

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 [1824 -- 1890]

"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

Boston:
McDonald, Gill & Co.,
36 Bromfield Street, 1888
[Published two years before the author's death]

Contents

29 pages selected out of 87

Introduction

The Author's Experience in Regeneration and Entire Sanctification

Chapter 1	Holiness -- Summarily Stated	Chapter 11	Holiness -- How Retained
Chapter 2	Holiness -- Its Place in The Process Of Redemption	Chapter 12	Holiness -- Confessed
Chapter 3	Holiness -- An Inward Experience	Chapter 13	Holiness -- As Confessed By Bible Characters
Chapter 4	Holiness -- An Outward Life	Chapter 14	Holiness -- Experienced And Taught By The Lowly
Chapter 5	Holiness -- Distinguished From Regeneration	Chapter 15	Holiness -- Its Guiding Spirit
Chapter 6	Holiness -- Subsequent To Regeneration	Chapter 16	Holiness -- Its Adjusting Power
Chapter 7	Holiness -- Inwrought By The Holy Ghost	Chapter 17	Holiness -- Its Progressive Nature
Chapter 8	Holiness -- When Attained	Chapter 18	Holiness -- Its Perversions
Chapter 9	Holiness -- Steps To Its Attainment	Chapter 19	Holiness -- An Error In Seeking
Chapter 10	Holiness -- Evidences Of Its Attainment	Chapter 20	Holiness -- Its Persecutions
		Chapter 21	Holiness -- Its Peculiar Trials
		Chapter 22	Holiness -- Meetings For Its Promotion

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, Ohio.

Sheridan Baker

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.

1. HOLINESS -- SUMMARILY STATED

"Be ye holy" -- I Peter 1:16

The Words holy and holiness will be used in this book to express that gracious state known as entire (*complete or completed*) 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, described as 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,

1. *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, (the fallen nature) 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 comprehension of the believer's privileges 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 indulgences, after entire sanctification takes place, but soon as the light comes, which shows the true nature of these habits, 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, longsuffering, gentleness, goodness, and so on. These graces are complete in number, but co-exist with adverse principles which becloud their manifestations and provide embarrassment to the believer. This is a 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 (perfected or completed by grace) 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 work of 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 grace. 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 already 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, this 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 (your life on earth) 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 was 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 intervention, 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, mistake, and other disabilities unknown to man in his gracious state in the Garden. 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 victory. 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 castaway," thereby indicating that his assurance of keeping his victory to the end 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,
'Tis 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 include 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

2. HOLINESS -- ITS PLACE IN THE PROCESS OF REDEMPTION

"Be ye holy" -- I 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 other afflicting 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,

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 worshipper 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.

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." (ie: "and keep it") 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 today 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 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 familiar 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 not appreciate and abandon, and other dregs of the old disease which still 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 smallpox 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.

3. HOLINESS -AN INWARD EXPERIENCE

"Be ye holy" -- I 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 a distinct experience also.

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

1. 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, spoils the effectiveness of 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 mixture 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 comprehension of this 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 carefulness 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 cleanliness 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 spitefully 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

5. HOLINESS -- DISTINGUISHED FROM REGENERATION

"Be ye holy" -- 1 Peter 1:16

There can be no doubt that converted persons are instructed 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 variously called 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 offense 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

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? Do you 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."

resent injuries and indulge envy, some feeling of self-congratulation 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 the experiential 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 an existing state of clear justification, the first thing experienced by the believer in entire sanctification is a painful conviction of impurity, 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: all that is to be watched now is that evil may not enter the heart through these weaknesses, or any 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 already 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 clearness, or no intensification of the relation of brother, sister, mother, or child, will change it into the relationship 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 entry into 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, --with 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 individually. 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 converted 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 at times by remaining carnality, or are you in the glorious dispensation of the Spirit, and ever 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.

7. HOLINESS -- INWROUGHT BY THE HOLY GHOST

"Be ye holy" -- I Peter 1:16

The Scripture orders Christians to be holy. In other passages 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,

1. *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 clarity 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 together 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 headings: First, Christians who have attempted to grow into a state of entire purity have 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, that was 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 skillfully 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 would be. The very opposite of this, however, is the 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. Nowhere but in 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 fulfill 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 the fallen nature 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!

8. HOLINESS WHEN ATTAINED

"*Be ye holy*" -- I 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 example 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. (in the upper room they were both filled with His Spirit and entered His Rest, since they were already prepared by Him. The three thousand were just filled with His Spirit, and entered His Rest later as they made themselves ready. ES) 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 relieved of the emasculating forces of carnality, and enter His Rest. 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 immediately adopt the conditions for 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 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 mere guesswork, 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 drinkers 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.

9. HOLINESS -- STEPS TO ITS ATTAINMENT

"*Be ye holy*" -- I 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:

1. *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, by the very nature of his 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, towards the

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.

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 traveler 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 consequences, before he will enter upon its pursuit, will never seek for it, because such knowledge cannot be obtained before the 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 those who claim to possess it.

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 submission 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 views, 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 all that related 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." (Romans 12:1) 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 as prior condition for, 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 specific 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." Romans 6:11

AMEN.