving their homes and people, and threading the Western wilds swimming streams, sleeping in the woods, amidst the screams of wild beasts, and otherwise exposing themselves to bear the Gospel to the pioneer settlers, have been the wonder of the world. The self-forgetfulness and personal sufferings of the early missionaries in carrying the tidings of salvation to the dark places of the earth, have been quite as inexplicable. The secret of it all, however, is revealed in the fact that these men and women were holy—filled with God—and were restless to do something for the Master. They knew no danger, no hardship, no suffering, while they were conscious of the presence and power of the indwelling Christ. Their greatest joy and sweetest pleasure were in this work. "They were filled with comfort, they were exceeding joyful in all their tribulations," because they were emptied of sin and filled with God, and

it would have been greater self-denial not to have done these things.

Dear reader, would you live a life of religious activity, and at the same time find your chief delight in it, seek the experience of entire sanctification and ever press toward the mark for the prize. "BE YE HOLY."

CHAPTER V.

HOLINESS — DISTINGUISHED FROM REGENERATION.

“Be ye holy.”— 1 Peter 1:16.

THERE can be no doubt that converted persons are ordered by inspired teachers to seek something which they have not yet attained. The thing to be sought, and the method of seeking, are variously presented in the Scriptures, perhaps with a view of suiting the subject to all classes of mind and modes of thought. The thing to be sought is denominated nonconformity to the world, a transformation by the renewing of the mind, a clean heart, a washing, a purgation, etc. The manner of seeking is represented as yielding self unto God as those that are alive from the dead, cleansing self from all filthiness of the flesh and spirit, perfecting holiness, purifying the heart, presenting the body a living sacrifice, holy and acceptable unto God, etc.

This transformation, this cleansing, this purgation, which believers are urged to seek, is either some greater measure of what they already have, or some new and distinct work of the Spirit in the heart. The purpose of this chapter is to show that it is not more religion, or a greater measure of the Christian graces, but a purification of the nature, and is a work of the Spirit, distinct in its nature from the work of regeneration — distinct and further on in the work of salvation, as conversion is distinct from, and further on than repentance. In doing this let us inquire for,

1. *The nature of regeneration.*—Regeneration is that gracious state which penitent sinners enter when they receive Christ. They become children of God; for it is said, “But as many as received Him, to them gave He power to become the sons of God.” This implies the forgiveness of sins, the impartation of spiritual life, and the witness of the Spirit to adoption. This in fact is the experience of true converts. They have the joys of pardon, the impulses of a new life, and a sweet assurance of sonship. They

now turn away from all sin, inward and outward, and keep a conscience void of offence toward God and man.

It is a fatal mistake to suppose that believers, in the early stage of Christian life, may habitually commit some bosom sin.

“Whosoever is born of God doth not commit sin; for His seed remaineth in him; and he cannot sin, because he is born of God.” Whosoever, therefore, does habitually what he knows he ought not to do is a sinner, like other sinners; no matter what he may pretend. He either never was converted, or he has backslidden, — he has lost the “seed” or life of God from his soul.

It is, however, a matter of general, if not universal experience, that in this regenerated and happy state there is something yet in the nature which sympathizes with some forms of sin, a something which has to be watched and kept under by the power of the new life. There is some relish yet for the fashions of the world, some love for its glitter and show, some disposition to yield to its influence and charms, some tendencies to

resent injuries and indulge envy, some feeling of self-gratulation and pride, and other evils against which the new life is set, and which it keeps repressed. These are the movings of existing carnality, or of heart depravity not reached or eliminated in regeneration. In these facts is discovered the nature of regeneration, not as taught by some theorists, but, more certainly correct, by the facts of experience; for regeneration can be nothing more or less than what, in fact, does take place in conversion. Notice next, in the light of experimental facts,

2. *The nature of entire sanctification.*—The first thing experienced in the distinct work of holiness is a painful sense of spiritual defilement, and a longing to get clear of it. When the conviction is for sins committed, and greater fidelity in outward Christian duty, the want then is conversion, or reclamation from a backslidden state, or a stirring from a state of lukewarmness. But, in a state of clear justification, the first thing experienced by the believer in entire sanctification is a painful conviction of im-

purity, and intense yearnings for purity. He feels with the poet,

“’Tis worse than death my God to love,
And not my God alone.”

The next thing distinctly noticeable is a specific, unreserved, and eternal surrender of himself to God, for the definite purpose of obtaining entire purity. This being consciously made, which may cost him many efforts and a very severe struggle, and be attended with much pain and mortification, he, sooner or later, with various experiences depending upon peculiarities of mental constitution, comes to a sense of purity and harmony with God, a state of most satisfactory character.

Now this is not what is called more religion, or a greater measure of love, peace, joy, long-suffering, etc., though this may be an element in the new experience, but the great crowning fact in it, and that for which the believer most earnestly sought, is the soul's reconstruction, its transformation, its entire purification, so that all trouble with the soul's inherent tendencies to sin has ended.

There is now no more watching to keep depravity from breaking out through the weak points of the nature, but all that is to be watched now is that evil may not enter the heart through these weaknesses, or other avenues to it.

As a matter of experience, therefore, holiness is not more of justification, of regeneration, of adoption, of the witness of the Spirit to these facts, or if the reader please, it is not more of love, joy, peace, long-suffering, etc., but the purification of the heart by an act of the Holy Ghost distinct from the act which justifies, implants spiritual life, adopts, and witnesses to this work. It is entirely a new work, — the work of cleansing ; it is a new witness, — the witness of purification, and a witness to the occupancy of the heart by the Holy Ghost, the abiding Comforter.

This distinction, which is evidently made in the experience of thinking and intelligent Christians, is also,

3. *The teaching of the Scriptures.* — While young converts are taught to grow in grace, and develop religious character, they are also taught to look to God to create in

them a clean heart, to purge them with hyssop, to wash them and make them whiter than snow, to sanctify them wholly, etc. These all indicate another work of the Spirit in the heart after regeneration, another work involving more than an increase in the graces implanted.

The graces of the Spirit are implanted at conversion in a pure and unmixed state, but, because of remaining carnality which antagonizes them, they are defective in their action, and hence are supposed by some to be in an imperfect and mixed state. It is, however, more philosophical, and more in harmony with experience to suppose that at conversion love is perfect, joy is perfect, peace is perfect, and all the other graces perfect, but because of remaining carnality, these graces are crippled in their action, and what is needed to perfect the work of salvation in the soul is purification. Then the graces will appear perfect in their actions and manifestations as they before were in their character and quality. Hence believers are taught to pray for this cleansing as something that cannot take place by

any increase in the volume and power of the graces already implanted, but must be wrought by a definite and specific act of the Holy Ghost, in response to the prayer of faith.

There is another way in which the Scriptures bring this matter to light. They represent believers as sustaining different relations to the adorable Saviour; viz., the relation of friend, child, and spouse. Now no increase in the dearness, or no intensification of the relation of brother, sister, mother, or child, will change it into the relation of spouse. This involves the notion of a special covenant and some act ratifying the union; and this is in strict accord with experience. In the justified relation the intercourse of the soul with Christ is often interrupted; His visits may be frequent and precious, but still they are visits,—not an abiding presence. The endearments of friendship, and the loving sympathies of filial tenderness may be sensibly felt in a clear state of justification, but never the endearing fondness of nuptial union. Yet the experience of such a union must be, in certain religious states, as clear

and definite as the other relations named, otherwise the Scriptures are misleading. Besides this, many have as clear an experience of this complete oneness with Jesus, and this perfect identity of interest with Him, as they have of their union with their earthly partners. The betrothal, the time and place of the nuptials, and other facts of this heavenly union are as distinct and marked in the consciousness and memory as the facts connected with their earthly marriage. It is equally clear that this is not a development from, or an increase of, the old relation, but the institution of an entirely new one comprehending all that was admirable in the old, and filling the soul with a sweetness of intimacy and a depth of love hitherto unknown.

The Scriptures bring this matter to view again by a statement of facts connected with the experiences of sacred characters. Many of these, after their conversion, were led by the Holy Spirit into experiences which never could have developed from what they had. Abram never could have developed into Abraham, nor Jacob into Israel — this

was a result of a definite transaction between the parties and the Almighty. David, with all his excellencies, and God's peculiar favors, would never have gotten clear of his troublesome lust had he not cried unto God for a clean heart. Nor could Isaiah have had his post-conversion experience had he not seen "the Lord sitting upon a throne, high and lifted up," and saw the seraphim take a live coal from the altar and lay it upon his mouth and say, "Lo, this hath touched thy lips and thine iniquity is taken away, and thy sin purged."

Surely no one can think the post-pentecostal experience of the apostles and their associates could have developed from their pre-pentecostal state. It was certainly necessary for the Holy Ghost to come as a rushing mighty wind, and flame upon them, and burn within them,—an entirely new manifestation and new work. If it be said that they lived in the dispensation of the Son, and this experience was necessary in the transition to the dispensation of the Spirit, but since then no such experience can be had, because all come at once into the dispensation of the

Spirit, it may be replied that the facts are against this theory. The Ephesian converts did not receive the Holy Ghost in the pentecostal sense, or in His fulness until Paul visited, instructed, and laid his hands upon them. The same must be said of the Samaritan converts. "Philip went down to the city of Samaria and preached Christ unto them," and because they received Philip and accepted the truth, "There was great joy in that city." "When the apostles at Jerusalem heard the Samaritans had received the word of God," and great numbers had been baptized in the name of the Lord Jesus, and had, of course, received Christ and become sons of God, they sent down Peter and John, who prayed for, and laid their hands upon them, and they received the Holy Ghost. These persons had already received the Holy Ghost in His enlightening and regenerating offices, but needed Him in His purifying, indwelling, and all-empowering presence.

This latter work can no more develop from regeneration than regeneration can develop from awakening ; and to teach con-

verted persons to expect, and seek nothing more than growth after conversion, is as great a mistake as to teach awakened and penitent sinners to expect and seek nothing more than clearer awakenings and deeper penitence. Awakened persons should be taught to look for the removal of their guilt and the regeneration of their natures; converted persons should be taught to look to God for purity and power; and purified Christians should be taught to look for changes from glory into glory, by the Spirit of the Lord, until the fiery chariot come.

Reader, in what dispensation do you live? Are you in the dispensation of the Father, and driven to duty by the lash of conscience, or are you in the dispensation of the Son, and drawn to duty by love, yet enfeebled by remaining carnality, or are you in the glorious dispensation of the Spirit, and strong in the Lord and the power of His might?

Wherever you may be, remember there is no safety but in forgetting the things which are behind, and reaching forth unto those things which are before, and pressing toward the mark.

CHAPTER VI.

HOLINESS — SUBSEQUENT TO REGENERATION.

“Be ye holy.” — 1 Peter 1 : 16.

PETER'S first letter, from which the text is taken, was addressed to persons “elect according to the foreknowledge of God, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ.” These characters were directed, verses 13-16, to “be sober, and hope to the end,” “not fashioning themselves according to the former lusts,” but to “be holy in all manner of conversation.” It is clear, therefore, that the text was addressed to persons in a gracious state.

In the Scriptures, sinners are exhorted to cleanse their hands, to repent of their sins and believe the Gospel, while believers are exhorted to purify their hearts, and cleanse themselves from all filthiness of the flesh and spirit. It is the purpose of this chapter

to show that the purification of the heart is a work following regeneration, and not coetaneous with it. This view of the subject may be argued from a great many considerations, only a few of which can be named in this short article.

I. *It is the teaching of the universal church.*—There is not in Christendom to-day, nor has there ever been, a sect of any note, which has incorporated among her articles of faith the dogma that the soul is entirely sanctified at conversion. Count Zinzendorf was the first to embrace and teach this heresy, and Wesley said of it, “It is a doctrine so new, that it was never heard of for seventeen hundred years — never till it was discovered by Count Zinzendorf. I do not remember to have seen the least intimation of it, either in any ancient or modern writer ; unless, perhaps, in some of the wild, ranting Antinomians.”

In the preface to the Discipline of the Methodist Episcopal Church, a preface which has been copied into all the editions of the Discipline which have ever been issued, and which, consequently, has been endorsed by

every General Conference, it is stated, "In 1729, two young men in England, reading the Bible, saw they could not be saved without holiness, followed after it, and incited others so to do. In 1737, they saw, likewise, that men are justified before they are sanctified; but still, holiness was their object. God thrust them out to raise a holy people." In this it is seen that the basal idea of Methodism is holiness — holiness that is attainable after justification. And so prominent has this thought ever been kept up in the Methodist Episcopal Church that it is a reigning idea in all her literature, her hymnology, biography, and standard theology.

The Church of England, and the Protestant Episcopal Church of the U. S., in the Ninth Article of their formulated faith, say of the "original or birth-sin," "This infection of nature doth remain, yea, in them that are regenerated." Consequently, according to the teaching of these churches entire sanctification, which involves the elimination of all the "birth-sin" or carnality, does not take place at regeneration, but some time subsequent to it.

All the Calvinistic bodies that accept the Westminster Catechism and Confession of Faith as statements of their belief, say, "They who are effectually called and regenerated, having a new heart and a new spirit created in them, are further sanctified, really and personally, through the virtue of Christ's death and resurrection, by His word and Spirit dwelling in them." Here "further sanctification" or entire purification follows after the new creation.

The Newton Theological School, which represents the Baptist denomination, speaking through one of her oracles, says, "The experience of Christians immediately after conversion is not the highest which they should expect in this life," "The work of renewal is only begun, not finished, by regeneration."

A volume might be filled with authorities from the different churches, and especially from Methodistic writers upon this subject, but space will allow no more. Enough has been adduced to establish the proposition, that the universal Church teaches entire sanctification as something to follow, sooner

or later, after the work of regeneration, and to teach otherwise is to ignore the creed books of all orthodox churches, and especially the standard authorities of Methodism.

2. *It is the teaching of universal experience.*—If ever there were a child of God, who consciously received pardon and purity at the same time, and who left any record of the fact, the writer of this sketch never saw or heard of it. But of the thousands who have experienced entire sanctification, and who have left their record, all declare, that with them, it was received subsequent to regeneration.

Purity is not sought at the time of conversion. The sinner is so pressed with the guilt of sin, that the great burden of his heart, and of his prayer, is to get clear of guilt. The depravity of his nature, something for which he is not responsible, does not trouble him. God, in mercy, seems to spare the sinner the double view of his sins and sinfulness; indeed, it is doubtful whether he could, with his limited notions of the Divine mercy and goodness, bear such a sight of himself. The cry of a penitent is,

therefore, "God be merciful to me a sinner," and he "goes down justified," shouting the joys of pardon. He is inexpressibly happy, not because he is made pure, for this is not in his mind, but because his past sins are blotted out, and he is now in favor with God. He has never consciously felt the need of purity; he has always supposed that if the past were blotted out, and he were a Christian, he would have no trouble to live a religious life; he thinks, if he would pretend to be a Christian at all, he would do better, would far surpass the professors of religion around him. This is because he never has had a view of his heart depravity; and, as a matter of fact, we never get that view until after we are converted, and attempt to fill our ideals of Christian living; and then, for the first time, we find ourselves as weak and helpless as others, and doomed to the same manifestations of feebleness, until the heart's tendencies to evil be removed.

So universal is the experience of heart troubles after conversion, and troubles so deep and inveterate that the belief generally exists among Christians that there is no

possibility of getting clear of depravity this side of the dying hour. So decidedly does experience run against the modern dogma, that entire sanctification is synchronical with regeneration, that the great difficulty is to get Christians who are not mere theorists to accept the notion that entire sanctification is even possible while the believer is in the body.

These are facts ; and with these, and other facts of experience, so clear and so universal, it is one of the most striking marks of spiritual blindness to stand before thousands whose experience flatly contradicts the dogma, and attempt to convince them that pardon and purity are always synchronical or necessary concomitants of each other. It would be much more rational, much more in harmony with general experience, and much more readily received by Christians to teach entire purity as an impossibility during our stay in the flesh.

That holiness is subsequent to regeneration may be argued from the *reductio ad absurdum* logic in the case, or from

3. *The difficulties involved in the opposite view.*—These difficulties are so numerous

that they cannot be stated and discussed in a short division of this chapter. A few only will be named and the reader left to infer the rest. (1.) If sanctification is co-etaneous with conversion then all young converts and babes in Christ are perfected in holiness. (2.) Then, also, all who are Christians in the lowest degree are sanctified wholly, and should confess it in relating experience. (3.) In this view, whoever feels any of the movings of pride, envy, resentment, or any other form of carnality is not religious at all; either he has backslidden, or he never was converted. (4.) This notion of the subject would strip many of the churches of all true converts, and leave very few Christians in any congregations, even of Methodism. (5.) Preachers, then, instead of pressing the membership to perseverance and growth in grace, should preach to them repentance for the remission of sins. The whole effort should be to get the membership converted, instead of multiplying the number of godless professors. (6.) Preaching this notion must always dishearten young converts, and imperfect Christians, causing them to cast

away their confidence, and thus keep the Church burdened with a helpless and imbecile membership. Never since Methodism has had an existence has she shown so many backslidden and worldly-spirited members as she has since this heresy has been proclaimed among her people. (7.) If regeneration and entire sanctification take place at the same time and always coexist, the apostles were in error when they ordered the churches of their day to cleanse themselves from all filthiness of the flesh and spirit; and theologians have always misapplied God's promises of cleansing, when they have applied them to believers instead of unbelievers. (8.) To accept this modern heresy is to reject the teachings of all Christendom upon this point for seventeen hundred years, to ignore the experience of God's people in all ages, and arrogantly to assume more knowledge than was ever reached before.

That the heart's purification is a work of the Spirit subsequent to regeneration is,

4. *The teaching of the Scriptures.*—Our space will only allow a hint at the Scriptural

argument upon the subject. To present and discuss at length all the facts of Scripture bearing upon this theme would require no inconsiderable volume. Two facts only will be named here.

First: The Scriptures plainly teach that young converts need instruction, care, and nursing, to reach knowledge, steadfastness, usefulness, and power in Christian life. Hence the Saviour's order, "Feed my lambs"; hence the appointments of apostles, prophets, evangelists, pastors, and teachers, for the perfecting of the saints, till all come unto a perfect man. The Scriptures clearly teach, also, that among the wants of the young convert is purification. Hence he is ordered to cleanse himself from all filthiness of the flesh and spirit; he is taught to pray, "Purge me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow"; he is a subject of the prayer, "The very God of peace sanctify you wholly"; he is a recipient of the promise, "I will turn My hand upon thee and purely purge away thy dross, and take away all thy tin"; and of him it is affirmed, "You hath He reconciled, to

present you holy, and unblamable, and un-reprovable in His sight." Now it cannot be doubted that such commands, and prayers, and promises, and predicates, relate to believers; and, if to believers, it follows of logical necessity that purification is a post-conversion experience.

Second: The Scriptures teach, moreover, that believers are divided into two classes in respect to the measure of the Holy Ghost which each has received. Hence Paul asked the Ephesian converts, "Have ye received the Holy Ghost since ye believed?" Hence Peter and John prayed for the Samaritan converts that they might receive the Holy Ghost; "Then laid they their hands on them and they received the Holy Ghost." Hence, also, the apostles, who were evidently converted, were ordered by the Saviour to wait for the promise of the Father, which He defined to be the baptism of the Holy Ghost, and which He assured them they would receive not many days hence. Now these facts are established beyond the possibility of doubt, that there is something more that must, or may, be done for a believer than what we

call conversion or regeneration ; that that something which is to be done is more than growth or development ; that it is a work of the Holy Ghost upon the heart, preparing the heart for His constant indwelling ; and that it prepares the whole man, soul, body, and spirit, as *media* through which the Holy Spirit may exhibit love, peace, joy, long-suffering, gentleness, goodness, faith, and power, and exhibit them without any admixture of antagonizing principles.

Reader, "Have ye received the Holy Ghost since ye believed?" "Ye shall receive power after that the Holy Ghost is come upon you ; and ye shall be witnesses unto Me."

CHAPTER VII.

HOLINESS — INWROUGHT BY THE HOLY
GHOST.

“Be ye holy.” — 1 Peter 1:16.

THE text orders Christians to be holy. In other connections of Scripture, they are commanded to work out their salvation, to cleanse themselves from all filthiness of the flesh and spirit, to purify their hearts, and are represented as purifying themselves as He is pure. But since the same authority teaches that man can no more change his moral nature than the Ethiopian his skin, or the leopard his spots, these, and all such orders, must mean that man should place himself on the conditions upon which the Holy Ghost stands pledged to work this interior cleansing.

It is the purpose of this chapter to show that it is the work of the Holy Spirit to cleanse the heart of believers, and not the

result of growth or development. This will be argued from,

I. *The nature of growth.*—It is not the nature of growth to bring anything into being, but to increase and enlarge whatever does exist and may be the subject of growth. In animal and vegetable natures it increases the dimensions of objects through the gradual assimilation of new matter by the living organism. In its application to things immaterial and spiritual, as man's intellectual and moral qualities, growth increases their power and clearness of manifestation, but never brings into being any new quality. Again, it is not the nature of growth to eliminate anything from the object growing. Elimination may, indeed, take place coetaneous with growth in the same object, but by some power radically different from growth. Growth increases, enlarges, holds together, but never throws off, destroys, or eliminates.

If, therefore, growth in its application to Christian character has to be interpreted by what we know of its relation to material things, and in its relation to intellectual and moral qualities, it can neither impart any

grace to the soul, nor eliminate any evil from the heart. To suppose, therefore, that growth in grace will remove the heart's inherent tendencies to evil is as unreasonable and as unphilosophical as to suppose the graces of the Spirit may be acquired or implanted in the heart by culture or discipline. True, an increase in the volume and power of the spiritual life in the soul may the more easily repress the carnal principle, but will make no approach to its extirpation. Indeed, carnality, being indigenous to fallen nature, will continue to increase in power and malignity as a principle, whatever may be the force with which a vigorous Divine life may suppress its open manifestations.

Disease in the animal economy is not eliminated by the growth of animal functions, but by medical remedies, or by some eliminating power in the system radically different from growth. The weeds in the garden are not eradicated from among the useful vegetables by any form of growth, but by a specific act of the gardener. Neither are the soul's inherent tendencies to evil removed by any development of the Christian

graces, but by a specific act of the Holy Ghost in response to the prayer of faith.

It is vital to the interests of every believer to understand this subject, and apply growth to what the Spirit has already implanted in the soul, and in no case apply it to what the Spirit has yet to do in eliminating and removing depravity from the heart. Misapprehension here has led, in thousands of unhappy cases, to a life-long struggle with carnality, which might have ended in a moment by a believing look to the Mighty to Save.

That holiness of heart is not the product of growth in grace, but a state inwrought by the Holy Ghost, is proven by,

2. *Christian experience.*—The facts of experience upon this subject may be classified under the following heads: First, Christians who have attempted to grow into a state of entire purity invariably experienced disappointment. This is the testimony of living Christians who once sought holiness by growth, but who, at last, found a better way, and now rejoice in the rich experience of entire sanctification. And if ever any of

the departed saints reached holiness of heart by cultivating the graces of the Spirit imparted at conversion, no record has been made of the fact. It would certainly be anomalous to read in any religious biography, or hear the statement made in any love-feast or class room, that after gradual advances in Christian life, and after as gradual a decadence of the carnal principle, at length, after many months or years, there was a conscious passage into a state of entire sanctification, all the result of the growing process. Such a statement has never been, or ever will be, made or written as the real-experience of any saint, living or dead.

The second fact of experience upon this subject is that Christians who have tried to grow into purity, and, at last, found the right way, discovered, when they commenced to cry in earnest, "Create in me a clean heart, O God," that, whatever growth they had attained in grace, the carnal principle had also strengthened. They found worldliness, self-will, and other irregular desires stronger than when they first noticed them after conversion. They found, however easy it had

become to keep carnality suppressed in its outward manifestations, when it became a question of its utter extirpation, and the utter subjugation of their will to God, that resistance was obstinate and alarming. They discovered that it would have cost them much less pain of self-denial and mortification to have sought holiness soon after they commenced the religious life, than after they had spent years in effort to grow into it. It is a fact known to all acquainted with this subject, that young converts more aptly learn the nature, more easily make the sacrifice necessary to receive, and are more easily persuaded to seek entire sanctification than believers who have lived for years in the Church without this experience. Now if growth in grace gradually weakens the carnal principle, and ultimately destroys it, then the longer the time of growth the easier the work of seeking entire purity. The very opposite of this, however, is universal experience, and establishes the fact that the carnal principle in believers, not wholly sanctified, grows in power as well as the antagonizing graces.

The third fact of experience upon this subject is, that the abandonment of every effort to grow into holiness, followed by an entire, unreserved, and eternal surrender to God, and an acceptance of Christ, by simple faith, for all He has engaged to do for the believer, is followed by a conscious deliverance from all defilement, and the establishment of the soul in a state of perfect peace and purity. In confirmation of this statement, there might be compiled volumes from the biographies of the departed, and from testimonies of the living. Thousands now in heaven testified while living, and thousands now living testify that all their efforts at Christian development, while it increased the volume and power of the life of God in the soul, did not free them from the carnal mind; but when, in utter abandonment of self-helps, they threw themselves upon the Mighty to Save, they were at once freed from the impurities of the heart, and filled and thrilled with the perfect love of God. Over against all this array of experience there is not a solitary one, among the dead or living, who has recorded, or stated in any

way, a contradictory experience. Yet there are many in the Church to-day who are refusing to seek purity directly at the mercy-seat, and are making the fruitless effort to gradually reach it by religious culture and growth, notwithstanding no one ever heard from, through all the ages, has succeeded in that way. In nothing but Christianity do men show such blindness and folly.

What is inferred from the nature of growth, and confirmed by universal Christian experience, is fully established by,

3. *The teaching of Scripture.*—First. It is assumed in the promises of purity that the Holy Ghost works this state in the heart. Take as a sample the promise (Ezek. 26: 25, 26), “Then will I sprinkle clean water upon you, and ye shall be clean; from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you a heart of flesh.” Here the removal of the evil heart, the communication of a new spirit, the application of the cleansing agent, the removal of

all spiritual defilement, and everything involved in the entire sanctification of the soul, is ascribed to the Spirit of God. The same must be said of every other promise of purity, for it is implied in the nature of a Divine promise, that the Promiser must fulfil it.

Second. It is implied also, and clearly assumed, in all the inspired prayers for purity that it is a state inwrought by the Holy Spirit. Take the familiar prayers, "Create in me a clean heart, O God, and renew a right spirit within me." "Purge me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow." "The very God of peace sanctify you wholly, and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." In these prayers God creates the clean heart, and renews the right spirit; He purges and makes clean; He washes and makes whiter than snow, and the very God of peace sanctifies and preserves blameless. All the other prayers for purity assume the same facts.

Third. The various statements of the inspired writers upon this subject either imply or directly affirm that the purification of the heart is the work of the Holy Ghost. For example, "Who gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works." "Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do His will, working in you that which is well-pleasing in His sight, through Jesus Christ." "But if we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin." "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." These are sufficient; and in them none can fail to notice that the cleansing of the heart is ascribed to some agent outside of ourselves. In the first quotation, Christ purifies unto Himself a peculiar people; in the next, the God of

peace makes perfect, and works in us that which is well-pleasing in His sight; in the next, the blood of Jesus is said to cleanse from all sin; and in the last, God is represented as cleansing from all unrighteousness.

There are a few passages which, at first view, seem to teach a different lesson, such as, "Purify your hearts," "Purifieth himself, even as He is pure," "Seeing ye have purified your hearts in obeying the truth," and the like; but when these are interpreted by other Scripture, and by experience, there is no trouble in fixing their meaning. They teach the necessity of co-operation with the Spirit in the work of purification.

Reader, are you making the vain effort to reach a state of freedom from inbred sin by process of growth? If so, abandon it at once; the effort will be fruitless. Go at once to the blood that cleanseth. Make a complete, unreserved, and eternal surrender to God, and from that moment onward, "Reckon yourself dead indeed unto sin, but alive unto God through Jesus Christ our Lord," and the work is done. Glory be to the Father, Son, and Holy Ghost!

CHAPTER VIII.

HOLINESS — WHEN ATTAINED.

“Be ye holy.” — 1 Peter 1:16.

THE text assumes that holiness is a present privilege, and urges it as a present duty. It is possible to have right views of the nature of holiness, to believe that it is subsequent to regeneration, that it is not by any process of growth, but by a transaction of the Holy Ghost, and yet be in doubt as to whether this transaction can take place early in Christian life. It has been contended by some, that it is necessary to reach a certain measure of growth before the work of entire purity can be wrought in the heart; and it has been contended by others, that it is necessary to wholly dismiss the affairs of this world, in the hour and article of death, before this perfect cleansing can take place.

It will be attempted in this chapter to show that it is the order of God to entirely

sanctify the soul very soon after conversion. This will be argued from,

1. *The relation of holiness to spiritual power.*—It cannot be questioned that God desires, and has arranged, that His children be strong and vigorous Christians. Nor can it be questioned that He has arranged that this take place at the earliest possible period. In other words, God must desire, and must have arranged, that His children be strong NOW. Hence it is a revealed fact, without any regard to age, sex, or condition. He has ordered all believers to “Be strong in the Lord and the power of His might.” Not to look towards, or aim at strength and power, but to be strong and powerful now—now, “strengthened with might by His Spirit in the inner man.”

The relation of heart purity to spiritual power is well known, and universally acknowledged. The Christian world has long conceded that the purity of the Church has ever been the measure of her power and influence, and that what is true of the Church as a body, in this matter, is also true of every individual of that body. The exam-

ple of religious power furnished in the Scriptures, the positive statements of the inspired writers concerning the source of this power, and the universal experience of Christians in every age of the Church, force the conviction that purity is the measure of spiritual power, and no one thinks of taking any other position. It was in recognition of this fact, that Jesus ordered His disciples to tarry at Jerusalem until they were endued with power from on high. It was a statement of the same fact, that He said to them, "Ye shall receive power after that the Holy Ghost is come upon you, and ye shall be witnesses unto Me," etc. It was but a practical exemplification of this fact, that the apostles were endued with a new and hitherto unknown power, after they were entirely sanctified at the Pentecost. It was but an outward manifestation of the same fact that the disciples had power, after the fiery baptism, to lead three thousand to Christ in one day. And it is an experimental acquaintance with this same fact, that Christians of to-day find themselves endued with a new power, as soon as they are re-

lieved of the emasculating forces of carnality, and filled with the Spirit. Since, therefore, God wills His children to be strong, and must will that this take place at the earliest possible period; and since this strength depends upon their purification, it necessarily follows that it is His order, and that He has provided to cleanse from all sin, as soon as the young convert may be able to detect his defilement and consent to its removal.

This sentiment may be argued also from,

2. *The relation of holiness to growth in grace.* — It will not be doubted that it is the duty of young Christians to grow in grace. It will be allowed that they should be careful to depart from all iniquity, and develop as rapidly as possible all the graces of the Spirit, from the moment of conversion till the close of life. Hence, they should put themselves immediately upon the conditions of the most rapid and vigorous growth. Now to suppose that God has ordered them to grow in grace, and that He would be pleased with a weak and sickly growth, when He has made and clearly revealed abundant provisions for a strong and vigorous growth,

would be a view alike contrary to reason and revelation.

Now what is the relation of a clean heart to a vigorous growth of the Christian graces? The answer must be, the very same relation that a clean soil has to the growth of useful vegetables, or sound animal functions have to the growth of the animal system. As the growth of vegetation in a garden is greatly retarded by encumbering weeds, and the animal system greatly hindered by the presence of disease, so the presence of spiritual disease in the heart, or the encumbering weeds of worldliness, pride, resentment, self-will, and other evils of an impure heart, will greatly retard the vigorous development of the Christian life in the partially sanctified. Hence, one of the first duties of the young convert is to get clear of every trouble of the heart which interferes with his religious progress, and hence it is God's order to wholly sanctify the soul in the early stages of Christian life.

That the above is not a misstatement of the true relation of holiness to religious progress, may be seen by consulting the

famous passage and its connections in 2 Peter 3: 18, which so clearly urges growth in grace. In the verse which precedes this order it reads, "Ye, therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness." Then comes in the order, "But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ." It will be seen that the persons here addressed were regarded already in a state of "steadfastness," a state that does not coexist with partial sanctification. So long as there are enemies to salvation in the heart, or traitors always ready, and watching an opportunity to betray the soul into the hands of the enemy, the soul cannot be viewed as in a state of "steadfastness," but in a state where it is liable to be "tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive." Hence these Christians must have been freed from the carnal mind, and in a favorable condition for the growth urged upon them. Since, then, God

urges Christians to a vigorous growth, and purity is a necessity to such growth, it must follow that it is His order, and that He has amply provided to entirely sanctify the soul early in the religious life.

This may be argued again from,

3. *The facts of Christian experience.*—The first impulses of young converts are to depart from all iniquity, to publish abroad their great deliverance, and to persuade others to accept salvation. In following these impulses, young Christians soon detect something in them antagonizing these leadings of their renewed nature. They discover sympathy with some forms of sin which they know they must abandon, they discover something which, more or less, opposes confession with the mouth, and detect, also, resistance to those efforts which they believe ought to be made by them to save others. Now this discovery of heart depravity can be nothing more or less than a divine illumination, and call to seek at once entire purity, and indicates God's order and provisions. This is one of the facts of universal experience which throws light upon the subject of our inquiry.

Another fact is, that if this early light showing the soul's need be not followed, the experience becomes unsatisfactory, and the carnal principle strengthens. Hence young converts have less trouble in making the sacrifice necessary to receive, and are more readily induced to seek holiness than older Christians. Hence, also, Christians considerably advanced in years, have a severer struggle to seek entire sanctification than they had in their younger years to seek pardon. The carnal principle has increased in strength as well as the graces, and in most cases, if not in all, it has increased much more rapidly. This indicates it is God's order, that the soul should be purified in the early stages of Christian life.

There is another matter of experience which ought to settle this question beyond peradventure, and that is the fact, that many persons, at different periods of Church history, have actually attained the experience of holiness shortly after conversion. Wesley says of persons who obtained this experience in his day, "Some of them said that they received that blessing ten days, some seven, some

four, some three days after they had found peace with God; and two of them the next day." He says of another who was sanctified a few hours after conversion, "Such an instance I never knew before; such an instance I never read; a person convinced of sin, converted to God, and renewed in love within twelve hours! Yet it is by no means incredible, seeing one day is with God as a thousand years."

In the modern camp-meetings for the promotion of holiness, and in other meetings run upon that line, it is a very common thing for the converts of those meetings to be awakened, converted, convicted of their need of purity, seek, and find it before the meetings close. And it is no rare thing, in what is called the Gospel Temperance Movement, to get inebriates converted, and then point them to the Mighty to Save in such a sense that they experience the elimination of the depraved appetites for tobacco and rum, and have other evidence of their complete deliverance from the carnal mind.

That these experiences do not last long in the case of some reformed inebriates, or

that they should not last in any such cases, does not prove that they are not genuine while they do last. For the experience here contended for is obtained and held moment by moment, through faith, and is lost the moment faith yields its hold on the Son of God.

That it is God's order to sanctify the soul very early after conversion, is sustained by,

4. *The teaching of Scripture.*—That God is able and willing to save a soul from all sin and all sinfulness at any moment of time, and that He desires to do this at the earliest possible moment, is a truth that pervades all revelation, and is assumed in everything which is said bearing upon this subject. To state and discuss all the various methods by which this truth is proclaimed in the Bible, would require a very considerable volume. The writer and the reader, therefore, will have to be contented with a statement or two from which the rest may be inferred.

First, It is proclaimed that now is the day of salvation ; and as entire sanctification is a very necessary part of this salvation, it may

as certainly take place now as the impartation of the spiritual life in the lowest degree; and would certainly take place at the time of conversion, did the penitent feel his need, and ask intelligently and believingly for it.

Second, The Scriptures teach that, such is the purity of God, He cannot behold evil, nor look upon iniquity, and that, such is His love for His children, the Holy Ghost must eliminate and remove all depravity from them the moment they put themselves upon the condition of cleansing. The purity and love of God are guarantees, that as soon as the conditions are fairly met, purity will take place quicker than a flash of lightning.

Third, There is a large class of Scripture passages which represent that purity may take place long before Christian activity ends in death. For instance, "Who gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works." "And I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." In these passages, and

others of the kind, the blameless preservation, the purified and peculiar people zealous of good works, and the like, relate to Christian life and character in this world, and involve all that is meant by entire sanctification.

Space will allow no more than to mention, as additional examples of the inspired methods of teaching the truth here discussed, that there are many commands, many promises, and many other statements made concerning this subject, that clearly assume that complete deliverance from all moral defilement is a PRESENT PRIVILEGE and DUTY.

Christian reader, no matter what may be the strength of the carnal principle in you, no matter what may be the power of your appetites, impulses, and passions, it is your privilege NOW, through simple faith, to have every unholy disposition eliminated, and every lawful and constitutional desire tempered, and put into harmony with God. Only believe, and the great transaction is done.

CHAPTER IX.

HOLINESS — STEPS TO ITS ATTAINMENT.

“Be ye holy.”— 1 Peter 1:16.

THE text assumes that Christians have something to do in reaching a state of purity. Though the Spirit of God sprinkles with clean water and makes clean, though He perfects believers, working in them that which is well pleasing in His sight, yet believers have to comply with the conditions. So essential is this compliance and co-operation with God, that, in some connections, the Scriptures read as though the believer were charged with the entire work of his own purification. Hence, “Every man that hath this hope in him, purifieth himself even as He is pure.” “Purify your hearts, ye double-minded,” etc. These passages are well understood to mean nothing more than co-operation with the Holy Ghost.

It is the purpose of this chapter to point out the antecedent, and necessary steps, from

a partial to a state of entire sanctification. These steps are few, and may be thus stated and discussed :

I. *A belief in the present attainment of holiness.* — The first thing a Christian, who is troubled with inclination to evil, should do is to inquire whether there be not provision made to deliver him from these wrong tendencies. For such are the laws of the mind, that he cannot feel under obligation to be holy, nor put forth an effort to seek holiness, while he believes such a state to be unattainable. He may feel under obligation to grow in grace, and to do many other good things, and he may put forth appropriate efforts, but to feel under obligation to be entirely pure, and put forth an effort to obtain entire purity, while he believes it impossible, is what, in the very nature of mind, he cannot do.

The popular notion, that no one has been entirely sanctified in this life, and that such a state ought not to be expected this side of the dying hour, relieves the Church, for the most part, of every sense of obligation to be holy now. This obligation does not press with millstone weight, as it ought to do,

upon the conscience, and the reason is the general unbelief upon this subject. The believer's first step, therefore, to the possession of conscious holiness, is to satisfy himself that such a state is attainable, and attainable by him now.

To reach this conviction, the believer will find it profitable to prayerfully read treatises upon this subject written by Christian thinkers who have the experience; but that which will produce the deepest and most effective conviction is to take the Bible, and, divesting himself of all preconceived notions, go to the closet, and upon the knees implore Divine light upon the sacred page. This course will cause the Bible to appear radiant with holiness,—holiness provided, holiness promised, holiness commanded, holiness prayed for, holiness enjoyed, holiness as a present, future, and everlasting necessity.

The next important step to be taken is the attainment of some just conception of the nature of entire sanctification, or,

2. *Scriptural views of the nature of holiness.*—Proper views of holiness, as well as correct action in its pursuit, presuppose a

clear state of justification. As the summit of the Blue Ridge must be reached by the traveller westward before he can see the Alleghenies, so must the clear heights of justification be reached before the believer can discern his depravity, and feel the necessity of its removal. In other words, a clear gracious state is necessary to discover what more is needed to bring the soul into perfect adjustment and union with God. Perhaps, it must be said, no one, not even the justified Christian, can understand the peculiar exercises of the mind, and states of the heart, experienced in seeking and possessing holiness, before he has had an experience, yet he may and must know enough about the subject to see that he must enter upon the pursuit of holiness, without any definite knowledge of what the experience will be ; and to see that he must be willing to follow the light, step by step, as the Spirit gives it. Whoever must know all about the subject, its adjuncts, its antecedents, and its consequents, before he will enter upon its pursuit, will never seek for it, because such knowledge cannot be antecedent to experience.

First, The seeker must know that it is not the experience of some one else, nor even his own experience, properly speaking, that he is to seek, but the purification of his heart, and its continued occupancy by the indwelling Christ. Experience is made up of the exercises of the mind, and the feelings of the heart in the pursuit and possession of holiness, and will take on different complexions, according to the peculiar nervous and mental conformations of the subjects. Hence the seeker should not have in his mind the peculiar experience of any one, nor be concerned what his own shall be, but direct his whole energy to the acceptance of Christ as his sanctification, assured that his experience will be perfectly satisfactory, though it may be very different from what he supposed it would be, and from every other experience he ever read, or heard stated.

Second, The seeker must know enough about the nature of holiness to guard him against fixing the standard so low that he will be satisfied with a mere transient peace, arising from the purpose to reform, and live a holy life. Not a few fail at this point.

They purpose on a better life, and, because their disturbed minds come into comparative quiet, they profess holiness, while, as Fletcher said, "They have not so much as attained the mental serenity of a philosopher, or the candor of a good-natured, conscientious heathen." Thus holiness is misrepresented and brought into disrepute by the spirit and conduct of its professors.

Third, The seeker, on the other hand, must not fix the standard so high that, failing to secure deliverance from all innocent weaknesses and infirmities, he will cast away his confidence, and relapse into a state of discouragement and doubt in reference to the whole matter. Some, it seems, fail at this point. Here and there one is met who tells you gruffly that he has tested the matter of entire sanctification in this life, and found it unattainable, and that a life-long struggle, with more or less tendencies to sin, is a necessity. Death only, he says, can end the inward conflict. Hence the necessity of some proper views of the nature of holiness.

The next step to the possession of this experience is,

3. *The consecration of all to God.*— These directions are given to persons already in a gracious state, and who have submitted, and do now submit, themselves and all they have to God, in a general way. But since they now propose to enter into more endearing relations with Him, to receive Him into the heart as an abiding guest, and to live in constant and perfect union with Him, it is but right and proper that they should carefully review their consecration, and make a more particular, specific, and definite tender of soul and body, of time and talents, of property and influence, and of everything pertaining to them. A refusal to make such a surrender when the need of purity is felt, will not only raise a barrier to further progress in the Divine life, but turn the believer back to a wilderness and unsatisfactory experience, and if continued in the face of better light, will end in spiritual formalism and death. This is a fact of experience, and shows the necessity of the step under consideration.

Such are the laws of mind, that a new act of conscious surrender is necessary to place

faith on a vantage-ground, where she can reach beyond her former apprehensions, and grasp the interior cleansing and continuous Divine indwelling. Without such a renewal of submission, however complete before, faith cannot, or, as a matter of fact, will not reach beyond her former limits of action. It is a matter of universal experience with all who have reached the possession of Christian holiness, that a new and more specific consecration of themselves and what appertained to them, preceded the act of faith which grasped the blessing.

Not only do the laws of mind require this new act of consecration to advance in the Divine life, but, perhaps, for the same reason the Scriptures teach its necessity. But one instance will be here given. In writing to the believers at Rome, the apostle says, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy and acceptable unto God, which is your reasonable service. And be not conformed to this world, but be ye transformed by the renewing of your mind, that ye may prove what is that good, and

acceptable, and perfect will of God." Two facts bearing upon the subject under discussion are noticeable in this passage. The first is that the apostle addresses his brethren, justified believers, teaching them to reconsecrate themselves to God, because, "as those that are alive from the dead," they could "yield themselves unto God," more rationally, more definitely, more specifically, and, consequently, more acceptably than at first. As penitent sinners they offered to God a sacrifice that was dead, unholy, and unacceptable, but received for Christ's sake, because they had no other offering to bring. Now since they are alive from the dead, they can present a living sacrifice, a holy sacrifice, and an acceptable sacrifice, and should do it as their reasonable service.

The second fact to notice in this Scripture is that this new consecration is to be made in connection with, and antecedent to, an advance in Christian life. Hence the additional order, "Be not conformed to this world, but be ye transformed by the renewing of your mind." Here these same brethren are ordered to a state of perfect outward

and inward conformity to the law of God, or a state of perfected holiness, experiencing in their own souls "what is that good, and acceptable, and perfect will of God."

To make this complete, unreserved, and eternal surrender of all he has and is, the seeker may have to yield, and give up, and submit, and surrender, and re-surrender, and repeat it over and over again, before he reaches the consciousness that it is complete and irrevocable. But no matter what may be the pain, the mortification, the crucifixion felt in this surrender, **IT MUST BE DONE.**

Another and final step is,

4. *An act of faith.* — Entire consecration is not, as some suppose, entire sanctification, but is a very necessary part of it. Entire consecration places the believer where he **CAN** and **OUGHT** to expect the Holy Ghost to come at once, and cleanse and fill the soul — the other part of entire sanctification. This expecting the Holy Ghost to come at once, or this act of faith, is regarded by some as the most difficult of all the steps to be taken. If this be so, it is not because the act, in itself considered, is difficult, but

it must be because the extreme ease and simplicity of the thing to be done baffles the seeker.

It is most likely, however, that the difficulty generally experienced at this point is not in the act of believing, but trying to believe before the point of complete surrender is reached. The will has not yet yielded fully to accept God's ways, and plans, and purposes, and dealings with the soul. It is doubtful whether the soul will experience any more difficulty in believing after the conditions of faith are met, than is experienced in breathing where the conditions of free respiration exist. The breathing act is so easy that it goes on without volition, and it must be so with believing, when the soul puts itself fairly upon the conditions of faith. This is certainly so when the soul becomes established in holiness; and it is so, not only by habit, but, chiefly, because the consecration is always consciously complete.

The faith required is nothing more or less than a belief that God is faithful and true to His word. This every one, who has surrendered himself even in part, believes without

any mixture of doubt. Hence all at this point will say, "We have no doubt but God is true, and will always do what He says, but we doubt whether He now does for us what we desire." Now why this doubt? Evidently because they doubt the completeness of their surrender; they doubt whether they are where the promise reaches them. Remove this doubt by such a surrender as is consciously full and complete, and faith appropriates the promises as readily to self as others, as readily at home as abroad.

Reader, are you a seeker of full salvation? "Yield yourself unto God, as those that are alive from the dead," and you will have no difficulty. Examine yourself, search and re-search, surrender and re-surrender, until you have consciously given yourself over to God, then will you readily "reckon yourself dead indeed unto sin, but alive unto God through our Lord Jesus Christ." AMEN.

CHAPTER X.

HOLINESS — EVIDENCES OF ITS ATTAINMENT.

“Be ye holy.”—1 Peter 1: 16.

THE text assumes that holiness is a conscious state, and not a mere chimera of the mind or a thing of the fancy. As a person may know that hatred, envy, pride, and worldliness exist in the heart, so he may know, when duly tried, that these are no longer there, but have given place to love, good-will, humility, and heavenly-mindedness.

The purpose of this chapter is to group together, under appropriate headings, some of the evidences by which holy persons are satisfied that they have reached this highly desirable state. And since these evidences take on different forms and modifications in different experiences, owing to differences in mental constitutions, they have to be stated in general principles or facts common to the

experiences of all. Many of these principles which make up the evidences of a state of holiness may be classified under the one general fact that a state of holiness was,

1. *Definitely and distinctly sought.*—An accidental holiness in an intelligent, free, moral agent is an absurdity. Holiness unsought, or found in seeking something else, if such holiness were possible in man, would be such as exists in beings incapable of moral action. The lower order of animals are holy in this sense, as they are morally pure without any volition or choice on their part. Holiness in man, however, is a radically different thing; it is a voluntary and intelligent acceptance of Christliness with all its crosses, sacrifices, and mortifications. This implies a pretty clear view of the nature, and a keen sense of the need of a state of purity, and also a definite seeking after it. Now no one can get such views, and feel such need, except God's faithful child, who is taught of the Spirit, and who has discovered the necessity of holiness in the friction experienced in trying to live a decidedly religious life.

Careless professors do not make these discoveries, nor feel the need of inward purity. They are satisfied with an occasional melting produced by song, or a moving sermon, or an affecting story, or an exciting experience of some one else. God's faithful child, striving for a full conformity to the Divine nature, and complete likeness to Christ in all things, can be satisfied with nothing short of the purging and purifying presence of the indwelling Holy Ghost. And this incoming of the Comforter to purify the heart and abide there forever is conditioned upon fidelity, it may be but for a few hours or days, in a lower religious state. Hence the Saviour says, "If any man love Me, he will keep My words; and My Father will love him, and we will come unto him, and make our abode with him." Those Christians, therefore, who never sought distinctly for a clean heart after conversion, cannot, in the nature of the case, have clear and satisfactory evidences of its possession. A few have been emboldened to claim that they were sanctified wholly at conversion, but so unsatisfactory has been the evidence, that some

have abandoned the notion, sought definitely for holiness, experienced it, and declared their former mistake.

Even those Christians, whose lives have been exemplary and unexceptionable, but who have had no very clear evidence of their adoption, and who, in this state, have definitely sought the experience of holiness, have hesitated to declare the receipt of anything else than a great blessing, or an undoubted clearing of their justified relation. And this likely is the extent of the gracious work done for them at the time; and taking such work for entire sanctification has produced that spurious holiness, which the Church is called upon, in many places, to deplore. Those only who have enjoyed a clear state of justification, and have been living an intensely religious life, and in that condition sought definitely for entire purity, can testify to the experience clearly, distinctly, and without any equivocation.

Such are the facts of experience; and no one should be encouraged to view himself as holy, unless, in the clear and undoubted experience of justification, he has seen and felt

his need of purification, and has voluntarily and definitely accepted it with all its accessories and attendant circumstances. Whoever has done this, whoever has had a positive religious experience at the time, and in the spirit of complete, unreserved, and eternal surrender to God, has accepted holiness with all its consequences and forever, sink or swim, survive or perish, live or die, has some good evidence to believe he has reached that state.

Other facts that evidence a state of holiness may be classified under the general head of,

2. *The soul's drifting after holiness has been sought.*—These driftings will in no case, so far as consciousness can detect, be toward the impure, but always towards the pure and good. The purified believer instinctively feels a kind of kinship with the good of all ages, and an identity of interest with all who love and labor for the cause of Christ and humanity. There is an exquisite satisfaction in the company and fellowship of those who know nothing but Christ and Him crucified, and a disrelish for all company indulging words and acts of vainglory and worldli-

ness. There is a keen relish for pure and holy literature, and a loss of desire to know what is going on in the world, only so far as such knowledge seems to have a useful bearing upon the one great object of personal salvation and the salvation of others. The Bible has become the book of books, and all literature and science seem comparatively worthless only as they aid in unfolding the wonders of revelation. Those sermons and discourses of elaborate study, which so please the masses by their sparkling beauty and literary finish, seem so alien to the simplicity of the Gospel that they are not relished, and unless the Holy Spirit be manifestly present in them, they seem like other forms of pulpit profanation.

“He stoppeth his ears from the hearing of blood, and shutteth his eyes from the seeing of evil,” is the normal action of the heart. Pain is felt at any word that reflects on the character of any one not clearly convicted or guilty of gross immorality. The eyes turn instinctively from all reading, pictures, and objects that might excite impure desires, and all the senses are closed to the approach of

sin. There is an abstaining from the very appearance of evil, without any sense of self-denial, but by the instinctive prompting of a purified nature. There is a sweet and happy watchfulness over the innocent appetites, instincts, propensities, and desires, that none be opened to the suggestions of evil, or indulged beyond appropriate limits. The inward impulses are to forget the things which are behind, and to reach forth to the things which are before, and to press toward the purer and the more heavenly.

In this state there is a clear conviction that all things work together for good to them that love God, and hence there is quiet and restfulness under the disappointments and sufferings of this life. The soul rejoices evermore, prays without ceasing, and in everything gives thanks. There is a disposition to use all losses, wrongs, abuses, and afflictions of every kind for the soul's discipline in patience, long-suffering, gentleness, goodness, and the other excellent graces. In short, it seems native to the soul to turn everything and every event to its own spiritual and eternal good

Connected with all this, and much more of the same kind, there is a profound sense of unworthiness, and very humiliating views, at times, of great personal weaknesses and infirmities. There is also, at times, a keen sense of spiritual poverty, a longing desire to get clear of so much error and inadvertence and an insatiable thirst for God. The soul has dropped its longings for blessings, and got after the Blessor. Happy emotions and joyful feelings no longer satisfy ; nothing but Christliness in spirit and action, at home and abroad, in all the departments and activities of life, can now meet the demand. God alone can and does satisfy the soul and prompt all its driftings.

There is another class of facts evidencing a state of holiness, which will come more appropriately under the general head of,

3. *The outer life.*—A person in the possession of heart purity finds himself so averse to all worldly glitter and show, that he clothes his person in plainness, adorns and beautifies his home with the same simplicity, and conducts his business without the display of showy advertisements and flaming handbills.

He trusts God, and feels no need of such expedients, but an aversion to them. He no longer enjoys fine carriages and fancy horses, but prefers less showy equipments.

In his' communications with his fellows he finds himself solicitous to say nothing which will not administer grace to the hearers. He can no longer indulge in light talk, in questionable joking and repartee, much less in uncharitable conversation. He finds himself closely watching his spirit that no pride, envy, worldliness, or any other depraved affection intrude itself into his words or actions. He watches closely that his demeanor be without covetousness, and that he exhibits contentment with such things as he has. He does this not only to please God, and satisfy the native longings of his purified nature, but to commend the same grace to others.

Feeling that he and his business are no longer his own, but God's, and that he is running his business for God, he conducts it upon the most rigid principles of honesty. He no longer practices any of the tricks of trade, but buys and sells, produces and con-

sumes, gives and takes, with strict reference to rectitude and the highest good of all parties concerned. He feels that he is God's steward, and, therefore, conducts his business according to the order of the Proprietor, and leaves the responsibility of success or failure with Him.

Hearkening diligently unto the Lord, and eating that which is good, and his soul delighting itself in fatness, he abstains from all worldly pleasures and amusements at variance with the spirit of constant communion with the indwelling Comforter. He cautiously keeps from all places, and shuns all company, which might endanger his sweet rest, or tarnish the purity of his soul.

He finds himself doing all he can, consistently with proper moderation and other duties, to spread the great salvation. He talks of it at home and abroad ; he testifies to the power of grace to save from all sin whenever and wherever proper opportunities are afforded. If he can write he uses his pen ; if he has money to spare, he circulates holy literature ; when time and means permit, he goes abroad to receive and impart light upon the wondrous theme ; and, in short, holiness

is the all-absorbing subject of his thoughts, words, and actions, and gives coloring to his whole outer life.

Such are some of the facts which assure the entirely sanctified person that he has reached that desirable state. But it may be doubted whether, under such profound convictions of unworthiness, and humiliating views of personal weaknesses, as holy persons experience at times, these facts could satisfy the mind upon a subject of such moment, without another and still more convincing evidence, viz : —

4. *The witness of the Holy Spirit.* — An apostle has said, “Now we have received, not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God.” When the Spirit convinces of sin, He witnesses so clearly to this, that the convicted person feels and knows that he is a sinner. No logic can convince him to the contrary, while this witness remains. He has the “spirit of bondage to fear.” When he goes to God with penitence and faith, and obtains pardon, the Spirit witnesses to this state as

clearly as to the former. The convert now feels and knows that he is in favor with God. He now has "the Spirit of adoption, whereby we cry, Abba, Father."

When again the Spirit convinces the believer of remaining carnality, he feels and knows that the "flesh lusteth against the Spirit, and the Spirit against the flesh." No logic can convince him to the contrary. And when he goes to God again and cries with faith, "Create in me a clean heart," the Spirit witnesses as clearly as to any former work or state, that the blood cleanseth from all sin. The purified believer now feels and knows that he is pure. The "Spirit of holiness" now assures him of this as one of the things freely given to him of God. The witness in this case is just the same as the witness to condemnation or justification, except it is to another fact—the fact of purification.

Dear reader, try yourself by these marks; for though some of the facts stated under general heads may be too specific, or too much colored by the writer's personal experience, to suit every case, yet they will be found helps to a holy life.

CHAPTER XI.

HOLINESS — HOW RETAINED.

“Be ye holy.”—1 Peter 1: 16.

THE text urges a continuous holiness. The voice which now commands, “Be ye holy,” will continue to utter the same; and the heart which now responds and experiences holiness, may continue to respond and experience the same. It is not necessarily a transient, nor an intermittent state, but may and ought to be a state of constant and uninterrupted purity, deepening and becoming more fixed and permanent through the passing years. To insure this the purified Christian must observe several precautions, a few of the more important of which will now be stated.

I. *It must be remembered that Christ is our sanctification.*—It is not meant that Christ is our sanctification in such a sense that we will not need personal purification,

but in such a sense that we shall not be concerned about the peculiar experiences that may attend His indwelling. Every holy person will have, at times, such new and strange experiences, and will meet with others whose experiences are so different from his own, that he will be in danger of casting away his confidence, unless he remember that no peculiar form of experience, but Christ, is our sanctification. If some ideal of feeling, some frame or state of the mind, or some form of blessing rather than the indwelling of the Blessor be the object of the pursuit, there will be no preparation for the fulfilment of the promise, "I will lead them in paths that they have not known."

In the spirit of complete, unreserved, and eternal surrender to God we must receive Christ for all He has engaged to do for us, letting Him work in us to will and to do, shaping our frames of mind and feelings to suit His own infinite wisdom and love. With this understanding we shall be enabled to hold on to the Sanctifier, whether the attendant experiences are understood or not.

2. *It must not be forgotten that the Comforter comes to abide forever.*—In reference to this experience the Saviour has said, "If ye love Me keep My commandments, and I will pray the Father and He will give you another Comforter that He may abide with you forever." One reason why some purified believers lose their conscious purity is they forget that the Spirit comes to ABIDE ; and when they do not feel His presence or inworkings, they yield to the temptation that He has removed, go into unbelief, and lose the blessed experience. There is no reason to conclude that the Comforter has departed while there is no consciousness of sins committed. The witness being for the time suspended or interrupted affords an opportunity to "receive the promise of the Spirit," and to "follow on to know the Lord" upon the basis of simple trust.

If there should be a consciousness of sins committed, there should be an immediate confession and renunciation, that the Spirit, grieved and withdrawn, may return to the heart, and work out the grand results contemplated in the soul's purification. But if

there be no consciousness of sin committed, the Spirit is still present, and the remembrance of this fact will fortify the believer against the temptations which are liable to arise upon a subsidence of joyous emotions, or an interruption of the sensible workings of the Spirit. It is essential, therefore, to the retention of a state of holiness, to keep in mind that the Spirit does not come to tarry for a night, or to make short though frequent visits, but comes to ABIDE FOREVER, and nothing can remove Him but conscious and wilful sin.

3. *The grace of entire sanctification must be used.*—Muscular strength and intellectual vigor cannot be retained without use. The vital and nervous forces run down through inaction. So no gracious state can be retained without exercise. Conscious pardon and adoption cannot be retained by acting the part of a penitent seeking salvation. Neither can perfected holiness be retained by acting the part of one in a lower religious experience.

God does not light a candle to put it under a bushel, but on a candlestick. It is His

nature to communicate Himself to His creatures, and when He purifies a soul He does it for the two-fold purpose of saving that soul, and cutting a new channel through which He may impart the same great grace to others. Not to use the grace of entire sanctification, therefore, would be to defeat one of the evident purposes of its bestowal.

Religious teachers have declared that they lost the precious experience of purity while getting sinners converted, because they did not at the same time press believers after holiness of heart. And what some have openly declared, others have felt to be painfully true in their experience. The reason is they do not face the opposition, speak upon the subject, confess the grace, urge the Church to its attainment, and make direct and personal effort to lead believers into the cleansing fountain. This neglect results not only in the loss of the sweet realization of holiness, but also the power which it inspires. Hence it is often said, and with too much truth, that many of those preachers who are known as the advocates and professors of holiness are no more successful in church

work than their brethren who make no such claims. This is because they have lost the power of holiness by not enforcing it upon their flocks. For this cannot be said of those who really experience, preach, and insist upon believers seeking holiness at once. These preachers do, as a matter of fact, make a stir, and have revivals of religion on all their charges. Holiness, therefore, like every other gift, is retained by its use. Another precaution necessary to retain this grace is,

4. *Constancy and diligence in business.*— God intends every one to follow some legitimate calling, and to prosecute it with energy and zeal. Proper devotion to some honorable and useful business is the only natural security against vice and the corruption of the moral sense, and is a necessity in a truly religious life. An aimless existence, or one without any business, is incompatible with a virtuous life, much more with a high state of moral purity. Not only is some calling necessary, but a calling conducted with constancy and diligence in all its departments, on righteous principles, and for God,

is essential to the retention of the entirely sanctified state.

Ministers of religion must preach a symmetrical gospel, giving due importance to all its themes. Repentance and faith must be preached to sinners, holiness to believers, and diligent effort must be made to save all. Preachers cannot retain the experience of purity and habitually neglect any ministerial duty, or knowingly give undue prominence to any one thing. And as holiness is the central idea of Christianity, it must have a central position in the ministrations of the pulpit.

Laymen must be attentive to their business, though it may seem to have a mere secular character. The trade-mark of all legitimate business, in the life of holiness, is "HOLINESS TO THE LORD." Many laymen, upon receiving the experience of purity, are impressed that they should abandon their secular calling for more active evangelistic work. The experience of holiness creates a longing to see others saved, and inspires with impulses to labor for that purpose. Taking advantage of these impulses and

impressions, the enemy sometimes leads the simple-hearted to abandon their secular calling for a work for which they are not qualified, and to which they are not called of the Lord, and getting them into financial difficulty and religious disappointment, destroys their peace and usefulness, and possibly, in some cases, the soul itself.

Let all, therefore, who enter this experience be in no haste to change their life-calling, if it be a legitimate business, for any other employment, however closely allied to the more direct work of soul-saving. These longings to save souls are most likely the Spirit's promptings to make effort in saving those associated in business, such as partners, clerks, apprentices, journeymen, customers, patrons, laborers, helpers, etc. There may be persons who will be called of God after their sanctification to change their secular calling for evangelistic work, but this will be made very clear to them in due time.

The question, "Lord, what wilt Thou have me to do?" was the inquiry of Paul before he was filled with the Holy Ghost. After

that baptism, he never asked that question again, but proceeded to do what opened up before him as duty. So all living the life of holiness should do that work for God which opens up to them in connection with their life-calling. They should be willing to do the little work which comes to their hand, instead of spending their time in inquiry for the place and manner of bestowing their gifts so as to do something marked and marvellous. This blunder has destroyed the usefulness of many mistaken and misled Christians. Be contented, therefore, to stand complete in all the will of God just where you are, in your present business, and with your present surroundings, until Providence changes your positions and relations.

It must be remembered, as the last precaution to be named in this chapter, that,

5. *Holiness is retained just as it was obtained.*—The believer, in reaching the experience of purity, turns away from all appearance of evil, accepts all the will of God, and by simple faith receives Christ as his sanctification. The purified believer, therefore, retains the sweet experience by

continuing to turn away from everything objectionable in his physical life, in his domestic life, in his social life, in his business life, in his church life, and in the life which he lives in himself with his God; by continuing to hold himself a living sacrifice, holy, and acceptable; by continuing to be, to do, and to suffer all the will of God; and by continuing to receive Christ by simple faith as his wisdom, righteousness, sanctification and redemption. As the seeker of purity reads and studies the Word with the deepest interest and most earnest prayer, as he attends upon all the means of grace with scrupulous care, and as he looks expectantly in all these means of grace for the cleansing; so he retains the cleansing by cherishing a profound respect for the Holy Scriptures, reading them as much as possible, making them the man of his counsel, attending upon all the means of grace, private and public, aiding in all legitimate church work, and receiving Christ in all these as a present and complete Saviour.

The vows made in the consecration and covenant engagements, which preceded the

experience of holiness, must be carefully and conscientiously paid, unless it be made clear that some of them were not divinely imposed. But so far as they appear of divine origin they must be met. What has been done amiss, must, as far as possible, be undone. If at all practicable, the wrongs practised on others must be made right; slanders must be confessed and recalled; moneys taken by sharp dealing must be refunded; and everything of the kind involved in the purposes of one in a scriptural pursuit of holiness, must be attended to after the experience is reached, if not before, or it will vitiate and forfeit this gracious state.

In short, having entered the strait gate, the way, which is as narrow as the gate is strait, must be continually travelled. It is said of this way, "The unclean shall not pass over it." To travel it, therefore, is to shun all appearance of evil and to keep pure.

Reader, have you entered the strait gate, and are you walking the narrow way? If so, keep in mind that the Comforter has come to ABIDE; and when you are not sensible of His ~~in~~workings, don't yield to the temptation

that He has departed, nor cast away your confidence, but hold yourself a continual sacrifice to God, and ere long you will be conscious again of His indwelling, and soon you will be so established that you will be as much at rest in the absence of joyous emotions as when they are present. "As ye have, therefore, received Christ Jesus the Lord, so walk ye in Him; rooted and built up in Him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving."

CHAPTER XII.

HOLINESS — CONFESSED.

“Be ye holy.” — 1 Peter 1: 16.

A STATE of holiness should be clearly and definitely confessed. The honor of Jesus, who saves His people from their sins, and the interest of all who need this salvation, demand such confession. The physician who successfully treats obstinate diseases has a right to the testimony of those whom he has cured; and they would be guilty of inhumanity who would, lest they might be misunderstood or persecuted, refuse to make known to their suffering fellows the means of recovery and happiness. Nor would it ever be suspected that persons cured of dangerous maladies were boasting of themselves, or parading their personal excellences, when they would declare the methods, manner, and facts of their healing.

It is not the object of this chapter, however, to discuss the obligation of the entirely

sanctified to declare their state, but rather to inquire into the when, where, and how of such confession. The Christian world, at present, very generally acknowledges the obligation to confess at some place, and in some form, what grace has done, but raises various questions upon the time and manner of confession. Hence, it is an interesting and important inquiry: When, where, and how shall this confession be made?

I. *When and where holiness shall be confessed.*—Some counsel such great care respecting the persons before whom the confession is made, that it would be hazardous to attempt it before any promiscuous assembly, and rarely ever safe even before any select company. The advice of Wesley upon this point is so reasonable and so scriptural that it ought to be acceptable to all Christians in every age of the Church. He says: "It would be advisable not to speak of it to them that know not God; (it is most likely it would only provoke them to contradict and blaspheme;) nor to others, without some particular reason, without some good in view." This counsel involves two

vital points, first, that the confession be made with some good purpose in view, to benefit ourselves and others, and, secondly, never made to such as would not be benefited, but would be led to contradict and blaspheme. This is certainly wise, scriptural, and suited to all ages and all people. It leaves each one free to determine his duty in the matter of confessing holiness, as he has largely to do in many other religious duties, by the character and condition of the people among whom he lives and labors.

In Wesley's day there were only a few who believed it possible to enjoy conscious pardon, and a confession of the witness of the Spirit to that state was more than the masses could endure. To declare, therefore, at that time a consciousness of entire inward purity, would have seemed to the masses about as wild as to declare a consciousness of living in the glorified state while here in the body. Hence the great danger of getting out of place in confessing holiness in that day. Now the conviction almost universally prevails that Christians ought to have the witness of the Spirit to their adoption,

and, moreover, there is a very general conviction that there is an advanced religious experience of some sort attainable in this life. Such is the general prevalence of this notion to-day, that the confession of holiness by exemplary Christians, rarely, if ever, causes any to blaspheme, even among those who are supposed to know nothing of God. And when "contradiction and blasphemy" are awakened by such confession, it universally happens among those who are members of the Church, and are supposed to know better. It is doubtful whether an assembly could be collected, to-day, in Protestant Christendom, for the purpose of religious instruction, before which it would be improper for an entirely sanctified believer to declare, in a becoming manner, and with appropriate language, his state, if testimony and the relation of religious experience were the order of the meeting. A few formalists in the Church might be offended, as, indeed, they might be at the statement of some other form of evangelical truth, but many more would be gladdened, edified and encouraged by such testimony.

A minister who enjoyed the experience of holiness was preaching some years ago to a large and mixed congregation, in which sat an intelligent, but unconverted, student in one of the universities. The preacher was led in his discourse to give a fragment of his experience in the matter of entire sanctification. The unconverted student listened with deepest interest to the recital, and received such new and elevated notions of Christianity, that after the service closed, he retired to his lodgings and commenced at once to seek for the great pearl, nor did he weary until he was converted, and, in a few months afterward, experienced the great interior washing. That student became a missionary and preached Christ and a full salvation in Farther India. Little did that preacher think, when he was hesitating as to whether he should give his experience on the subject of holiness to that mixed assembly, that fidelity to his convictions would wake, in that far-off land of Burmah, a voice for old-fashioned Methodism — for a Methodism whose central idea and crowning tenet is holiness. If more of such testimony were

given in such assemblies, such isolated cases as the above would be common occurrences.

Dr. Daniel Steele tells us that when he received the experience of holiness, "The joy for weeks was unspeakable. The impulse was irresistible to speak of it to everybody, saint and sinner, Protestant and Papist, in public and in private." Such an impulse in one so highly cultured, and so filled with Bible truth, and so filled at the same time with the Holy Ghost, would seem to indicate very clearly the Divine will on the time and place of confessing purity. There can be but little doubt that the time has arrived when God calls His Church to awake, and declare to all the world, as an experimental fact, what has long been held as a theory, that "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." If, however, any one should have good reason to believe that his confession of holiness would do no good at any given place and time, he should, of course, withhold it, whatever might be the force of an impulse to declare it.

Notice next,

2. *The manner of confessing holiness.*— On this point many counsel so much care about the spirit that should be manifested, the language that should be used, the sense of unworthiness that should be avowed, and other things of the same kind, that the confession would be so cumbered with rhetorical expletives and human shams, and so destitute of Christian simplicity, that it would be more against than in favor of the cause of holiness. It seems to the writer that no definite rules should be laid down for the confession of holiness; that the moral instincts of the purified believer, and the Holy Ghost in him, will be all the rules necessary; that these rules will vary with the intelligence and culture of each believer; that rules natural and easy for some, would be very unnatural and forced for others; that each one ought to be left free to give his testimony in his own easy and natural way; and that while some might be offended at the distasteful manner in which the more uncultured would give it, that the greatest possible amount of good to all would be

reached in this way. Still, however, some general suggestions might be made with profit to all, and that would help each one to determine what might be proper for him, with his personal peculiarities and particular environments, in making his confession of entire sanctification.

It is vital to the cause that the testimony be given with a *meek and humble spirit*. Everything like self-exaltation is so foreign to the nature of holiness, that any manifestation of the kind destroys the effect which such testimony is designed to have, and repels rather than attracts sincere persons. Of course, therefore, this matter should be guarded; but if too much attention be paid to it, if the declarations of weakness and unworthiness be too profuse, if there be an overstrained effort to guard these points, the confession will savor more of spiritual hypochondria, or downright hypocrisy, than Christian simplicity and purity. To insure a manifestation of true meekness and humility in the confession, let every one BE SURE that he has reached and retains the experience of holiness, and make the con-

fession in his own way, for the purpose of benefiting others, and without any effort to conform strictly to any rules that others may lay down.

Next to the spirit, *the language used is important*. Failure here, it is believed, has been a prolific source of offence to well-meaning and sincere people. Some have certain set phrases by which they state, and sincerely, too, their experience, until it becomes offensive to those who know nothing of the experience, and whom it should be the purpose to lead into this precious grace. This continual sameness in statement leads the uninitiated to think that these professors have learned their statements very much as a parrot learns its scanty language. Wesley's direction on this point, like the counsel of that great and good man on all spiritual matters, is invaluable. He says: "Be particularly careful in speaking of yourself; you may not, indeed, deny the work of God; but speak of it, when you are called thereto, in the most inoffensive manner possible. Avoid all magnificent, pompous words; indeed, you need give it no general name; neither

perfection, sanctification, the second blessing, nor the having attained. Rather speak of the particulars which God hath wrought for you. You may say, 'At such a time I felt a change which I am unable to express ; and since that time I have not felt pride, or self-will, or anger, or unbelief ; nor anything but a fulness of love to God and to all mankind.' "

There are several points in these directions which it would be well for persons confessing the experience of holiness to carefully study. (1.) "You may not deny the work of God," either in whole or part, but state the truth, the whole truth, and nothing but the truth. Attention to this would protect against that false modesty which is apt to state less than the truth in this glorious experience. (2.) In stating the whole truth it should be done in "the most inoffensive manner possible." Proper attention here would increase the usefulness of many professors of holiness. (3.) Where there is an ignorant prejudice against certain terms, for such prejudice is always based upon ignorance of some kind, the blessing

need be named "neither perfection, sanctification, the second blessing, nor the having attained." There are places where the cause of holiness would be served better than it now is, if its friends would observe this counsel. (4.) "The particulars which God has wrought," rather than names or forms of expression, should be the things stated. By directing attention strictly to the "particulars" of experience, and faithfully stating them, rather than adopting certain formulas of confession, would better instruct and edify the Church, because there would be a true and scriptural variety in the testimony. (5.) Among the "particulars" should be named "a time" when this work was wrought. The purified believer may not be able in every case to name the hour or even the day in which this work was wrought, but there was a crisis in his religious experience so marked that he can refer to a "time," a few days or weeks, within which this interior cleansing took place. As Wesley taught that "the opinion we are wholly sanctified when we are justified is mischievous" and "is attended with the most fatal conse-

quences," the "time" he mentions in his counsel must, of course, be subsequent to conversion. Wesley regarded this as a vital point in the confession of holiness — perhaps put more stress upon it than most of his followers have done. (6.) Another vital particular in the form of testimony recommended by him, is "a change" so remarkable that there is felt since, "no pride, or self-will, or anger, or unbelief; nor anything but a fulness of love to God and to all mankind." A confession of entire sanctification involving these particulars, and made with these precautions, by persons enjoying the experience, no matter what may be the terminology employed, must honor the Master and edify the Church of God.

Upon a subject of such acknowledged importance we might expect the Scriptures to furnish, either by direct or implied teaching, all the light needed. And since there is a diversity of opinion upon the proper manner of confessing holiness, the next chapter shall be given exclusively to an inquiry into the inspired precedents upon the subject. And it may be stated in advance

that the time, and place, and language, and manner of confession by sacred characters were as varied and diversified as their personal peculiarities, their conditions, their associations, and their particular environments.

CHAPTER XIII.

HOLINESS — AS CONFESSED BY BIBLE
CHARACTERS.

“Be ye holy.”—1 Peter 1: 16.

WHAT light do inspired precedents throw upon the matter and manner of religious testimony? To answer this question fully would require vastly more space than can be allowed to this article. The writer and the reader must be contented with a single selection of the more striking statements from a few of the prominent among sacred characters. These selections will be made with particular reference to that form of religious testimony called the confession of holiness as distinguished from a common confession of Christ and a general religious life. We commence with,

1. *Job's confession.*—In chapter 31: 5-8, we read this bold and confident language:

“If I have walked with vanity, or if my foot hath hastened to deceit; let me be

weighed in an even balance, that God may know mine integrity. If my step hath turned out of the way, and my heart walked after mine eyes, and if any blot hath cleaved to my hands; then let me sow and another eat; yea, let my offspring be rooted out." In this declaration of personal purity there are a few particulars bearing upon the subject under investigation. (1.) The language is a clear affirmation that he was positively certain of both inward and outward holiness; that he was perfectly sure that the thoughts of his heart, the looks of his eyes, the acts of his hands, and the steps of his feet were righteous in the sight of God. (2.) So sure was he of these facts, that he challenged an investigation and desired to be weighed in an even balance that his statements might appear as truthful to others as they were to his own convictions. He affirms his willingness to risk the happiness of his own future, and that of his posterity, upon the truth and reality of his pretensions. (3.) The statement is a declaration, not of a past, but a present experience, without any allusion to its beginning, whether at conversion or after,

or how it was reached, whether by gradual approach through growth, or instantaneously by the Holy Spirit. These were not points of interest at the time; they may have been at other times, and may have been, for aught that is revealed, frequently stated but not recorded. (4.) It is important to note that Job made this statement and much of the same kind recorded in the same chapter, to quondam friends who had lost confidence in his piety, and who had embraced the foolish notion that the heavens, which God pronounced good when He made them, were unclean in His sight, and that the unfallen angels were charged with folly by Him, and, consequently, that man in his best gracious state was "much more abominable and filthy."

The gracious state declared in this testimony, the positive assurance with which it is done, the boldness of the language used, and the scepticism of those to whom the statements were made, are all suggestive, and would be regarded as wild and reckless by those who have taken their stand on what they call the "moderate side of testimony." The next selection is from,

2. *The Psalmist's confession.*—There are so many allusions to personal religious experience in the Psalms, and all so fragmentary, that it is difficult to select one giving the greatest number of particulars. Some of these allusions present one, and some present other points of interest. The selection made is from Ps. 66: 16–19. “Come and hear, all ye that fear God, and I will declare what He hath done for my soul. I cried unto Him with my mouth, and He was extolled with my tongue. If I regard iniquity in my heart, the Lord will not hear me ; but verily God hath heard me ; He hath attended the voice of my prayer.” The points of interest in this confession bearing upon the subject of present inquiry are : (1.) The possession of unquestionable heart purity. He presents this in logical form. He had reached a point in experience, not reached by all good people, where he saw that sympathy with, or inward affinity for, any form of iniquity would close the divine ears to his prayers. But God heard him, and attended to the voice of his prayer, and hence he could not have any sinful affinity and his heart must be clean. This

keen spiritual discernment into the necessity of inward purity is a post-conversion experience, and, then only, to those who give all diligence to advance in the divine life. (2.) The Psalmist is careful to state that this experience was not the result of excellences cultivated, but was something which God had done for his soul. This is a vital point, and ought always to be stated in giving testimony to purity, unless it be clear that the auditors will so understand it. (3.) The auditors selected by the Psalmist were those who feared God, and would be edified and helped by his testimony. In this respect he showed much more caution than Job, who declared his purity to sceptics who were offended at his statements. This difference in the practice of sacred characters is suggestive to those enquiring for their own personal obligation in this matter. The selections from the Old Testament will close with a notice of :

3. *Isaiah's confession.*—We find this confession of holiness, with some interesting details of the time and manner of receiving it, in chap. 6: 1-8. As the passage is too

lengthy for quotation here, the reader is requested to find it in his Bible.

There are several particulars in this interesting account of the prophet's entire sanctification to be noticed. (1.) *A time.* In the year that King Uzziah died, which according to the received chronology, was some two years after his call to the prophetic office, and, probably, after he had exercised some of its sacred functions. (2.) The *particular circumstances* under which the work took place. He saw a vision of God and angels, and heard them speak, and witnessed the moving of the door posts, and other physical phenomena produced by the voice. (3.) Connected with this scene he obtained a clear view of his own spiritual defilement, and the defilement of God's professed people among whom he dwelt. This insight, with more or less clearness, into personal and general corruption always precedes the experience of entire sanctification, and may form a part of the statement in confessing this state of grace. (4.) His purification, not by any work or waiting of his own, but by a coal taken from the altar by one of the seraphim and touched to his lips, sending its

purifying and purging fire through his entire being. (5.) A call, coetaneous with his purification, to some special work for the salvation of God's people, and his ready and immediate response, "Here am I; send me."

Here is a license for entering into a detailed account of the time when, the place where, and the circumstances under which this cleansing took place, as well, also, as the effect on the after life.

We will now turn to a selection or two from New Testament characters, and, of course, we first meet the Saviour, the Great Exemplar. And though He could not confess holiness in the same sense in which a purified sinner is to confess it, yet He frequently declares Himself holy, both outward and inward. As confessions of inward purity, reference may be made to His sayings, "Which of you convinceth Me of sin," and "The prince of this world cometh and hath nothing in Me." Confessions of outward purity are found in such expressions as these, "My meat is to do the will of Him that sent me." "I do always those things that please Him," and so on. Hence there will be no impropriety in speaking of,

4. *The Saviour's confession of holiness.*—From His testimonies on this subject, His confession in the city of Nazareth, on the occasion of His first official visit, is selected. The record is found in Luke 4: 16-21. "And He came to Nazareth, where He had been brought up: and as His custom was, He went into the synagogue on the Sabbath day, and stood up for to read. . . . And when He had opened the book He found the place where it is written, The Spirit of the Lord is upon Me, because He hath anointed Me to preach the gospel to the poor; He hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord. And he closed the book. . . . And He began to say unto them, This day is this Scripture fulfilled in your ears."

This record is invaluable in the investigation of our subject, as it throws light on several points of interest in the matter of confession. (1.) This testimony of the Saviour was given in His own city, at a public religious meeting of His fellow citizens who had

been acquainted with Him and His people for years, and who were indisposed, as we learn from another part of the same record, to believe His testimony and allow His claim. (2.) His testimony was given in the precise language of revelation. Might not every holy person become so well acquainted with the Scriptures, that he could turn readily to some prediction, or promise, or statement made concerning the purified, and, publicly reading it, declare it fulfilled that day in him and his experience? Would not such a method give variety as well as divine sanction to the testimony? Could not every shade and phase of experience, at the time testimony is to be given, be better given in this way than in any other? (3.) The testimony is a confession of a special divine anointing, fitting Him for His mission. Though the Saviour was filled with the Spirit from His birth, yet "to fulfil all righteousness," He received baptism and a special enduement of power by the descent of the Holy Ghost upon Him. This special enduement He here, and at other times, distinctly acknowledges. What a blessing if all who have received the order, "Go ye,"

would also obey the associated order, "Tarry ye," and receive the promise of the Father, and, like their Lord, would confess and possess its inspiration.

Space will allow only a very brief notice of one more precedent, and it may be proper to group together the Apostles and Evangelists and examine their joint testimony under the head of:

5. *The confession of holiness by the Apostolic Church.*—It is a source of gratitude that the Apostolic Church gave her official testimony on this subject, and gave the document a permanent record so that it may be consulted at any time. In Acts 15th, we have an account of an official meeting, called at Jerusalem, to adopt some Discipline for the government of the Gentile converts. After "there had been much disputing" on the main point, Peter made an address which James embodied in a preamble to which he attached a resolution. This was accepted by the council, and put into a written form and officially directed to the Gentile brethren. Concerning the truths stated by Peter in his speech there was no difference of opinion,

and in those statements, officially endorsed as a preamble to their resolution on the main question, we find the official testimony of the Apostolic Church to the work and experience of Christian holiness.

The wording of the testimony is found in verses 7-9: "Men and brethren, ye know that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the gospel and believe. And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost even as He did unto us; and put no difference between us and them, purifying their hearts by faith." Here are interesting statements to be noticed. (1.) Heart purity was the experience of the early Church, both of Jews and Gentiles, both of the official and lay members, and was so declared in open council. (2.) This purity was declared to be the work of the Holy Ghost in the heart through faith, and hence was a general experience among young converts as well as older members. (3.) To the work of purity it is declared, "God, which knoweth the hearts, bare them witness, giving them the Holy

Ghost." (4.) This work, though wrought early in the religious life, was declared done for the Gentile converts after the same style and manner that it was done for the Apostles. They received the Holy Ghost in His fulness at the Pentecost, from two to three years after they became acquainted with Him in His awakening, regenerating, and adopting offices. This also had been the case, substantially, with the Ephesian and Samaritan disciples, as was well known to Peter and the other members of the council at the time they adopted these statements.

It will be seen in these confessions, and others that might be selected, that it was not the "moderate side of testimony" at which aim was taken, but the truth, the whole truth, and nothing but the truth, and their prayerful study will be a sufficient guide to all wishing divine light in the matter and manner of confessing holiness.

CHAPTER XIV.

HOLINESS — EXPERIENCED AND TAUGHT BY
THE LOWLY.

“Be ye holy.” — 1 Peter I: 16.

THE eighteenth chapter of Acts closes with a narrative highly interesting and suggestive. It reveals that one may be eloquent, and mighty in the Scriptures, and yet be defective in practical religious knowledge and experience. It reveals also that humble laymen may know and enjoy more of the deep things of God, than their religious teachers, and may become the spiritual instructors of the wise, even the wise among theological schoolmen. In getting some of the interesting lessons of this narrative bearing upon our theme, notice,

1. *The religious state of Apollos when he visited Ephesus.* — As to his religious knowledge, it is stated that he was “mighty in the Scriptures.” This could not be predi-

cated of his powers of eloquence : for sweetness and melody of voice, fluency and elegance of speech, and all other elements of oratory, cannot make a speaker mighty in any subject of which he is ignorant. Apollos was, therefore, intimately acquainted with the writings of Moses and the prophets, and understood their spiritual meaning. It is said, moreover, concerning his religious knowledge, that he was "instructed in the way of the Lord," and, consequently, acquainted with the way of salvation by faith in Christ, but this was limited by the teachings of John the Baptist. This knowledge, however, was sufficient to lead him to repentance and faith in Christ, and to an experience in pardon and adoption.

John taught the "baptism of repentance for the remission of sins." He taught that the kingdom of heaven was at hand, and that the people should repent and believe the gospel. John's was not a mere speculative theology, or a system of doctrines to be accepted only by the mind, but truth to be received into the heart, and practiced in the life. When the Pharisees and Sadducees,

who seemed to think that his teaching was merely doctrinal, came to his baptism, John rebuked them, and commanded them to "bring forth fruit meet for repentance." He told them that their place in the Church, claimed by virtue of their relation to Abraham, would do them no good, because every tree that would not bring forth good fruit should be cut down and cast into the fire. He, therefore, taught his disciples reformation of life, and acceptance of Christ as their Saviour. But to reform the life and accept Christ was then, as it ever has been, to receive power to become the sons of God. Hence, the religious state of Apollos, who had obediently received John's teachings, was that of a converted man.

When the Saviour entered upon His ministry, He taught and enforced nothing more than John. Like John, He preached, Mark i. 13, "The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel." If those who accepted this teaching from the Saviour received power to become the sons of God, so did those who accepted it at the mouth of

John. And no one doubts that the early, as well as the later, disciples of Jesus were new creatures. The Saviour did, indeed, teach a more advanced religious life and experience than were found in the teachings of John, but He taught them as something to follow His departure to the Father, and the coming of the Comforter. When He had spoken on one occasion of this deeper experience, John 7: 38, 39, the Evangelist said, "But this spake He of the Spirit, which they that believe on Him should receive: for the Holy Ghost was not yet given: because that Jesus was not yet glorified." This occurred but a few months before the crucifixion, and proves that the baptism of the Holy Ghost and of fire, which John promised should be administered by the One to come after him, did not take place during the personal ministry of Christ, but after His ascension, commencing with the Pentecost and continuing through the future of the Church.

Should there not be sufficient evidence in these facts that John's disciples were as truly converted as the Saviour's, there is enough stated in the text to prove that

Apollos was, whatever may have been the spiritual condition of others. It is affirmed that he was "fervent in the spirit," that he "spake and taught diligently the things of the Lord," and that he "began to speak boldly in the synagogue." Surely a preacher who is fervent in the spirit, warm-hearted, earnest, and enthusiastic; who speaks and teaches, that is, not only enunciates his theme, but repeats it over and over in its different phases, and by various modes of expression, till all clearly understand it; who does this diligently, in public and private, and with never-wearying assiduity; and who does all this boldly, in the face of opposition and danger, **MUST BE A CONVERTED MAN.** From the history of those times, it is clear that Apollos did this in the face of excommunication and death, and if he were not a soundly converted man, what must be the spiritual state of many self-seeking, pleasure-loving, and sport-making preachers to be found in the Church of to-day!

Though Apollos was spiritually minded, and eloquent, and mighty in the Scriptures, yet he was deficient and needed instruction.

Now in what did that deficiency consist? Certainly not in an acquaintance with the history, biography, chronology, ethics, or the theological system of the Bible. Alexandrian schools had furnished him with a knowledge of these things; and if not, the tent-maker and his wife were not the proper instructors. His deficiency was in something which Aquila and Priscilla KNEW, and concerning which they became the competent and divinely appointed instructors of this eloquent and accomplished preacher. What could this be, but something of experience, an experimental acquaintance with the fiery baptism promised under the dispensation of the Spirit? In nothing else could Aquila and Priscilla become the competent spiritual teachers of Apollos. Notice next,

2. *The induction of Apollos into the deeper experience.*—In the opening of the chapter to which reference was made, it is stated that when Paul came to Corinth, he “found a certain Jew named Aquila, born in Pontus, lately come from Italy, with his wife Priscilla,” and because they were tent-makers, and the apostle was of the same craft, he

lodged with them during his eighteen months' labor at that place. Thus this husband and wife became acquainted with Christ, and were led into those depths of grace known to the apostle. For it was Paul's business to preach Christ in public and private, and from house to house, and when he met persons already converted through the labor of others, he asked them whether they had received the Holy Ghost, the special baptism after regeneration which cleanses the heart, and empowers the Christian for effective work. Paul's epistles, and especially those parts which record his prayers for the churches, show that the great objective point of all his labors was the entire sanctification of believers. Aquila and Priscilla having received their religious training from such a teacher, would be led by him into the experience of heart purity.

Possessed of this sweet secret of the Lord, this holy man and woman detected in the preaching of Apollos a want of heavenly fragrance. For no epicure can more readily detect a want of seasoning in his food, than those who have a clear and constant experi-

ence of holiness, can detect, in the preaching and other religious exercises of ministers who lack this experience, their sad spiritual want. No amount of zeal, or earnestness, or enthusiasm, will be mistaken by them for the holy unction, for nothing answers as an adequate substitute. Detecting this serious want in the preaching of Apollos, Aquila and Priscilla invited him to share their hospitalities. This was done, not so much to supply his temporal wants, according to the statement of the narrative, as it was to "expound unto him the way of God more perfectly." Instead of praying for him in public, and making the impression on the minds of the uninstructed in such matters, that there was something terribly wrong with the preacher, "they took him unto them," and modestly told him what grace had done for them through faith in the risen Christ. As such testimony always inflames the spiritual desires of those truly converted and in a healthy religious state, so it led Apollos, as the narrative clearly enough states, to hunger and thirst after and to grasp at once the deeper experience.

What a blessing it would be to the Church and world, if there were more Aquilas and Priscillas who could detect spiritual defection in their pastors' preaching, and instead of praying for them in public, or talking and complaining of it to others, would take them "unto them," and tell them of the wonders of grace revealed to their faith. Ministers are not the only persons responsible for the coldness, formality, and worldliness in the Church, but those who invite ministers to games of chess, or croquet, or any other worldly amusement, thereby injuring their spirituality, and destroying their usefulness among the people, share the blame.

Great, and eloquent, and mighty in the Scriptures, as was Apollos, he did not disdain the instructions of this lowly couple, but, like a truly great man of God, he sat at their feet, and received the lessons of the Holy Ghost, speaking through them. He did not try to convince them that they were laboring under a delusion, that there was nothing more after conversion but gradual religious development, and that it was a

mark of spiritual pride, and presumption in them, to intimate to him any want of acquaintance with a subject that he had made a special study for years. He "despised not prophesying," though it came from the lowly.

What a blessing it would be to the Church and the world, if there were among the clergy more Apolloses who would sit at the feet of some of God's little ones, and learn some of the deep lessons which the Great Head of the Church proposes to teach through them, in carrying out the divinely arranged policy of choosing the foolish things of the world to confound the wise, and the weak things of the world to confound the things which are mighty.

Having received the "anointing which abideth and teacheth," Apollos was afterwards able to "help them much which had believed," and to "mightily convince" unbelievers. Before the receipt of this fiery baptism, with all his eloquence and might in the Scriptures, he was unable to help believers much. His Ephesian converts, when asked whether they had received the

Holy Ghost since they believed, replied that they had not so much as heard whether there be any Holy Ghost; so little had he taught them concerning the advanced experience of believers. Thousands upon thousands in the Church, all over the land, declare by word and act, that they are in the same condition in which Paul found the Ephesian converts. Their religious teachers have led them to the baptism of repentance for the remission of sins, but, like Apollos, have been unable to lead them to the baptism of the Holy Ghost and of fire. Not until preachers themselves receive the clear experience of holiness, can they help believers much, and lead their flocks into the deep experiences of the religious life.

One of the painful facts connected with the early and greater part of the writer's ministry, is, that while many were awakened and converted, not one, so far as known to him, was led into the experience of heart purity. But since he has reached the experience himself, he has been used by the Holy Spirit in leading many others to the cleansing fountain. Now it is one of the most

pleasing facts connected with his later ministry, that believers are helped much, the spiritually hungry are fed and feasted, and the pure in heart delighted and profited.

All truly apostolic teachers of righteousness, from the Pentecost till this day, have themselves enjoyed and insisted upon all believers receiving the Holy Ghost. The Wesleys and their co-laborers on the continent, the Methodist fathers of this country, and all the eminent revivalists of this day have received the fiery baptism, and press it upon the Church, in some form, as an antecedent necessity to vigorous Christian growth, and effective labor for the conversion of the world. O, for such an outpouring of the Spirit upon the churches, as would spur preachers and people to cross over into

“ A land of corn, and wine, and oil,
Favored with God’s peculiar smile,
With every blessing blessed ;
Where dwells the Lord, our Righteousness,
And keeps His own in perfect peace,
And everlasting rest.”

CHAPTER XV.

HOLINESS — ITS GUIDING SPIRIT.

“Be ye holy.” — 1 Peter 1: 16.

No subject can interest true Christians more than the leadings of the Spirit. One intensely interested in his personal salvation, must be intensely interested in the matter as to when and in what degree he may depend upon Divine guidance. The object of this chapter is to aid the reader in the investigation of this interesting theme. In doing this we notice,

1. *The Spirit's guidance is promised.*— The pillar of cloud by day, and the pillar of fire by night which preceded ancient Israel in their travels, prefigured the leadership of the Spirit in the New Testament Church. There are also direct promises in the Old Testament Scriptures. David said, “This God is our God, . . . He will be our guide even unto death.” Isaiah said, “The Lord

shall guide thee continually." The New Testament promises are quite as explicit. Jesus said, "Howbeit, when He, the Spirit of truth, is come, He will guide you into all truth." "For as many as are led by the Spirit of God," says the apostle, "are the sons of God." These all unite with Solomon in the promise, "He shall direct thy paths." We notice next,

2. *The condition of the Spirit's guidance.* — "In all thy ways acknowledge Him," says the wise man. This acknowledgment is more than a cold concession of God's sovereignty. It is an acknowledgment that He is Creator, Preserver, and Redeemer, with an affectionate acceptance of Him in all of these relations. It is such an acknowledgment of Him as brings us into the relation of sons, and leads us to feel our need of, and inspires us to seek for, His sweet guidance.

This acknowledgment must extend to ALL OUR WAYS; and here is the difficulty with most Christians. They have not the unlimited confidence in God which can trust Him in all things. There are many good men who could wish Divine guidance in the

management of their families, in the treatment of their fellows, in all their purchases and sales, and in every other matter, except the disposition or disbursement of their funds. They fear if the Holy Spirit should have the direction here, He would demand more for benevolent purposes than they could conveniently spare; and by refusing to submit this matter to Divine control, they deprive themselves of the Spirit's leadings in everything else. There are many good women, also, who fear if all their interests were fully committed to God, that He would lead to such plainness and simplicity in dress, as would be a source of constant mortification to them, and the cause of continued violence to their lady instincts and tastes. And refusing guidance in this, they shut themselves out from it in those matters in which they would gladly have it. For it is true in this as everything else, that, "Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." A refusal to be led in any one thing so interferes with the action of our faith, that we cannot ask confidently for guidance in

anything, and it so dulls the spiritual perceptions that we could not perceive the Spirit's leadings in other things even were they granted.

Our Heavenly Father is the most considerate and reasonable of all parents, and asks nothing of His children but what is proper and consistent with the nature of things. When the disbursement of funds has been submitted to Him, it is not uncommon to find some financial burdens lifted from us, and less required of us than was given before; and the Christian sister finds that all her purified lady instincts and tastes are respected by the Holy Ghost in His guidance and work. When submission and confidence are complete, all impure desires are eliminated, and all the natural instincts, appetites, and tastes are tempered and gratified. We next notice,

3. *The means used by the Spirit to guide believers.*—These are as numerous as the Divine resources. The Spirit can speak to the understandings of men through the whistling of winds, the flashing of lightnings, the roaring of thunders, the singing of birds,

and the hum of insects. The crowing of a cock was used to awaken Peter to a sense of his cowardice, and lead him to repentance. The voice of God may be heard through anything which addresses our sense or consciousness; and whoever would "hearken diligently unto the Spirit," must turn a deaf ear to nothing but sin and Satan. He must consult his own common sense, feelings, impressions and judgment. He must listen to the views, feelings, and even prejudices of his brethren and fellow citizens; for if he does not "his good will be evil spoken of." He must pay close attention to the counsel and teaching of those over him in the Lord. He must consult all the good books in his reach that he may have time to consult, and must draw from all these sources of information conclusions with regard to the course or courses he should pursue.

The Holy Scriptures, however, are the great channels of the Spirit's communications, and the only infallible rules of holy living. To these Scriptures all our feelings, impulses, and judgments must be brought

and tried. All the counsels, notions, and teachings of others must be tested by the same; and all the suggestions and lessons of good books must have the indorsement of the Bible or be rejected. There is no safety for any one, however devoted, but in a close and careful adherence to revealed truth; nor is this adherence to be such as to lead to the rejection of other Divinely appointed channels of religious knowledge. We are ordered to "obey them that have the rule over" us, to "despise not prophesyings," and to "prove all things, and hold fast to that which is good."

Truth comes to us mixed with error; and our loyalty to God and virtue consists largely in an honest sifting of the mixture, the rejection of the error, and the acceptance of the truth. When all the light at our command is sought and consulted, and that course taken, which, in the fear of God, we decide to be in harmony with the Scriptures, we have no right to doubt, but ought to believe that we have the leadings of the Spirit. God stands pledged to direct that man who makes use of all his

light, and does the best he knows, and such a person has no right to question God's faithfulness in the fulfilment of His promise. We now notice,

4. *The path in which the Spirit guides.*
—Solomon says, "He shall direct THY paths," that is, He will direct us in paths suited to our nature, and each one in paths suited to his personal intelligence, tastes, circumstances and necessities. It is thought by some that all who are led by the Spirit must be led in the same way, and in ways excluding what we call error and mistakes. But it would certainly be a mistake, a discord in the harmonies of the universe, to lead such a being as a man, a being which we call erring, in paths which we call unerring. Man was made to fill a certain place in creation, and must be led in paths suitable to that end; and from the Divine standpoint, those paths which we call erring may be, and indeed must be, unerring, as they completely harmonize with the end contemplated.

Every creature is led in paths suitable to its nature and the end of its creation, and it

would be as much at variance with the nature of things to lead man in the path of an archangel, or a path above himself, as to lead him in the paths of the lower order of animals, or in paths below himself. Nor would it be any more in harmony with the nature of things to lead the uncultivated in the way of the scholarly, or the philosopher in ways suited to the untutored peasant. Each believer will be led in paths suited to his own peculiar environments and necessities.

Besides, the ways of God are so far above and beyond our ways, and all that He contemplates in our being so far transcends our conceptions, that we are incompetent to decide what the Spirit's leadings should be in any given case. Much of what God does, and what our Christian faith says is right, consistent, and wise, the human understanding, unassisted, would declare unwise and inconsistent. Who can discern the wisdom of sending the rain and sunshine to bring forth the crops, and, about the time they are ready to harvest, sending the hail-storm and destroying them? Occasionally God does this,

either directly, or by a permit to the "prince of the power of the air," and we should not be surprised if we discover in the conduct of those led by the Spirit something which we cannot understand, nor reconcile with our notions of wisdom and propriety. Attention to these facts would greatly aid our charity for each other, and especially for the more feeble and uncultured among the believers.

While, therefore, error, inadvertence, forgetfulness, and many other human infirmities are consistent with the leadings of the Spirit, purity of motives and holiness of purpose are necessary attendants. Just as sure as the magnetic needle tremulously turns, amid disturbing influences, toward the polar star, so does the soul led by the Spirit point unerringly toward God, amidst all its own infirmities, and the extraneous influences which tend to disturb its action. We close by noticing,

5. *The Spirit's guidance may be a conscious experience.*—The Scriptures do not promise pardon and purity any more clearly than they promise the leadings of the Spirit;

and if the former may be a conscious experience, so may the latter. All that is necessary in either case is a submission to God, and an acceptance of the grace through simple faith. This will secure the leadings of the Spirit, and attention to the facts of experience will satisfy the believer that he has these leadings. The man who does everything with a view of making friends and securing votes for office, or patronage in his business, can discern at a glance that he is led by an ambitious, worldly spirit. So one who acts continually with a view to do good, who delights in the ways of virtue, and whose aims are to honor God, can see at a glance that he is led by a spirit foreign to fallen human nature. And what is this spirit, if it be not the Holy Spirit?

Spirit means breath, and breath implies life, or the living principle, and the living principle implies sense, feeling, impulse, action, and so on. Holy Spirit, therefore, primarily, signifies holy breath, holy feeling, holy impulse, holy action, and the like, and consequently to be led by the Holy Spirit is to be so moved by these holy impulses that

there is no place for any of the opposite qualities and dispositions. When, then, a believer detects nothing in his heart antagonizing these holy affections, but is consciously drawn to the pure and holy in his thoughts and words and actions, facts in the experience of holiness, he is surely led by the Spirit of God,—that is, the guiding “Spirit of holiness.”

CHAPTER XVI.

HOLINESS — ITS ADJUSTING POWER.

“Be ye holy.” — 1 Peter 1: 16.

THE faith through which holiness is imparted by the Holy Spirit, and by which it is retained and matured, accepts unhesitatingly all the statements of inspired truth. That “all things work together for good to them that love the Lord” is, therefore, no mere theory with holy people, but a great substantial fact to be realized. Holy persons accept as true, and find it demonstrated in actual experience, that all crosses, all losses, and all reverses of every kind, are blessings in disguise, and accept them as such from God’s gracious hands. Thus they are free from chafing and fretting, whatever may be the character of the dispensations which make up the Divine dealings with them. Hence, they “rejoice evermore, pray without ceasing, and in everything give

thanks." The ability to do this is called in this article, the adjusting power of holiness, which shall now be more fully discussed and illustrated.

I. *Holiness adjusts its possessor to prosperity.*—In view of man's terribly perverted moral nature, there is no condition so perilous to the soul as prosperity in business, in health, and in social position. Only a few persons pass through such dispensations of any length, and keep themselves unspotted from the world; and they only such as are truly devoted to God, and kept by the power of grace. Holy people feel that their wealth is not their own, but God's, and, therefore, must not be used to indulge self in gratifying a love for money, or for fostering any other lust. They feel that it must be used as God directs, to feed the hungry, to clothe the naked, to build churches, to endow colleges, and to carry on the benevolent enterprises of Christianity. And to these uses do all well-informed holy persons appropriate their income not needed in carrying on their business, and in supporting their families, and other dependents.

Observations substantially the same may be made concerning the blessing of health, which gives roundness to the form, beauty to the complexion, vigor to the muscles, and energy to all the appetites and physical functions, and which prepares for the greatest happiness and usefulness. But the greater part of those who enjoy these blessings use them to gratify pride and vanity, or in mere feats of activity and strength, without any noble aim, or, worse still, to gratify the animal nature, by indulging in mere sensual pleasures. Holiness forbids all this, and leads its votaries to a higher and purer use of these Divinely bestowed gifts. Holy people are led by the force of an internal spiritual life, to view their bodies as the temples of the Holy Ghost, and they cannot, therefore, live merely to eat, and to drink, and to dress; but they eat, and drink, and dress, to support and care for these temples, and keep them in order for the Master's use. They administer to the appetites and senses, and use the muscular forces, not for mere sensual enjoyment alone, but chiefly for merciful and benevolent ends. They live for God.

High social positions, which worldlings use for personal ends, holy persons use, when they chance to have such positions, which is not a common thing, to exhibit the meekness and lowliness of the Christ-spirit, and to lead those with whom they mingle to renounce sin and receive Christ. They view their position in society, as well as their health and wealth, as talents committed to them to be employed in the Divine cause, and they are scrupulously careful to be faithful over the few things, that they may hear at last the "well done, good and faithful servant." They are, therefore, as the poet expresses it, "saved from the prosperous hour," or so adjusted to it as to properly enjoy it, and make the most of it for the interests of the soul. Again,

2. *Holiness adjusts its possessor to adversity.*—The loss of money, the loss of health, and the loss of friends, fall with crushing weight upon sinners and feeble Christians; but wholly sanctified persons, while they feel as keenly as others the loss, can cheerfully say, "The Lord gave, and the Lord hath taken away; blessed be the name of the

Lord." If riches make themselves wings and flee away, and they can no longer use this talent, they proceed to use their poverty. They feel that they have no more right to use their poverty to excite and foster envy towards the rich, or to gratify a disposition to murmur and pine, or to stimulate and nourish any other perverse disposition, than they had to use riches to nurse pride, and administer to the animal appetites. They feel that they should be always filled with the Spirit, and wear sunny faces and happy countenances in their poverty and toil, and thus show the power of grace to make them contented and happy in their reverses.

Similar statements must be made with regard to the loss of health and loss of friends. As health must not be used to pamper lust, so sickness must not be used to feed dispositions that are wrong. And as friendships must not be turned to the aggrandizement of self, so friendlessness must not be allowed to awaken and cherish misanthropy or hate towards men. But, on the contrary, as poverty may be used to display the power of grace, and develop personal holiness, so may

sickness be used in the same way ; and friendlessness to lead to One "who sticketh closer than a brother." What a perversion, therefore, of these dispensations, when they are allowed to lead their subjects to murmuring and sourness, thus rendering themselves miserable, and disagreeable to all around them. Holiness so adjusts to these reverses that they are cheerfully accepted, and used for the glory of God in disciplining self and saving others.

The most eloquent and effective sermons preached in all the ages have been those uttered by bed-ridden saints, who have kept happy amidst their sufferings, and have demonstrated to the eyes and ears of observers that "Himself bare our sicknesses," and can make beds of pain and death "soft as downy pillows are." The parable or story of the diseased and friendless Lazarus has, perhaps, favorably affected more hearts than all the sermons ever preached by any one man. It is because he did not allow his destitution to awaken complaints and sour his spirit, but accepted the affliction cheerfully, resigned himself into the gracious care of his Heavenly

Father, made the best use possible of the dispensation, and, consequently, ended his probation amidst a company of shining ones, who came to escort him to his heavenly home. Had Lazarus allowed his poverty, his disease, and friendlessness, to lead him into complaints against providence, as thousands do, he would have died a miserable sinner, never been heard of, and would not have sent down through the ages a sermon and influence which have touched the hearts of millions. He was enabled to do this through the power of holiness which adapted him to the situation. Again,

3. *Holiness adjusts its possessor to the insults and abuses of bad people.* — The most difficult things to bear by sinners and feeble Christians are, perhaps, the continual annoyances of disagreeable neighbors, and the unmerited slanders and other wrongs of malignant enemies. To escape these, many remove their residences, many appeal to the civil courts for redress and protection, and many bear other inconveniences and sacrifices. But holiness prepares its subjects to extract blessings from these annoyances, as well as from

other painful providences. In the light of full salvation the Christian sees, in the treatment of troublesome neighbors, an opportunity to exhibit the love and tenderness of the Gospel to persons very much needing spiritual light. He sees a chance, by his long-suffering and gentleness, to bring to Christ persons near eternal ruin, and thereby, from the most unlikely quarters, add jewels to the Redeemer's crown. And he sees that if he should fail in this high mission, a mission that angels might covet but which poor blind human nature tries to shun, he will have greatly benefited himself in the culture and development of patience, gentleness, goodness, and the other deeper graces of the Spirit.

He sees also that enemies can be turned to good account in aiding the believer to examine himself, and to a discovery of personal defects which he could never detect himself, and which all his friends and loved ones are sure to overlook. Enemies are the buzzards that show where the carrion is found. They are sure to find the gnarled, the shrivelled, and other defective places in character and person, and to pay attention to what they

say is to discover these defects. When persons turn their chief attention to personal salvation, and bend everything to the advancement of this interest, they can find something about themselves to mend by applying the enemy's sayings and reports. It may be something of very little importance—something a great way from the slander based upon it, but it will be something to improve. This is just what holiness leads its possessor to do, to bend everything to the one great matter and business of life, and hence they can profit by the slanders and false views of their persecutors. Lastly,

4. *Holiness adjusts its possessor to all the possible conditions of life.*—There are thousands of little events in business life, in the domestic and social life, and even in the religious life, that annoy and perplex all who are not fully saved by grace. Holiness transmutes all these chafing occurrences into helps in the great work of saving self and others. The wrongs practiced in trade, which worldlings study to checkmate by similar tricks, the saints use to discipline themselves in returning good for evil, and use to

preach Christ to others, by exhibiting the Spirit which "maketh the sun to rise on the evil and on the good, and sendeth rain upon the just and the unjust." The same use they make of all the painful events that take place in society. Self-improvement in spirituality, and the salvation of others, are always uppermost in the mind. The annoyances of the domestic nursery, and all the peculiar trials of home life, are made subservient to self-control, and used as means of instructing and helping children and servants to understand and walk in the ways of God.

Many Christians who have come to dearly love their church, and to ardently desire her prosperity, but have not practically learned that "All things work together for good to them that love the Lord," suffer keenly when matters do not take shape to suit them. If they do not get the preacher they want, if the official body do not adopt such measures as they approve, or if anything in the administration of affairs be discordant with their views, they are dejected and cannot hope for success. Hence they are continuous sufferers from mere imaginary evils. Now while

holiness has well-defined views of what is best in the management of the Church, it accommodates itself to the best arrangement it can secure, and works on and continues happy. If holy people cannot secure their favorite preacher, they will love and aid any one who may be sent to them. They can see that it will be more blessed for them to *endure* the services of one whom God may send, than *enjoy* the exercises of one whom they might choose. The endurance will develop their patience and long-suffering, and be much better in maturing Christian character than to be pleased by the services of some favorite. They understand that all are theirs, "whether Paul, or Apollos, or Cephas," and if they cannot get their favorite Paul, they will accept and support Apollos or Cephas.

It must not be supposed that in all this wise use of the various providences that compose life's history, that purified believers are driven by a powerful pressure of duty; and although a sense of duty co-operates, yet they are more drawn by a sense of privilege. Their course in these matters is as much a spontaneity from the Divine life within, as

the sinner's course is the outflow of his internal state. The incoming of the Holy Spirit into their hearts, harmonizes them with the plans, purposes, and dealings of God with them. It puts them into conscious antagonism with all wrongs, and leads them into continuous and well-tempered efforts to suppress all evils and spread all forms of virtue. Hence they are prompted by their state to do the best they can for themselves and others. But they, unlike sinners and feeble Christians who fail in their plans, remain contented and happy whether they reach their purposes or not. Their faith apprehends that "all things work together for good to them that love God, to them who are the called according to His purpose." There is, therefore, a divine philosophy in holiness that ought to charm every poor, sad, miserable human being into its embrace.

Reader, are you experimentally acquainted with these great facts?

CHAPTER XVII.

HOLINESS — ITS PROGRESSIVE NATURE.

“Be ye holy.”— 1 Peter 1: 16.

A DISASTROUS error is indulged by Christians when they content themselves with the grace received when they pass from death unto life. Such contentment is surely succeeded by the loss of conscious pardon, and leaves no comfort except what arises from the sweet memories of the happy hour of conversion. The same mistake is committed by entirely sanctified persons who covet past experiences, and labor to bring them back, instead of following on to know the Lord, and making effort to advance in holiness. This contentment to live around the points of pardon or purification, and to covet the sweetness of those hours, has dwarfed many a believer, and deprived him of the more elevated and sublime experiences which were in reserve for him in a progres-

sive religious life. And it is strange that any Christian should make such a blunder, since the inspired teachers place special emphasis upon the necessity of continuous advancement in spirituality. Toward the close of a faithful and an eventful religious life, Paul made this remarkable declaration, "I count not myself to have apprehended; but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize." These words fully compass the progressive nature of true Scriptural holiness, and a glance at them will open to view what it is the object of this chapter to discuss. Notice then,

I. *Those things which the apostle would forget.*—They were not alternate backslidings and reclamations, alternate successes and failures, religious ups and downs, nor waverings and vacillations which dwarfed his spiritual life, and embittered the memories of the past. On the contrary, the things which he forgot were the victories, the triumphs, and the glorious realiza-

tions of a long and faithful Christian life. The words directing our thoughts were penned some twenty-nine years after Ananias laid his hands upon the apostle, and he was filled with the Holy Ghost; some eighteen years after the time when he was caught up to the third heaven, and heard unutterable things, and after the remaining years had been filled with faithful Christian living, and correspondingly rich experience. Hence it was not a life of mortifying unfaithfulness which the apostle was trying to forget, but one of sweet memories and rich experiences that he would leave for something better and further on.

Some four years before these words were penned, the apostle said, "I am filled with comfort, I am exceeding joyful in all our tribulations"; and if it be remembered that these tribulations were stripes, imprisonments, and deaths, some adequate idea can be formed of the rich grace he would forget in his onreaching for something better. In the same communication he said, "Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in

distresses for Christ's sake." The grace that enabled him to utter such sentiments was no ordinary measure of the spiritual life, and yet he would forget this in his onreaching for the higher ideals which he saw before him. He said again, and at the very time when he declared that he was forgetting those things which were behind, "Yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord; for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ." To willingly suffer the loss of all things, and to count all attainable honors of earth offensive refuse, in contrast with the enjoyment of Christ, is a depth of religious experience which at first thought would be supposed enough to satisfy any mortal. But this height and depth of grace the apostle would forget in his effort to mount to loftier altitudes in the life of God. What withering rebukes these facts administer to those Christians who are satisfied to continually move around the luminous points of their conversion and entire sanctification.

As to those things which were before the apostle, to which he reached forth and pressed, it is only necessary to say that, whatever else they embraced, they were deeper acquaintance with Divine things, richer experiences in the great salvation, more Christliness in the nature, and an everlasting union with the Redeemer in the world to come. But that which is more important to both the writer and reader, and which must be noticed next is,

2. *The apostle's manner of reaching forth unto the things before.*—The language used brings to the mind a human form inclined forward with extended arms, and eager looks, noticing nothing but some point in the distance, and pressing toward it with all the might. This image is apt to originate in the mind the idea that severe struggling and hard toil are necessary to advance in a holy life, but the apostle, giving the manner of progress in another place, says, "We all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, as by the Spirit of the Lord." Hence he did not press

forward by writing and preaching learned sermons, nor by peering into all mysteries and all knowledge, nor by reaching after a wonder-working faith, nor by feeding the poor and clothing the naked, nor any other benevolent and Christian work. True he was a man of reading and an indefatigable worker; he deeply sympathized with the poor and collected money for them; he was constantly getting sinners converted and organizing churches, and doing everything it was possible for him to do to spread the kingdom of Christ, yet he gives us to understand that he might do all this, and give his body to be burned beside, and it would profit him nothing in saving his soul. The soul must be saved from sin and sinfulness by the incoming of the Holy Spirit in response to the prayer of faith, and this Divine life is to be unfolded and matured by beholding, with open face, or unveiled spiritual perceptions, the glory of the Lord, or by intercommunion with God in the Word, and closet devotions.

Many mistaken believers are working and trudging in Sunday-school work, in temperance work, and other departments of Chris-

tian effort, hoping thereby to make advancement in their religious life, and all the time growing leaner and leaner, until many are as lean as the kine in Pharaoh's dream. While Christian work is not to be discouraged, but insisted upon as the fruit of an inner spiritual life, and as necessary to retain that life, yet believers ought to know that this exercise alone will no more develop spirituality than exercise of body without the necessary food will develop physical functions. The everlasting cry of to-day is work, work, work, and is misleading thousands. If the Divine order were followed, and alongside of this "go and work," were laid the collateral orders, "tarry ye," "wait," and "depart not" "till ye be endued with power from on high," all would be right. But it is work, work, work, with little or no reference to the tarrying or waiting for the enduement.

Contentment with present attainments in grace, and a feeling of security in their possession, have been the occasion of some of the sacred characters, and many of the pious of all ages, spotting themselves by some sad missteps in the evening of life, and before they

left the world. Hence the only safe course for any Christian, however young or old, is to leave his conversion, his sanctification, his past experiences, his former victories and triumphs, and press to new revelations of grace and higher altitudes in the life of faith. And surely this is the Divine order. God commands sinners to repent and believe; He commands justified believers to cleanse themselves from all filthiness of the flesh and spirit; He commands purified Christians to follow on to know the Lord, to forget the things behind, and press forward. He would have all continually and earnestly seeking the riches of grace, not pardon or purity, or what has already been reached, but what has not yet been reached, more of love, of light, of power, of God. And He would have the farthest advanced in spiritual life seek as earnestly the ideals which He has placed before them, as He would have sinners seek pardon and adoption, or the ideals held up to them. This is a fact fearfully overlooked by many Christians, even those who are supposed to have a deep insight into Divine things. Hence the enfeebled forms of holiness to be

met with wherever the doctrine is taught and the experience professed. So many look upon holiness as a finality and make no proper effort to advance in the grace, and consequently it parts with its sweetness and power. Holiness is a progressive principle and cannot live in an atmosphere of stagnation. Whoever, therefore, would retain and enjoy holiness, after it has been obtained, must "forget those things which are behind and reach forth to those things which are before, and press toward the mark"; he must continue "with open face to behold the glory of the Lord," and thereby "change into the same image from glory to glory even as by the Spirit of the Lord."

Reader, have you ever seriously thought over this matter? Have you been impressed that your obligation to seek holiness, or having sought it, that your obligation to advance in it, is as imperative as the sinner's obligation to commence a Christian life? Spirit of God, stir the reader and writer! Amen.

CHAPTER XVIII.

HOLINESS — ITS PERVERSIONS.

“Be ye holy.”—I Peter I: 16.

ONE of the most disastrous errors of this day, and one which has marked more or less all the Christian ages, is gathering notions of true religious character and life from what is seen around us, rather than from inspired sources. Ministers of religion even are apt to look at their superiors in office, and shape their spirit and demeanor by what they see in these ecclesiastics, willing, at the same time, that their piety should take a lower type. Of course, the lower officials of the Church are willing that they should seem less devoted than their preachers; and the common members are not careful to appear more holy than the officials and those who lead the religious thought of the community. Thus true spirituality is permitted to leak out of the churches, and give place to mere formalism and ritualistic service.

The holiness work is not free from this error ; and holiness, like every other valuable thing, is liable to counterfeit and perversion. And it is the purpose of this chapter to point out some of these perversions, or, if not perversions, they are types of holiness in marked contrast with that which it has been the object of this book to set forth. Note,

I. *A sickly and powerless form of holiness.* — There are some professors of this grace who “measure themselves by themselves, and compare themselves among themselves, and are not wise.” They do not learn of Jesus, but of some human beau-ideal of holiness and holiness work. Some laborer comes into the community, and passes through some of the churches, who embodies so much that is pure and lovely, he labors with such tenderness and affection, he is so well received by the brethren, and withal so successful in his work, that he seems to be a safe pattern. Many, therefore, who feel the need of a better spiritual life, are willing to accept such a laborer as their leader in holiness, but are sure after all to take on a type much below the chosen leader. Thus there springs up a

namby-pamby style of holiness which drifts along with the world, not only powerless, but in the way of a genuine work.

From this circle springs that class of real holiness fanatics who are trying to enjoy the bliss of the purified here, and are expecting the happiness of heaven hereafter, without much striving, or cross-bearing, or self-denial. They see no use in much fastings and prayers ; they do not know why they are created with a love for the beautiful, unless it be that we may adorn our persons, our houses, and our churches with what we deem attractive ; they see no reason for the social element in our nature, if we may not gratify it with parties, and other social gatherings of the people ; and they cannot see how any one, professing perfect love, can venture denunciations against the sins of the churches, especially the official bodies, and religious teachers who are evidently devoted men. True, in all this, and much more of a similar kind that may be heard and seen about these persons, there is nothing particularly objectionable. The sentiments expressed are not alarming, nor does the manner appear out of place, yet

they betray a worldliness, and have a tinge of the sensual and carnal from which true purity feels a recoil. And, as a matter of fact, out of this class of professors there has sprung up among professedly holy people, in some sections of the country, a sickly, sentimental form of holiness which is misleading and ruinous to the unwary. This perversion is found among the wealthy and fashionable members of the Church, whose condition and surroundings easily lead to an easy-going and self-indulgent form of religion. We may notice next,

2. *A fierce and driving form of holiness.*— Here and there over the country are to be found professors of holiness who seem so stiff and unbending, so severe and stern, that they are something of a terror to all tender natures around them. They seem to know nothing about being gentle, and easily entreated, yet they have sprung from the root and stalk of true holiness. Some one of a radical make-up gets filled with the Spirit, and intent on living right, and serving properly his generation, has been impressed to “cry aloud and spare not,” and has continued the exercise

until he sees nothing else to do but rebuke faults and sins. Others of a similar temperament and disposition readily fall in with this Apollos in the holiness work, and thus is developed the class of professors now under notice.

These persons have observed that the Saviour "looked round about" on a certain company at one time "with anger, being grieved for the hardness of their hearts;" that at another time He denounced certain cities for their persistent impenitence; and that upon another occasion He severely rebuked hypocritical religious leaders. These denunciations so please the radical nature of these persons, that they find little or no difficulty in imitating this severity of their Lord; and without noticing that severity was the exception with the Saviour, that continued tenderness and tearful sympathy made up the staple of His life, and without inquiring whether they might safely venture as far on the line of severity as the Anointed One, they fearlessly and boldly dash into this most critical and dangerous work of religious leaders. Thus imitating the severe side of Jesus, they

are, by the old habits of life, and by the great enemy of souls, precipitated into a coarseness and obtrusiveness which they take to be courage, and into a keenness of rebuke and fierceness of spirit which they mistake for fidelity. And thus they censure and complain, cut and slash, force and drive, till all gentle natures about them are alienated from the cause they try to serve.

Now these persons in turn become the beau-ideals of the holiness workers to those whose mental structure is after the same or a similar model, and without looking to the Saviour for a pattern, or hearing His gentle words, "Learn of Me," they take on the same type of holiness. Hence that radical element from which arise "come-out-ism," holiness alliances which, with some, supersede the Church and her ordinances, and from which arise other fanatical notions and practices which the cause of true holiness must carry. We may now notice,

3. *A sad and gloomy form of holiness.*— The representatives of this phase of religious life differ somewhat from both classes of errorists already noticed. Those of the first

class enjoy society, the pleasure of sense, and the things of the world generally, but these seem to enjoy nothing. Those of the second class are active in Christian work and appear to enjoy the exercise of cutting and slashing, and forcing and driving, while these are inclined to do nothing, and, of course, are not happy in this condition. They seem to have no heart to do anything but taciturnly and inwardly lament the sad condition of the Church, the world, and everything in general. To them an endless web of crape hangs around on the borders of the universe, and spreads its dark folds over all the visible creation.

That sad feelings should arise in the bosom of the purified is what must be expected in this sin-ruined world. There is so much to cause pain, that even the spotless Christ did not escape deep sorrow, as He looked upon the lamentable state of mankind, and the dullness and stupidity of those even who were honestly trying to follow Him. We must not expect, therefore, that the holiest of human beings can or will pass through life and not meet this common lot of mortals. But there is provision made that amidst this sor-

row the saints may have the spirit of rejoicing. Nor is this temper of the heart set forth in the Scriptures as a privilege merely, but as the bounden duty of all believers. The Saviour says to all His followers, "Let not your heart be troubled," and again, "These things have I spoken unto you, that My joy might remain in you, and that your joy might be full." And this joyfulness, urged by the Saviour, was the key-note of the apostolic Church, and the apostolic letters. Hence it is written of the early disciples, when persecuted and abused, that, "They departed from the presence of the Council rejoicing that they were counted worthy to suffer shame for His name." Hence, also, the apostle exhorts the Church in these words, "Rejoice in the Lord always, and again I say, rejoice." "Rejoice evermore, pray without ceasing, and in everything give thanks."

The type of holiness which we are now noticing appears to know nothing about this spirit of rejoicing, not even in prosperity, much less in adversity. So far as a sombre type of piety is the shading of the mental

conformations of the persons exhibiting it, it is eminently innocent and right, but the deep, morose kind under examination, arises from inward heart disloyalty. The subjects of this type, perhaps unwittingly, cling to some form of self-will, some worldly good, or something else which they wish secretly to enjoy, and which keeps a constant cloud over the soul. As the acids and alkalies destroy each other when united, and form a neutral salt, so the pleasures of religion are destroyed by any forbidden delight, and both turned to sadness and pain. These characters are too devoted to let go the cross and grasp the desired worldly pleasure, and too worldly to let it go fully, and grasp the cross with all the heart, and thereby enjoy neither. Hence the holiness which they profess is a perversion of Christian purity. We finally notice, briefly,

4. *A form of holiness properly named "sour godliness."*—This expression is used to represent that state of the heart which remains after the Comforter has left, and the unhappy apostates hold on to the profession of the grace. This holding on to the profession

of holiness after it is lost, is either under satanic delusion, or wicked hypocrisy; but whatever may prompt it, it makes sad work with the spiritual condition of the apostate. Others lose the experience and acknowledge the loss, and run to terrible excesses in worldliness and sensuality, but do not become sour and ugly in their families and in their communities. Others lose this state, confess the loss, fall back into the lower phases of Christian experience, and remain pleasant and agreeable at home and abroad, but have no true spiritual rest, and never can have till they recover the lost treasure. But those who lose this gracious state and experience, and hold on to its profession, appear to be possessed by an unusually malignant demon. Having no love to "cover the multitude of sins," nor long-suffering to bear the blunders and failures of others, they become exasperated to a high degree at any apparent slight or little offense, and expose the errors and mistakes of those who do not please them, with such apparent daring and exultation, that their religion has been significantly called "sour godliness." This

sourness is an unmistakable sign of the Spirit's absence, and, in the case of these professors, the unmistakable evidence of His former presence.

All these mistakes and deviations from true holiness spring from inattention to the Saviour's counsel, "Learn of Me," and gathering our ideals upon this vital theme from human and uninspired sources. Whoever would enjoy the bliss of the truly purified, and experimentally know the "exceeding abundantly above all that we ask or think," must learn of Christ, and follow Christ alone. He must have no alliances of any kind whatever that will so embarrass him in his religious life that he cannot reach the highest results of the Christian faith. No partnerships, or business relations, or affiliations with social orders which will abridge religious freedom, or cripple religious movements, can be allowed. Churchly dictations and customs, and undue restraints of holiness circles, must not be allowed to give coloring to inspired teaching, but the plain and obvious meaning of the Spirit must be accepted. There must be such a deliverance from all

ecclesiasticism on the one hand, and such a deliverance from all pietism and cant that may have crept into holiness circles on the other hand, that the believer is left free to follow his own honest convictions. In short, he must walk and talk with God, instead of any human ideal of holiness and holiness work. Doing this, he will find himself, however, a true and loyal member of the church of his choice, approving and aiding in every legitimate enterprise, and lovingly and in a well-tempered manner refusing support to what he believes wrong. And only as he receives the guidance of the Spirit, and the support of grace, will he be able, in these dangerous times, to keep the narrow way.

Persons who have feared the corruption of their churches, and withdrawn from them, have gone to ruin; others who have remained, and given aid to all the measures and plans adopted in this day for various purposes, have lost all spirituality, and only those who have remained in their church, been true and loyal to her real interests, lovingly refused support to everything wrong,

and helped in everything right, walked with God, held up the light, and kept filled with love, have escaped vagaries, fanatical notions, and the perversions pointed out in this chapter.

Reader, have you the light, guidance, and gracious help of the Holy Spirit? There is no true hope without them.

CHAPTER XIX.

HOLINESS — AN ERROR IN SEEKING.

“Be ye holy.”— 1 Peter 1:16.

It is sometimes said by religious teachers, that the best way to seek holiness is to work for the conversion of sinners; and while this is well intended, and has some show of truth, it is evidently delusive. Some of the objections to this teaching are as follows :

1. *It diverts the attention of the seeker from his own spiritual wants to those of others.*—The inspired direction is to seek *with all the heart*—and consequently a divided heart must meet with failure. In nothing, so much as in seeking internal purification, is there a necessity for the concentration of all the powers of our being upon this one specific object.

2. *It is calculated to mislead the seeker.*—The believer, conscious of remaining carnal-

ity, and seeking its extirpation, will doubtless be blessed and made happy in leading sinners to the Cross; and if told by his religious teacher that this is the best way to seek such extirpation, he may mistake this happiness and elevation of feelings for the great interior work sought. And some of the spurious sanctifications that vex the Church to-day have sprung from this error.

3. *It affords an opportunity to evade the question and not face the issue.*—There are many church members who will accept this teaching, because it gives them a chance to keep among the forward workers without committing themselves either to the doctrine or experience of entire sanctification. Hence, those who avowedly oppose the holiness movement respond heartily, and emphatically say, “We believe in that kind of sanctification,” when they hear this error advanced from the stand.

4. *It is at variance with general, if not universal experience.*—Generally, the Christian seeking internal purity becomes so sensible of his own vileness, that he feels totally unqualified for any religious work,

except incessant pleadings for personal deliverance. When the writer got into the furnace of desire for a clean heart, it would have appeared the height of absurdity to have received such counsel ; he had already, for many years, been calling sinners to repentance, and witnessing their conversion, but all was fruitless in the sanctification of his own soul.

5. *It is an artifice of the enemy to defeat the seeker.*—Satan has a victory, for the time, over the sincere seeker of religion, when he influences him to postpone the matter in any way, or for any length of time. So he defeats, for a time, the Christian seeker after purity, when he induces him to get up from his knees and go after others. There is nothing so disastrous to Satan's kingdom as the entire sanctification of a believer. Hence he will resist the event with fiendish persistency, and delude the seeker in every way possible, and this has been one of the most fruitful.

6. *It involves an absurdity.*—It supposes a person seeking moral purification can be guilty of seeking the salvation of others with

the low motive of benefiting self. If it be said that this is a misapprehension of the teaching under consideration, and that the meaning is, that the seeker may, with great advantage to himself, seek the salvation of others while he is groaning after personal deliverance, it may be replied then, that such meaning involves a misapprehension of the conditions upon which heart-purity may be found; for these conditions demand an intent and an exhaustive reaching of all our powers after the one specific thing.

7. *It has no Scripture warrant.*—There is no passage in the Bible that can be made to teach, by any fair construction, that we should seek either pardon, regeneration, or entire sanctification by looking after others. But on the contrary, as samples of Bible teaching on this subject, the Psalmist prays, “Create in me a clean heart, O God; and renew a right spirit within me. Then will I teach transgressors Thy ways, and sinners shall be converted unto Thee.”

It is clear from this prayer of David, that he had no thought of reaching a clean heart and a right spirit by teaching transgressors

the ways of God, and getting sinners converted. On the contrary, he looked upon this inward work of the Holy Spirit as a necessary preparation for leading others from sin to holiness. And it must be remembered that this is an inspired prayer, and does not mistake the order of God in the matter.

So also Jesus ordered His disciples to tarry in Jerusalem until they were endued with power from on high. They understood this to mean to remain together in prayer till the fiery baptism came on them. This is evident from their tarrying in the upper room and not going out through the city in evangelistic work. Had they done this, the phenomenon of the Pentecost would never have taken place ; nor does the pentecost of any individual Christian take place in efforts to save others. By remaining in the upper room till the promise of the Father was fulfilled, three thousand were added to the Spirit-baptized laborers in one day. Strange that the error combated in this chapter could ever find an advocate among New Testament readers! It is, however, the clear teaching of Revelation that this blessing once at-

tained, can only be retained and matured in working for the salvation of others. And it is possible that, by a confusion of thought just here, the error in question has originated.

The only safe and Scriptural teaching is to urge the seeker to persistent and unflinching wrestling with the Angel of the Covenant, undisturbed by the interests of others, until, Jacob-like, he comes face to face with God, and alone with Him receives his new name and calls the place PENUEL.

CHAPTER XX.

HOLINESS — ITS PERSECUTIONS.

“Be ye holy.”— I Peter 1:16.

RELIGIOUS persecution is very generally regarded as an evil not necessarily connected with the religious life, and might, therefore, and ought, in a great measure, to be avoided. Indeed, there are not a few among the pious, who, from some mistaken notion or feelings, greatly imperil their present peace and eternal happiness to escape what they deem an unnecessary evil, and one hard to bear. But this view of persecution is erroneous, and bears its legitimate fruitage in leading believers to jeopardise their salvation in avoiding it. The true view is, that it is one of the great blessings, which, in the present moral condition of the race, is necessarily connected with holiness and holy living, and ought, therefore, to be gladly accepted.

1. *It is disciplinary; affording an opportunity to cultivate the deepest, richest, and*

sweetest graces.—To love those who love and kindly treat us, does not require that deep affection which is necessary to the perfection of Christian character. Holiness requires love for those who deceive us, who slander us, who violate our right of property, and in every other way wrong and injure us. Such love can only exist in the presence of the characters that call it forth; or supposing it might have a latent existence in the breast of the holy without enemies, the sweetness of its exercise, of course, could not be known or enjoyed without them. Persecution is necessary to the perfection of Christian character, and ought, therefore, to be coveted rather than shunned. As the worldly grasp at every chance to advance their interests, and scholars and artists eagerly seize upon every opportunity to increase their knowledge and perfect their art, much more should Christians ardently desire and covet that which tends to the development and completion of the most important of all things — saintliness.

When we pray for an increase of love, and an increase of patience toward all men, we

should expect an answer to our prayers in the golden opportunities which persecution and slander afford for the development of these sweet graces. But, unfortunately, such is the general obtuseness of the spiritual perceptions, that the injuries of enemies and injustice of persecutors are not viewed as answers to our prayers, but as unmitigated wrongs that it would be better to resent, than quietly endure and turn to our spiritual advancement. Happy would it be for all, did they, at this juncture in experience, obey the Saviour and "rejoice and be exceeding glad."

2. *It is endowing; giving power to communicate and effectively apply divine truth.*— There are a few who will bear anything better than the depletion of their purse, but with men generally, nothing is so keenly resisted as the defamation of character. An impeachment of veracity, whisperings of dishonesty, questioning the purity of motives, or charging with any act beneath the dignity of true manhood always excites resentment in the natural heart. And natural men feel that deliverance from the

internal fires of resentment would be a great salvation; and to assure them that the Gospel can work out that deliverance for them, is to highly commend it in their estimation. But to demonstrate it to them by actual life and unmistakable meekness of spirit, that grace has eradicated all resentment from our hearts, and enabled us to joyfully bear all manner of defamation for Christ's sake, is to excite their admiration, and lead them to ardently long for, and persistently seek after, the same wonderful endowment. The eloquent preacher can pour forth many lovely and affecting utterances concerning this strange power of the Gospel, but the humblest Christian speaks much more eloquently, though he utters no word, when, by the power of the Spirit, under persecution, he exhibits a meek and quiet spirit, and a countenance radiant with joy. This is the logic that irresistibly forces conviction upon the mind. O ye mistaken ones, whom God has not richly endowed with the gift of speech, and who are coveting this as the only effective means of moving others, go thy way, quietly, patiently, meekly, lovingly,

and joyfully endure your trials and persecutions, and you will do more to honor the Master and build up His kingdom, than you could with all the gifts which God has withheld from you.

3. *It is a Divine favor; a gracious privilege.*
—The Scriptures speak of persecution, not only as a necessity, but as a special and peculiar favor. The Saviour notified His disciples that in the world they should have tribulation. And the apostle says, 2 Tim. 3: 12, "Yea, and all that will live godly in Christ Jesus shall suffer persecution." He says again, Phil. 1: 29, "For unto you it is given in the behalf of Christ not only to believe on Him but also to suffer for His sake." The sufferings spoken of in this Scripture are not the sufferings of physical diseases to which all are subject, and which afflict the sensual and wicked more frequently and more severely than those who live soberly, righteously and godly in the present world; but the reference is to such sufferings, whether physical or mental, as have been incurred solely by loyalty to Christ, and chiefly to such as arise from persecution.

And in reference to these sufferings the apostle says, they are "given" to you in behalf of Christ; that is, they are given in the same sense, and for the same reason, that it is "given" to you to believe upon Him. The Holy Ghost here instructs us to view persecution as a favor from God, and that we should appreciate it as we would the precious grace, or power to believe on the Mighty to Save. Directly to the same point, is the Saviour's remarkable utterance among the Beatitudes, "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely for My sake. Rejoice and be exceeding glad: for great is your reward in heaven." Suppose we should meet one on the street, with exceeding gladness beaming from his countenance, and upon asking him for the cause of his great joy, should be told by him that a fortunate step in business had brought him great gain, the phenomenon of cheer from such a cause would strike us as nothing strange. But suppose he would assign as the cause, that he was persecuted for righteousness' sake, that he was reviled and all

manner of evil was spoken of him falsely for Christ's sake, and that he was obeying the Saviour's order in the case and was rejoicing, and was exceedingly glad, the strange phenomenon might surprise us. So seldom is this mark of intelligent holiness manifested that most persons would ascribe it to mental derangement, rather than to an intelligent trust in Christ, and an intelligent view of its high reward in the future. The early disciples entertained these views of persecution, and gave forth their appropriate manifestations when they went from the presence of a persecuting council "rejoicing that they were counted worthy to suffer shame for His name." O, for a return of this clear spiritual vision, and always abounding grace !

If the foregoing remarks are just, and persecution be disciplinary, endowing, and a divine favor, it will not likely be removed from the Church during her militant history. The religious press frequently utters the sentiment that persecution for righteousness' sake is a thing of the past, and that the great mass of the people now, not only

tolerate, but nearly approbate a truly sincere and godly life. But this contradicts the prophecy, "Yea, and all that will live godly in Christ Jesus shall suffer persecution," and is, therefore, a dangerous error. It arises, no doubt, from confounding the righteousness of faith with morality, or moral excellences, which none condemn, and which, though they are truly lovely and necessary in their own sphere, and, indeed, necessary in religious life, are, nevertheless, of themselves, nothing more or less than filthy rags in the kingdom of grace. The truth is, the Christ-spirit is as much antagonized by the world to-day as it was on the day of the crucifixion. Let any one to-day, in every company, in every place, and under every circumstance, say and do, what, under the illumination of the Spirit, he believes ought to be said and done, and the tide of persecution will rise as rapidly and as high as ever it did, though in more refined but no less malignant forms. True, there are certain popularized forms of Christianity that escape persecution, and will, no doubt, escape the plaudit, "Well done, good and faithful

servant," but the true, old, apostolic form with the divine seal upon it, is still bitterly resisted and opposed by every species of carnality and religious formalism. There are thousands now leading holy lives, and walking with God, who are deeply acquainted with the most refined and bitter persecutions ; and it is because they do not trumpet this part of their experience, that it is supposed by many that religious persecution has ceased.

Dear Christian reader, the Saviour well knew the meaning of His language when He said, "In the world ye shall have tribulation" ; and you may make up your mind to accept this as one of the necessary attendants of the holy life ; and if you will gladly and patiently bear it, you will find it the most wholesome personal discipline, the finest opportunity to impress your enemies with the power and lowliness of divine grace, and the most efficient means of bringing you into the fellowship and likeness of your adorable Lord.

CHAPTER XXI.

HOLINESS—ITS PECULIAR TRIALS.

“Be ye holy.”—1 Peter 1:16.

THIS is a probationary state. All are probationers, and consequently all are on trial. This trial, irrespective of moral condition, lasts through life. The entirely sanctified, therefore, are as much on trial as Christians in other stages of religious experience. They are exposed to poverty, sickness, disappointments, injuries and all other trials except what may arise from personal sins and sinfulness. Besides these they have others peculiar to their gracious state, and it is the purpose of this chapter to name some of them, and suggest to the uninstructed the best methods of treating them.

As faith is the vital connection between the believer and Christ, all Christians will experience heavy attacks from the enemy at this point. Indeed, every temptation, whatever its form may be, will be aimed either

directly or indirectly at this vital point ; for so long as faith remains undisturbed and unwavering, the Christian is safe, and as soon as this fails, all is gone until it is recovered again. Hence the objective point to be reached in every assault, and in the case of all Christians, is faith. But from the fierceness of the attacks, and the peculiar forms they take on in the case of the entirely sanctified, the trials of their faith may be called peculiar. Before one has become established in this experience he will be tempted to believe that the blessing which he has received is what is commonly called,

1. *More religion.*— He knows he has received an increase of love, joy, peace, long-suffering, gentleness, goodness, etc., but may doubt whether purification has taken place. If confidence be cast away here the believer will find these graces weak and beclouded as before. The Comforter comes to *abide* upon the condition of an abiding and perfected faith, and, of course, if faith waver the experience will become unsatisfactory.

When temptation takes this form let the tempted at once look to God through Jesus,

and, taking Wesley's formula, which is also the Bibleformula, say, "O my Father, if I am not yet made white, I come to Thee just as I am, for I can make myself no better ; I come to Thee with faith, for I can bring no price ; I come to Thee *now*—I receive Thy blessing *now!*" **THERE LET HIM STAND!** Whatever may have been the previous state, if this be done in verity and truth, there ought no longer to be any doubt of the genuineness of the work ; but should the temptation continue to assail, let the tempted continue to say, "I receive Thy blessing **NOW!**" until the victory be gained. Upon every renewal of the temptation, let this be repeated until the believer becomes firmly established in the grace of holiness. Should the enemy fail in getting the tempted person to accept this theory of his experience, he may then, in some cases, suggest that it is,

2. *A defective work, or partial purification.*
—Should this be accepted it will weaken the believer and prepare the way for something more fatal. This form of temptation generally comes when reading or hearing the experiences of others, which seem deeper or

more remarkable than ours. But we must learn to look away from the experiences of others to Christ alone and rest implicitly on Him, and not on the similarity of our experience to that of others. In the vast forest there are no two leaves exactly alike, and among the millions of human beings there are no two faces exactly alike; and we must not expect any two religious experiences to be alike in all the particulars of detail. Seawater is the same whether it fills a wine-glass, or an immense tank, or the great ocean. So purity is the same in character, whether found in limited capacities, or in capacities of vast compass; whether its presence in the heart is attended with feeble or powerful manifestations. Let it never be forgotten that a state of purity is not dependent upon emotions, feelings, or manifestations, but upon the reception of Christ as our sanctification; and that emotions and feelings are mere attendants, depending largely upon the condition of the body, the flow of animal spirits, and especially upon the nervous sensibilities. Complete submission to God and full trust in Jesus are attended with complete purification,

no matter what may be the peculiarities of experience.

The sanctified Christian, before he is well established in holiness, may be confused and severely tried,

3. *Mistaking temptation for an evil heart.*
—Such is the subtlety of the great enemy that he can so present his suggestions as to produce this confusion ; and if the believer yields, he, of course, goes back into the wilderness state. The only safety here is to fly immediately to the Saviour for light and help. It is doubtful whether any one, without special illumination by the Spirit, can discriminate here with sufficient clearness to put the soul at rest on a matter of such transcendent interest to the entirely sanctified. Divine illumination and aid are necessary, and by them only will the tempted Christian be able to discover clearly the nature of the difficulty and escape the confusion. He will be enabled to see that his heart's language is the very opposite of the tempter's, that its inclinations are against the evil suggestion ; and that it bleeds and trembles at the thought of committing the sin.

Whenever entire consecration to God, and purification of the nature, are clearly attested to the soul by the Spirit, the believer should then and there, in the spirit of complete surrender, and trust in Christ, fix and keep fixed in his mind the fact of his entire sanctification, and let nothing move him from this position but his own wilful sin. If the purified Christian will remain faithful, and keep the facts of his consecration and sanctification standing alone in his mind as fixed and settled facts, they will then, at all times and under all circumstances, rise like mountain peaks high above all the valleys of despondency, the middle plains of calm, settled peace, and the highlands of ecstasy and deep emotion, unaffected alike by rapture or depression, or any of the other mental states. This is established sanctification.

Another matter of surpassing interest to themselves, and of vital importance to the Church and world, and upon which the purified will be sorely tried, is the matter of witnessing. Satan and worldly professors will press them into another snare, namely :

4. *Silence concerning the gracious work done.*—The Saviour says, “But when the Comforter is come, whom I will send you from the Father, even the Spirit of truth, which proceedeth from the Father, He will testify of Me: and YE ALSO shall bear witness!” This is a solemn and impressive utterance, and, it is feared, is overlooked by many. “The Comforter shall testify of Me; and *ye also.*” All God’s children, and especially the purified, are ordered to join the Holy Spirit in bearing testimony to the power of Jesus to save; and as the Spirit witnesses to the truth, “the whole truth, and nothing but the truth,” so must Christians. Any concealment or equivocation will grieve the Spirit and becloud the spiritual vision; and as faith is so certainly enfeebled by any shrinking here, frequent and heavy assaults at this point may be expected. Clear testimony to full salvation is so opposed by Satan, is so distasteful to a formal Church, and is so much discouraged by many who are reputed wise and good, that more lose the blessing of entire sanctification by ambiguity and indefiniteness in

testimony than by any other, and, perhaps, by all other causes put together. Whoever, then, would maintain his allegiance to God in the higher relations of religious life, and preserve the clear witness to his sanctification, must set his face as a flint against all temptations to conceal in his heart the wonders of saving grace; he must, in the language of our Church Discipline, "submit to bear the reproach of Christ, to be as the filth and offscouring of the world, and looking that men should say all manner of evil about him falsely for the Lord's sake."

The Bible employs a number of terms and a variety of phrases to express this state of grace; and all living in its enjoyment will find it greatly to their advantage to adhere strictly to Biblical language in their confessions. This will protect against falling into the sickly sentimentalism which has driven testimony almost entirely from the Church. "I hope I am not a stranger to saving grace," "I greatly desire to be a Bible Christian," "I trust I am not wholly ignorant of Gospel salvation," and all such expressions, are not testimony. No court

would accept as testimony such statements made in reference to the facts involved in civil or criminal prosecutions ; and certainly the Saviour cannot accept them ; and to attempt such testimony is to lose the favor of God and the experience of holiness.

Another plan of Satan to ruin the entirely sanctified, when he cannot lead them into a relapse, is to change himself into an angel of light, and hurry them forward into the practice of,

5. *Ruinous extravagances.*—These extravagances take on such Protean forms that they cannot be named in one section of this chapter. A hint only will be given, from which the reader may make the necessary inferences. Under the pressure of this temptation, some will make such repeated and audible sighs and groans as disturb the devotions of the congregation. Let all be on their guard, and as soon as any get the least hint of danger here, let them refuse to make such demonstrations in public, but, at the earliest opportunity, retire to the closet, and there give way to the pressure. If this angel of light were from above he will re-

appear in the closet to strengthen, but if he were from beneath he will not want this repeated in the closet, and thus the trick may be detected.

The entirely sanctified are so tried by the indifference, ignorance, and opposition of church members to holiness and its profession, that they are often pushed by the enemy into extravagant utterances concerning the lower phases of the religious life. They speak of justification, which they see so poorly exemplified by their brethren, as amounting to little or nothing, and of perfected holiness as the only phase of grace worth anything to the Christian. They are apt, under this form of temptation, to speak of all Church work, except the definite holiness meeting, as useless in spreading the kingdom of Christ. Extravagant utterances of this kind destroy the confidence of the Church in those who make them, and in the grace which they profess. They come from the wily tempter.

Others under this temptation will become so interested in leading their brethren into a better religious life, that they will pray out

and exhort in such a manner that all sober-minded Christians will see that their zeal is not according to knowledge. Should this ruse of the enemy not be detected in time, the unfortunate victims will soon become censorious, and "sour godliness" will be all that is left to attest the former indwelling of the Spirit; for "sour godliness" is infallible evidence that the Holy Ghost once dwelt in the heart but has now departed. Let all who are in danger at this point, prayerfully study and practice the apostle's admonition, "Let your moderation be known unto all men. The Lord is at hand." Never forget, anywhere or at any time, that the "Lord is at hand"; for just as sure as this be forgotten, and we say with Abraham, "Surely the fear of the Lord is not in this place," we will, like him, do something displeasing to God and ruinous to our souls.

The thousand other extravagances to which the entirely sanctified are exposed, under this temptation, may be avoided by a prayerful study of such Scriptures as follow: "For this cause we also, since the day we heard it, do not cease to pray for you, and to desire

that ye might be filled with the knowledge of His will, in all wisdom and spiritual understanding.”—Col. 1:9. “And this I pray, that your love may abound yet more and more in knowledge and in all judgment.”—Phil. 1:9. These and other Scriptures teach the necessity of a deep and intimate acquaintance with the mind of God as revealed in His Word; and the only safety for the entirely sanctified is to abide by the Word; to bring all their notions, impressions, and impulses, to this standard; to see that their knowledge and spiritual understanding keep pace with their increasing love and zeal; to never leave undone anything that the Word teaches should be done; and to be sure and do nothing except they can find a clear warrant in the Scriptures for doing it. In short, **WALK WITH GOD!**

CHAPTER XXII.

HOLINESS—MEETINGS FOR ITS PROMOTION.

“ Be ye holy.”—1 Peter 1 : 16.

ALL meetings of the Church are professedly for the promotion of holiness. To designate any one of them, therefore, as the holiness meeting implies that the other meetings are for something else, and thus misrepresents them. Hence many, looking at the matter in this light logically and honestly, object to the holiness meetings, and, on abstract principles, they have good ground for their objections. But there come times in the history of God's people, when some line must be drawn between the truly loyal and vacillating. At the time of Israel's defection in the matter of the golden calf, “ Moses stood in the gate of the camp, and said, ‘ Who is on the Lord's side, let him come unto me,’ and all the sons of Levi gathered themselves together unto him.” They held a distinctive meeting, and it can

be called a meeting for the promotion of holiness, as it was for the purpose of arresting the idolatry and saving the people.

Now when we look at the pride, the worldliness, formalism, and other evils, that have crept into the churches of this day, we can see the same reason for special meetings to arrest these evils, that Moses and other leaders of God's people of different ages have had for special meetings of the faithful. And as the meeting of Moses and the sons of Levi, and similar meetings in other ages, had a wholesome effect upon the people, so the meetings for holiness, in this day, have aroused and stirred the churches to greater religious zeal and activity.

Concerning these meetings something may be said profitable to all who are concerned in their management, and this is the aim of this closing chapter.

1. *Call them by their right name.*—Do not call them the Wednesday night prayer-meetings, nor the Friday or Saturday social meetings; but call them the "Holiness Meetings." There is a power in the name. It startles the great enemy; it arouses for-

malism ; it disturbs the carnal quiet of nominal professors ; and hence it chokes the utterances of some church officials to publicly announce them. And because the name lays bare the cross and awakens opposition, it crucifies the old man, and brings those who attend these meetings, in some humble degree, into the fellowship of Christ's sufferings ; it leads them to see more clearly their spiritual wants ; it inspires them with deeper devotion ; and consequently brings the presence of the Master more sensibly near the worshipers. Many have become so careless in the ordinary religious service, and engage in it with such thoughtless formality, that unless attention is especially called to the specific object of the Holiness Meeting, it will do them but little good. The name, often exciting popular odium, is calculated to arouse the attention and awaken corresponding earnestness. All familiar with those meetings know there is a power present not felt at other meetings, and that power is intimately related to the name with its concomitants and associations. Then stand square for holiness, and call the meetings by their right name.

2. *Make them aggressive.*—It is slander on the distinctive title to meet time after time, and witness no clear conversions, or entire sanctifications. When these meetings settle down into such a state, the name had better be dropped, and the meetings merged, into the regular religious exercises of the Church. For in this state they keep up a distinction without any difference, and cause more or less division without reaping any benefit; but when they are aggressive, though the friction and resistance of formalism will be much greater, the disturbance will be wholesome and serve the highest and best interests of Christianity. Many will be converted, many will be sanctified wholly, and many of the sanctified will be led on to advanced ground, and become more efficient in the work of God. Every member of the Holiness Meeting should, therefore, make it his business, and feel it as imperative as his consecration, to invite and persuade others to attend this extraordinary means of grace, and seek moral purification. Indeed, there is but little hope of retaining the experience of perfected holiness,

without vigorous effort for the salvation of others ; but all such effort reacts favorably upon the laborers themselves, and greatly intensifies the zeal, earnestness, and power of the Holiness Meetings. When, therefore, conversions and sanctifications cease in these meetings, let all interested in them take the alarm, and by fasting, prayer, and work among the spiritually needy, restore their aggressive character.

3. *Make them deeply heart-searching.*— Don't be contented with the joyful emotions excited by prayer, praise, and the relation of religious experience ; nor even by the higher emotions of joy awakened by the presence of others seeking and obtaining salvation. For though these joys are not to be suppressed, but encouraged in the highest degree, as "there is joy in the presence of the angels of God over one sinner that repenteth," yet they will not supersede the necessity of close personal heart-searching and discipline. Some portions of the exercises should be such as to lay bare the life and heart of each member. They should disclose the mistakes in the lowest department of life, as in matters of eat-

ing and drinking, rising and retiring, and so on; they should disclose the errors in intellectual life, found in mental indolence or over-activity, and in the kind of aliment furnished to the mind; and they should uncover to the worshipers their failures in the domestic life, where holiness, perhaps, has its most numerous trials and severest tests, and where the true article shines in its brightest lustre. The treatment of our fellows in social life, whether we do unto them as we would have them do unto us, whether we are too fond of their company, or too isolated from them, for our and their good, should pass in review before the mind for improvement and discipline. And above all, the interior life, the life which each one lives in himself, known only to himself and God, and which, in a high degree, gives coloring to every department of the outer life, should be searched to its profoundest depths. Defection in any department of life will prevent the development of symmetrical holiness, and consequently the exercises of the Holiness Meeting should be of such a character as to ex-

pose all such hindrances and aid in the escape from them.

4. *Keep them free from all censoriousness.*—The entirely sanctified are so solicitous for the spread of the Gospel and the salvation of men, that any want of interest in this direction upon the part of the brethren, attracts their attention and produces pain.

Besides, they feel it a duty in every proper way, and at all times, to rebuke lukewarmness and formalism, and excite the professed followers of Christ to holy zeal and activity. With such interests upon their hearts, and with a sense of such duty, it is very easy and natural, under the warm and confiding influence of the Holiness Meeting, to make allusions to those matters which give them pain, and thus lead into a talk upon the coldness and indifference of the church, which greatly injures all who engage in it. Some holy persons have been led astray at this dangerous point.

They have unguardedly looked upon this coldness of the brethren until, unconsciously, the eyes have been removed from Christ, and failing in "looking unto Jesus," they

have suffered incalculable loss. They have become soured and censorious, and, consequently, the most disagreeable, troublesome, and dangerous of all who "have a name to live and are dead."

Again, "all that will live godly in Christ Jesus shall suffer persecution," and the members of the Holiness Meeting, sensibly experiencing the fulfilment of this prophecy, will be more or less tempted to allude to it in the meeting, and thus insensibly drift into unprofitable and dangerous utterances. Persecutions may be alluded to under particular circumstances, and for special reasons, but generally such allusions tend to awaken a spirit of complaint and censure. Rigidly guard this point against the encroachment of the enemy, for so damaging are these meetings to his cause, that, with fiendish persistency, he will attempt to inject his poison at every possible avenue. And again, every avenue of approach will be besieged, because these meetings, once corrupted, and their members bereaved of holy love, and brought under the sour and censorious spirit of evil, become the most dangerous

and powerful allies of the wicked one. O that the Saviour's tender and awfully solemn warning would ring through the soul of every professor of entire sanctification, "And what I say unto you I say unto all, Watch." Amen.



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