



*“You will know them by their fruits.” Mt. 7:16*

## How to Enter His Rest

**By Tom Plumb**

*This book is written expressly for those whose hearts are passionately seeking His best for their lives: those who although living victoriously with spiritual fulfillment, still find spiritual deficiencies occasionally or constantly dog their path.*

*“and He placed cherubim at the east of the garden of Eden, and a flaming sword which turned every way, to guard the way to the tree of life.” Genesis 3:24*

*The Lord has this sword guarding the door to every new place in Him, so that only readied hearts may enter...*

*“Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus.” — Heb.10:19.*

### Introduction

Most may consider the work of God that saved him from the pit and filled him with His Spirit to be His greatest work, but perhaps you will come to see that God considers the work that finishes this and wholly fits you for heaven by endowing you with a pure heart to be His greatest victory.

When we enter His Rest, we in fact enter yet another dimension of the gospel experience: we come to experientially participate in the completion of the atoning reality that is typified in the scripture as the tabernacle. The first sanctuary in the tabernacle is symbolic of the regenerated life; the second sanctuary or inner room is symbolic of the sanctified life in His Rest. The glorious difference between the two rooms is easily seen!

The first thing realized on entering the holy of holies was the deep quiet. Heavy folds of drapery separated this inner room from the other parts of the tabernacle. In like manner one of the outstanding features of the sanctified life is the divine stillness that settles down over all the soul faculties. The soul possesses not only peace with God but also the peace of God; the Dove of Peace spreads her wings

above their restlessness, a strange and heavenly quietness fills and abides in the whole being.

There is a sense of fullness, a sense of being inwardly healed, an exquisite experience of purity, while the soul virtually melts under the baptism of perfect love. And through all and in all the Spirit of God whispers to the soul, “This is sanctification.”

The second noticeable fact on entering the holy of holies is that it was a hidden place. When the high priest entered the holy of holies on the great day of Atonement, the people gazed after him, but no one dared to follow him and he was hidden from the view of the people. Likewise, the moment we are sanctified a curtain drops behind us and we enter upon a hidden life which the world and the incompletely sanctified church fail to comprehend.

John says, “To him that overcometh will I give . . . a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it.” It is a hidden life. Its motives, its humility, its joy, its self-sacrifice, its silence and its testimony, are all misunderstood by the world and by the incompletely sanctified church. The sanctified life in His Rest is a life that is hidden from evil and

from the strife of tongues.

Third, we notice the ark. The ark typifies the fully sanctified pure heart in His Rest. God's plan and purpose in redemption is to bring the human heart into the holy of holies.

Fourth, we observe the table of law known as the ten commandments. This is God's promise concerning laws in our hearts. In the old Covenant the law of God was written on a tablet of stone and placed within the ark in the holy of holies, but in the New Covenant God writes His laws in the believer's heart. This makes religion profoundly easy.

Concerning this New Covenant, Jeremiah says:

*“Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah: not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the Lord:”* But this is the covenant that I shall make with the house of Israel; after those days, saith the Lord, I will put my law in their inward parts and write it in their hearts; and will be their God, and they shall be my people.”  
*Jeremiah 31:31-33.*

When God puts His laws within us and the Comforter comes to abide, He causes us to live a free, spontaneous life. In His Rest, the yoke is easy, and the burdens are light. We run and are not weary. All the ways of religion become ways of pleasantness; all its paths become paths of peace.

God does not want you to struggle until you wear out your life. God wants you to take something from Him that will make all these things a pleasure and a delight to you. God wants to put in your heart the law of life that will run your life. God has made a great law of love and given it to this world of ours. It is the secret of the great romance of the ages. “I will put my law in their inward parts, and write it in their hearts.” Then that duty becomes a delight, service a joy, and crosses become wings

instead of weights to the soul. “Love drives our chariot wheels.” The yoke is lined with love and is worn with songs.

God gave the Prophet Ezekiel the same vision concerning this new Covenant “A new heart also will I give you, and a new spirit will I put within you. And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them.” This is something more than putting His laws within us. Notice, a “new heart also will I give you.” Ezekiel 36:26-27

Fifth, we behold within this ark the incorruptible manna. The manna which fell in the desert was a blessing, but as the hours passed it melted or corrupted. Placed within the ark it remained sweet and fresh for hundreds of years.

In order to understand this spiritually, we will have to go back to the days of Israel in the wilderness. We read that the manna fell on the open plain every night, and every morning the people gathered it up and made it into cakes of bread, which were eaten by the people. These cakes were sweet to the taste, and preserved life. The manna melted away as the day advanced; it had to be gathered fresh each morning.

This is a true type of the regenerated life. This represents Christ's outward life on which millions feast daily. But the regenerated man finds that there is a struggle within to keep the manna from melting away: but as their day closes many Christians feel that their stock is running very low.

God told Moses to make a golden pot and gather some of this same manna and place it within the “second veil” in the ark. There for any number of days, for any sweep of years, it remained pure, sweet, incorruptible and unchangeable.

“In this most impressive way God teaches us that our personal salvation is brought “within the veil,” brought into the secret place of God's perpetual presence; in a word, into the state of life and experience of His Rest; and then our religious life will be marked by an abiding sweetness and purity, by incorruptibility and enduring power. It does not then require tremendous effort to gather and retain the grace of God. The grace itself does not melt away by nine o'clock, nor is it gone by twelve, nor

in the afternoon, nor at night. It abides, and it abides sweet and pure, by means of the preserving power of the second blessing, which is the sanctifying grace of God.

“There is a religious experience which wastes away in the camp, grows hungry, and has to be periodically restored.

There is another experience where the divine food is lodged within the heart, and the man with this inward, abiding nourishment knows no emptiness, no wastings, or exhaustions, but is constantly filled. Meet him at any time — early in the day or late, in the cloudy days, on Monday or on Sunday, he is always full. The manna is within and it abides.”

John alludes to this second grace in Revelation 2:17: “To him that overcometh will I give to eat of the hidden manna.” This has reference to Christ’s inward heart life, where we feast on His inward dispositions and heavenly tempers.

“Now in order to eat any of that hidden manna, a person must of necessity go through the first veil, which is the holy place, and then enter the second veil into the holy of holies. Thus we see that no one could eat of that manna until he entered into the second veil, which, spiritually interpreted, is nothing more or less than entering the state of heart purity that brings His Rest.” (Lamp oil is also held in reserve. This is discussed in Matthew 25)

Again, this hidden manna was promised to “overcomers,” that is, to the heart that dares to go against public opinions and a lukewarm, backslidden church. But it pays to die to the former fallen life in order to inherit the promise of eating the hidden manna.

Sixth, we notice Aaron’s rod which budded, blossomed, and yielded almonds, all in one night. The Eleventh chapter of Numbers contains the story of this budding rod and how God vindicated the divine choice of the Aaronic priesthood. While the budding rod of Aaron is preeminently a type of the Priesthood of Christ, it may also represent the intercession of believers. Concerning this rod, there are three things stated: first, it budded, second, it brought forth blossoms, third, it yielded almonds; which suggest the thought of FRESHNESS, FRAGRANCE, AND FRUIT.

The buds suggest to us the thought of freshness. It is nature’s way of renewing the earth. The dew falls at night or in the early morning hours, when all nature is quiet and still. So spiritual dew and freshness come when we get quiet and still and linger long in the Master’s presence.

Freshness produces fragrance in both the natural and the spiritual world. Go into a summer flower garden early in the morning and you will find the air laden with sweet perfumes and fragrances. The dew brings forth freshness and fragrance. In our spiritual life fragrance is just as essential as freshness, and when this is lacking it is a sure indication that we are trying to run our Christian experience without oil and unction.

Fragrance is a subtle fire, easily detected. It is an unction; “that subtle, mysterious, unaccountable, irresistible influence that proceeds from the Spirit to the individual filled with the Spirit, which seals instruction upon the heart and conscience of the person receiving it; so that unction tends to render a man powerful and glorious in his life and history.” That is unction; that is fragrance; that is power; which is the greatest need of the twentieth century church.

The nature of fruit is the full maturity of the seed. Fruit in the natural world is the result of the seed and earth coming in contact with each other. In like manner, spiritual fruit is the result of our soul powers being united and brought into union with Jesus through the power of the blessed Holy Ghost.

Again, fruit trees flourish better in mellow, soft, rich soil. Just so the fruit and graces of the spirit flourish and grow better in a tender, soft heart. Nothing in all creation bears such fruit as a soul that has been purified. When the precious blood has purified the senses of the inner man, then the Holy Ghost has nothing to hinder His inflow and filling and enriching the soul faculties to produce spontaneous heavenly fruit.

Seventh, we note the abiding light in the tabernacle. There was a peculiar heavenly radiance in the inner sanctuary. There was no earthly light in this place. Under the interlocking wings of the bending cherubim, was the mercy-seat, where God was accustomed to speak; and from this place a soft,

white light of luminous and abiding glory filled the room. In the holy place the seven-pronged golden lamp furnished the light. At times the lamp in this first room burned low. The regenerated man knows the meaning of this. But from the fluctuating light of the regenerated life, the soul goes into the steady, abiding radiance of the divine Shekinah.

The only light in this inner sanctuary was the heavenly Shekinah, so that when we pass behind the second veil, God Himself becomes our everlasting light. From this time on, one is guided by the illuminating Holy Ghost, and stops depending upon human candles. Men may withdraw lamps and candles, the sun may be hidden and the moon

withdraw its light; yet there is left within the soul a peculiar heavenly radiance which never goes out.

Finally, there was the Presence of God behind the second veil. "Thou that dwellest between the cherubims, shine forth." This is the climax of the atonement. There is nothing higher, deeper, sweeter, than to be God-possessed and a temple of the Holy Spirit. This is God's best and greatest for us. This is what happens when we press our way behind the second veil. Here the light never goes out, the manna is ever fresh and sweet, and the glory holds good the year around.

Condensed from the chapter 4 of "A Bouquet of Graces" by John Marvin Hames

## Foreword:

In 300 AD Roman Emperor Constantine had a vision for God, and so gave Christianity recognition as the official religion of his bloodthirsty pirate Empire. Backslidden church officials were only too willing to take credit for what the righteous prayers of others had accomplished, and became Constantine's willing accomplices. What Satan had failed to do to the true Church by mass slaughter, he accomplished through the unrepented lust of some for promotion, position, power, prestige, acceptance and prosperity. This mostly unsaved Church went on to mislead the lambs in their midst to establish the sordid and blood-soaked political domination of the church that was the Dark Ages in which Kings and Emperors appointed each new chief Bishop, they called "Pope". Naturally, it followed that the hearts of many church officials were by nature dark and lost while they were greatly honored in sumptuous palaces while clad in purple and cloth-of-gold. Some aspects of this time-honored tradition continue today.

Up until this time, those who truly loved God with all of their hearts and all of their minds made up the true church. They were able to love Him with pure and undivided hearts because they had obtained a work of grace that has been virtually lost today. In scripture, one of its names is "His Rest".

I am not talking about being filled with the Spirit.

This happens as soon as a soul is saved, even though many do not fully enjoy the privileges of that fact until they allow themselves to consciously trust and give His Spirit room to move in their hearts. Observe in Mark 6:7 and Luke 10:1 that His followers were sent out two by two to work miracles before the Day of Pentecost! Already at this point these early few were saved through promise, though not yet fully saved.

For instance: "A son is not a son in Hebrew life until he has willfully chosen to be completely identified with the purposes of the father, and he does so, knowing that he will no longer have any right to his own self-serving purposes and will. It is a radical 'crossing over' and a resting in the father and his purposes. When the father recognizes that consecration, he 'adopts' or 'approves' the son, and says, "this day I have begotten you." Until then, the son was treated as a servant, and his actual sonship waited on a total consecration to the purposes or will of his father." (from an ancient Hebrews source and used in the Bar Mitzva ceremony )

Similarly when you enter His Rest, not only does His Holy Spirit dwell in you as before, but now you have also been taken to dwell in Him. The soul is ever after completely separated within from all the darkness of this world and so walks in the holy hush of His Presence so that His every whisper is easily heard. His anointing and love is constant, unhindered and unshakable in every test. Growth in

grace is effortless and exponential. Exploits of great faith come naturally. Temptations seem distant and foreign while the soul is flooded with an abiding sense of absolute cleanliness and Oneness with Him. Walking in great assurance under an open heaven is only natural after heaven has become closer to you than earth.

“The restoration of this grace to the common man was the unique contribution of the Wesleys and Methodism to the Church. With its very personal message, it took root and flourished in rugged, individualistic post-Revolutionary War America, and rode west into the frontier in the hearts of the famous and indefatigable circuit-riding Methodist preachers. Along with salvation preached from rustic pulpits, in brush arbors, and in camp meetings, completing sanctification was the follow-on message – freedom from what they called “indwelling Sin”. Thus teaching and obtaining the work of “entire sanctification” became very much a part of the American spiritual landscape.” (Through the early Methodist Church, and later the Salvation Army, the American Holiness Movement in the 19th Century, the Church of the Nazarene, the Church of God, the Church of God in Christ, the Pentecostal Holiness Church, and other denominations too numerous to mention.) Jim Kerwin

### **Distaste for Holiness**

“Over time they discovered that people who profess deep holiness are generally unpopular. They are secretly hated. A very accurate observer of human nature has suggested the reason. He asks and answers this question: “Are we not apt to have a secret distaste to any who say they are saved from all sin?” Answer: “It is very possible we may for several reasons; partly from a concern for the good of souls, who may be hurt, if they are not what they profess; partly from a kind of implicit envy at those who speak of higher spiritual attainments than our own; and partly from our natural slowness and unreadiness of heart to believe the works of God.”

A holy life is a rebuke to all unholiness. Jesus was a perpetual rebuke to the Jews. In the intense light of His pure life, their spots and stains were made manifest -even through the whitewash of ceremonialism. Their hatred of the light was turned

against the light-bearer, and so Jesus of Nazareth was the most abused man of his times. In this respect the servant must not expect to be above his Lord. A person entirely dead to the world, and thoroughly alive unto Christ through every fiber of his being, will make all conformers to this world so uncomfortable that they will begin to hate him, and gleefully pick faults in his life. They are not willing to give up their idols, and His holiness comes to light a destroying fire of judgment among them. They are averse to strenuous effort, to earnest wrestlings with God at Peniel, and hence they dislike those who point to the sunlit heights of life above the clouds, and urge them to mount up thither, as disturbers of their repose and established doctrines. Again, since all love to God is in antagonism to the spirit of this world, the higher the degree the more intense that antagonism. Another reason may be found in the activity of Satan, who seeks to rob the Gospel of that element which gives it the highest efficiency in its warfare with his kingdom. He blinds the eyes of them that believe not, lest the light of the glorious Gospel of Christ shine unto them.

### **Even Ministers Avoid Holiness**

The enemy succeeds so well with unbelievers that he applies the same method to believers, blinding their eyes to their highest Gospel privilege, the fullness of the Spirit, lest the light of this blessing should gladden their eyes, strengthen their hearts, and intensify their zeal against his kingdom. Says John Wesley, in a letter to a Christian woman respecting her preacher, in 1771: “I hope he is not ashamed to preach full salvation, (i.e. complete sanctification) receivable now by faith. This is the word which God will always bless, and which the devil peculiarly hates; therefore he is constantly stirring up both his own children and the weak children of God against it.” Hence the difficulty which the great Head of the Church has in keeping this doctrine in the pulpit. It dropped out of the English pulpit, and Methodism was raised up to bring it back. Wesley, true to the great light, “the grand *depositum* entrusted to the Methodists,” found his preachers, in turn, inclined to abandon this precious theme.”

“Even now (circa 1890), after the interest on this

subject among the laity has become so general, the majority of preachers pass over the subject like a slurred note in music, as if it was a demi-semi-quaver in the jubilant song of our Christianity, and not its very key-note. Some believers may be warped by the influence of those who are mistaken to be professing this blessing. Many, quickened and gladdened by some special manifestation of the Saviour's love, jump to the conclusion that they are now completely sanctified through the fullness of His love, shed abroad in their hearts, and, under unwise advice, rush into a declaration of full salvation (His Rest or entire sanctification) before they have the witness of the Spirit to this great work. (1 Cor. 2:12 ) Such persons soon become what Mr. Fletcher calls "flash flood professors" (professors - "those who profess or testify to" TP), and are left high and dry by the quickly fading emotions that they are subject to." From: "Objections Answered" by Daniel Steele

## **The Return of His Rest**

But His Rest was once well known and often seen in the early church. It was the everyday glory of that church, and so it permeates the Scriptures if you have eyes to see. But they too were tragically robbed so long ago.

It was the glory of "The Great Awakening", which was far more than a mere "revival". The movement was working to place Christianity again upon the firm foundation that was lost by the early church -until it was cruelly robbed from our immediate forefathers as well. Why was it robbed? (See the "Dancing With Ichabod" page) Because it is the very glory and established victory of God and as such, it is feared and fought against fiercely by the enemy since it spells his ignominious doom and the absolute end of his blood-soaked ages of cruel political tyranny that had been foisted upon us as a proper church.

But though we were profoundly robbed, it still is not too late for us. We can recover the treasure of His Rest. This book contains the time-proven

treasure map for you and yours. It works.

## **The Treasure Map**

This is a very serious and arduous quest for treasure that will take your very all -but in return, you will receive His all. The breathtaking price has always been the same. God does not play favorites, nor does He intend to start at this late date. This means we all have the same opportunity, if we will but use it.

This book and website is your opportunity. The Lord is watching to see how well you make use of this brief but momentous opportunity to vastly improve your eternal station both here and above. Our time grows ever shorter. The culmination of all things approaches swiftly. Be a wise virgin and gather your extra oil now while there is time!!! We are warned that we will need it. (Matt. 24: 1-12)

If you are walking in all the godly purity that you know, and are yet dissatisfied -this book is written for you: "Blessed are those who hunger and thirst for righteousness, for they shall be filled." (Matthew 5:6) This is talking about something more foundational than being filled with His Spirit. It is an essential element -a portion of His very own nature: "His Righteousness". This is some of the finished product that His Spirit has been laboring to make room for. Gifts edify to help our growth, but this is beyond growth: it is His very finished Nature given from above and received in a moment of time. All things already here beneath grow; but they need to get here first....

Since most believers have only a light grounding in gospel basics, we will help you discover this revolutionary completing work of atonement within the already familiar context of the beginning work of atonement (salvation). To do this I have carefully corrected and enhanced excerpts from some of the best heritage Holiness works available. I want to see our world filled with radically radiant totally victorious believers who are unshakable conquerors!!! Let's be done with settling for anything less!!! Tom Plumb

# How to Enter His Rest

By Tom Plumb

The topic of our study is profoundly simple. Trusting children, simple shepherds who watch their flocks at night, as well as new converts who have remained tender and trusting within their “first love” easily grasp it and enter His Rest easily. To those of us who have become more sophisticated, it is more elusive since the use of cunning has become habitual. We use this instinctive cunning to devise hidden inward strategies in order to avoid the breathtaking price that is required. This selfism is diametrically opposed to a whole-hearted walk with God.

For this reason, the first part of this book looks at the same set of facts from many perspectives, just so that the basic simple facts of your present station before God is clearly established in your mind. Be patient. If you are corrupted by sophistication at all, this is absolutely necessary. The bedrock gospel principles behind the salvation experience must be very clearly and frankly affirmed before we start. These foundational realities undergird all of our pentecostal giftings. These giftings may be obvious to the world and ourselves, but they rest upon deeper realities. It is these less mentioned foundational gospel realities that we are dealing with.

The next section of the book will then explore just what His Rest is, so that the Lord can give you hunger to find it.

And then in the later sections we will get down to business and share with you the advice of three very well seasoned guides that have helped many thousands into His Rest.

So, let’s get started with some basic definitions. I will use experiential language rather than scholarly language since we are to live and know God with our whole being and not merely with our limited intellects and native cunning. Obtaining God’s best work of grace is a robust devotional pilgrimage, not a superficial intellectual one.

Consider our treatment to be like a rope of many strands. You will see a particular strand many times, but always at a different level. So, you must hold on

until the whole picture comes together at the level *you* are at.

## Sanctification

Sanctification is at the heart of our topic. The essential meaning of the word is “separation”, of a uniquely spiritual kind. It denotes a separation that is set in place by a work of His Grace. There are ceremonial applications of this concept in the Old Testament, but we are more especially concerned with what the word means for our serious practical application in these all too brief last days.

The first kind of separation that we shall come to understand occurs when a lost soul comes to meet the Lord for the first time. When His Spirit works with “saving grace” to create “saving faith”, this formerly lost soul becomes “saved”. He is called saved since he is now separated from the darkness of this O so lost earth. This fact is clearly evident when a new believer has a good clear salvation experience, and has not yet compromised it. This stage of elementary salvation is called “the first love” and includes various elementary spiritual gifts such as basic healing and revelation.

The second kind of separation that we shall come to understand takes the first kind and completes it. The elementary believer is already separated from this lost earth. We will now learn to believe for and access a second distinct work of grace called “sanctifying grace” that separates this sold out soul to Himself alone.

## His Rest

This culminating dimension of grace was promised to the Israelites, but sadly they never did quite come to qualify for it. It is now held out to those of us who will pay the breathtaking price for it. Regrettably, this second work of grace has always been greatly opposed by the enemy, and so it is still little known in this day, although confusing myths abound. I hope to be able to separate myth from fact for you. This second work of grace is known by many names: Holiness, a pure heart, entire sanctification, saintliness, bond slave, and the white

stone. This work of grace qualifies you to enter His Rest, which is a distinct dimension of grace also known as the “fullness of promise” or “Beulah Land”.

Salvation (regeneration) is holiness begun: complete sanctification finishes the work of purification and renovation begun in regeneration *and so brings one into His Rest*. A new believer experiences His love, joy and peace in an introductory degree. Whether you believe it or not a soul in His Rest enjoys far more –and it is unshakeable. It does not fluctuate at all, but is wholly stable, *regardless of circumstances, since His Spirit has been allowed to make Himself completely at home within the believer*. The mystical “Oneness” described in the seventeenth chapter of John is his constant portion despite the fact that he still has many things to learn.

### The Wide and the Narrow Paths

"From long experience and observation, I am inclined to think that whoever finds redemption in the blood of Jesus -- whoever is justified -- has the choice of walking in the higher or the lower path. I believe the Holy Spirit at that time sets before him the "more excellent way," and leads him to walk therein -- to choose the narrowest path in the narrow way -- to aspire after the heights and depths of holiness -- after the complete image of God. But if he does not accept this offer, he afterwards unconsciously declines into the lower order of Christians; he still goes on in what may be called a good way, serving God in his degree, and finds mercy in the close of life through the blood of the covenant." John Wesley

“C. H. Spurgeon once wrote as follows: "There is a state of grace as much above the ordinary Christian as the ordinary Christian is above the world." Of such he says: "Their place is with the eagle in his nest, high aloft. They are rejoicing Christians, holy and devout men and women doing service for the Master all over the world, and are everywhere conquerors through Him that loved them." The experience to which Mr. Spurgeon refers has been described as the higher life of complete sanctification, Christian perfection, perfect love, His Rest, and by numerous other names or terms.”

Different Christians call it different things to make it fit better with their beliefs. The names we call it are unimportant: what is important is that we obtain the advanced state of grace designated by these terms. Without it, we cannot be Bible Christians in the fullest sense, “Blessed are the pure in heart, For they shall see God.” Matt. 5:8

### The Term “Holiness”

“When used in a general sense, the word "holiness" includes whatever is connected with Christian life and character. But the term is also used in a more definite sense to describe this work of grace that is distinct from justification -a sort of supplemental conversion, in which there is eliminated from the soul all the sinful elements which do not belong to it; everything antagonistic to the elements of holiness that were implanted in your regeneration. It includes the full cleansing of the soul from the fallen nature, so that your soul becomes pure and free from every sinful tendency. Says Thomas Carlyle: "Holy in the German language -- Heilig -- also means healthy; our English word whole -- all of one piece, without any hole in it -- is the same word. You could not get any better definition of what holy really is than healthy, completely healthy." This health implies harmony of every part with every other part, including complete harmony with God.

This definition clearly does not nearly embrace all that we are pointing at with his word. But we will deal with that later when we fully describe the nature of His Rest.

### The Early Church

The early church had these things and much more. Today’s church is like a Special Olympics team since each runner is missing some important spiritual grace but carrying on anyway, as best as they can. Some of them do so well that they would be hard to beat by anyone, even though the fact remains that even this magnificent performer is still missing something very important.

The new early church was RED HOT: enthusiastically full of faith and power. The normal experience of a new believer would be to be saved and right away receive a full manifestation of the

Holy Spirit since everybody else was so loaded with it. Any believer without it had hands laid on them so that they would receive. They had the power to remove evil spirits and heal their families as soon as they saw them.

Very soon they were also asked, "Do you like your salvation experience? How would you like to have the Lord finish the job for you?". They were then informed that by giving "their all", they would receive "His All". These were not the easy words we hear today; they were words freighted with conviction and power from one who had His All and was using it. He knew what ALL actually meant! Everything was obvious, being demonstrated out in the open and easy to see. The new believer had no reason to doubt or to become skeptical, since everybody else was receiving these things right in front of him. And as fast as he was made ready to receive them, they were there.

It is not nearly so obvious today. Contemporary evangelists work as part of the Special Olympics team. One evangelist will make sure everybody has arms; while next year's evangelist will make sure everybody has legs. You might even get lucky and have one come to town that checks for eyes..... Just exactly what the "full gospel" might be is not at all obvious since most will claim that they have it while they do not even know what it really is. Some say one thing, some will say another, and while there may be heat waves here and there, probably none of us in our age has experienced what this kind of "red hot faith" even looks like, despite our swelling claims....

## ***Part 1 The Double Need and The Double Cure***

### **The True Nature of Sin**

"The reason why many do not understand the true nature of salvation is because they do not understand the true nature of sin. Defective views of sin lead to incorrect views of godly privilege. What we think of the Atonement depends greatly upon our view of the evil that made it necessary.

Without being fully informed about sin, no man can really understand his own reality; or more

importantly, understand God and His dealings with us. Those who have overcome great sin will be more likely to appreciate the meaning of this. Sin has many aspects, but there are two primary forms of it. We can form no adequate conception of its nature, nor of the remedy God has provided, unless we discriminate between guilt and depravity.

Sin is wrongdoing, but a state of sinwardness (an often unrecognized innate propensity towards acts of sin) existed long before we began to do anything. Wrong-doing involves guilt, and needs forgiveness, but a fallen state cannot be forgiven since nothing has been done that needs forgiving. Pardon refers to actions, but an innately sinful condition is not action. Sin in the sense of guilt is *a voluntary violation of the known Divine law*, an actual transgression in thought, word, or deed; but depravity is an involuntary state of the heart that was first seen within our first parents in the fall, hence it is often described as "inbred sin" or "the fallen nature" since we can only conclude that our inward nature was shaped by it also. Depravity is not actual sin, it is the inward fountain from which actual sin originates; that inward cause or propensity; acts of sin are the mere effects. It is deeper down and farther back in our nature than wrongdoing. It is sin in embryo -- *that state of the heart out of which acts of sin are born*.

### **The Need of Inward Cleansing**

"A man is not a sinner because he does evil; he does evil because he is a sinner. Train him to any degree and evil will still come out of him if it is in him." Behind the doing of sin is the being of sin, and it is only by removing the cause that the effect will cease. The whole theme of Scripture teaches that the purpose of the death of Christ was not merely to save men from the consequences of sin, but to save them from the source of sin itself - the fallen nature or the propensity toward sin that causes the sins. It is this being, or "body of sin," as St. Paul terms it, which is to be "crucified" and "destroyed," in order that "henceforth we may not serve sin." (Romans 6:6). The Divine method is not to lop off a branch here or cut away a bud there, but to strike at the root.

We have read of a man who said he had cured his

boy of pilfering, and on being asked how he had done it, he said he had tied his hands behind his back. It need scarcely be said that this is not the way in which God works. Hands do not steal; there is something behind the hands. Some will say there is the will, but our nature is behind our will, and it is right there that we need to be put right. No man is better than his heart. "The heart" in the Word of God stands for condition, as distinguished from conduct. A man will inevitably do according to what he is. The heart is the spring from which issue the streams that make up the sum total of a human life. If the fountain is kept pure, all the streams will be pure. When the heart is right the outward life will be right also -as naturally as fruit to a tree. Hence the exhortation, "Keep thy heart with all diligence, for out of it are the issues of life." (Within His Rest I find my heart very easy to steward to please Him, but before then, it proved impossible to be consistent no matter how hard I tried.)

Is not the high significance of the Sermon on the Mount the fact that a moral condition is demanded before the act? Not only is the external observance of the Ten Commandments required, but the secret desires of the heart must be pure. Most persons have never committed the sin of murder as an act, i.e. they have never lifted their hand to strike the fatal blow; but St. John teaches. "He that hateth his brother is a murderer" -- that those who cherish feelings of malice or desires for revenge are as certainly guilty as those who have committed the deed. The law is as surely broken by the man who would sin if he dared, as in the case of him whose state of heart finds expression in outward acts. Sometimes, the only barrier to carrying out vicious acts is a watertight opportunity to do so without fear of consequences.

Depravity as such is often outwardly invisible, but it is quite obvious to the painful consciousness of the believer. When he would do good evil is present with him. The strong man is bound, but not being cast out, he makes desperate efforts to burst his bonds and reassert his supremacy in the household. The evil within may be kept in subjection, but the struggle is often so severe and protracted that ever and again the bitter cry is: "O wretched man that I am, who shall deliver me from the body of this

death?" And so it goes on day after wretched day.

## The Twofold Nature of Sin

The lost soul under conviction for his sins seeks Divine forgiveness until his burdened heart has received it. Similarly, a believer convicted of the remaining depravity of his nature sighs and groans for inward purity. The former inquires, "How can the sins which are past be forgiven?" while the latter asks, "How can I be cleansed from conscious impurity?" We are guilty for what we have done, but we were depraved before we were responsible for our doing. The Christian Church has always accepted the existence of both original and actual sin.

It is because sin exists in this twofold character, as an act and as a state, that salvation assumes a twofold aspect, or is applied in two forms. For guilt there is forgiveness, *for depravity there is cleansing*. Forgiveness is complete forgiveness, but forgiveness can only extend to actual transgression. A mother puts upon her child a clean dress, and says, "Now, this must not be soiled." But the child disobeys. The mother may forgive the child for her disobedience, but she cannot forgive the pinafore clean; *she must wash it*. So God may forgive the wrong we do, but He cannot forgive a depraved fallen heart. Purging or cleansing *removes* depravity. This is in perfect harmony with the Scriptures. Zechariah represents the fountain of Atonement as opened to meet this double need -- pardon for sin (guilt), and the purity for uncleanness (depravity). St. John's teaching is exactly the same. "If we confess our sins, God is faithful and just to forgive us our sins (guilt), and to cleanse us all from all unrighteousness (depravity). And with this view the hymn is in exact agreement:--

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

This twofold provision for the two forms in which sin exists, runs all through the Scriptures. It was typified in the history of God's ancient Israel when they crossed the Red Sea and the Jordan in leaving Egypt and entering Canaan.

We do not deny that in some instances Divine

forgiveness and complete inward cleansing may have been experienced at one and the same moment, but certainly that is not the usual order in which God works. Both Mr. Wesley and Dr. Adam Clarke inform us that they never met with a single instance when God both pardoned guilt and purified the heart at the same time. The explanation is that God's work is always in harmony with man's faith. The work worked and the blessing obtained are always in accord with the faith exercised. God gives what the soul perceives to be its need, and what faith humbly claims.

The faith of the sinner seeking forgiveness is limited by his view of his necessity -- His all-pervading desire is to be pardoned. He is guilty and must be forgiven. Every other thought is swallowed up in the sense he has of his need of Divine mercy. His prayer is "God be merciful to me a sinner." It is this prayer God hears and answers. All his sins are forgiven, fully forgiven for Christ's sake. He receives according to his faith.

*But the new believer as yet knows little of the deep depravity of his heart.* God graciously limits His revelations of our need to our weakness in ability to receive. In like manner, He did not lead the children of Israel by the shortest route into Canaan; He led them by a roundabout way, so they would not despair when they saw the difficulties. It would paralyze the faith and extinguish the hope of many if He had revealed to them their inward corruption when they first saw and felt their guilt and danger. Not until the soul is enabled to hear the revelation does the Spirit of God reveal "the depths of the fallen nature."

### **Conviction of Need**

The conviction of our need of cleansing is analogous to the conviction of guilt and danger that precedes our pardon and renewal. A painful sense of need is created when the Holy Spirit reveals to us the plague of our hearts, the abominations that still lurk and fester within the secret chambers of our souls. Under His all-searching and piercing gaze, the sense of sin within becomes deeper and more poignant, until, deeply humbled we bewail our condition, and cry with the Psalmist, "Create in me a clean heart, O God, and renew *a right spirit*

within me." It is then, when our intelligence apprehends the soul's deep need of inward purity, that definite prayer is offered, definite faith is exercised, and God speaks the second time, "Be clean."

So here occurs a paradox: it is often those who need inward cleansing the most, who are least likely to believe that such a miracle even exists. Even careful believers can lack the belief that their hearts are still faulty if the Spirit has not yet revealed it. And in the meantime they boldly argue doctrine with us!!! O well. Was I so different when I was young?

I did this once when I was still unsaved, and hitchhiking (I was 25) in the Highlands of New Guinea. A missionary provided hospitality in his grass hut for a night. I argued with him about the validity of Christianity and overcame him with a dazzling display of reason. I went on my way quite satisfied that I had bested him. Of course, he had the last laugh. I wish now that I could find him to thank him for his patience with me, an unconscious sinner.

Perhaps I would have also argued during one of my seasons of great battle with the enemy when I was a new Christian. You know how it can be. The battle was so real, perhaps I would have believed in the battle more than any possibility of total victory such as this. However, I will never know since the possibility was never presented to me, nor did it occur to my mind since it was so hedged in by the common doctrines of limitation and compromise. If only I could have had access to the book you hold now!!!

### **The New Birth And Complete Sanctification**

Divine forgiveness and the new birth are parts of one another. No man becomes a child of God without at the same time receiving a new nature. He becomes there and then a partaker of the Divine holiness. Condemnation is removed, the culprit is forgiven, and a sublime change is created within the soul: a new spiritual life, a life of loyalty and love.

"Condemnation regarding transgression is removed but *feeling* condemnation for remaining sinfulness is also a tool of God to expose the sin nature. Rom

8:1 – there is no condemnation for those who are sanctified, i.e. led of the Spirit.

Condemnation is a result of being declared doomed with no way out. Condemnation for the unregenerate is the result of recognizing our damnation for sin and at the same time recognizing that there is nothing we can do about it ourselves: we are hopeless. The only answer is to look beyond ourselves to Christ.

When we recognize that there is something still within us, a sinful heart, condemnation is the result of hopelessness again, that we can of ourselves do nothing about it. Rom 7:24 “O wretched man that I am! Who will deliver me from this body of death?” Paul felt condemned because he couldn’t fix the problem. But again, that condemnation leads us to Christ who sets us free. Now there is no room for condemnation, for those who are in Christ Jesus and led of the Spirit because there is no more sin in us. The removal of all condemnation comes through sanctification.” George Delo

The Scriptures describe this beginning work of the Holy Spirit as a new creation, a being "born again," "born of the Spirit;" a passing "from death unto life," "quickenened with Christ," and by many like expressions all indicating newness and sanctity. **It is such a renewal of the soul that it turns the main tendencies toward God; the love of sin is destroyed, the power of sin is broken, and a desire and relish for holiness is begotten.**

“But regeneration does not destroy the love of sin nor does it destroy the power of sin. It does not alter the sin nature whatsoever. God does not change the sin nature, He cuts it off through a spiritual circumcision. The love of sin and the power of sin are all rooted in the sin nature. Regeneration does basically two things: it imparts a new nature of righteousness and holiness and it washes away the defilement of sin in our members and faculties (which had been defiled by the sin nature). Mat 15:18 "But those things which proceed out of the mouth come from the heart, and they defile a man. Sin proceeds out of the heart and defiles the members of man. Titus 3:5 not by works of righteousness which we have done, but according to His mercy He saved us, through the washing of regeneration and renewing of the Holy Spirit, This

washing affects only the members and faculties (not the heart) of man otherwise there would be no need of further sanctification.

The honeymoon period of the first love is the result of the members and faculties being cleansed from defilement and the impartation of a new nature that to some degree counteracts the old man. The regenerated man ‘feels’ clean and free because of these things. He has not yet discovered that there is still sin within his heart. But as he now goes forward, the word of God stirs up that hidden sinwardness in his heart and the battle begins. Rom 7:13 “Has then what is good become death to me? Certainly not! But sin, that it might appear sin, was producing death in me through what is good, so that sin through the commandment might become exceedingly sinful.” This battle is intended to lead him to Christ His sanctifier.

If you look at Genesis 21 you will see the pattern with Ishmael and Isaac. Ishmael was in the house when Isaac was born. There was no contention until Isaac began to grow. Isaac was weaned at 3 years old. Then Ishmael began to contend with Isaac and so Abraham had to cast out the bondwoman and her son. It is interesting that 3 years is a pattern concerning sanctification. When there was no fruit on the tree after 3 years it was to be cut down:

“For though by this time you ought to be teachers, you need someone to teach you again the first principles of the oracles of God; and you have come to need milk and not solid food.” Hebrews 5:12

George Delo

In a measure and to a certain extent the Christian is sanctified when he is regenerated:

He is set apart for God.

He is made a new creature in Christ Jesus.

A new and heavenly life is breathed into him by the Holy Spirit.

He is translated out of darkness into marvelous light.

The dominion of sin is broken.

The love of God is shed abroad in his heart, which is the incentive to obedience, and the germ of holiness.

His desires, tastes, impulses, aims, and aspirations are all changed.

He no longer "lives unto himself," but "his life is hid with Christ in God."

He has victory over the world and sin, enjoys inward peace, walks before God in newness of life, and loving God, keeps His commandments.

Regeneration is holiness begun. Whatever is of the essence of holiness is found in seed form in all who are children of God. But though all the elements of holiness are imparted, the work of inward renewal is only begun, not finished, by regeneration. On this point all the Churches agree. They believe that regeneration does not free the soul from depravity. It introduces a power that inhibits depravity from outbreaking into actual sin, but the root of inward corruption remains, manifesting itself in a bias toward evil, in inclinations to sin, in a proneness to depart from God, "a bent to sinning." Says Bishop Foster: "Sin committed, and depravity felt, are very different: the one is an action, the other a state of the heart. The regenerate believer is saved from the one, and he has grace to enable him to have victory over the other; but the disposition itself to some extent remains. It is under the control of a stronger gracious power implanted, but even so it is still making resistance, and by this confirms its actual continuing presence, and the outstanding need to be completely sanctified."

Note: Rom 7 and Gal 5:16,17 both contradict Cook's stance, so we should clarify. Yes, there is a resistance to sin resulting in the war within the soul, but in general very few Christians actually maintain victory over sin as is seen in the condition of the church.

Gal 5:17 For the flesh lusts against the Spirit, and the Spirit against the flesh; and these are contrary to one another, so that you do not do the things that you wish.

Rom 7:19 For the good that I will to do, I do not do; but the evil I will not to do, that I practice.

Rom 7:20 Now if I do what I will not to do, it is no longer I who do it, but sin that dwells in me.

Where is the victory in this? It is like your finger over the nozzle of a hose. You may hold the water back for a little while but sooner or later you get tired and a leak starts and then a flood. Paul tells us

the old man grows more and more corrupt (Eph 4:20) and goes from lawlessness to more lawlessness (Rom 6:19). And the longer the sin remains hiding within the heart, the stronger it gets and the more we are tempted to yield to it, committing actual sin that kills the life of Christ within us. George Delo

## This Complete Salvation is Often Imagined

It is by no means uncommon for persons to imagine at the time of their initial forgiveness, that their depravity is completely destroyed. The change is so great, even as "from death unto life," that the work of moral renovation seems to be perfect and beyond improvement. The love and gladness of the newborn soul is so overflowing, as for a time to create the impression that the heart is completely cleansed. "How easily do they draw the inference, "I feel no sin, therefore I have none; it does not stir, therefore it does not exist; it has no motion, therefore it has no being." But it is seldom long before they are undeceived, and find that their sinwardness was only suspended, not destroyed." When this occurs the new convert is often surprised and alarmed, and sometimes deems his conversion a failure, since he still does not know the Scriptures or the two-fold nature of sin.

"That a distinction exists," says Richard Watson, "between a regenerate state, and a state of complete and perfect holiness, will be generally accepted. Regeneration, as we have seen, goes hand-in-hand with justification, but the apostles, in addressing a body of believers in the Churches to whom they wrote their Epistles, set before them, both in the prayers they offer on their behalf, and in the exhortations they administer, a still higher degree of deliverance from sin, as well as a higher growth in Christian virtues. Two passages only need to be quoted to prove this:-- I Thessalonians 5:23: 'And 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.' 2 Corinthians 7:1: 'Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.' In both these passages deliverance from sin is the subject spoken

of; the prayer in the one instance, and the exhortation in the other, goes to the extent of the complete sanctification of the 'soul,' and 'spirit,' as well as of the 'flesh' or 'body,' from all sin; by which can only be meant our complete deliverance from all spiritual pollution, all inward depravation of the heart, as well as that which, expressing itself outwardly by the indulgences of the senses is called filthiness of flesh and spirit."

**In regeneration, sin is subdued and conquered, but it is not destroyed.** The fortress of Man's soul has been won for its legitimate Lord, but within its garrison some traitors lurk, maimed and bleeding, but not dead. The heart disease is modified, but it is not eradicated. The bitter and baneful thing is nipped in the bud, some of the branches are lopped off, but the root is not removed. Depravity is suspended, held in check, repressed; but it is not fully expelled from the soul. It does not reign, but it exists. Tendencies to sin are controlled, but they are not gone. There is still warfare within, a sort of duality, in which flesh and spirit antagonize each other. It is a state of mixture in which Christians in a degree, according to the measure of their faith, are spiritual, yet in a degree they are yet carnal. We would not for a moment minimize the great and glorious work of conversion, but all experience testifies that an "infection of nature does remain, warring against the Spirit even in those who are regenerate." The result often is that from the "germsins" in the heart spring actual sins in the life. (All of the scriptures relating to the sin nature contradict the completed conquest of sin. Even the repression of sin is not automatic but takes an act of the will and Spirit to keep it down as it is always seeking its own.)

Regeneration is the beginning of purification. Complete sanctification is the finishing of that work. Complete sanctification removes from the soul all the elements that antagonize the elements of holiness planted in regeneration. It is *elimination*: as dross is separated from the gold by fire. It is the removal of all roots of bitterness, the seeds of sin's disease. It is a crucifixion, the putting to death of the body or the life of sin. It is such a complete renewal of the heart that sin has no longer any place within, its last remains are scattered, the war within the citadel ceases and God reigns without a rival.

There are those who teach that complete sanctification consists in the power of the Holy Spirit repressing the fallen nature, holding in check our sinful tendencies, choking down remaining propensities towards acts of sin instead of putting them to death. When the apostle speaks of the body of sin being destroyed (Romans 6:6) they tone down the meaning of the word destroyed, and explain it as meaning to render inert or inoperative; but Dr. Steele with his critical research points out the strength of the word by comparing it with the following texts where the same word is rendered "abolish," "consume," or "destroy": 2 Corinthians 3:13, Ephesians 2:15, 2 Timothy 1:10, I Corinthians 6:13, I Corinthians 15 26, 2 Thessalonians 2:8, Hebrews 2:14. We have no fear of the result of a careful investigation of these texts by unprejudiced and candid minds.

The same writer also calls attention to the fact, that while the Greek language abounds in words signifying repression, a half-score of which occur in the New Testament, and are translated by to bind, bruise, cast down, bring into bondage, repress, hinder, restrain, subdue, take by the throat, yet none of these is ever used of the fallen nature, but such verbs that mean to cleanse, to purify, to mortify or kill, to crucify, and to destroy. "We have diligently sought," he says, "in both the Old Testament and the New, for exhortations to seek the repression of sin, but instead we find that the uniform command is to put away sin, to purify the heart, to purge out the old leaven, to seek to be sanctified throughout spirit, soul and body. Repressive power is nowhere ascribed to the blood of Christ, but rather effectiveness in purifying. Now if these verbs, which signify to cleanse, wash, crucify, mortify, or make dead, and to destroy, are all used in a metaphorical sense, it is evident that the literal truth signified is something far stronger than mere repression. It is eradication, extinction of being, destruction." There is surely sufficient reason for the prayer:--

Every deed and thought  
unruly  
Do to death; for He has died.

This teaching is confirmed also by the prayer,

already referred to, which St. Paul offered for the Thessalonians, "And the very God of peace sanctify you wholly." The word "sanctify" has two principal meanings: (1) to dedicate, or set apart, things or persons to sacred purposes; (2) to cleanse or purify. In the prayer before us the word is used in the latter sense, and to denote the thoroughness and pervasive nature of the purification prayed for, the apostle uses a strong word that is found nowhere else in the New Testament. Commentators agree that the word translated "wholly" is one of the strongest words that could possibly be used to express complete deliverance from spiritual pollution. It is made of two words, one meaning all, the other perfection. Dr. Adam Clarke says the original word signifies precisely the same as our English phrase "to all intents and purposes." Luther translates it "through and through." In the Vulgate it is rendered "in your collective powers and parts." John Wesley says it means "every part of you perfectly". If full deliverance from sin is not taught in this prayer, it is not within the power of human language to teach it. Thrice welcome the assurance that follows the prayer: "Faithful is He that calleth you, who also will do it."

## The Two Experiences

What is the exact difference between regeneration and complete sanctification? It is this: the one has remaining impurity; the other has none. *We do not say that complete sanctification embraces nothing more than complete cleansing from sin -- it does.* It is the full gracious endowment of perfect love, and much else, but with the positive aspects of holiness we will deal later. It is sufficient in this chapter to set forth the fact that complete sanctification completes the work of purification and renovation begun in regeneration.

The difference between the two experiences has been well illustrated, as follows:-- In the coal regions of the Wyoming Valley, in America there are two principal seams of coal. In the first and upper seam there is mostly coal, but there are small seams of slate running through the coal. The lower seam of coal is much thicker than the upper seam and it is all pure, solid coal, without any slate. The upper seam resembles the regenerate heart, in which there is much grace but there are also remains of the

carnal mind, the root source of sin. The lower seam is like the believer's heart after complete sanctification has completed the work of purification: the pure love of God reigns alone without its opposites in any degree. There the graces of the Spirit exist in the soul without alloy, without mixture -in simplicity. There is nothing contrary to them, and they exist in measure corresponding with the present capacity of the soul possessing them. Every buyer and seller is then excluded from the temple. No Canaanite remains in the land. We are "delivered out of the hand of our enemies." that we may "serve God without fear in holiness and righteousness before Him all the days of our life." The soul then enters upon the Sabbath rest of the love of God, and is filled with perfect peace."

From: New Testament Holiness

By the Holiness Evangelist Thomas Cook (1902) (language modernized by Tom Plumb)

## What is Meant By The Double Cure

We mean by it the act of soul-healing and soul-toning which Jesus has provided for all believers. It is often alluded to in the Word in the following and their related terms:

### Deadness to Sin

"Likewise reckon ye yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord." (Romans 6:11.) "Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin." (Romans 6:6.) "I am crucified with Christ: nevertheless I live; yet not I but Christ liveth in me." (Galatians 2:20.) These passages teach a dying not only to sin, but to reputation, friends, position, self, and everything that may come between the soul and Jesus. A dying:

"So dead that no desire will rise  
To pass for good or great or wise  
In any but our Savior's eyes."

The Double Cure embraces this deadness and then the new life which follows.

## **Freedom from Sin**

He gives freedom not only from its guilt and its penalty, but also from its inbeing. “Thou shalt call His name Jesus; for He shall save His people from their sins (by cleansing out the fount of sin from within them.)” (Matthew 1:21.) “If the Son therefore shall make you free, ye shall be free indeed.” (John 8:36.) “And ye shall know the truth, and the truth shall make you free.” (John 8:32.) “But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life.” (Romans 6:22.) Here is offered not freedom from mistakes, infirmities, or even diseases, but from SIN in just the sense indicated by the Holy Spirit in the texts quoted.

## **Purity**

“Create within me a clean heart, O God; and renew a right spirit within me.” (Psalms 51:10.) “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.” (Ezek. 36:25.) “Blessed are the pure in heart: for they shall see God.” (Matthew 6:8.) “Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love for the brethren, see that ye love one another with a pure heart fervently.” (1 Peter 1:22.) “If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.” (1 John 1:9.)

Here the fallen nature is referred to under the figure of filth that the perfect cure washes away. For this the fountain was opened in the house of David, that all sin might be washed away, and if all is washed away, then there can be none left, and the soul being purified by faith is readied for service here or reward in heaven.

## **Power**

“He giveth power to the faint; and to them that have no might he increaseth strength.” (Isaiah 40:29.) “Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you.” (Luke 10:19.) “Tarry ye in the city of Jerusalem, until ye be endued with power from on high.” (Luke 24:49.) “Ye shall receive power, after

that the Holy Ghost is come upon you.” (Acts 1:8.) “Strengthened with all might, according to his glorious power, unto all patience and longsuffering with joyfulness.” (Colossians 1:11.)

Not social or intellectual power, but spiritual power. Not the eloquence of the orator, but the anointing of the Holy Spirit. In just the sense that the word power is here used the Double Cure imparts it.

## **Abundant Blessings**

The Double Cure is the doorway into a temple of indescribable loveliness, where all therein are abundantly provided for. The experiences here enjoyed are mentioned in the following and many other Scripture passages: “But the meek shall inherit the earth; and shall delight themselves in the abundance of peace.” (Ps. 87:11.) “Now unto him who is able to do exceeding abundantly above all we ask or think, according to the power that worketh in us.” (Eph. 8:20.) “And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work.” (2 Cor. 9:8)

## **Oneness with God’s Will**

“Thy kingdom come. Thy will be done in earth, as it is done in heaven.” (Matt. 6:10.) In heaven it is done promptly, cheerfully, and always. The Double Cure so establishes the kingdom of heaven in the soul that God’s will is so done on earth. “And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God.” (Rom. 12:2.) “Not with eye-service, as menpleasers; but as servants of Christ doing the will of God from the heart.” (Eph. 6:6.) “That ye might be filled with the knowledge of his will in all wisdom and spiritual understanding.” (Col. 1:9.)

These terms signify cheerful acquiescence in all the will of God. It is one of the results of the Double Cure.

## **Pleasing God**

“That as ye have received of us how ye ought to walk and to please God, so ye would abound more and more.” (1 Thessalonians 4:1.) “That ye might walk worthy of the Lord unto all pleasing, being

fruitful in every good work, and increasing in the knowledge of God.” (Col. 1:10.) “And whatsoever we ask, we receive of him, because we keep his commandments, and do those things which are pleasing in his sight.” (1 John 3:22.) God is always well pleased with healthy spiritual children whose delight is to do His will. Such are all who are healed by the Double Cure.

### **Holiness**

“Be ye holy; for I am holy.” (1 Pet. 1:16.) “Follow peace with all men, and holiness, without which no man shall see the Lord.” (Heb. 12:14.) “The temple of God is holy, which temple ye are.” (1 Cor. 3:1.) “But ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people.” (1 Pet. 2:9.)

### **Perfect Love**

“Walk before me, and be thou perfect.” (Genesis 17:1.) “Thou shalt be perfect with the Lord thy God.” (Deut 13:15.) “Let your heart therefore be perfect.” (1 Kings 8:61.) “Be ye therefore perfect, even as your Father which is in heaven is perfect.” (Matthew 6:48.) “Let us therefore as many as be perfect be thus minded.” (Phil. 3:15.) “Perfect love casteth out fear.” (1 John 4:18.) “According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love.” (Ephesians 1:4.)

A close study of these passages will show that the perfection here taught is not the kind condemned elsewhere, but is the perfection of love, not before man, who may mistake and misjudge, but before God, who can read the thoughts and intents of the heart. No more than this, no less than this, does the Double Cure signify.

### **Complete Sanctification**

“Sanctify them through thy truth.” (John 17:17) “The very God of peace sanctify you wholly” (1 Thessalonians 6:23. See references.) “But ye are washed, but ye are sanctified,” (1 Corinthians 6:11.) “For both He that sanctifieth, and they who are sanctified are all one: for which cause He is not ashamed to call them brethren.” (Heb. 2:11.)

Sanctification is a Bible name for the divine act whereby the soul is cleansed from all sin, filled with

perfect love, and thus made fully white. It is a synonym, therefore, of the Double Cure.

### **The Two Parts of The Double Cure**

It is Gods remedy for the “ups and downs.” Many Christians suffer from this disease, “Today victorious; tomorrow defeated”. “Sinning and repenting,” instead of “keeping themselves from evil,” and being “kept by the power of God.” To such the Double Cure comes with glad tidings of perfect soul health and the growth and stability that follow it.

The Double Cure is a second work subsequent to regeneration. “But this spake He of the Spirit which they which believe on Him should receive: for the Holy Ghost was not yet given: because that Jesus was not yet glorified.” (John 7:39.) “And in this confidence I was minded to come unto you before, that ye might have a second benefit.” (2 Corinthians 1:15.) “Unto you who fear my name shall the Sun of righteousness arise with healing in his wings.”..... (Malachi 4:2.)

Here the sanctifying Spirit is represented as being given to those who already believe, the second work of grace as being offered to members of the “Church of God,” and the healing promised to those that feared the Lord.

The Double Cure is a work wrought instantaneously and by faith. “The Lord whom ye seek shall suddenly come to his temple.” (Malachi 3:1.) “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.” (Acts 15:8-9.)

Thus prophecy and inspired experience both declare that the Double Cure is not a state to be obtained by slow development, but a divine work to be wrought on the meeting of simple conditions.

All of the above texts treat on different phases of the same work. Though their phraseology is diverse, there is a beautiful harmony between them. Combined they form a resistless Niagara of argument in favor of a holy life on earth.

All that we mean by the Double Cure is included in these texts. It is thus forcibly set forth as an experience to be obtained in this life, and it is in

perfect harmony with reason and revelation. Each reader can heed the Holy Spirit's voice, and claim this rich and blood-bought heritage.

He wills that I should holy be,  
That holiness I long to feel,  
That full divine conformity  
To all my Savior's righteous will

See, Lord, the travail of Thy soul  
Accomplished in this change of mine;  
And plunge me every whit make whole  
In all the depths of love divine.

On Thee, O God, my soul is stayed,  
And waits to prove thine utmost will;  
The promise by Thy mercy made,  
Thou must, Thou wilt in me fulfill. --  
Charles Wesley.

The sinner is like a  
drowning leper. The leper  
needs a double work: 1. To  
be rescued from a watery  
grave; 2. To be cured from  
his disease. When a life  
preserver will cure the  
leprosy it will be the time to  
discard the double disease,  
the double conditions, and  
the Double Cure.

The sinner is like a diseased criminal  
about to be hung for his crime – he  
needs the Double Cure of pardon and  
healing.

When a governor's reprieve will cure the  
consumption, or doctor's prescription secure a  
pardon, it will be time to overlook this double work  
of grace. Until then with the sacred bard we shall  
continue to sing:

"Be of sin the Double Cure,  
Save from guilt and make us pure."

## *Part 2 Types in The Old Testament*

The Scriptural skies fairly glisten with bright stars that shine with holy light upon this theme. Those who ignore symbols, and those who exaggerate them lose this light to their own confusion, but others rejoice in it:

### **Service and freedom**

"If thou buy a Hebrew servant, six years shall he serve, and in the seventh he shall go out free for nothing." (Exodus 21:2.)

The first cure brings service in the King's employ with His wages, approval, and servants. The Double Cure makes that service a song and delight. Multitudes serve God; few delight to do His will; yet it is the privilege of all to receive the Double Cure and serve Him with joy forever.

### **Rachel and Leah**

"And Laban said, it must not be so done in our country to give the younger before the first-born." (Genesis 29:26)

Justification is the first-born and full sanctification is the elder. The first cure must be sought before the other can be had. The Leah of conversion must precede the Rachel love-union of full salvation. What God hath joined together let no man put asunder.

### **Usurper and Prince**

(Exodus 32:28.) When Jacob prevailed with God and received the Double Cure, his name was changed from "Jacob, -Usurper," to "Israel, -Prince of God." The Double Cure thus transforms a man. Carnality within is the usurper. Complete cleansing banishes it, and the soul then is indeed His prevailing prince. To God be the praise!

### **Ishmael and Isaac**

(Genesis 21:2-10.) Ishmael, the first-born, was a trial to Sarah and a constant menace to Isaac, who was the destined heir. He mocked Isaac, and sought to lord it over him, and was finally "cast out." (See Galatians 4:22-30.)

The fallen nature is innate in the being. It is the Ishmael of depravity, which, through priority of birth in the soul, seeks to rule over and expel the Isaac of grace that is received at conversion. The Double Cure casts it out and crowns grace in its stead.

### **Isaac Born and Isaac Weaned.**

(Gen. 21:8.) Isaac born is a type of the first cure, Isaac weaned of the second. He had life, an appetite, and his senses before he was weaned. He also grew in years and stature, but the weaning was a second marked experience in his life.

There are many babes who are born of God but have never been weaned. They cry for the bottle, and cannot chew strong meat. They are very sensitive and sometimes irritable, cross, and self-willed. The Double Cure is the only remedy. (1 Corinthians 3:1-3.)

### **The Burning Bush**

(Ex. 3:2.) Ordinary fires without new fuel soon die. The difference between the burning bush and those was that “the bush burned with fire, and the bush was not consumed.” Beautiful illustrations! The first flame depended largely on outside help for its sustenance; while the latter type of flame was supplied like a lamp with oil from an endless fountain, so that it continues to burn on forever. The first experience is easily discouraged and tired out; the second, though burning constantly and brightly, like Bishop Taylor amid Africa’s darkness, yet is “not consumed.”

### **The Two Crossings**

The Red sea and Jordan. (Exodus 14:13-31; Joshua 1:2, 3.) At the Red Sea, Israel escaped the bondage of Pharaoh and the destruction of his armies. At Jordan it was led into “a land of corn and wine and victory.” In both instances God did the work, and they were victorious through faith. So at conversion man escapes the bondage of Satan and the destruction from his sins. At the Jordan of the Double Cure he is triumphantly led into the Beulah Land of complete cleansing and perfect love. As they crossed “by faith,” so he is justified and completely sanctified “by faith.” “Being made free

from sin and become servants to God, ye have your fruit unto holiness and the end everlasting life.” (Romans 6:22.)

### **The Wilderness and Canaan**

(Nehemiah 9:12, 13, 15; Numbers 13:27.) The wilderness with its wanderings, inconsistencies, and yet frequent manifestations of God’s presence, is a type of the justified life.

Canaan is a fully saved life where the believer tests the blessedness of the promise which declares “that we should be saved from our enemies and from the hand of all that hate us; to perform the mercy promised to our fathers, and to remember His holy covenant; the oath which He swore to our father Abraham; that He would grant unto us, that we, being delivered out of the hand of our enemies, might serve Him without fear, in holiness and righteousness before Him all the days of our life.” (Luke 1:71-75.)

### **Water and Fire**

(Isaiah 1:16, and 6:6.) The washing of water in this context refers to the “ceasing to do evil and learning to do well,” which is experienced at conversion. The live-coal purgation symbolizes the complete cleansing from the fallen nature, with its brood of fears and doubts and troublesome tempers, which makes men (like Isaiah was) cowards when they should be brave.

### **Snow, and Whiter Than Snow**

(Isaiah 1:18; Psalm 51:7.) Snow is white but not perfectly white. It is full of little specks, often visible to the naked eye, and surprisingly manifest under a magnifying glass.

To become perfectly pure, it must be melted and distilled. Justification is a work of mighty magnitude, by which the sinner is purified outwardly, and, compared with his past record, becomes as white as snow. The dust of carnality however, still remains, and, under the convicting light of the Word, is soon discerned. Under the melting power of the Double Cure all the impurity is eliminated, so that the heart actually becomes “whiter than snow.”

## **Fainting and Flying**

(Isaiah 40:29-31.) In verse 29 the weakness and weariness that characterizes the spiritual life of all who have not experienced the Double Cure is called faintness. To such it is promised, "He giveth power." They renew their strength, so that, divinely empowered from that time forward, they mount up above their trials, no matter how great, run without weariness or impatience the Christian race, and walk arm in arm with Jesus without fainting. Glory!

## **The Two Gardens**

(Isaiah 58:11.) One garden is parched and full of weeds. The other is fresh and full of flowers. Both are gardens, but what a contrast!

Every believer's heart is a garden. But one garden is parched with drought, and the fruits and flowers of the Spirit languish, and are choked by the noxious weeds of passions that spring from the soil of depravity in the soul. The other is fresh with perennial springs; the weeds are removed and it is like paradise restored. "Its wilderness has become like Eden, and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving, and the voice of melody." (Isaiah 51:3.)

## **The Two Springs**

(Isaiah 58:11.) One is an intermittent spring. Its water is good but intermittent. The other is continuous. Its source is in the exhaustless fountains in the mountains above, and its flow is steady and unending. Many Christians are like the intermittent spring. Their religious life and efforts are spasmodic and unsatisfactory, instead of being like the "spring of waters whose waters fail not."

## **Engaged and Married**

(Isaiah 62:4, 5.) The bride belongs to her fiancé before the ceremony as she does afterwards. Beforehand, she receives letters from him and an occasional visit, and gladly anticipates the bridal day. After that day her name is changed; she has his continual presence, and her life is lost in his. How many believers have proved these two experiences and joyfully celebrate the day when they entered the Beulah land of complete oneness with Jesus. May

their number multiply!

## **Shallow and Deep Water**

(Ezekiel 47:35.) First, water ankle deep, knee deep, and waist deep; second, "waters to swim in." The first cure brings one into the water, but it is shallow water near the shore. The Double Cure brings one into the measureless deep of God's infinite and perfect love. Readers, in which are you?

## **Mixed Metal and Pure Gold**

(Malachi 3:3.) The raw ore from the mines has pure gold in it, but it is mixed with many other minerals. The purifier melts the ore and eliminates all else.

The first cure secures the ore. The Double Cure melts it and purifies it from all the dross of selfishness and evil passions, and then when it shines so brightly that it reflects the refiner's face, He stamps His image upon it and then it will pass as the coin of His Kingdom. Well do I remember when I passed through the melting, refining ordeal. With the multitudes of blood-washed I expect to praise God for it forever.

## **The "Holy Place" and The "Most Holy Place"**

(Hebrews 9:1-14.) The temple was twofold, composed of "the holy place" and "the most holy place." The second was entered by passing through the first, and was the place where God revealed himself. In a like manner the holy place of justification must be entered before the most holy place of complete sanctification can be reached, and in this place God manifests himself as nowhere else. "To enter the holiest place," says Taylor, "is to pass beyond the tin, brass, and iron of legalistic duties into the perfect love realm, where our affections are overlaid with His pure gold."

The holiest place stands open wide,  
Enter by the blood of Jesus;  
The shadowing veil now hangs aside,  
Enter by the blood of Jesus.

Enter now this holiest place,  
Enter by the blood of Jesus;  
Here He shows His shining face,  
Enter by the blood of Jesus.

## Types in the New Testament

### **The Double Book**

The Bible is a double blessing. The Old Testament precedes and paves the way for the New. It is the trunk of the tree of which the New is the blossom and the fruit. The Old was perfect as far as it went, but is incomplete without the New. Both are inspired by the Holy Ghost, and both were essential to the salvation of the race, and the true Christian never gets beyond either, and it is a mistake to minimize one at the expense of the other. The Double Cure is as reasonable as the double Book. One is as distinct as the other, and the fact of the double Book should silence all objections to a double blessing.

### **The Double Dispensations**

The Old dispensation shadows the first work; the New the second. Both were divine and perfect in their spheres, and, like the two books, the one prepared the way for the other.

People who are skeptical of a Double Cure are met by the stern fact of a double dispensation. One is just as reasonable as the other. Both are of God, and it is not the mission of mortals to demand of their Maker "why is this?"

### **Double Authorship**

(Hebrews 13:12; 1 Peter 1:2.) Salvation in these verses is attributed in the first to Jesus, and in the second to the Holy Spirit. Under God the Father they each have their part in the Double Cure. There would be less said against the Double Cure if its critics would look through the fog that blinds their vision to the double authorship of it. Such, sooner or later, must see that they have been fighting against God, who, through His Son, provides the atoning blood, and through His Spirit the blessed refining fire.

### **The Double Nature**

(Romans 1:3, 4.) Jesus possessed a double nature – human and Divine. His humanity was the setting from which shone His divinity. This was essential

to His mission as a Savior. This illustrates the fact of the double work.

If a double work is unreasonable, so is a double nature. If it is absurd that there should be a second work to perfect man's salvation, then it is also absurd that the Son of God was not incarnated from Eternity. Do us creatures here below know so much about the economy of Heaven, that we can presume to dictate how it should be structured?

### **The Double Baptism**

(Matt. 3:11.) First, water baptism unto repentance and regeneration; (Note –gifts and tongues are part of this but are often released later.) second, the baptism of fire unto complete sanctification. The first was administered by John to all who would repent and believe in Jesus; the second is by Jesus upon all believers who will consecrate and believe for it. Water cleanses and renews, and is an emblem of life. Fire permeates and melts and burns up the dross.

### **Bodily Resurrection and Healing**

(John 1:1.) Physical death is one of the most forceful types Scripture gives of the sinner's state. (Ephesians 5:14.) Men are by nature dead in trespasses and sin, so dead that they are unmoved by their own condition, by God's warnings, and all the fire-alarm bells of time and eternity; so dead that though Christ may bleed and friends may weep over them, they hear and heed it not; so dead that no power but that of His Omnipotence can ever resurrect them. This, God does at conversion through the resurrecting power of the new birth. Yet, after life is imparted, mighty miracle that this is, but still until the Double Cure has been worked, a spiritual disease hinders them. Different phases of it are typified by the different diseases mentioned in the New Testament.

### **The Leper and the Double Cure**

(Matthew 8:2.) The leper did not come to Jesus for life, for he already had that, but for healing. Leprosy disabled him for life's duties and employments, and only God could cure him. He asked, believed, and received the blessing he was seeking. The believer seeking complete cleansing,

like the leper, already has life, but is suffering from a horrible and fatal disease that none but Christ can cure. When he comes to Jesus confessing his need and trusting Him to cleanse, he is immediately made whole. Then he knows by experience the reality and blessedness of the Double Cure.

### **Spiritual Paralysis and The Double Cure**

(Matthew 9:2.) Paralysis typifies the paralyzing power of this remaining fallen nature.

Spiritual paralysis is a common crippling disease. All who have not the Double Cure are afflicted by it in some of its forms. It sometimes affects the hand, so that it is slow to write for holiness; sometimes the tongue, so that it does not always and everywhere speak as it should for God; sometimes the limbs, so that they are clumsy to carry the body into all places where Jesus would have it go; and often the eyes and ears, so that they cannot see and hear clearly the teachings of the Word on this and related themes. The Double Cure is the only remedy. As the scribes and Pharisees opposed Jesus and scorned the miracle, so some of their brethren today treat the Holy Ghost and the Double Cure.

### **Spiritual Weakness**

(Matthew 9:20-22.) The woman healed here had life and strength enough to get to Jesus, and spiritual discernment enough to know her need and ask for its cure. She had suffered for many years, and all the therapies had failed and the prescriptions were proved to be worthless. She now threw them away, and, in desperation, pressed her way to Jesus, and "touched the hem of His garment." In an instant she was healed and heard from the Master's own lips the welcome words, "Be of good comfort, thy faith hath made thee whole."

How many believers there are who, like this woman, are weaklings. The fallen nature has exhausted their spiritual energies. They have mourned the fact, and appealed to many spiritual doctors for relief.

They have tried Dr. Growth, Dr. Got-it-all-at-Conversion, Dr. Water, Dr. Fire, Dr. Repression, Dr Imputation, and all in their schools of thought, but are not cured. Finally they have come to Jesus, by faith have appropriated the merits of His cleansing

blood, and been made perfectly whole in an instant.

"O touch the hem of His garment,  
Thou, too, shalt be made whole;  
His cleansing power this very hour  
Will cleanse and heal thy soul."

As she received complete healing from Jesus by faith and instantaneously; so may all by meeting the same conditions secure perfect soul-healing for themselves also.

### **Spiritual Blindness**

and the Double Cure. (Matthew 9:27; Mark 8:22-26; John 9.) The effects of the fallen nature upon the spiritual vision are typified by spiritual blindness. "Born blind." (John 9:1.) Likewise carnality, the cause of spiritual blindness, is inherited. All are born into God's kingdom with defective spiritual vision, partially blind to many of the great truths of revelations. They have perfect life but poor vision. As a result of this, they follow many crooked paths, stumble over many things, and frequently have views of God's character, requirements, government, and plan of holiness that are unscriptural and irrational.

In each instance when Jesus cured spiritual blindness the cure was complete and the patient filled with praises. The opposition and derision of the Pharisees, instead of undoing the cure, advertised the remedy. Each could say, "one thing I know, whereas I was blind now I see." An ounce of experience is worth a ton of empty theory. Witnesses that on every side arise to testify from experience to the reality of the Double Cure, drown the voices of its critics like Niagara would drown the sound of the snapping of popguns.

### **Spiritual Dumbness**

and the Double Cure. (Matthew 9:34.) This man had perfect life, but his tongue was tied. There are many tongue-tied Christians who do not speak or pray out loud. They say they cannot pray aloud nor speak for Christ. The Double Cure emancipates the tongue. Pentecost is God's cure for spiritual dumbness. Multitudes have tested this truth; all may. If the Pharisees attributed the miracle of our Savior to devils, nobody should be surprised when their children ascribe the Double Cure to

imagination, or try to reason it away.

## Spiritual Dropsy

and the Double Cure. (Luke 14:14) Dropsy (an illness in which watery fluid collects in the body) is a figure of spiritual inflation or pride. In regeneration this is kept down, in complete cleansing it is cured. It is another of the many manifestations of the fallen nature. It craves position, notice, honors, adornment, and preferment. It overrates self and underrates others, including Jesus. In some instances its victim has been like the frog in Aesop's fable that tried to be as big as an ox, "and swelled and swelled until it burst." It was the source of Lucifer's fall, and is known in common language as a "swollen head." Notice the following facts in regard to the preceding illustrations:

1. They are not figures of regeneration, for the persons cured were all alive, and resurrection from the dead is the symbol of conversion.
2. All who came felt their need, deplored it and sought their remedy from Jesus.
3. They were all completely healed.
4. They were healed by faith.
5. They were healed instantaneously.
6. When healed they possessed a double blessing of: (a) life, (b) health.
7. They gave God the glory and were scorned by the Pharisees.

Each of the seven facts stated above are true of all who claim the Double Cure of full salvation.

O come again to Jesus now  
And test the Double Cure,  
And He will speak the healing word,  
And cleanse and keep thee pure.

## The Apostles and the Double Cure

The 120 disciples (500 were invited) (11 apostles and their co-workers Acts 1:12-14) who had been preparing the way of the Lord in prayer in the upper room in Jerusalem all received the Double Cure at Pentecost as well as the gift of tongues. Acts 2:1-4

Prior to the falling of the Spirit upon the multitude at Pentecost they were spiritually prepared by the Lord in a way that those who were later attracted to them by the sound of strange languages emanating from the upper room were not:

### They were already truly Converted

-- This is overwhelmingly proved by the following facts:

They had received the Word: "For I have given unto them the words which thou gavest me; and they have received them." (John 17:8.)

### They were persecuted for their unworldliness.

"I have given them thy word, and the world hath hated them because they are not of the world, even as I am not of the world." (John 17:14.) "If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." (John 15:19.)

### Jesus Himself declared that they were branches of the true vine.

"I am the vine, ye are the branches." (John 15:5.) Is it possible for one to be a branch of the vine without being converted?

### Also that they were divinely chosen and ordained.

"Ye have not chosen me, but I have chosen you, *and ordained you*, that ye should go and bring forth fruit." (John 15:16.) To say that they were not converted until Pentecost flatly contradicts the repeated and plain declarations of Jesus.

### They had wonderful manifestations of Jesus.

"And after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart, and was transfigured before them: and his face did shine as the sun, and his raiment was white as the light." (Matthew 17:1, 2.) They had forsaken all for Christ. "And when they had brought their ships to land, they forsook all, and followed him." (Luke 5:11.)

### Their names were written in heaven.

"Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven." (Luke 10:20.)

God was with them. “But ye know him; for he dwelleth with you, and shall be in you.” (John 14:17.) The false notion that the disciples all backslid at the crucifixion, and were simply reclaimed at Pentecost is clearly disproved by the following texts which refer to them between the resurrection and Pentecost.

(Note: they were already functioning in Charismatic gifts, and so they are part of the initial work of salvation rather than the later work.)

#### [They were called to preach.](#)

(Matt. 28:16-20.) Christ would not have thus commissioned backslidden men.

#### [Jesus called them brethren.](#)

He said, “Go to my brethren. (John 20:17.) He would not have called backsliders brethren.

#### [He spoke peace unto them.](#)

“Then said Jesus to them again, peace be unto you: as my Father hath sent me, even so send I you.” (John 20:21.) He would not have spoken peace to men who were unforgiven.

#### [The testimony of Peter.](#)

“And he said unto him, Lord, thou knowest all things; thou knowest that I love thee.” (John 21:17.) “When thou art converted” (Luke 22:32) means, as the revised version translates it, “when once thou hast turned again,” and *confirms* the fact of Peter’s prior conversion.

### **But They Were Not Fully Sanctified**

-- This is also clearly shown by these clear manifestations of their remaining fallen nature:

#### [They were revengeful.](#)

“And when his disciples James and John saw this, they said, Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elias did? But he turned, and rebuked them, and said, ye know, not what manner of spirit ye are of.” (Luke 9:54-55.) After Pentecost, like Jesus and Stephen, they could pray, “Father, forgive them, they know not what they do.”

#### [They were uncharitable and bigoted.](#)

“And John answered Him, saying, Master, we saw

one casting out devils in thy Name, and he followeth not us.” (Mark 9:38.) After Pentecost they could say, “Of a truth I perceive that God is no respecter of persons, but in every nation he that feareth Him, and worketh righteousness, is accepted with Him.” (Acts 10:34, 35.)

#### [Perfect love had not yet cast out fear.](#)

“Then all the disciples forsook him, and fled.” (Matt. 26:56.) After Pentecost they fled no more: “when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marveled; and they took knowledge of them, that they had been with Jesus.” (Acts 4:13.)

#### [They were unbelieving.](#)

“Afterward He appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen Him after he was risen.” (Mark 16:14.)

#### [Their spiritual sight was defective.](#)

“But they were terrified and affrighted and supposed that they had seen a spirit.” (Luke 4:37.)

#### [Jesus promised to sanctify them fully](#)

, and told them to tarry until thus ended. “And behold I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high.” (Luke 4:49.)

#### [They were self-seeking.](#)

“But they held their peace: for by the way they had disputed among themselves, who should be the greatest.” (Mark 9:34.) “And James and John, the sons of Zebedee, come unto Him, saying, master, we would that thou shouldest do for us whatsoever we shall desire.

And he said unto them, what would ye that I should do for you? They said unto him, grant unto us that we may sit, one on thy right hand, and the other on thy left hand, in thy glory.” (Mark 10:35-37.) After Pentecost they preached and practiced the principles proclaimed in 1 Pet. 5:5-6: “Yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble. Humble yourselves therefore under the mighty hand of God, that He may exalt

you in due time.”

### They were impatient with each other.

“And when the ten heard it, they were moved with indignation against the two brethren.” (Matt. 20:24.) The fallen nature often breaks out in childish irritability, impatience, and evil speaking. It did in this instance. After they had received the Double Cure instead of this, they were saved from evil speaking, and ready to “lay down their lives for the brethren.”

### They were afraid of the Pharisees.

After their hearts were purified by faith they could boldly warn them of sin and hypocrisy, and testify to them the power of an uttermost salvation in the very place where they had crucified the Lord.

### They yielded to temptation.

Peter denied Jesus, and they all deserted their Master for the time.

Under the power of the Double Cure they could say from their triumphant experience, “The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the Day of Judgment to be punished.” (2 Peter 2:9.) They still were tempted, but were victorious like Jesus.

### They were hasty.

“And behold, one of them which was with Jesus stretched out his hand and drew his sword and struck a servant of the high priest, and cut off his ear.” (Matthew 26:51.) After the upper chamber purification and enduement, they followed the example of Him “who, when He was reviled, reviled not again; when He suffered, He threatened not; but committed Himself to Him that judgeth righteously.” (1 Peter 2:23.)

### They were easily discouraged.

“Simon Peter saith unto them, I go a fishing. They say unto him, we also go with thee.” After they had received “the promise of the Father,” (His Rest) they gave themselves wholly to the work of the ministry, “and no earthly honors nor positions were able to divert them from their work, and no opposition weakened their ardor or their perseverance.” Upheld by an unseen One, they were enabled to “resist steadfast in the faith” every

evil or diverting influence.

### They looked for an earthly kingdom in which they were to be chief.

“When they therefore were come together, they asked of Him, saying, Lord, wilt thou at this time restore the kingdom to Israel?” (Acts 1:6.) Their spiritual eyes were touched, but they saw things but dimly until they had received the gift of perfect love. Then “the eyes of their understanding were enlightened,” and they no longer looked for the exaltation of self and worldly interests, but to the coronation of Jesus and the triumphs of His Church. Henceforth they were ready to brave all dangers, so that His kingdom might be established, and eagerly sealed their efforts and their testimony with their blood.

“Matthew was martyred in a city of Ethiopia. Mark was dragged through the streets of Alexandria, Egypt, until he expired. Luke was hanged on an olive-tree in Greece. John was miraculously delivered from a caldron of boiling oil in Rome, and banished to the isle of Patmos, where he was permitted to witness the wonderful apocalyptic vision, and is probably the only one who died a natural death.

Paul was beheaded on Nero’s block outside the gates of Rome. James the Elder was slain with a sword by Herod. James the Less was thrown from a pinnacle of the temple, and beaten to death with a fuller’s club. Andrew was crucified on a cross in Armenia, and preached to the crowd until he expired. Bartholomew was flayed alive by order of a barbarous king. Thomas penetrated all the way to the interior of India, and there suffered martyrdom by having a cruel iron thrust through his body.”

Thus, coming up out of great tribulation, having washed their robes and made them white in the blood of the Lamb, they passed through the gates into the City henceforth to serve close by the throne of God.”

*Excerpt from "The Double Cure" by Martin Wells Knapp*

So the apostles went through BOTH steps of the “Double Cure”. They were all saved during their three years under His Hand. On that day, they received the promise of the Spirit (with tongues) as well as entered His Rest. They were sealed by His

Spirit.

The multitudes were not so prepared, and so they only received the first step of the Double Cure. Each received the second step as soon as he or she paid the price of “all” as the apostles before them had.

Salvation is not a mere doctrine, but a present-day

I am sure I was converted,  
And my sins were washed away,  
For I had my Savior’s presence,  
And the witness day by day.

But my spirit still was tainted  
With a stubborn, strange disease,  
Which oft made me feel more willing  
Self instead of Christ to please.

Advised with many doctors,  
Seeking for a perfect cure,  
But their notions all were different,  
And they failed to make me pure.

Doctor Ignorance informed me  
That conversion cured all,  
Purifying all the nature  
Which was ruined by the fall.

But I knew he was mistaken,  
For my Bible taught me so,  
And my “up and down” experience  
Told me that he did not know.

Doctor Works and Doctor Water,  
Doctor Growth and Doctor Fire,  
All were free with their opinions,  
But to help me failed complete.

Then I heard of Doctor Culture,  
Who could polish the outside,  
But he could not reach the evil,  
And a cure for sin provide.

rejoicing for billions: His Rest is still a present-day opportunity for any believer who will!

### **The True Physician**

Nor could Doctor Imputation  
Understand my case at all,  
Nor could Doctor Sin Repression,  
So I ceased on them to call.

Many said that I must suffer  
With my painful soul disease,  
Until Doctor Death would free me,  
Only he could give release.

But I knew they were mistaken,  
And I freely told them so,  
Else redemption was a failure,  
And the Savior’s promise, too.

All these doctors had their plasters,  
Which they wanted me to try,  
But they never wrought a cure,  
So I bade them all good-bye.

Then I yielded all to Jesus,  
Unto sin and self I died,  
And reposing on His promise,  
I by faith was sanctified.

Now I know the Great Physician  
Can effect the Double Cure,  
And the heart of each believer  
Make and keep completely pure.

Christians, won’t you seek this blessing,  
Waiting for you from above?  
It is Pentecostal power,  
It is Jesus’ perfect love.

### **Part 3 Abiding in Beulah Land**

“Those who have read Bunyan's immortal allegory will remember how he brings his pilgrims, before they crossed the river of death, into the land of Beulah. In that region they were "clear out of sight

of Doubting Castle"; the gates of the Celestial City were full in view, so that the sun shone by night as well as by day. They continually heard the singing of birds, and in their walks they encountered several groups of the shining ones. As they walked to and fro in this goodly land they found it to be "a most pleasant, mountainous country, beautiful with woods, vineyards, fruits of all sorts, flowers also, with springs and fountains, very delectable to behold." It may seem at first sadly inconsistent with the facts to describe Christian experience on earth in such glowing colors, but there is a high and serene inheritance "common to and for all pilgrims," a promised land, towards which we are beckoned, where, as Dean Alford would say, "Materially we are yet in the body, but in the spirit we are already in heaven -- *only waiting for the redemption of the body to be entirely and literally there.*"

This experience so closely resembles heaven, that St. Paul took the term heaven and transformed it into an adjective-noun -- "the heavenlies" -- and used that term five times in the Epistle to the Ephesians to describe the region called by Bunyan the Land of Beulah. "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ." See also Ephesians 1:20, 2:6, 3:10, 6:12. When he uses the phrase "heavenly places," the apostle cannot be referring to heaven itself, because in Ephesians 6:12 he speaks of our wrestling with "principalities and powers" and "wicked spirits" in the heavenly places, which must mean that it is an earthly experience, because there are no wicked spirits in heaven. There can be no doubt but that St. Paul had in view a sublime dimension of Christian experience in which the heavenly state is in us and we in it, so that literally in this present life we may live in a world of the unseen.

### **The Hidden Place**

There is a story told by naturalists of a little insect that lives beneath the slimy pools, and makes for itself a house in the dark waters. In the center of a bubble of air, which it inflates above the water and then takes down with it and moors to a little plant at the bottom of the pool, where it lives. There, in its little world of light and air, it breathes, and builds

its nest, and rears its young; dwelling below, and yet living above, and breathing the air of the upper world, while all around it are dark waters and slimy depths, and the creatures that come and go around its floating houses of air. This illustrates in some measure what we mean by living in the "heavenly places" in Christ Jesus. As we walk through this dark world of sin and sorrow we have another world about us -- a higher, sweeter, purer world; and while our feet tread the earth below, our hearts and heads are in the heavens, shut in with Christ. We are encompassed with a little world of light and glory which has descended from the skies -- a kind of heavenly cloud in which we live and work like the little insect in its ethereal sphere. Was this not what the apostle meant when he wrote, "Our conversation is in heaven"? Christians need not die to know what heaven is --

The men of grace have found  
Glory begun below.

We do need to know where the "heavenly places" are. It is enough to know that they are where Jesus is. The expression refers more to the spiritual atmosphere than to locality. Heaven is a state as well as a place; and just in proportion as we abide in Christ, and live in communion with Him, do we have the earnest and first fruits of the heavenly glory. The more God enters into our life, the smaller, the less startling will be the change at death. "Weep not for me," said a dying saint to his friends who stood weeping round his bed; "I go to change my place but not my company. I have walked with God on earth, and He is calling me now to walk with Him in heaven."

Though heaven's above and earth's below,  
Yet are they but one state,  
And each the other with sweet skill  
Doth interpenetrate.  
-- Faber --

### **The Two Kinds of Rest**

Canaan was to the Jewish people what the "heavenly places" are to us. The writer of the Epistle to the Hebrews warns the Jews, from the failure of their fathers, not to fail to enter the true rest, which was typified by their fathers entering

Canaan. Some assume that Canaan is always a type of heaven, and that the rest spoken of eleven times in the chapters of the Epistle to the Hebrews refers to the perfect rest of the heavenly world; but the writer of the Epistle *speaks of it as a present state* -- "We which have believed do enter into rest" -- from which it is obvious that some other rest than that of the perfect rest of heaven is referred to. The Jews had supposed that Canaan was the true rest, but the writer of the Epistle shows that there was a higher rest, of which the temporal rest of Canaan was only a type. "If Joshua had given them rest, he would not have spoken of another day," yet another day is spoken of. Eight hundred years after enjoying Canaan, David urged the people, "Today, if ye will hear His voice, harden not your hearts;" from which it is evident that entering Canaan did not exhaust the meaning of the words, "They shall enter into My rest." That land was a type, but only a type, of the rest, which God has provided for His people. Joshua gave the physical, but he could not give the spiritual rest. *Only in Jesus, the greater Joshua, can the true, real rest be found.* It is only when He Himself, who is exalted into heaven, comes by His Spirit, so fully to possess our hearts, as that He is in us, and we in Him, that we of a truth reach the Beulah Land --

Where dwells the Lord, our Righteousness,  
And keeps His own in perfect peace  
And everlasting rest.

### Heavenly Bliss

"The river of the water of life, clear as crystal, proceeding out of the throne of God and of the Lamb," is only a poetical description of the indwelling Comforter whom the Lord Jesus promised to send to His disciples, and through whom the Son of God would manifest Himself unto them, and the Father and the Son make their permanent abode with them. The bliss of heaven is of the same kind as the joy of Divine love shed abroad in the believer's heart, only there it is more abundant. The Holy Spirit brings the joy of heaven with Him, and thus the saints above and the saints below drink from the same stream.

Beulah Land is not heaven, but it has been well described as "the suburbs of heaven." Another

writer speaks of it as a little heaven to go to heaven in." Mr. Wesley says, "When the Holy Spirit fills the heart of a believer, He feasts the soul with such peace and joy in God as to blot out the remembrance of everything that we called peace and joy before." This may seem strong language, but those who have felt the throb of love and gladness from the abiding fullness of the Holy Ghost can testify to its correctness. Speaking of the time when she entered this goodly land, Miss Havergal says, "My whole life was lifted into the sunshine, of which all I had previously experienced was but as pale and passing April gleams compared with the fullness of summer glory" --

"I've reached the land of corn and wine,  
And all its riches freely mine;  
Here shines undimmed our blissful day,  
For all my night has passed away.

How meager words are to describe the glory of this inheritance. To dwell where the beloved of the Lord dwell in safety by Him; where the sun shineth night and day; where the atmosphere is too transparent for doubt to live; where duty is transformed into delight; where the mouth is filled with laughter and the tongue with praise; where the soul finds rest from unsatisfied cravings; *where triumph over temptation is complete and habitual*; where, with joy unspeakable, we see the face of God in open enraptured vision, and are made glad by the assurance, deeply buried in the soul, that we do the things that please Him. *"To portray the blessedness of those who have reached these 'heavenly places' is like representing the rainbow by a charcoal sketch."*

Oh, the sweetness of this inward spiritual kingdom! Oh, the depths of solid peace, the untroubled repose in God! What liberty is there possessed! What high, sacred, and pure enjoyment reigns! What fragrant breezes from the heavenly climes fill the air! What glorious unveilings of God to the soul! "The light of the moon has become as the light of the sun, and the light of the sun shall be sevenfold." The intense sweetness, the superior excellence, and the Divine glory of the perfect love of Jesus can never be exaggerated, indeed this promised land testifies that

even the glowing descriptions of Charles Wesley fall infinitely short of the reality --

Rivers of milk and honey rise,  
And all the fruits of Paradise  
In endless plenty grow.

## Beulah is Near

Does the country we have been describing seem to any of our readers like some far-off "Eldorado," instead of a country nigh at hand? There is no need to regard it as a far-off land. No greater mistake could be made than to locate it as lying on the verge of the river, never to be reached until the close of our earthly career. It is nigh unto us.

The unbelieving Israelites remained forty years in the wilderness, when all the while, they might have entered their long-promised Canaan in less than a month. After they left Horeb, on the shores of the Red Sea, it took only eleven days before the vine-clad hills of Canaan were in full view, but "they could not enter in because of unbelief." "Let us also fear lest, a promise being left us of entering into His rest, any of you should seem to come short of it." We should say to those who, in God's mercy, have been led through the wilderness, and who are now on the borderland of the Canaan of God's perfect love, so that only the Jordan rolls between, "Let us go up at once and possess it." If faith is the condition, and the only condition, we may enter Beulah Land today. Hence the exhortation, "Let us labour, therefore, to enter into that rest." The original word for "labour" is not a word signifying long and wearying toil; it is radically the same as that found in the Septuagint version of Joshua 4:10, "and the people hastened and passed over." The same idea is expressed in the hymn --

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

## Soul Rest

When all our powers are harmonized, each with each, and all with God, the soul enters upon a condition of undisturbed Rest, which is beyond the reach of doubt and fear. Among the many characteristics of this life there is none more

marked than this feeling of rest, which is developed in our personal consciousness. We sing of rest beyond the river, but we must not transport to the other shore the things that God hath prepared for those who love Him on this side of the river. "Eye hath not seen nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love Him." These words are often quoted as though they had reference to the heavenly world. "But," says the Apostle, "God hath revealed them unto us by His Spirit," indicating clearly that the believer's heaven on earth is meant, not some experience beyond the grave. "We which have believed do enter into rest." This rest is described in the Epistle to the Hebrews as "God's rest" (Heb. 3:11), "My rest" (Heb. 4:1), "His rest," "Christ's rest" (Heb. 4:10), and "a Sabbath rest" (Heb. 4:4, 9). In the same Epistle we are taught that:

## I. Ceasing From Our Own Works

"For he hath entered into His rest, he also hath ceased from his own works as God did from His" (Hebrews 4:10). Cessation from our own works does not mean ceasing from all kinds of work, for that is not true of saints either on earth or in heaven. We have no reason to believe that any saint or angel, or even God Himself, is ever inactive. He who enjoys soul rest is brought so intimately into sympathy with the Saviour that he is all aflame with zeal, ever hastening with quickened footsteps towards sinners dying in their sins around him. As a widely known preacher quaintly expressed it, "I enjoy that rest of faith that keeps me in perpetual motion." We are to cease works for the purpose of saving our own souls. Just so long as that constitutes the supreme object of our works, we are doing "our own works." But when the question of our soul's salvation is thrown entirely on Christ, and our works are performed out of love to God, they are not our works, but Christ's works -- the result of His working in us to will and to do of His good pleasure. In one sense they are our works, because they are done by our own voluntary agency, but Christ is the moving cause of all that we do. True faith works love, and love does all for Christ. Faith in the great Atonement is the only basis of acceptance with God, apart from anything we can do. As God did not rest until He had finished His

creative works, so the Christian cannot rest until he ceases altogether from his legalistic works, and casts himself entirely upon the Saviour for salvation.

### **Willpower -or Trust in Him**

In like manner we cease from our own efforts to live the Christian life. Many Christians live a life of resolution, instead of a life of faith in the Son of God. Those who trust to their own strength of purpose always find failure the result. The Gospel scheme is not fixing our will like flint, resolved to conquer or die. It is to commit the keeping of the soul wholly to Christ, and then to cease from our own efforts. When we understand that it is not self-control, but Christ-control, we learn the secret of victory. The attitude of the believing soul is that of Peter's when he first stepped from the ship upon the waters of the sea, "Looking unto Jesus." Philosophy says, "Keep your eye upon your enemies;" but the Gospel says, "Eye Jesus only." Weakness results from a constant survey of the difficulties and temptations, which best us. Power comes when the eye turns towards the angel Jehovah. Christ is our "I am" for every "I need" of the soul. He is the storehouse, and, as need arises, we must go to Him. He supplies for needs as they come, but not until it does come, and as we draw upon Him. "Human nature wants more -- wants to feel its wealth, to finger its coin; but is it not better to leave it in the bank, and go there for it as often, and in as large sums, as we like?" Such is the life of faith -- having all in Christ, and receiving all from Christ.

Self-endeavor is the great danger. This, rather than ambition, should be called, "the last infirmity of noble minds." First the sinner goes about to establish his own righteousness, and even when that has proved to be a dead failure, he will be found striving to be his own sanctifier. Some write out their vows and put them into their Bible as reminders of their solemn engagements with God. Others decide that they will give more attention to secret prayer, attend all means of grace, visit the sick, and be more watchful against sin. In this way many sincere souls spend years in earnest struggle. They substitute renewed vows for faith in the all-sufficient Saviour when failure disappoints them. Christ is offered to us in the Gospel as our Wisdom,

Righteousness, Sanctification, and Redemption; and as we try to replace Him in any of these functions, we set aside the Gospel and seek salvation by the works of the law.

We have heard a lady tell how, when she was newly married, because she had not had much domestic experience, everything in the home seemed to go wrong. She did her best, but so many problems arose that she was almost in a state of despair. One day she was so much discouraged that she sat down and wept. She was aroused by a knocking at the door, and found a telegraph boy with a telegram announcing that her mother was coming, and immediately her care was gone. "When mother arrived," she said, "I had no more anxiety, what I could not do mother could, and when she was with me I rested." What that mother was to her daughter Christ wants to be to us. If only we could learn to meet every call, difficulty, temptation and trial, not saying, as many do, "I shall never be able to go through it," but saying, "I cannot, but Christ can, and He is with me," we should be able then to sing, with ever-increasing depth of meaning:

Jesus, I am resting, resting  
In the joy of what Thou art.

### **II. Rest From Worry And Fear**

Care is such a foe to happiness, that when it enters the heart happiness departs. Next to sin, it is the greatest evil that can come into a soul. It hinders prayers, prevents usefulness and defeats itself. The more the bewildered bird beats about the cage, the less chance it has of getting away. *Fear and faith cannot keep house together.* But a life free from care is not for that reason a careless life. In a certain sense we must be careful. Be careful to maintain good works is an apostolic command. The hymn contains the right sentiment, "Careful, yet without care, I am." One cannot be too careful when the care is to be right and to do right. But when the care is burdensome and distressing, we must learn to cast it on the Lord. Forethought is commanded, but foreboding is forbidden to those who are Christians. Misgivings about the providence of God lie at the root of all wearying worry. The secret tranquility is trust. "He that believeth shall not make haste." Christ has the program of our best possible future in

His hands. His will is the blending of infinite love and wisdom. If He chooses for us there can be no mistake. What the hidden plan of our future may be is no concern of ours so long as it is the will of God." It is sure to be right. Our only concern moment by moment should be, "Am I in the will of God?" If I am, then all is well. "All things work together for good to them that love God," though we may not be able to understand it. With this confidence we can sing with Faber:

Ill that He blesses is my good  
And unblest good is ill;  
And that is right that seems most wrong,  
If it be His sweet will.

God governed the world well before we came into it, and He will be at no loss so far as we are concerned. He has taken better care of our past, and secured better results for the present, than we have deserved; why should we be anxious for the future?

How can I ever careful be,  
While such a God is mine?  
He watches o'er me night and day,  
And tells me, "Mine is thine."

## He Cares

The lilies of the field He cares for, and we are of more value than they; also the birds of the air, and we are better than they. The very hairs of our heads are all numbered; which means that in all our matters, even as insignificant as the loss of a hair, God is interested; and it is in such ceaseless and perfect care -- infinite, tender, loving, and reaching to every possible necessity -- we are asked to trust. "Casting all your care upon Him, for He careth for you." Alford's comment on this passage is precious, because his critical scholarship brings out an idea not expressed in the English Version, "Casting (once for all, by an act which includes the life) all your anxiety, the whole of it, not every anxiety as it arises, for none will arise if this transference has been effectually made." The idea is that where there is perfect trust there is perfect contentment with our providential circumstances. We can then thank God even for disappointments, because we know they are for some wise purpose; and in this habit of reliance on God, not by spasms of faith, we find the true solvent for care. Those who have not entered into this rest not only bear the evils of today, but

often import from the imaginary future all sorts of evils to increase their discomfort and distress. Can we not all say, as the aged Christian said to his family when they gathered round his deathbed, "I have had many trials and difficulties during my lifetime, but half of them never happened"? This custom of crossing mountains before we reach them is most detrimental to Christian life. "Sufficient unto the day is the evil thereof." Strength is never promised in advance, but given day by day as the day's needs require. We do well to follow Charles Kingsley's counsel, "Do today's duty, fight today's temptation, and do not weaken and distract yourself by looking forward to things you cannot see, and could not understand if you saw them." As grace is needed it will be given. "My God shall supply all your need." When we wonder if our need can be met, we act as absurdly as the little fish which Mr. Spurgeon imagined as swimming up the Thames, and wondering if there would be water enough for it. One day at a time, and one thing at a time, is one of the secrets of a life free from worry. If tomorrow brings some new duty, responsibility, struggle or trial, let it be sufficient that "our God will be alive tomorrow." Little faith will bring our souls to heaven, but great faith will bring heaven to our souls.

Ye fearful saints, fresh courage take;  
The clouds ye so much dread  
Are big with mercy, and shall break  
In blessings on your head.

## III. Rest From Internal Conflict

Rest is cessation from strife or war. The children of Israel rested when they were freed from their enemies. Those who enter the rest of faith have completely won their struggle with the flesh, or "the fallen nature", or depravity, by whatever name it may be described. All antagonisms to God are gone from the soul and Christ reigns without a rival. Christ can never exist in a state of partnership or affiliation with sin. There is no war more distressing than civil war, and when a confederacy against Christ rages in the believer's heart, there is no possibility of rest.

If the strong man is bound, but not cast out, he makes desperate efforts to burst his bonds and reassert his supremacy in the household. The

"infection of nature" within responds favorably to the temptations of Satan without. When the believer would do good, evil is present with him. It is to be feared that the majority of Christians are living in the seventh chapter of Romans instead of the sixth and the eighth. The tendencies to evil are so strong within them, and the contest with the flesh so distressing that they cry continually, "O wretched man that I am! Who shall deliver me from the body of this death?" But the seventh chapter of Romans was never designed to be a representation of the ideal Christian life; it is rather a portrayal of the struggles of a convicted sinner seeking justification by the deeds of the law. Instead, the ideal Christian life is described in the sixth chapter, "Knowing this, that our old man is crucified with Him, that the body of sin might be destroyed, that henceforth we should not serve sin." Here we are taught that the purpose of the crucifixion of the old man is that the body, "in so far as it is a sin body" (Meyer), might be destroyed, "annihilated" (Cremer), "done away" (R.V.) "But now, being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life."

The commandment is, "Crucify the flesh with its affections and lusts." "If ye do mortify the deeds of the body, ye shall live." To crucify and to mortify mean to put to death. The fallen nature is not to be merely held down, but to be crucified until it is quite dead. Repressive power is nowhere in the New Testament ascribed to the blood of Christ, but rather purifying power. When St. Paul said that he kept his body under and brought it into subjection, he made no allusion to the flesh (the carnal mind) but to his innocent bodily appetites. God does not want to destroy our natural appetites, propensities and affections, but to take the sinwardness out of them that they may be exercised rightly and properly, and always for His glory.

When John Wesley asked the German, Arvid Gradin, for his definition of full salvation he replied as follows:

*"Repose in the blood of Christ, a firm confidence toward God and persuasion of His favor, the highest tranquility, serenity and peace of mind, with a deliverance from every (inordinate) fleshly desire and a*

*cessation of all even inward sins."*

To every word of this hundreds can subscribe. It is not our mere theory, but our experience. While conscious of many errors, ignorances, infirmities and defects which every moment need the merit of Christ's death, we have obtained by faith the rest from sin which the great poet of Methodism beautifully describes:

All the struggle now is o'er,  
And wars and fightings cease,  
Israel now need sin no more,  
But dwell in perfect peace.

All his enemies are gone,  
Sin shall have in him no part,  
Israel now shall dwell alone,  
With Jesus in his heart.

"the law of the Spirit of life in Christ Jesus hath made us free from the law of sin and death." The natural tendency in us towards sin (the law of sin and death) is not only neutralized when Christ our life is fully apprehended (the law of the spirit of life) but under the more powerful operation of the latter law the soul now gravitates upward, every aspiration is Godward, and His service is a luxury and a delight.

### Christ's Legacy to The Church

Matthew Henry says "that when Christ died He left a will, in which He bequeathed His soul to His Father, His body to Joseph of Arimathea, His clothes fell to the soldiers, His mother He gave to John, but to His disciples, who had left all for Him, He left not silver and gold, but something that was infinitely better -- His peace." "*My peace I give unto you.*" Elsewhere this peace is described as the peace of God, because He is its source and origin. It is the peace which Christ had with the Father from the beginning, the peace in the heart of the Eternal, the stillness of eternity entering the spirit, causing a waveless, breathless calm within. It lies not in the emotions, nor in the absence of the emotions. It is a peace not springing up in the course of nature, but handed down from heaven, and implanted in the believing soul.

Nothing for a moment broke the serenity of Christ's life on earth. Tempest and tumult met Him everywhere, until outwardly His life was one of the

most troubled that was ever lived. *But the inner life was a sea of glass.* The highest tranquility, serenity, and peace of mind were always there. It was at the very time when the Pharisaic bloodhounds were dogging Him in the streets of Jerusalem, that He turned to His disciples and offered them, as a last legacy, "My peace." If the meagerness of human language fails to convey to a blind man the vastness of that ocean which lies in the hollow of the Creator's hand how much more is its poverty seen when it attempts to express to an inexperienced soul, all that is meant by God's perfect peace.

All Christians have peace with God, but this peace of God transcends every mind, every attempt of the strongest intellect, to realize its qualities and to describe it. Like the love of Christ, it "passeth knowledge," or, as the apostle says in writing to the Philippians, it "exceeds all understanding." Drummond describes it as "the perfect poise of the soul; the absolute adjustment of the inward man to the stress of outward things; the preparedness against every emergency; the external calm of an invulnerable faith; the repose of a heart set deep in God."

It is the deep tranquility of a soul resting wholly upon God, in contrast with the unrest and anxiety engendered by a self-centered and worldly spirit. Jesus called it "My peace," in contrast with the hollowness of what the world calls peace. The world's peace is determined by outward things, and is as changeable as external conditions. But the peace of God changes not. It is not fitful and transient, but an abiding and ever-increasing reality. Ecstatic joy fluctuates like the waves of the sea, but peace flows on without interruption, like a river ever flowing and full.

Like a river glorious  
Is God's perfect peace,  
Over all victorious,  
In its bright increase;

Perfect -- yet it floweth  
Fuller every day;  
Perfect -- yet it groweth  
Deeper all the way.

It is easy to be tranquil when circumstances are favorable, and when we are high up above trouble, but the test is when we are in the midst of the

waters, and when the waves thereof roar and are troubled. The peace that Christ promises never fails. Neither things present can disturb it, nor life nor death dispel it. It is abiding, and not intermittent; an unruffled under-current beneath the ground swell of the believer's griefs and sorrows; a peace which exists *independently of circumstances* secure and certain, which "the world can neither give nor take away."

Says John Fletcher: "I thank God I am not afraid of any evil tidings. My heart stands calm, believing in the Lord, and desiring Him to do with me whatsoever He pleases ... Thank God, I enjoy uninterrupted peace in the midst of my trials, which are sometimes not a few." Such undisturbed repose of the soul is the promised heritage of all God's people.

### **Bunyan's Allegory of God's Peace**

It was out of a deep experience of this very peace that Bunyan in his allegory tells us that the crowning gift of Emmanuel, when He was in possession of Mansoul, was "to ordain a new officer in the town. A goodly person he was. His name was Mr. God's-peace. This man was set over all the notables of the city of Mansoul -- my Lord Will-be-well, my Lord Mayor Understanding, Mr. Recorder Conscience, the subordinate preacher Mr. Mind, and all other natives of this great and famous city." "Mr. God's-peace himself," writes Bunyan, "was not a native of the city, but came with Prince Emmanuel: he was a great acquaintance of Captain Credence and Captain Goodhope; some say they were of kin, and I am of that opinion too. This man, Mr. God's-peace, as I have said, was made governor of the town in general, especially over the castle, and Captain Credence was to help him there. And I made great observation of it that so long as all things went in Mansoul as this sweet-natured gentleman would, the town was in a most happy condition. Now were no scares, no practical jokes, no rude interruptions, no unfaithful doings in all the town of Mansoul. Every man kept close to his own employment. The gentry, the officers, the soldiers, and all in the place, observed their order; and as for the women and children of the town, they followed their business joyfully, they would work and sing from morning until night, so that quite through the

town of Mansoul now nothing was to be found but harmony, happiness, joy, and health." (NB -a nice snapshot of His thousand-year reign isn't it? TP)

Well has Bunyan pictured in these words the effect of that peace of God that "garrisons the heart and mind through Christ Jesus." God's-peace and Prince Emmanuel come and go together. When Emmanuel was grieved away from the city, Mr. God's-peace laid down his commission and departed too. This peace is only known when Jesus is in full possession of the soul. Christ brings His peace with Him. "These things have I spoken unto you, that in Me ye might have peace. In Me -- not through Me, out of, or from Me, but in Me. He, Himself, is our peace. Seek not the gift, but the Giver. If you receive the Giver, you will receive all His gifts. Perfect peace will inevitably follow when Christ is welcomed to wholly reign over the soul.

### **Waves of Inner Turmoil**

There is no surer sign that the keys of all the chambers of the heart have not been given up to Him than inward unrest, to be tossed to and fro, driven upon the waves of inward turmoil and trouble. This explains why so many Christians do not continually realize the peace and blessedness of which occasionally they have glimpses and enjoyment. Only at times does some wandering note from this diviner music stray into their spirits. The experience comes seldom and at unpredictable moments. When it comes, often it is a surprise, and when it goes it leaves no explanation. They wish for it to return and to abide, and ask eagerly how they may secure it permanently. There is but one answer: Perfect peace can only endure so long as Jesus reigns. Where Christ is enthroned there is always peace.

It is only when we are prepared to let Him take His rightful place as Master and Lord of our whole life, that we can realize the fulfillment of the prayer, "Now the God of peace Himself give you peace always by all means." At all times, everywhere, and under all circumstances, we shall be kept in perfect peace. We shall know then, by a blessed and abiding experience, what the peace of Jesus really is, and share with Him the peace that He shared with the Father from before the foundation of the

world.

Christ's peace is thus a sort of installment of "heaven's perfect peace" that awaits all the children of God. Never lessening or stationary, but ever deepening and widening, it flows on year by year, and day by day, until it reaches the full blessedness of the stormless ocean of eternity."

*The above passage has been adapted from: "New Testament Holiness" by Thomas Cook*

### **Holiness –Is It Worth The Cost?**

Do the benefits outweigh the cost, or are the benefits so small that the price is not worth paying? Is the compensation we receive in return for the sacrifice we make sufficient to justify the sacrifice? In 2 Corinthians 1:15 Paul writes: "I was minded to come unto you before, that ye might have a second benefit." This is where John Wesley secured his favorite phrase for holiness, the "second blessing". The Revised Standard Version renders it a "double pleasure". Godbey calls it a "second grace".

Weymouth designates it as a "twofold joy". Moffatt's description is a "double delight". Lamsa translates it from the Aramaic as "grace doubly".

Take your choice. Certainly, whichever of these renderings you choose, here is an experience that has something to recommend it. Whether it be a benefit, a pleasure, a blessing, a grace, a joy, or a delight, or all combined, it is certainly something containing the riches of God's grace.

Look then with me at the benefits that holiness brings. Then having looked at those benefits you will be in position to make the final choice and answer the question, Is it worth what it costs to be holy?

The first benefit that it brings is:

#### **I. Complete Freedom From the Nature of Sin**

In John 1:29 we read, "Behold the Lamb of God, which taketh away the sin of the world." Dr. David Brown, that great Scotch Presbyterian divine, in commenting on this verse says: "The Lamb of God – the one God-ordained, God-gifted, sacrificial offering – that taketh away – taketh up and taketh

out in its entirety, the word signifies both – the sin – the singular number being used to mark the collective burden and all-embracing effectiveness.” Then I think Dr. Brown’s heart must have leaped for joy as he pulled his reading spectacles down on the tip of his nose and considered the full scope of God’s redemptive power. Then pushing his glasses back into place and reaching for his pen again, that very prosaic writer penned the words: “There never was nor ever will be, a more glorious utterance than this.” In I John 1:7 we read again, “The blood of Jesus Christ his Son cleanseth us from all sin.” Not sins – the actual transgressions – but sin, the root principle, the very nature of sin. Not forgives, but cleanses. Here then again is the complete deliverance God promises to His believing child.

In I John 2:1 the apostle declares, “My little children, these things write I unto you, that ye sin not.”

Dr. R. S. Candlish of the Free Church of Scotland says on this verse: “Let it be deliberately set before you as your fixed and settled purpose that you are not to sin, not merely that you are to sin as little as you can, but that you are not to sin at all. -- We are brought into a position in relation to God in which holiness is no longer a desperate negative strife, but a blessed positive achievement.” Surely if God has provided such glorious freedom from the inherent nature of sin it is worth paying any price to procure it. The testimony of multiplied thousands proclaims this glorious truth.

But not only does a completed sanctification provide freedom from the inherent nature of sin; it provides:

## **II. A Complete Integration of The Whole Man**

I Thessalonians 5:23-24 tells us: “The very God of peace sanctify you wholly.” Weymouth says “entirely holy.” Godbey says “entirely unto perfection.” Luther renders it “through and through”. Then Paul goes on to say, “And ... your whole spirit and soul and body be preserved blameless.” Here is an integration of personality in the fullest sense. With all due regard to honest psychiatrists who render an honest service in ministering to sick minds, yet it is my personal

conviction that a goodly percentage of those who seek for a solution of their personality problems by lying on a couch and pouring out their inmost thoughts to a man would find a quicker and more thorough integration of personality by kneeling at an altar of prayer and pouring out their hearts without reservation to God himself, for their problems are largely spiritual rather than mental. *(Amen! Amen! Tom Plumb)*

I have watched many a person struggling with a problem of personality: restless, dissatisfied, at enmity with all the world, hateful, even at variance with self, almost on the verge of suicide. I have seen such persons pour out their hearts in full and complete abandonment of human personality that brought them into the place of unity: unity of self in the fullest sense of the term, and unity with God himself.

In Hebrews 4:9-11 we read: “There remaineth therefore a rest to the people of God. For he that is entered into His rest, he also hath ceased from his own works, as God did from his. Let us labor therefore to enter into that rest.”

Here is the reason for much of the bliss and ecstasy of the saints of God. Since the soul is at rest, since the whole man is at peace with God, since every particle of the whole man is surrendered to Him, there is a wholeness and wholesomeness of personality more satisfying than any human psychology can provide. This can be yours if you will yield yourself to the will of God.

Will you receive the reward? If so, you will be able to sing the words of Mrs. H. V. Miller’s great song:

It’s worth all it costs to be holy;  
It’s worth all it costs to be true;  
God’s blessing and honor shall crown thee  
With power thy life to endue.

*The above passage has been adapted from “The Double Cure and Other Holiness Sermons” by Joseph Gray*

## **A Land Of Corn And Wine**

The caption of this chapter is one of the Bible descriptions of the Land of Canaan. It is a word picture of remarkable beauty, and we find ourselves gazing through the sentence at a landscape perhaps

as fair and bewildering as that which Moses looked upon enthralled as he sat alone on the top of the mountain.

The first suggestion made by the word painting, “a land of corn and wine,” is that of beauty. Truly, if a man could contemplate a broad country with hillsides crowned with vineyards, and wide plains covered with grain that rippled before the eyes like an inland sea without pleasure, he would be a being whose perception of form, color, lines of grace and loveliness itself was lost; if indeed it had ever existed. To such a person there is nothing in a gold and scarlet sunset; nothing in a starlit prairie; and nothing in a wide ocean whose every rolling billow is crested with the silver glory of a full moon. A traveler in Palestine sat on his horse at the summit of a hill, and looked upon a broad valley four or five miles in width, over fifteen in length, and that was covered with an unbroken field of wheat. As it stretched away in the dim distance it reminded him of an emerald ocean asleep. Suddenly, as he was gazing with a fascinated eye upon it, the evening wind sprang up and turned the surface first into ripples, and then into waves of green that ran in every direction. Finally forming in long regular billows they rolled up the sloping hill on the brow of which he stood, and broke at his feet, a beautiful but noiseless surf upon a silent shore. Here was beauty in full exuberant measure in the vision of a sea of grain set in delightful motion by a breeze from heaven.

In like manner the blessing of holiness or full salvation is full of beauty. Its language is pure, its conduct is upright, its pleasures elevating, its pursuits noble, and the whole life is full of spiritual loveliness.

There is such a thing as physical comeliness, but there is also such a thing as moral loveliness.

Then there are higher grades and types of this last mentioned excellence, as perfect love is more attractive than love, and perfect peace more beautiful to the sight than a calm that is superficial and only temporary.

The Bible speaks of the beauty of holiness, and it is so true that we have beheld such a soul state, and godly life transfigure and glorify a naturally homely

face and uncouth figure.

## **True Personal Beauty**

In an early pastorate of the writer, there was a young woman who, judged by the physical standards, was faultless in a comparative sense. But her soul had never been awakened. The face was that of a cold, haughty, repellent woman of the world. One would almost as soon thought of entwining his affections around a marble statue gleaming in the moonlight, as to cherish a warm, glowing love for this ice and stony-natured handsome female.

In the same town was a woman with neither face nor figure to speak of save that the first was exceedingly homely, and the second most ordinary and unattractive. But she was a holy woman, filled with the Holy Ghost. Her face fairly shone with the light of the full salvation, which she also possessed.

Her eyes would fill in an instant at a story of sorrow and wrong; her tongue was the kindest in the community; her feet were the first at the bedside of the sick and troubled; and her hand did a thousand acts of kindness which drew that many hearts and lives to her.

If a young man came to the town, lonely, friendless and far away from loved ones; she would somehow find it out, and become in quiet, faithful Christian ways, a sister and mother. Her Sunday-school class doubled and trebled continually. The poor rose up before her and called her blessed. A number of times we have seen her go down the street, and have heard men say as she passed with her illumined face, “God bless her.” More than once we have seen tears in their eyes, and heard a choking sound in their throats. And we do not doubt that if the vote had been put to the great body of them as to who was the most beautiful woman in town, the society queen we have described, or this daughter of heaven, they would have elected with an overwhelming majority this gentle-hearted follower of Christ. She was lovely in life, and this with the beautiful spirit within, made her face actually lovely.

No land of waving green harvests, and blushing vineyards was ever as fair to the eye, as the countenance, character and life of one who is

wholly purified by the blood of Christ, filled with the Spirit and dwelling happily and contentedly in Beulah Land.

### **Abundance**

A second teaching from the words, “A land of corn and wine,” is that of abundance.

No sight of corncribs fairly bursting with the stored yellow grain, or long rows of golden shocks and stacks lining the fields, is more suggestive of plentifulness than the striking sentence “a land of corn and wine”. There can be no lack of bread in such a country, and leanness, weakness, and starvation should be unknown. “Bread and to spare” could easily be one of the set speeches of the inhabitants in welcoming visitors and purchasers.

Even more truly and remarkably is the Canaan life filled with spiritual plenty. The genuinely sanctified man has no lack. The soul is continually fed and satisfied. The cup runs over. The head is anointed. He eats at a full table not only when alone, and on the street, and in the great congregation, but in the presence of his enemies.

Spiritual famine is gone. The cribs and barns are full. He has corn to give away. People are welcome to come with their sacks; he will fill them and put a silver cup in the bag on top of it all.

Ceremonies, ritualism and dry preaching cannot starve such a soul out. The manna has been carried in behind the veil, put in the golden pot and is sweet and ready for use all the time. The garden is watered in time of drought; the palm tree flourishes in a desert; the cedar waves on top of a rocky Lebanon.

### **Gladness**

A third feature of the Canaan life found in the caption of the article is that of gladness.

The Scripture says, “And wine that cheereth the heart of man.” In other words, the Holy Ghost takes the stimulating, exhilarating, warming effect of wine to describe the rich and overflowing gladness of the sanctified life. The very transport of the spirit, the abiding quality of a joy that is pure, unselfish, noble and heavenly, is bound to excite attention, and hold the gaze with a fascinated

approval.

I am walking today in the sweet Beulah Land;  
I have crossed to the sunny side,  
I am washed in the blood, and my soul is made white,  
And I know I am sanctified.

I am now going on to explore Beulah Land,  
‘Tis the gift of my Lord to me;  
I am tasting its joys, I am walking in light,  
And the face of my Savior I see.

### **Witnesses to Perfect Love**

The Double Cure not only cleanses the heart from all sin and fills it with perfect love, but also emancipates the tongue. Hence, all who have received it, divinely taught, proclaim its worth and magnify its Author.

In order that by worthy witnesses the truths of the foregoing pages may be established, we invite the reader to listen to the following testimonies selected from multitudes of others equally as unimpeachable:

Enoch. “And Enoch walked with God: and he was not; for God took him.” (Gen. 5:24.) Noah. “Noah was a just man and perfect in his generations, and Noah walked with God.” (Gen. 6:9.)

Asa. “Asa’s heart was perfect with the Lord all his days.” (1 Kings 15:14.)

Job. “Hast thou considered my servant Job,.... a perfect and an upright man, one that feareth God, and escheweth evil.” (Job 1:8.)

Caleb. “I wholly followed the Lord my God.” (Joshua 14:8.)

Hezekiah. “Remember now how I have walked before thee in truth and with a perfect heart, and have done that which is good in thy sight.” (2 Kings 20:3.)

David. “I am small and despised: yet do not I forget thy precepts. Trouble and anguish have taken hold on me: yet thy commandments are my delights.” (Psalm. 119:141-143.) “Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over.” (Psalm. 23:5.)

Isaiah. “Then flew one of the seraphims unto me,

having a live coal in his hand, which he had taken with the tongs from the altar: and he laid it upon my mouth, and said, lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged.” (Isaiah. 6:6,7.)

Habakkuk. “Although the fig tree shall not blossom, neither shall fruit be in the vines; the labor of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls: yet I will rejoice in the Lord, I will joy in the God of my salvation.” (Habakkuk. 3:17, 18)

Zacharias and Elisabeth. “And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless.” (Luke 1:6.) “And Elisabeth was filled with the Holy Ghost: and she spake out with a loud voice.” (Luke 1:41, 42) “Zacharias was filled with the Holy Ghost, and prophesied.” (Luke 1:67.)

Disciples. “And they were all [women and men, laymen and preachers] filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.” (Acts 2:4.)

Stephen. “They chose Stephen, a man full of faith and of the Holy Ghost.” (Acts 6:5.)

Cornelius and his company. “While Peter yet spake these words, the Holy Ghost fell on all them which heard the word.” (Acts 10:44.) “And as I began to speak, the Holy Ghost fell on them, as on us at the beginning.” (Acts 11:15.) “And put no difference between us and them, *purifying their hearts by faith.*” (Acts 15:9.)

Philippian converts. “Let us therefore, as many as be perfect, be thus minded.” (Philippians 8:15.) Paul. “Ye are witnesses, and God also, how holily and justly and unblamably we have behaved ourselves among you that believe.” (1 Thessalonians 2:10.)

Ephesian believers. “And when Paul had laid his hands on them, the Holy Ghost came on them; and they spake with tongues, and prophesied.” (Acts 19:6) The truth that the Double Cure is for us and for all believers as really as it was for men in the olden time, not a favored few, is seen from the following testimonies from believers of different churches and walks in life:

“I profess unto you I am dead unto sin and alive unto God.... He is my indwelling sanctifier.” -- Rev. John Fletcher, Episcopalian.

“I was distinctly conscious when I reached it. I was then redeemed by a mighty power and filled with the blessing of perfect love.” -- Rev. T. C. Upham, Congregationalist.

“Suddenly I felt as though a hand omnipotent, not of wrath but of love, were laid upon my brow..... For a few minutes the deep of God’s love swallowed me up. All its billows rolled over.” -- Bishop L. L. Hamline, Methodist.

“After spending one whole day in fasting and prayer, and continuing my fast until midnight, the place where I was staying was filled with the manifested glory of God. His presence appeared to me, not exactly in visible form, but as real as if He had come in person.” -- Rev. Jacob Knapp, Baptist Evangelist.

After making mention of his clear conversion, call to the ministry, and growing conviction of the need of complete cleansing and induement, Rev. Edgar Levy adds: “The blessed baptism came. I seemed filled with all the fullness of God. I wept for joy.... The fountains of my being seemed broken up and my heart was dissolved in gratitude and praise. My soul seemed filled with pulses, every one thrilling and throbbing with such waves of love and rapture that I thought I must die from excess of life.... The sovereign will of God seemed at once so sweet and blessed that I felt lost in the thought that God ruled over me and in me.” -- Rev. Edgar Levy, Baptist.

“Sanctification has saved me from inordinate ambitions. It was not always so. Once I coveted place and power – an agency, an editorship, or even an Episcopal mitre. But these aspirations became as dead as ashes to me more than a quarter of century ago. It has saved me from the love of money; it has saved me from a complaining disposition: the special malady of old men, sick young men and spoiled children, a sourness of nature, and has saved me from evil speaking and cynical criticism of my brethren.” -- Rev. Asbury Lowrey.

“Sanctification has saved the writer from all irritability of temper and disposition. Regeneration has saved him from giving vent to it in speech and

act, but did not alienate the dark destroying spirit from the heart. Sanctification, (glory be to God!) has done this blessed interior work. The hot, impatient flash, the quick nettled feeling, the hasty impulse to angry speech, the gunpowder expression of thought and word – all have been taken away in a moment of time by the blessed Son of God..... I knew that I was sanctified just as fifteen years before I knew I was converted..... The Holy Ghost bore witness clearly, unmistakably and powerfully to His own work, and although months have passed away since that blessed morning, yet the witness of the Holy Ghost to the work has never left me for a moment, and is as clear today as it was then.” -- Rev. B. Carradine, Methodist Episcopal Church South.

“Eighteen months, or two years after I was converted, I found many hindrances, especially a very bad temper. My circumstances in previous life were very good, and it seemed to please God in order to give me what I now have, to take away everything. Glory! If it were not for my poverty I should not be where I now am. I began to feel an aching void in my soul. Wanted something better. Glory to God! I have it. Hallelujah! I was like a ragged, dirty beggar, forlorn and friendless. Up on the hill there is a great mansion, very bright marble walls, richly carved doors, hanging tapestry, all lighted up. I have day after day been to the kitchen door and took the crumbs they gave me. I had a theological diploma, but never understood holiness. I took notes, studied, heard Bro. Pickett and Knapp preach, and found holiness was not living so you can not sin, but where you won't want to sin.

I gave up all, went into the great mansion, sat at the table, and am eating the best there is for me.” -- A Baptist preacher.

“It settled upon me deeper and deeper, sweeter and sweeter, until I seemed to be ‘filled with all the fullness of God.’ I was ineffably satisfied.” -- Dr. J. O. Peck.

“I seemed to sink into the will of God. I hardly knew how, but oh, such a flood of glory has covered me! My whole being seemed permeated with divine power and joy unspeakable.” -- Luke Woodard, Quaker.

“Upon the promise I ventured with an act of appropriating faith. For several hours I clung by naked faith. Suddenly I became conscious of a mysterious power exerting itself upon my deep feelings. My physical sensations, though I am not of a nervous temperament, was in good health, alone and calm, were indescribable; as if an electric current were passing through my body with painless shocks, melting my whole being into a fiery stream of love.

“I am conscious of errors, grievances, infirmities and defects, which though consistent with perfect love and loyalty to God, need and by faith receive, every moment, the merit of Christ's death.” -- Rev. Daniel Steele, Methodist.

“First I was shown that ‘the blood of Jesus Christ, His Son, cleanseth us from all sin,’ and then it was made plain to me that He who had thus cleansed had power to keep me clean; so I just utterly yielded myself to Him and utterly trusted Him to keep me..... He has brought me into the highway of holiness, up which I trust every day to progress, continually pressing forward, led by the Spirit of God.” -- Frances Ridley Havergal, Episcopalian.

Referring to some ladies who earnestly prayed that he might enter into this experience, Mr. Moody says: “I did not like it at first, but I got to thinking it over, and after a little time I began to feel a desire to have what they were praying for. The result was that at the end of three months God sent this blessing upon me. I would not for all the world go back to where I was before. Since then I have never lost the assurance that I am walking in communion with God, and I have a joy in His service that sustains me and makes it easy work.

I have done three times the work I did before, and it gets better and better every year.” -- D. L. Moody, Congregationalist.

“I was born in 1833, born again in 1849; began to preach in 1853; and was sanctified in 1868.

During the fifteen years of my unsanctified ministerial life, feeling myself committed, at least nominally, to the doctrine of complete sanctification, I always considered myself to have the attitude of a seeker, and felt it my duty to teach and defend the doctrine, as well as seek the

experience to fulfill my ordination vows. But how difficult to preach this before my experience. I fluctuated, strove hard to reason it out – now Zinzendorfan, now Pelagian, and again Wesleyan. Floods of Scripture on full salvation I knew I had never experienced the reality of. I often labored to explain them away, then conscious of the futility of my efforts, sank down under deep conviction for the blessing that would bring me into harmony with the Word of God. After nineteen years in the wilderness made by my fallen nature, seventeen years ago by simple faith I stepped into the Jordan. An unseen hand held back the flood.

I found the Jordan no obstruction to those who have faith. That very hour I entered the land of corn and wine. -- Rev. W. B. Godbey, M E. South, author of “Christian Perfection”, “Victory”, etc.

“I had an inexpressible satisfaction and joy in suffering and being a prisoner. The confinement of my body made me better relish the freedom of my mind. The stones of my prison looked in my eyes like rubies; I esteemed them more than all the gaudy brilliants of a vain world. My heart was full of that joy which Thou givest to them that love Thee in the midst of their greatest crosses.” -- Madame Guyon, Roman Catholic.

The following facts are true of each of the witnesses above mentioned:

They had, in the first place, a definite experience of conversion. After this, with no backsliding, they found themselves just as clearly convicted for complete cleansing and entering His Rest as they formerly were for pardon. They sought this definitely and earnestly. They consecrated their all fully and forever to Jesus.

They then trusted Him to fulfill His promise and work the Double Cure. God answered and made them just as conscious that the Holy Spirit fully sanctified as they were that Jesus freely forgave them. They all became witnesses to His power to fully save. Through this new experience they each, like the apostles at Pentecost, became equipped as never before for service, and have since shone with increasing brightness; some in this world, others translated to the brighter dimension above.

Reader, God is no respecter of persons, and

provided the Double Cure not only for these witnesses but for you and for all that believe on Jesus. (John 17:20, 21.) *from “The Double Cure” by M. W. Knapp*

## We Enter His Rest

Here I have chosen three heritage authors as guides to carefully lead us on proven paths to the supernaturally unshakable spiritual freedom and stability of His Rest. Some other guides are their peers, but these offered us the comprehensive treatment that you will best appreciate.

You will by now have gathered some understanding of the nature of His Rest, but it is always safe for us to review:

His Rest is a supernaturally created righteousness and favour that was promised to the Israelites, if only they would have qualified for it. Since they never did, the promise was left to New Testament believers to realize; and realize it they did! All 120 of the faithful who tarried in the Upper Room for the Holy Spirit to come received His Spirit and at the same time entered into His Rest. We can verify this by observing the total change in character found in all of them afterwards. The scripture holds no more stories of remaining character deficiencies among them after this time. They not only had the power of His Spirit, but also the pure heart found within His Rest.

This became common among the early Christians that had grown beyond mere milk. All the church elders were required to walk in His Rest, as well as His Spirit. Rare “Saints” also walked in it all the way through the Dark Ages even though they seldom had proper teaching about it. Bringing existing believers into this was one of Paul’s biggest tasks –observe he was always preaching to go onwards. His Rest was part of the goal he was driving at so they could successfully go on to obtain their full potential in maturity and gifting.

A completed sanctification is the doorway into His Rest. The two terms are not exactly synonymous, for as we have seen His Rest is more than purity of heart. His Rest includes a completed sanctification, but more also. But all of our efforts are bent towards completing our sanctification since all else will follow this work of grace.

This rare grace is the key to walking close to Him and not falling. Why do I say that? How can that be true? It is true because your life is no longer of this world, but of His. Yes, there is occasional temptation, but it has lost its teeth. Your heart has been changed so that it is no longer in accord with any temptation. It is now structured to only to serve Him whole-heartedly. All else is now quite distant and unimportant.

The power of His Spirit working through supernaturally pure hearts was the power that unleashed judgment upon the ancient Roman Empire. Believer's lives were joyously given to Him without reserve or complaint, even unto martyrdom. That same power has the potential to bring this proud, and lascivious age to its knees as well.

In His Rest our love of God is made perfect (complete). The apostle Paul said, "Though I speak with the tongues of men and of angels, but have not love" (1 Cor. 13:1). So, when we put those two statements together, it indicates to us that "the more excellent way" discussed by Paul below is also not yet made complete until we enter His Rest:

'But earnestly desire the best gifts. *And yet I show you a more excellent way.*

Though I speak with the tongues of men and of angels, but have not love, I have become sounding brass or a clanging cymbal. And though I have the gift of prophecy, and understand all mysteries and all knowledge, and though I have all faith, so that I could remove mountains, but have not love, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, *but have not love, it profits me nothing.*

**Love** suffers long and is kind; **love** does not envy; love does not parade itself, is not puffed up; does not behave rudely, does not seek its own, is not provoked, thinks no evil; does not rejoice in iniquity, but rejoices in the truth; bears all things, believes all things, hopes all things, endures all things.

**Love never fails.** But whether there are prophecies, they will fail; whether there are tongues, they will cease; whether there is knowledge, it will vanish away. For we know in part and we prophesy in part.

But when *that which is perfect* (i.e. complete) has come, then that which is in part will be done away.

When I was a child, I spoke as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things. For now we see in a mirror, dimly, but then face to face. Now I know in part, but then I shall know just as I also am known.

And now abide faith, hope, love, these three; *but the greatest of these is love. (of God)*

**Pursue love**, and desire spiritual gifts, but especially that you may prophesy. For he who speaks in a tongue does not speak to men but to God, for no one understands him; however, in the spirit he speaks mysteries. 1 Cor. 12:31 –1 Cor.14:2

*Please observe that the above points about love are descriptions of how the fully sanctified heart naturally reacts to situations in life because it is unhindered in its love for God. TP*

## Guidance into His Rest

The renowned "Great Awakening" evangelists that we have selected to guide you are seasoned veterans of decades of successful campaigns in which many thousands of devout souls were guided into His Rest. There are certainly none today who have even slightly comparable experience, including my associates and myself.

In doctrine, they are in essential harmony with the best of the Sainly figures of the remarkable times of John Wesley and before. Their experience is extraordinarily broad and deep, and ventures far past the basic elements of conquering the fallen nature and runs on to the joys of Oneness in John 17, so that they can enflame our hearts with hunger for those further realms also.

They have left behind for us their radiant treasury of written wisdom to bring us Godly hindsight that will allow us the opportunity to avoid the obvious mistakes that brought the early demise of the Great Awakening. Since we now possess the pentecostal gifts of the Holy Spirit we have added advantages that will allow us to not only restore His Rest into common experience, but to also make the experience much more stable and more powerful

than it ever was during the Great Awakening.

## **Cultural Conditions**

We do not see devotional writing comparable to this depth created today. Most holiness writing was penned previous to the full penetration of great Darwinian wave of skepticism that has since smothered so much childlike faith, and strongly fostered the dark cloud of systemic doubt that we labor under today. It also occurred previous to the Azusa Street Revivals and the alternating waves of mighty blessing and roiling confusion that have raged across our ravaged spiritual landscape since that time.

The generally shallow state of the church right now makes true holiness rare, but in no wise should this impede its restoration since you now have this great treasury of wisdom and experience to guide you. It has been my great privilege to find the most nutritious bits and marinate them together for your lasting edification. Souls in the Great Awakening did not have this luxury. Most of them had to make do with very few books and whatever the local minister happened to preach with his often-myopic view of the topic. Nobody had the perspective of time that we enjoy to be able to authoritatively discern clearly between the merely good and the truly Godly.

## **Editing Policy**

These old writings sometimes use words that nobody has heard of today. To smooth your reading, I have translated them into modern English with the help of my trusty “Collins Dictionary and Thesaurus”. As necessary, I have also changed the arrangement of wording to conform to modern usage.

I have taken great care to select clearly thought out experience-based material. This has taken a depth of insight gained from years of intensive reading on this narrow topic: but it has often been made difficult by the quantity of subtle heritage confusion that was accepted in many circles at the time. Then as now, a poorly informed Saint can be lured off track if there is inadequate or ill-conceived input from other Saints. That is why the best material comes from times when there were enough souls

walking in His Rest that they could instruct and balance each other in this high grace, despite the fact that popular older-yet books were still there misleading many.

## **Fame**

Regrettably, history proves that fame is a poor indicator of who is teaching in the most helpful way. Consider this: the hearts that make the judgments on who to laud and who to ignore are usually motivated by the lowest common denominators such as which ministry thrills the thrill-seekers most, while the best quality of heart-ministry is often accomplished quietly in small settings. Some of the least competent teachers became the most famous during the Great Awakening. I observe the same in today’s church.

Works written by the greatly respected authors in the generation before our later “Second Great Awakening” authors were often burdened by unresolved issues that are not really necessary for us debate again. Those debaters have passed on now; let’s leave their debates to pass away also. We also avoid most recent authors since they tend to spend their time busily comparing the various approaches of long-dead theologians, rather than successfully leading hungry believers into the living truth of His Rest.

The kind of teaching we need to guide us to actually enter His Rest must possess the clarity and simplicity of thoughtful Godly common sense! It cannot be lofty and theoretical so that only academics would benefit!! Earnest seekers who lack their doctorate in theology also need the great blessing that is described here! In these days, swelling words that puff up abound while souls in His Rest are few.

## **Our Worthy Guides**

I have selected: B. Carradine, M. L. Haney, and M. W. Knapp to be our guides. All three brought thousands into His Rest, and later proved to be gifted writers. Many others also were equally worthy at that time, but few of them could write or convey their well-considered and time-proven beliefs quite as clearly as these. In my humble estimation, they are simply without peer as easy to

understand guides.

Tom Plumb

## *Part 4 B. Carradine*

Beverly Carradine was born April 4, 1848 on a large plantation in Yazoo County, Mississippi to Francis Henry and Mary Caroline Hewitt Carradine. He was the eighth of ten children, the youngest of which was born a couple of months after his father's death. His memory of his father is limited because of his death when Beverly was only five. However, his mother was a Methodist who took him to church regularly. From his earliest years the Lord dealt with him, but he did not become a Christian until he was twenty-six years old.

When he was four the family moved to Yazoo City where Beverly was given a limited formal education, but a great education at home. In school he excelled going quickly to the head of his class. After the Civil War, he attended Ole Miss University and graduated with a degree and for two years ranked number one in his class. During the Civil War, he was determined that the war should not end before he had been involved in at least one battle so at seventeen he joined the Confederate Cavalry and was involved in the Battle of Sipple's Farm after Lee had surrendered.

He married Laura Green Reed before his conversion. He was clerking in a country store, miles from any church or any Christians for that matter. God dealt with him and he prayed through to victory without benefit of church, altar, preacher or help in 1874. Soon God called him to preach and in October that same year he was licensed in the Methodist Church. From 1875 to 1892 he served as pastor in Mississippi, New Orleans and St. Louis. Amazing results followed him everywhere. In 1889, he was sanctified in a revival in his own church. From that point onward he was a faithful preacher and writer of the second blessing or "Full Salvation" as he liked to call it.

In 1893, he answered the Lord's call to become an evangelist, and went on to hold revivals in every continental state, as well as in Canada, England

and Scotland. His last sermon was preached in January 1919, at the age of seventy. During that sermon he collapsed in the pulpit. For the next four years he suffered mentally from the effects of Diabetes, malaria, and perhaps still from a head injury he suffered when he was struck by a street trolley in Sept 1918. However, after spending years in hospitals, he recovered and spent the final years of his life writing. He published thirty books before 1913, but then illness and age made his thinking too wandering and disjointed to publish. In 1931, at the age of eighty-three, full of years and grace, Beverly Carradine went home to be with Jesus.

## *How Carradine Entered Into His Rest*

"I always believed in the doctrine (of complete sanctification) in a general way. That is, I recognized it as being true in our standards and religious biographies; but was not so quick to see it in the life and experience of persons claiming the blessing. I was too loyal a Methodist to deny what my Church taught me to believe; but there must have been beams and motes that kept me from the enjoyment of a perfect vision of my brother. Perhaps I was prejudiced; or perhaps I had confused ignorance and mental infirmity with sin; or, truer still, I was looking on a "hidden life," as the Bible calls it, and, of course, could not help but blunder in my judgments and conclusions, even as I had formerly erred in my understanding of the converted man when I was yet a sinner.

Several years ago I remember being thrown in the company of three ministers who were sanctified men, and their frequent "praise the Lords" was an offense to me. I saw nothing to justify such demonstrativeness. The fact completely escaped me that a heart could be in such a condition that praise and rejoicing would be as natural as breathing; that the cause of joy rested not in any thing external, but in some fixed inward state or possession; that, therefore, perpetual praise could not only be possible, but natural, and in fact irrepressible. But at that time all this was hidden from me, except in a theoretical way, or as mistily seen in the long-dead historical saints.

In my early ministry I was never thrown together with a sanctified preacher, nor have I ever heard a

sermon on complete sanctification until this year. I beheld the promised life from a Pisgah distance, and came back from the view with a fear and feeling that I should never come into that goodly land. So, when I was being ordained at Conference, it was with considerable choking of voice and with not a few inward misgivings and qualms of conscience that I replied to the Bishop's questions, that I was "going on to perfection," that I "expected to be made perfect in love in this life," and that I "was groaning after it." Perhaps the Bishop himself was disturbed at the questions he asked. Perhaps he thought it was strange for a minister of God and father in Israel, whose life was almost concluded, to be asking a young preacher if he expected to obtain what he himself had never succeeded in getting. Stranger still, if he asked the young prophet if he expected to attain what he really felt was unattainable! (Methodism at that time was at a low spiritual ebb TP)

One thing I rejoice in being able to say: That although about that time, while surprised and grieved at the conduct of a man claiming the blessing of sanctification, and although doubts disturbed me then and even afterward, yet I thank God that I have never, in my heart or openly, denied an experience or warred against a doctrine that is the cardinal doctrine of the Methodist Church, and concerning which I solemnly declared to the bishop that I was groaning to obtain. God in his mercy has kept me from this inconsistency -this peculiar denial of my Church and my Lord.

Let me further add that in spite of my indistinct views of sanctification all along, yet all during my life I have encountered religious people in whose faces I traced spiritual marks and lines -a divine handwriting not seen on every Christian countenance. There was an indefinable something about them, a gravity and yet sweetness of manner, a containedness and quietness of spirit, a restfulness and unearthliness, a far-awayness about them that made me feel and know that they had a life and experience that I had not; that they knew God as I did not, and that a secret of the Lord had been given to them which had not been committed to me. These faces and lives, in the absence of sanctified preachers and sermons on the subject, kept my faith in the doctrine, in a great degree I suppose, from

utterly perishing. Then there were convictions of my own heart all along in regard to what a minister's life should be.

Only this year, a full month before my sanctification, there was impressed upon me suddenly one day such a sense of the holiness and awfulness of the office and work that my soul fairly sickened under the consciousness of its own shortcomings and failures, and was made to cry out to God.

Moreover, visions of an unbroken soul-rest, and a constant abiding spiritual power, again and again, have come up before the mind as a condition that is both possible and totally necessary. A remarkable thing about it is that these impressions have steadily come to one *who has enjoyed the peace of God daily for thirteen years.*

### **Seashore Sanctification Meetings**

At the Seashore Camp-ground, in 1888, after having preached at 11 o'clock, the writer came forward to the altar as a penitent convicted afresh under his own sermon, that he was not what he should be, nor what God wanted him to be and, was able to make him. Many will remember the day and hour, and the outpouring of the Holy Spirit at the time. I see now that my soul was reaching out even then, not for the hundredth or thousandth blessings (for these I had before obtained), but what is properly called the second blessing. I was even then convicted by the Holy Spirit in regard to the remaining presence of the fallen nature in my justified heart.

Several months ago I had organized a series of revival services in Carondelet Street Church, with the Rev. W. W. Hopper as my helper. At all the morning meetings the preacher presented the subject of complete sanctification. It was clearly and powerfully held up as being obtained instantaneously through consecration and faith. Before I received the blessing myself I could not help but be struck with the presence and power of the Holy Spirit. While urging the doctrine one morning the preacher received such a baptism of glory that for minutes he was helpless; and while we were on our knees supplicating for this instantaneous sanctification, the Holy Spirit fell

here and there upon individuals in the assembly, and shouts of joy and cries of rapture went up from the kneeling congregation in a way never to be forgotten. The presence of God was felt so overwhelmingly and so remarkably that I could not help but reason after this manner: Here is being presented the doctrine of instantaneous total sanctification by faith. If it were a false doctrine, would God manifest Himself like this? Would the Holy Spirit descend with approving power upon a lie? Does He not invariably withdraw His presence from the preacher and people when false doctrine is presented? But here He is manifesting Himself in a most remarkable manner. The meeting or hour that is devoted to this one subject is the most wonderful meeting and hour of all. The service fairly drips with anointing. Shining faces abound.

Christ is seen in every countenance. If complete sanctification obtained instantaneously is a false doctrine, is not the Holy Spirit actually misleading the people by granting His presence and favor, and showering His smiles at the time when this error or false doctrine is up for discussion and exposition? Would the Spirit deceive us? Irresistibly and with growing certainty we were led to see that the truth was being presented from the pulpit, and that the Holy Spirit, who always honors the truth when preached, was falling upon sermon, preacher, and people, because it was the truth.

And by the marvelous and frequent display of his presence and power at each and every sanctification meeting He was plainly setting upon it the seal of His approval and endorsement, and declaring unmistakably that the doctrine that engrossed us was of heaven and was true.

One morning a visitor (a man whom I admire and tenderly love) made a speech against complete sanctification, taking the ground that there was nothing but a perfect consecration and growth in grace to look for, that there was no second work or blessing to be experienced by the child of God.

This was the spirit and burden of his remarks, but at once a chill fell upon the service that was noticed immediately and commented upon afterward. One who had just received the blessing instantly replied to this visitor, and as immediately the presence of God was again felt and manifested. This one asked

that all who believed in an instantaneous and complete sanctification to please stand, and at once the whole audience, with the exception of five or six individuals, arose simultaneously.

### **The Battle of Consecration**

Understandably, it was during this impressive week that the writer commenced seeking the blessing of sanctification. According to direction, he laid every thing on the altar -body, soul, reputation, salary; indeed, everything.

Feeling at the time justified, having peace with God, he could not be said to have laid his sins on the altar; for, being forgiven at that moment, no sin was in sight. But he did this, however: he laid his the fallen nature upon the altar; a something that had troubled him all the days of his converted life-- a something that was felt to be a disturbing element in his Christian experience and life. Who will name this something? It is called variously by the names of original sin, depravity, remains of sin, roots of bitterness and unbelief, and by Paul it is termed "the old man;" (the former fallen nature) for, in writing to Christians, he exhorts them to put off "the old man," which was corrupt. Very probably there will be a disagreement about the name, while there is perfect recognition of the existence of the thing itself.

For lack of a title that will please all, I call this dark, disturbing, warring creature within, "that something." It gives every converted man a certain measure of inward disturbance and trouble. Mind you, I do not say that it compels him to sin; since this "something" can be kept in subjection.

But it always brings disturbance, and often leads to sin. It is a something that leads to hasty speeches, quick tempers, feelings of bitterness, doubts, suspicions, harsh judgments, love of praise, and fear of men. At times there is a momentary response to certain temptations that brings not merely a sense of discomfort, but a tinge and twinge of condemnation. All these may be, and are conquered one after another by the regenerated man; but there is battle, and wounds; and often after the battle a certain uncomfortable feeling within that it was not a perfect victory. It is a something that at times makes devotion a weariness, the Bible to be hastily

read instead of devoured, and prayer a formal approach instead of a burning interview with God that closes with reluctance. It makes Church-going at times not to be a delight, is felt to be a foe to secret and spontaneous giving, causes religious experience to be spasmodic, and prevents a constant, abiding, and unbroken rest within the soul. *Rest there is*; but it is not continuous, unchanging, and permanent. It is a something that makes true and noble men of God, during controversy in the columns of a Christian newspaper, to make a strange mistake, and use gall instead of ink, and write with a sword instead of a pen. It is a something that makes religious assemblies sing with great emphasis and feeling: "Prone to wander, Lord, I feel it."

It is an echo that is felt to remain in the heart, in which linger sounds that ought to have died away forever.

It is a thread or cord-like connection between the soul and the world, even though the two have drifted far apart. It is a middle ground, a strange mixed dimension upon which Satan can and does operate, to the inward distress of the child of God, whose heart at the same time is loyal to his Saviour, and who feels that if he died he would certainly be saved.

Now I wanted that something out of me. What I desired was not the power of self-restraint (I had that already), but a spirit naturally and unconsciously meek. Not so much a power to keep from all sin, but an actual deadness to sin. I wanted to be able to turn upon sin and the world the eye and ear and heart of a dead man. I wanted perfect love towards both God and man, and a perfect rest in my soul all the time. This dark "something," that prevented this life, I laid on the altar, and asked God to consume it as by fire.

At this time I never asked God once for pardon. I had that in my soul already. But it was cleansing; sin eradication I craved. My prayer was for total sanctification.

### **The Battle of Faith**

After this battle of consecration came the greater battle of faith. Both precede the perfect victory of sanctification. Vain is consecration without the faith

to secure the blessing. Hence, men can be perfectly consecrated all their lives, and never know the blessing of sanctification. In order to obtain the grace I must first believe there is such a work! Here were the words of the Lord that proved a foundation for my faith: "Every devoted thing is most holy unto the Lord." "The blood of Jesus Christ, His Son, cleanseth us from all sin." Still again: "The altar sanctifieth the gift." In this last quotation is a statement of a great fact. The altar is greater than the gift; and whatsoever is laid upon the altar becomes sanctified or holy. It is the altar that does the work. The question arises: Who and what is the altar? In Hebrews 13:10-12 we are told. Dr. Adam Clarke, in commenting upon the passage, says the altar here mentioned is Jesus Christ. All who have carefully studied the life of our Lord cannot help but be impressed with the fact that in His wondrous person is embraced the priest, the lamb, and the altar. He did the whole thing; there was no one to help. As the victim He died; as the priest He offered Himself, and His divine nature was the altar upon which the sacrifice was made. The Saviour, then, is the Christian's altar. Upon Him I lay myself. The altar sanctifies my gift. The blood cleanses from all sin: personal and innate. Can I believe that? Will I believe it? My unbelief is certain to shut me out of the grace; as my belief shuts me in. The very instant we add a perfect faith to a perfect consecration the work is done and the blessing descends. As Paul says: "We which have believed do enter into rest." Heb. 4:3

All this happened to the writer. For nearly three days he lived in a constant state of faith and prayer. He believed God; he believed the work was done before the witness was given.

### **Nine O Clock in the Morning**

On the morning of the third day -may God help me to tell it as it occurred! -The witness was given.

It was about 9 o'clock in the morning. That morning had been spent from daylight in meditation and prayer. I was alone in my room in the spirit of prayer, in profound peace and love, and in the full expectancy of faith, when suddenly I felt that the blessing was coming. By some delicate instinct or intuition of soul I recognized the approach and

descent of the Holy Spirit. My faith arose to meet the blessing. In another minute I was literally prostrated by the power of God. I called out again and again: "O my God! My God! And glory to God!" while billows of fire and glory rolled in upon my soul with steady, increasing force. The experience was one of fire. I recognized it all the while as the baptism of Fire. I felt that I was being consumed. For several minutes I thought I would certainly die.

I knew it was sanctification. I knew it as though the name was written across the face of the blessing and upon every wave of glory that rolled in upon my soul.

Cannot God witness to purity of heart as he does to pardon of sin? Are not his blessings self-interpreting? He that impresses a man to preach, that moves him unerringly to the selection of texts and subjects, that testifies to a man that he is converted, can He not let a man know when he is sanctified?

I knew I was sanctified just as I knew fifteen years before that I was converted. I knew it not only because of the work itself in my soul, but through the Worker. He, the Holy Spirit, bore witness clearly, unmistakably and powerfully, to His own work; and, although months have passed away since that blessed morning, yet the witness of the Holy Spirit to the work has never left me for a moment, and is as clear today as it was then.

In the following chapters I desire humbly to show that the blessing of complete sanctification may be clearly distinguished from other blessings; that it is an instantaneous work; that it is obtained by faith alone; that the Holy Spirit testifies distinctly and peculiarly to the work and life; that a man thus sanctified is under special pressure and command to declare the blessing, and that while thus testifying on all proper occasions that he is sanctified, may be humbler in spirit than a Christian who does not possess the grace.

These things I desire in all love and tenderness and joy to speak of as matters, not of theory but of experience. Especially would I call attention to the calm, undisturbed life; the perfect, unbroken rest of soul that follows the blessing of sanctification.

As I recall this part of my life now, it was while Bro. Hopper (a guest evangelist in my church) was giving his third Bible reading, that like a flash of light breaking on me, I saw the second work of grace, holiness received through consecration and faith, an instantaneous experience, clearly taught in the Word of God.

*The instant I beheld the privilege and grace, I wanted it.* There was no thought or desire with me to avoid the payment of the price or shirk and escape the difficulties that were in the way; but the dominant purpose and longing was how to get the blessing. The idea of arguing against a doctrine that so exalted Christ and honored the Blood never entered my mind. I wanted the blessing!

### The Directions I Was Given

The evangelist gave general directions on how to obtain the experience that were true and Scriptural, but the Spirit, as always, led specifically.

As well as I can recall some of the steps taken that led me into Canaan, one involved *my willingness to become an alien and outcast from the ranks of my brethren on account of the truth of holiness.*

No one but a preacher who has lived for years in the midst of a congenial Conference or Church Brotherhood could appreciate the suffering and sacrifice of being such an outcast. Yet this was clearly brought to my mind and remained pressing heavily like a conviction upon it, until I said, "Yes."

Next came another similar vivid impression almost like a voice - "*Would I be willing to give up reputation for all time?*"

It is true that very few individuals have really great reputations, and none have as much as they think they have, but the trouble with the unsanctified heart is that it believes it possesses a lot of things that it does not, and among them is a great and enviable life of elevation and distinction.

But be that as it may, whether a man is in high standing with his fellow beings or just imagines that he is; to secure the Blessing of holiness one has to place his reputation, real or fancied, on the altar, and be like His Lord who had none. So again I said, "Yes."

Following this was the inward query -"Would I be willing to be misunderstood, all my life, and tread a path of human loneliness to the very portals of the tomb?"

Not a reader but is conscious of the domestic, social and emotional pull on our natures -and all according to law. There are divinely created movements of the heart and spirit that are legitimate and proper; and in them there is much human happiness experienced. Now to be willing to be misunderstood in the household, ostracized from many a social and ecclesiastical circle, to be dropped as though one was contaminated, and avoided as if being a leper by many or all, makes a sacrifice of a nature beyond words to adequately describe. And yet with body prostrate on the floor and face wet with tears I answered the Lord once more, "Yes."

As I took other steps in the line of consecration, it soon became evident that *I was rendering a full obedience to God as I recognized His will in His Word or heard His voice sounding in my soul calling to particular acts of sacrifice and service.*

The words of Christ came back now with a profounder meaning when He said to His disciples, "If you will love Me and keep My commandments I will come and take up My abode in you". At the same time the condition of spiritual knowledge was made evident in the utterance, "If any man will do His will he shall know of the doctrine."

So I kept saying Yes, Yes, Yes, to all of the divine will and Word, to every call He made upon me, and I found a sweet growing consciousness that I was getting somewhere; that I was on the right road; and was upon a way where the light was growing steadily brighter, evidently to some perfect day.

I was three days seeking the blessing, and in all that period kept saying, "Yes" to God. Two of these acts of obedience I wish to call attention to.

### **The War Against the Lottery Company**

Let the reader bear in mind that, during this period of which I am now writing, the War against the Lottery Company was still going on, and the revival meeting led by Bro. Hopper in my church was in progress.

In my membership there was a gentleman who was

wealthy. The richest member of the congregation, he was also regarded as among the first financially in the city (New Orleans). He was a commission and cotton merchant, and when there was a vacancy in a bank he was promptly elected president by the directors.

In this bank the Louisiana State Lottery Co. had large deposits. One day I received a letter enclosing a lottery ticket, and the following lines with it written on note paper: "Did you know that your leading member, Mr. W\_\_\_\_\_, has his name on the back of every one of the lottery tickets and that he states over his signature that if said ticket should draw a prize that he will as president of the bank see that it is cashed?"

I placed the letter with the ticket in my pocket and wondered what should and could be done. The man was so wealthy and influential; in addition he was so reserved and chilling in his manner that no one was intimate or familiar with him, and no one would hardly dare to reprove him. One day I was in the heart of the French part of the city, the day before I received the blessing, when suddenly the still small voice I knew so well, most powerfully and sweetly directed me *to return at once, and go to the bank of Mr. W. to talk to him about his soul and urge him to give up his connection with the Lottery.*

The prominence of the man, together with his cold manner, made this new command of Heaven a very trying test to my obedience. But the burning abiding sweetness of the impression on my soul could not be mistaken, so with a quick catch in my breath and a sinking feeling of dread in my heart I said, "I will go."

Nevertheless, Gideon-like, I asked for a sign; saying to the Savior, "I will obey you; but grant as a confirmation of this impression sent me, that when I reach the Bank there will be no one in Mr. W\_\_\_\_\_'s office but himself, and that you will allow no person to interrupt us while I am employed with him on your mission."

When I reached the door of the private office I saw that Mr. W\_\_\_\_\_ was alone; in addition not a soul, whether clerk or citizen came in while we were speaking together. The time consumed was nearly

an hour. The marvel of it all was that I never knew the like to happen before or since. There was always an endless procession of people in and out of that busy suite of the president of the bank.

It is needless to tell how God helped me to talk to this man in tenderness and yet firmness. As he and his wife had been growing cold, backslidden and worldly for years, I recalled to him what he had once been to the Sunday School and church. What an influence he could wield in the city and in his own congregation if he would only come out positively and devotedly as he once did to every meeting and interest of the church. He replied that he could not do so, that he had served his time, and others ought to be brought forward.

I then most earnestly begged him to dissolve his connection with the Louisiana State Lottery Company. He responded that he did not believe in nor approve of it.

In answer I drew from my pocket the lottery ticket that had been sent me, and showed him his name on the back with the statement that if this ticket drew a prize, he the undersigned president of a certain bank, would see that it was cashed.

He became very white, and answered that this was simply an official notice and not an endorsement of the Lottery. I replied, "But here is your statement Bro. W\_\_\_\_\_, saying the ticket will be cashed if it is the right number. And your good name signed here encourages people to invest in the gambling concern, and so becomes an actual recommendation and endorsement of this great swindling business and iniquitous corporation."

He rejoined with increasing whiteness and resentment, "That as the president of the bank he was compelled to give that notice as the Lottery Company made deposits in his bank"

My reply was:

"Then, Bro. W\_\_\_\_\_, give up the presidency of the bank rather than do this great wrong to yourself and your fellow beings." He answered stiffly and freezingly that he could not think of doing such a thing. I then said to him, as I saw he wished me to leave, "But I am compelled to tell you in all kindness that we cannot receive any more of your money in our church."

I then spoke a kindly good-bye to the deeply offended man and went from the interview and building with a flood of divine favor and approval in my soul.

The man never forgave me. A few weeks afterward he left our church and joined Dr. Palmer's, the First Presbyterian. He said in explanation of his departure that he could not stand my Holiness preaching. But the record in the Book of Judgment will not read that way at all in the Last Day. Instead of "Holiness preaching" will be found the words, "The Lottery -Bank -Presidential Salary -Ten Thousand Dollars a Year," etc., etc.

A New Orleans preacher transferred to cities farther North in Missouri, Kentucky and Maryland, told wherever he went that "Dr. Carradine had driven from the ranks of Methodism and from our church one of the best men, loveliest characters and truest members that the Southern Methodist Church ever had." This speech was repeated many times, and firmly believed by many thousands, so that today it would be impossible to convince a multitude in New Orleans and elsewhere to the contrary. The record in the Book of Judgment which will be read aloud in the upper air one of these days can alone make this with many other unknown matters and histories clear to the eyes and convictions of man. I am willing to wait until that day.

As I left the bank, just as clearly *the Spirit of God led me to go to another leading member of my church*. He was a merchant in the fancy grocery business and had three stores in the city. In addition to groceries he sold wines and liquors of all kinds. He had been a member of Carondelet Street Church for years, and was one of the leading stewards there when I arrived.

I had my interview with him in his wine and liquor room. Standing among the barrels and cases I talked to him kindly, lovingly, entreatingly and faithfully. I told him he had many excellent traits of character; that he was generous, hospitable and charitable; that I loved him personally; but he was in a wrong business. That God could not bless him in it; that instead His curse was on it. That the Word; of God said, "Woe to the man who putteth the bottle to his neighbor's lips." I have not space here to describe the whole scene and occurrence. I can only say that

Bro. M\_\_\_\_\_ flew all to pieces; the first time I ever saw him angry. He said that people would have wines, that he did not make them buy, etc., etc., and all through the old stock arguments of defense of the wrong business.

Seeing that I had failed with him, and that there was no hope of reaching him since he would not listen. So I bade him a sorrowful good day, telling him as I had told Bro. W\_\_\_\_\_, that we could not accept his \$200 for pastoral support hereafter. As I walked away from this second and most painful obedience to God that morning, I had a most remarkable witness given to my soul that God was pleased with my consecration and that no more tests would be given in that line until the blessing came.

*The other step -of Faith, remained, and this I took and kept taking.* Scores of times I said, "The Blood of Jesus Christ cleanses me now. Jesus sanctifies me now." And all blessing to His name, I felt my faith growing. I was approaching the perfected faith talked about by Paul.

Then I prayed! And oh, how I prayed! Hours at a time I would be on my knees or on my face alone in my study or private room.

One morning I arose because of the touch of God a great while before day and prayed until eight o'clock. My soul was full of peace, but that which I was after had not come. At 8:30 I could eat nothing at breakfast, and went to my Study upstairs.

It was nine o'clock, the third hour of the day, and I was sitting in my armchair yearning, and expecting. I was singing softly the chorus of "Down at the Cross," when I got a heavenly telegram that the Blessing was coming. I felt unworthy to receive such grace sitting, and tried to rise and have it come on me as I stood, but He that makes comets fly four hundred miles a second is quicker than all motion, and before I could leave my seat, the fire fell! The blessing came! It flooded, filled and rolled over my soul in billows of flame and glory!

That wonderful day is past; but the reflection still glows and burns in the sky. The storm of glory swept by; but it left Jesus walking on a stilled sea. The work abides. The witness remains. My soul is at rest.

I was born in the morning.

I was born again in the morning.

I entered His Rest in the morning.

And please God, I expect with a great multitude of God's people to arise from the dead in the morning of the Resurrection when Jesus appears in the sky, and at His voice they that sleep in their graves shall come forth unto everlasting life and glory.

## The Blessing Is Obtainable Now

If God *can* purify the heart and did not, He would be a strange God. There would be justification for the charge of divine indifference and even cruelty, if this were so.

If the Divine Being wanted to purify the soul and could not, then we have a weak and helpless Lord to worship. But who will say for a moment that He cannot? And who would believe that He does not want to? The fact is that God is able and willing to sanctify the soul. If He is able and willing to do it, there certainly is no need of postponing the work to the hour of death. To thus delay our expectation to the very brink of the grave is to reflect on the goodness as well as holiness of the Almighty. We cannot afford to do this.

Certainly if God is willing to do the work, and He alone can do it, why should we not seek it now, expect it now and receive it now? How may such a wonderful blessing be obtained? Let us see if we can present the matter in such a way that the hungry, watchful soul can go right into this beautiful grace of God.

## God's House

One of the frequent descriptions given of man in the Bible is that of a house, building or temple.

"Ye are God's building," says the apostle; and again, "Know ye not that ye are the temple of God?" We were originally made or built for God to dwell in. Satan marred the plan of Heaven by taking possession of us. Some of you have seen a beautiful dwelling pass out of the hands of the first owners and finally become the abode of poverty and degradation. The writer once looked through a famous hotel that in its palmy days had seen in its spacious rooms and halls the beauty, chivalry and statesmanship of a large Southern State. But at the time he viewed it, about the only thing left of the

magnificence was its colossal size. It had become a tenement for the vilest and most poverty-stricken classes in the city. The paint had faded from the wall, doors were gone or hanging on a single hinge, and windowpanes were broken and stuffed with rags. Dark-looking, dissipated and ragged figures lounged about the portals or hung out of the windows; dogs and pigs roamed unchecked through the lower halls and galleries; and one could scarcely realize that this place had once been as attractive as it was now revolting.

So Satan took God's building and rubbed off the colors of grace and innocence, planted decay and moral ugliness where he could, filled the door of the mouth with all kinds of uncleanness, hung forbidding looks out of the windows of the eyes, and shocked the beholder in every way. But through grace this house is redeemed from the devil. It becomes the Lord's again. It is washed, cleansed, and warmed, and recognized as God's property. Everybody marks the delightful change.

There is one thing, however, that constitutes a painful experience to the redeemed man himself and observer alike; the Saviour is not an abider in this house that belongs to Him. He is a visitor, coming and going, but not a steady, constant indweller. This visiting Christ, now consciously in the soul and now as consciously absent, *will upon compliance with conditions on our part* come into us and take up His fixed and unchanging abode. When this happens, sanctification happens. His purifying Spirit goes through the soul, and Christ enters to leave no more if we will have it so.

How is this entering in and blessed possession to take place? Remember that the Savior's word is that if we will do certain things, "We will come unto Him and make our abode with Him." And remember that visiting is one thing and abiding is another. Some of you will recall the first time you ever saw your wife. She was paying a visit at your father's home. It was a brief call, but it affected you forever and changed the house itself. The room she stood in looked different, the furniture assumed a new and peculiar luster, the goblet out of which she drank water you quietly set aside as your own, determining that no other lips should desecrate it. The old brick walk down which she went, and the

gate with its overarching trees through which she passed, took upon themselves a subtle charm and glory. This was only a visit, but a year from that time she came again, and this time to stay. She came with trunks and baggage and took up her abode. She was now your wife.

The blessing we speak of changes Christ from a visitor to an abider in the heart. His visits were beautiful and blessed, but alas for the absences! How we used to sing: "Return, O Holy Dove, return," and:

"How tedious and tasteless the hours  
When Jesus no longer I see."

The indwelling is what we want; Christ to move in, take possession and never leave us any more.

### **Taking Possession of a Home**

This is brought about by a method similar to what we see when a person moves into an earthly home:

**First, the house is to be emptied.** If a man purchases a building from you, there is one thing he expects, and that you do, -empty it for him! He does not want your old goods and chattels. He has furniture of his own, and doubtless much better than the kind you possess. So in offering yourself as the Lord's dwelling place, He demands that you let everything go, keep nothing back and, in a word, empty yourself.

This is only another way of describing consecration. A man who is laying everything on the altar is simply emptying himself. As the consecration proceeds, the person is conscious of an increasing emptiness, and just before the blessing comes, in describing his experience he would say: I have given up everything, am all emptied, and have nothing as yet in return except the conviction that I have done right.

I once illustrated this emptying process in my church in St. Louis. In front of the pulpit stretched a large altar in the form of a semi-circle. Its shape was made to stand for the heart. At the beginning of the illustration there were a number of persons in the altar, along with their books, papers, overcoats, hats, etc., etc. The preacher quietly put the individuals out and off the platform, saying that he

would not let a single human being fill the place where Christ should reign. After this he threw out the hats, overcoats, gloves and wraps, declaring that the dress question should be settled in that manner. Then he removed the handsome chairs from the stand, affirming that rich furniture should not be an idol with him. Then he picked up some books and papers and put them outside the altar, with the remark that men's writings and opinions should not stand a moment before the known will and command of God. About this time the altar looked exceedingly empty; but still the preacher was not satisfied. Going about it, he found minute things, like bits of paper and thread on the floor. Stooping down, he carefully picked them up and cast them outside the altar rail saying: "Nothing, no matter how small, shall stay." At last only himself and the Bible were left inside the altar-heart. Whereupon, after placing the Holy Book in the very center of the altar, he himself stepped out, declaring as he went that the Word of God should alone rule and reign in that heart.

A hundred or more people stood around looking at this figurative sermon. There was not an individual who looked into the emptied, silent altar, with the solitary Bible in the center of the platform, but felt solemnized, and grasped with a convicting clearness what emptying of the heart meant and must be in order that Christ might come.

With many, this is unquestionably the hard thing to do. Yet it must be done. It may take days, but there will be no divine incoming until there is the human emptying. How is it possible to fill us until we are first emptied? How could God truthfully say we had His fullness when something of self and the world was left? Emptied first; filled afterward is the order. The disciples were ten days in the upper room engaged in the human part of the work. We once thought they were ten days getting filled with the Holy Spirit, but no they were ten days getting themselves emptied. It does not take God ten seconds to fill thoroughly to overflowing the self-emptied man. God moves at once into the vacated dwelling.

**Second, the house must be cleansed.** That individual would be lacking in self-respect who would turn an untidy and defiled building over to

the man who had purchased and desired to move into it.

So there is a cleansing of hands and hearts to obtain Jesus, the indwelling Sanctifier, in our souls.

There was a cleansing in regeneration from all personal guilt and sin. Yet is there a deeper purifying for the man in whom the Son of God will abide forever. The disciples, in the sixteenth chapter of John, were called "clean" by Christ, but in the seventeenth chapter He prayed His Father to "sanctify" them, and sanctify means to make pure and holy. To obtain this profounder purification that removes the fallen nature itself, we are called upon to cleanse ourselves first. This does not mean that the regenerated man is a sinner. What is meant will be taught him in that hour when he pants for Jesus to come into him.

Sanctify yourselves; for the Lord your God will sanctify you. There is a double sanctification here: a human and a divine. We sanctify and then God sanctifies. We cleanse the life and He cleanses the soul. We attend to the seen and He to the unseen.

A woman will wash the windows and floors of the house for the new owner, but we never yet knew the incoming female satisfied with the washing or house cleansing of the outgoing woman. She at once travels over the track of her scouring predecessor with soap, brush and broom, giving what she calls a better cleaning. So in like manner, deep as may be our purifying, God purifies still deeper.

We may brush down the spider webs, but it takes the Lord to kill the spider.

Third, you must stand at the door of an emptied and cleansed house and watch and wait for the coming of the owner. This is what we have seen people do. The house had been prepared and the former possessor stood with keys in hand awaiting the arrival of the new purchaser.

So should the seeker of sanctification stand at the door of his emptied heart and look up for his descending Lord. We never knew of Christ coming with this blessing to any other than to such an upward looker and expecter. As the writer recalls certain ones he has seen sanctified, his heart melts and eyes fill from the bare memory as he sees them

again with that indescribably heartfelt gaze, the soul in the eyes, looking and longing for Jesus to descend and fill His new blood-bought home.

Of course, we do not mean that the physical glance is always upward. Sometimes it is not and the head is bowed, but the soul-gaze is always heavenward, no matter where the bodily eyes may be resting. Moreover, we can recognize the fact of this spiritual uplook and feel at the same time that something will soon happen to the wistful gazer, and it does.

Happy is the man who will not allow himself to be diverted and distracted, but having emptied and cleansed his heart, will stand waiting with ardent prayer and expectation for Christ to descend, fill, and ever after remain as the glorious indweller of the soul. It is the attitude of surrender and devotion, the spirit of faith and the grace of supplication all united in one person. Such a one will not be disappointed. Christ is certain to come. He cannot stay away.

At this juncture comes the filling, or taking possession. Just as an earthly owner sweeps up with carriages and vans to move into his new home, so Jesus descends in chariots of fire *with the furniture of heaven* to fill and take possession of the perfectly consecrated and waiting soul. What an epoch, and what an experience! Who can forget it? The very memory after years fills the eyes and sets the soul on fire anew.

“Jesus comes. He fills my soul,  
Perfected in love I am;  
I am every whit made whole,  
Glory, glory to the Lamb.”

Or, as sung by Charles Wesley over one hundred years ago:

“He visits now the house of clay;  
He shakes His future home;  
O wouldst thou, Lord, in this glad day  
Into thy temple come.

“Come, O my God, Thyself reveal  
Fill all this mighty void;  
Thou only canst my spirit fill;  
Come, O my God, my God.”

We recall a lady who the morning she received this blessing was leaning against a great pillar in the center of the church. What a hungry, wistful look

she had! Her hands were folded and eyes looking upward, when suddenly the glorious blessing came! With a great rapturous cry that went through every heart she fell forward as if shot through the heart with a musket ball.

Another lady we remember who had consecrated believed, prayed, waited, looked and received Jesus into her soul in the sweetest, gentlest way. We saw her afterwards at the altar with an uplifted look, and perfectly abstracted from her surroundings. With a strange, sweet smile on the face, her eyes seemed fixed on worlds out of sight. For an hour she never moved a muscle nor closed an eyelid. People passed before her, but she seemed to look through them. It was like one hanging out of a window of Time, gazing into Eternity. She seemed to be looking at Christ and into heaven, while the soul’s voiceless content and immeasurable calm was written in every line of the rapt countenance. No one was able to behold her without their tears gushing. All felt that Christ had come to His home and was abiding therein. A soul was hushed into perfect rest in the midst of a stormy world. The redeemed, encircled in the divine arms and pillowed on the divine breast, was looking into the face of the Redeemer.

“Blessed quietness; holy quietness,  
What assurance fills my soul;  
On the stormy sea, Jesus speaks to me,  
And the billows cease to roll.”

## Some Features Of The Sanctified Life

There is such a life. We are ushered into it upon compliance with the conditions of consecration and faith, that stand like a great portal, barring out and yet opening in. With the experience of an instantaneous sanctification rushing into the soul, the sanctified life begins.

Of course there is skepticism with some about the individuality and distinctiveness of the life; but this doubting comes from those who have not gone through the portal. One cannot know how a garden really looks until he enters the gate and strolls down the walks. He may have had descriptions and so formed ideas, but we all know how every description comes short of the reality; and the road, lane, field, city, or landscape that has been portrayed with pen or tongue is always different

from the mental conception when we see it.

Men may smile as they will over the statement that the sanctified life or experience differs from that of regeneration, but such smiles cannot and do not alter actual facts. These persons in their derision simply show that they have not yet “entered in.” They do not know!

### The Mystery of His Rest

Every life that is different from our own is necessarily a mystery. A worm is a tiny thing, and men may write learnedly about its sensations, but the fact remains that most of what is written is mere conjecture. The only way to really know how a worm feels is to become a worm. So, a bird can be held in or crushed by the hand. Some persons have written volumes on the habits and feelings of birds. But all that writing is merely the opinion of a being on the outside of the little songster. He cannot know how a bird feels; to do that, he must become a bird himself.

In like manner we study the angels. Much has been said about them, but how little is really known of their habits, labours, and joys? We have to study them from the outside. They constitute a different order of beings from the human race, and will never become men and women, just as we will never become angels. We may show great wisdom in writing about this heavenly order, but, after all, it is merely speculation. The only way to know how an angel feels is to become an angel.

The unconverted man looks at the regenerated man and thinks he understands him. He hears the Christian say that he “feels good and happy,” and his reply is, “So do I.” It would be very hard to convince him that the good feeling of the child of God is spiritual, while his is on the physical. This very explanation would fail to explain to him or convince him. His idea of “feeling good” is mainly animal. He has, for instance, after eating a hearty meal in dressing robe and slippers, stretched in an easy chair, cigar in mouth, he sits in a lazy, dreaming mood, looking into the fire. He says he “feels good”; but anyone will say that the sensation is purely animal. That it is a puppy-dog enjoyment, a cat-on-the-rug contentment. The child of God tells him that if he repents and believes on the Lord

Jesus Christ, he will have a good feeling sweep through the soul that is so much purer, better and nobler, that the other would not be worthy to be mentioned in the same breath.

Is it not strange that a regenerated man who can see these things, and can recognize the error of the unconverted in this matter should fall into a similar mistake when he sits in criticism and judgment on the life of the sanctified man? He hears him give his experience, and straightway asserts that he has all that the sanctified man possesses. Of course the person who has entered in knows better, but is equally well aware that no human word or power can convince the converted man to the contrary; that this is the work of God. It takes the Holy Spirit, with the Word, to divide soul and spirit, joints and marrow, discern the depths of the heart, expose the fallen nature, and reveal in startling light the difference between the two works of grace. So the sanctified simply says in reply to the regenerated man that if he consecrates perfectly, believes unwaveringly, and prays without being turned aside, that the fire will fall and he will know for Himself this secret of the Lord, which only the Lord can reveal.

In other words, “If any man will do His will He shall know of the doctrine.” Thus while it takes the Holy Spirit to convince him as He illumines the mind and reveals the deep things of God; still it is the duty of the sanctified man to stand firm for his experience and emphasize the distinctiveness and superiority of the work of grace. God will use that humble, faithful testimony not only for the good of the testifier, but make it “light sown for the righteous” which, under the divine blessing, will yet spring up for the conviction and purification of the believer.

### The Sanctified Experience

There is then such a thing as the sanctified experience. There is, thank God, a sanctified life. It must be so recognized by the honest observer, and it is felt with thrills of joy by the possessor himself, who knows better than any one else its marked contrast to the former religious experience, and its blessed superiority at every point.

A book could be written about this, but we content

ourselves with calling attention to several features of what we call the sanctified life or experience.

**Perhaps the prominent feature is inward rest.**

The soul has been stilled and remains still. The spirit of worry is gone. There is a sweet absence of fretfulness. An atmosphere of profound calm pervades the breast and penetrates the life. It abides steadily through the day, no matter what that day holds for us in the shape of labor, burdens, unpleasant people, and trying circumstances. There is no delight over the trying circumstances themselves, but a restfulness of soul in spite of them. Paul did not give thanks for everything, but said: "In everything give thanks." It certainly would be a novel experience to many Christians to begin and end the day calmly; to wake up in the morning with a sweet serenity of spirit, and to go through each new day with a deep, still peace, whose steady flow delights as well as astonishes. And yet this is the plain promise of God, "Quietness and assurance forever," and this is the experience of a great and ever-increasing number in the land.

One of these, a lady friend, said to the author: "I am kept amazed at the inward rest and stillness of my soul. I never dreamed there was such a sweet peace for me, and I am disposed to wonder if there can be any mistake about it all. Ought I not to be more concerned about different things; and where is the ecstatic joy I felt in the first few weeks of the blessing?" She, in other words, under that word "concerned" was marveling over the absence of the old "fret" that used to be in her, and also failed to see that the great peace she now had was simply joy boiled down.

**A second feature is that of a spirit of praise.**

Every child of God is conscious of this at times, but there are serious gaps and intervals when it is not felt. Moreover, the hour when it is realized, as a rule, in the regenerated life is one that abounds in helps and external causes of inspiration. All is going on well in the individual heart, family circle and church life. The meeting is being blessed, the work is succeeding, and faith has turned into sight. Well in body, well in soul, and everybody around is well -now, then, let us praise God. Who could do anything else under such circumstances?

The gift and grace we speak of here is a spirit of

praise that abides in the soul under all circumstances. The inner bubbling of gladness is felt not simply when all is well, but when things are not well. It gushes up in the face of coldness, opposition, detraction, and wrong. It sings in spite of loneliness, and pain of heart and body. It praises God in the face of apparent failure. It can be cast off by loved ones and separated from the company of friends, and yet keep rejoicing. It can walk around the wall of Jericho thirteen times without seeing a crack, and yet shout. It can be unjustly condemned, whipped, put in a dungeon, and behold! At midnight it will burst into hosannas. It can, and does, cry hallelujah at all times.

The first two sanctified preachers the writer met impressed him with this spirit of rejoicing. He heard them say repeatedly in the Conference room and elsewhere: "Glory to God!" "Praise the Lord!" "Hallelujah!" This spirit, life and language was beyond the author of this book at that time, and his judgment of the phenomenon was that these utterances had first been genuine, but by frequent repetition had become mechanical, and that nothing but the expression of a mental habit was now before him; or, in other words, here were parrot-like utterances in the religious life. Two years after the writer obtained the same blessing possessed by these men of God, and found to his delight and astonishment that it was not a parrot at all, but a nightingale singing its very heart out on a rose bush in a moonlight night. He found there was a blessing which, when received in the soul, bubbles up in a tender holy joy, wreathes the lips with smiles, puts a shine on the face, a sparkle in the eye, and issues from the tongue in words and expressions of praise.

The wife of a minister received the blessing of sanctification in a gracious meeting held by the writer. She had been soundly converted, and was a faithful worker in the church. But she felt that disposition within to fret and worry over household and other matters. The sound of a dog barking at night was especially objectionable and trying to her. She called it nervousness. The night following the day she received the blessing she could not sleep for the happiness that filled her.

She said that the watch dog seemed possessed that night and barked for hours, but with her joy-attuned

nature she heard the sound with new ears; the discordant sound was gone, and the dog seemed to say, "Praise God!" "Praise God!" Next morning while in the kitchen arranging things for breakfast she, by an unwitting movement of the hand, brought down a whole pile of tin and iron vessels with a great clash and clatter. Two days before it would have been intolerable and upsetting; but with the holy joy and praise now welling up richly in her soul, she clapped her hands and cried out with shining face, "O the music! O the music!"

**A third feature in the life of the sanctified is the blessed consciousness of a perfect love.** Perfect not in the sense that it may not grow stronger and more intense as the years go by, but perfect as regards the absence of things contrary to love imbedded in the heart. *It is a pure love.* The former temporary hates, jealousies, envyings and bitternesses toward certain people are all gone. A gentle, tender, loving feeling is in the heart for all men. This does not mean that we love all alike. This would be unnatural and impossible. There is a general love for the whole Race, peculiar affections for those naturally near to us, and special likings and attachments to others, who, by nature, temperament and character, draw us toward them. Yet to all different classes there is felt a pure, genuine love, although the love may vary in character and intensity.

On the Godward side we are thrilled to discover that the love we now bear Him is not now mixed as it had formerly been, and rules supreme at all times. It is sweet and blessed beyond words to describe to feel the perfect love for God effortlessly nestling in and warming the heart continually. King David is on his throne, the Absalom of rival affections is dead, and the kingdom within lies all fair, peaceful and beautiful, without a note of discord or sign of rebellion.

Such a condition of soul is found in its tenderness to all people, to prevent the fault-finding and uncharitable speech; while the same tongue in speaking of God and things divine almost insensibly, and yet naturally, is drawn into simple, unaffected and reverential language. Cheerfulness takes the place of levity, kindness displaces harshness, and from the lips that once found fault

with God and assailed man, come the breathings of the loyal soul that find utterance in praises and ejaculations of love to God, and fervent "God bless you" to the children of men. And it abides. The fitfulness or fluctuation seen in the regenerated life is no more. The blessed experience is that of being fixed, grounded, rooted, and settled in love.

**A fourth feature is the working spirit, or desire and effort to do good.** The instant the disciples received this grace they flew to the fields and vineyards of God. Two thousand years after this, I saw the same blessing fall upon a lady at the altar. I heard her cry, "O my husband!" saw her spring to her feet, rush into the audience, seize hold of the now tremendously convicted man, lead him to the altar, and in a agony of prayer and triumph of faith lay hold now on God, and behold! Salvation came down. The two works between that of the disciples and this woman was different in regard to magnitude of operations, but the same Spirit was at work. Not all are called to public work, but those who have this blessing find work to do, and gladly do it. They feel strangely and powerfully wound up to do it. The work may be laid out by the divine hand in a very obscure corner or restricted sphere; it may be a simple enduring at times of that which will become a work of the highest order; it may be a marching today and a standing still tomorrow. God knows, and He will direct, and the sanctified soul will obey. The Spirit of the working Christ abiding in us is bound to lead out in words and deeds that will bless the world in some way, and help to restore the departed Paradise.

Figures of a wound up and going machine, steam pulsating in cylinders, and the prophetic description of fire burning in the bones come to the mind in describing this divinely inspired heart to be at His work.

The curve of the bow, the tautness of the string, the poise of the arrow, the coiled spring are all felt when truly filled and empowered of God in sanctification. Such a one cannot be idle. In some way, in small things or in great things, and in his or her own line and way, the sanctified person must and will work for God.

A striking feature about it is that this work does not seem to exhaust. The soul remains fresh.

There is a buoyancy felt throughout which delights the worker and gives moral force to the performance in the eyes of beholders. The soul is never so full of rest as when engaged in this unfailling activity for heaven.

We remember a Bible picture of the seraphim, where they are represented with wings in swift movement, while their bodies were motionless. It is a striking illustration of the two-fold experience of work and rest in the sanctified life. High pressure work of brain and body, and profound calm and rest of soul. The man works now for God as he never did before, but he also rests at the same time with a depth and sweetness equally remarkable.

**A fifth feature of the life is the delightful consciousness of being kept.** It is difficult, if not impossible; to bend any set of words around the circle of this experience, or find sentences that can penetrate the intricacies of the grace as it affects the heart and life. Like a road has to be traveled to be known, so must the soul journey on this delightful way to know what we are describing.

Possession of the blessing is the only key to the understanding of this gracious mystery.

The author had read the word in the Bible, "Kept by the power of God," and had heard it used by some who had a strange, sweet light on their faces, and a glad, exultant ring in their voices, but he failed to comprehend what they were talking about until at last he finally became an "overcomer" himself and had obtained the "white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it."

A kept life! Figures of restfulness, repose and protection arise at once to the mind; a child in the arms of its mother, a sealed fountain, a walled city, and yet every description fails to measure up to this strange, sweet experience of the sanctified soul, that we call being "kept." It is a spiritual sensation as distinct as the feeling of pardon. It sustains all through the trying hours of the day, is the last thing felt in the heart as we fall asleep, and the first realized in the soul on awakening in the morning. If this were the only feature of sanctification, it would pay ten thousand times over to obtain the blessing.

This chapter is a condensed statement of some of

the features of the sanctified life. No one can read them without seeing it is a distinct experience; and any one hearing of such a life should never be content until he came into the same blessedness."

*The above passages were adapted from "The Sanctified Life" by Rev. B. Carradine*

**A sixth feature of the sanctified life is freedom of Spirit.** If you are a "Spirit-filled" believer you will find that your anointing that used to be a flickering flame in times of testing, is now a constant bright and steady lamp set on a firm foundation. Him. All your existing gifts and anointings remain but now grow like weeds, for they are now unopposed because they now inhabit their natural heaven-ruled environment. *Tom Plumb*

## How To Obtain The Blessing Of Sanctification

Nothing seems simpler to the man who has received the blessing than the way of holiness, while to the person not yet in the experience nothing is darker. One of the reasons that it is called "the secret of the Lord" is that it is a hidden experience to begin with, and it takes the Lord to reveal the blessing. It is the Lord's secret.

After He has revealed it to us we tell it to others, show the way we trod, and wonder that they do not at once enter in. We forget that once we were just as profoundly mystified as they, and the whole matter was wrapped in darkness to us.

Letters have been written to me and anxious questionings have been posed: "How may I enter in?" The reply I would make to all is:

**First, you must believe that there is such a blessing.** More depends upon this than one would at first imagine. The fact of doubt shuts me not only out of the blessing, but will prevent all effort to obtain it. Christ says: "According to your faith, so shall it be unto you." If I do not believe that Jesus can save, it will not be done; and if I do not believe that He can sanctify, I will never realize that blessed experience.

**Second, you must realize your need of this blessing.** Here let me say that if the regenerated man who reads these lines has never felt convicted, at some time or times of the necessity of having a

perfectly pure and holy heart, then his case is highly unusual. These convictions that are worked in us by the Holy Spirit, if not acted upon, will disappear, and the Christian settles back upon a comparatively low plane again. To obtain the blessing of a holy heart the conviction must be aroused again. A humble, prayerful waiting upon God will do this for you. He that adopts Psalm 139:23-24 as his petition will be amazed at what follows:

*“Search me, O God, and know my heart: try me, and know my thoughts: And see if there be any wicked way in me, and lead me in the way everlasting.” Psalm 139:23-24 AV*

Just as conviction preceded pardon and conversion, so a second and far deeper conviction precedes purity, or the blessing of sanctification.

Certainly he who is satisfied with present attainment, content with a fluctuating life of fallings and risings, alternate defeats and victories, states of coldness and gloom, and, above all, the presence of sinful tendencies in the heart, will never come into the great blessing.

**Third, you must desire the blessing.** God must see that you long for it supremely because this time you are not to enter upon His service, but upon marriage to Him. Christ is going to establish the most tender and delightful and permanent relationship. On this occasion He is going to make the heart holy and then forever abide in it. In the regenerated life he was like a wayfarer that visits for a night, but in sanctification he is going to dwell in you, consciously, forever. (John 14:23 ) He is going to give Himself to you in His fullness. Such a gift demands that your heart cry out with burning desires and quenchless longings.

**Fourth, you must seek for the blessing.** There must be no idle, indolent “waiting”. The tarrying at Jerusalem was anything but idle. The hours and days were filled with the most ardent seeking and the most persistent supplication.

You must seek for it. Conscience must bear witness that you are seeking; people must see it; nature in the lonely grove and the watchful stars must know it; above all, *God must see that you are seeking* the greatest blessing He has for us on earth.

It must be a seeking that will not be diverted by

anything. The frowns and smiles of men, the ridicule and opposition certain to come must not be regarded -no, not for one moment. You must desire it like the man of the parable, who parted with all he had for the treasure in the field, and like the other, who gave up all his gems for the pearl of great price.

**Fifth, you must not be discouraged.** A thousand things will arise to create despondency and despair. You will see other people enter His Rest before you. Satan will be busy with you here, but keep your eyes on Christ, and not the people. You may be troubled with fluctuations of feeling.

Experience of deadness and heaviness may possibly creep over you. Pay no attention to them! You are not sanctified by your feelings. Satan will endeavor, in various ways, to darken your mind and sadden your heart. The dark birds of gloom, doubt, and despair will swoop down upon your altar; but like Abraham, stand and keep them off, and wait until God sends the fire. The fire will come, and likewise the burning lamp. That is, the work will be done, and the witness given; the baptism and the illumination is to see and recognize. The fire and the lamp will both be sent. Only determine that nothing shall discourage you, and all will be well.

**Sixth, consecrate yourself completely to God.** This is called the first step. Put every thing on the altar.

Make an Appomattox surrender of yourself. Become God’s man by solemn deliberate covenant. Turn over everything to Christ that you are and have, and ever expect to be and have. Give Him your whole self. He will not accept a lesser gift. Christ intends giving Himself in His fullness to you, and He demands the same thing at your hands. Put every faculty on the altar; place your money there, and your reputation and ambition. Place your tongue there, and your time and your influence. If you have wronged anyone, promise God to right that wrong, and do it. If you are at enmity with anyone, first be reconciled with thy brother, then come with thy gift unto the altar.

Is every thing upon the altar?

**Seventh, you must believe that Christ makes you holy right now.** Faith is the second step to

sanctification. Will you take that step and receive full salvation? If you can and will believe that the blood of Jesus Christ sanctifies you now, the work of sanctification will be done, and the glory of God will come upon you. "Said I not unto thee that, if thou believest, thou shouldst see the glory of God?"

Plant yourself on God's own word; that the blood cleanses and makes you holy. You do not say this; the preacher did not originate the speech; it is the word of the Lord! Then believe that word; receive it in your heart; say, "I am sanctified by the blood, because Christ says so;" and *hold on with unmoved confidence* until the witness comes. The witness will come and will not tarry where the soul is consecrated and the heart exercises a present appropriating faith; it will rush to and settle upon your faith like the dove-like Spirit swept down upon the Saviour.

It is bound to come because of the divine faithfulness and in fulfillment of the divine promise. But have I a right to say that Christ sanctifies me before the witness is given? Can I dare to say, will I be able to say that the blood makes me holy before the experience is set up in my soul? To this I reply that if you are conscious of a perfect consecration (and your own spirit will always witness to that fact), then you can say that the blood cleanses, and believe it, because God gives the perfectly consecrated man the right to say it. "Every devoted thing is most holy"

The instant I believe it and say it, that instant the work is done. The Bible says: "With the heart man believeth unto righteousness, and with the mouth confession is made unto salvation." I must so believe that I will be willing to confess and proclaim, and then salvation in its fullness comes. This is the order: heart and mouth. Many have failed here. Many have had the belief, but refused to speak. Felt powerfully moved to do so, but from a sudden timorousness, a sudden false humility, a swift temptation from Satan, they shrunk back into silence and missed the salvation that was ready to be poured, in all its richness, fullness, and blessedness, into the soul.

I can recall two recent cases when the consecration had been made and the faith was born in the heart, and the Spirit of God with mighty pressure urged

them to arise and claim and own the blessing. They could with difficulty keep silence, so great was the inward movement and impulse of the Holy Spirit upon them to speak. In both cases they shrunk back, and in both cases have I witnessed since a rapidly weakening faith and an unmistakable lapse in the spiritual life.

It is no presumption to believe what God asserts, and to proclaim what God declares. But it is presumption and sin besides to refuse to believe God's word, and be afraid to repeat what he affirms.

He that is conscious that he is not a perfectly consecrated man should not dare to say that he is made holy; but he who knows in the depths of his soul, and thrilling along every fiber of his being, that he is on the altar -bound, handed over, and devoted to the Lord -cannot only say, "The blood sanctifies me now," but should say so without a moment's delay.

A lady in Alabama very recently, in obedience to the instruction of a minister, placed every thing on the altar. When asked, "Do you believe that Christ makes you holy right now?" She answered, after the pause of a moment, "I do!" and instantly the refining fire of God did its work, and her soul was sanctified.

### **Napoleon's Captain**

I read once this story of the first Napoleon: His horse had become affrighted and was dashing down the lines beyond the control of the rider, when suddenly a common soldier darted from the ranks, and, flinging himself on the horse's neck, caught the reins, checked the animal, and placed the bridle in the emperor's hand. With a smile of appreciation, Napoleon said: "Thank you, captain?" As instantly did the soldier reply: "Of what regiment, sire?" And the emperor's reply, as he swept on, was: "The Old Guard." What a wonderful appropriating faith the man had! Do you know what many people who read these lines would have replied when the emperor said: "Thank you, captain!" They would have said: "You make a great mistake, sire! I am no captain; I am nothing but a poor soldier--a wretched, obscure private marching in the rear ranks, and will doubtless die in the rear ranks."

This is the way many do in the spiritual life, and is the explanation of their never coming into the higher life.

God says to them: "The blood cleanses you; Christ makes you holy." "O no!" they reply, "not me; I cannot be holy; the blood cannot purify me; I can never be but what I am--a poor, halting, repining, imperfect follower of the Lord." And they never do; because they will not believe the word of the Lord. In the rear ranks they stay, when they could be a power in the cohorts of heaven if they would take God at his Word.

Would that the faith of this soldier in the word of a man might shame or inspire us into at least an equal faith in the word of God!

"Thank you, captain!" "Of what regiment, sire?" is the lightening-like response of the soldier. And immediately, the story runs, he walked to the Old Guard and took his position as an officer; and in reply to the indignant protest of the colonel, as to what he did there, said: "I am a captain." "Who said so?" was the colonel's inquiry. And the triumphant rejoinder of the promoted soldier, as he pointed to the emperor, was: "He said so!"

My brother, if you are on the altar, God says you are a holy man.

As He says so, believe it, and immediately take your position in the "inheritance of them that are sanctified."

## **A Defective Consecration**

In reply to all gainsayers and fault-finders who rise against your profession and life, saying there is no such thing as a holy heart and life, and that they doubt your experience and deny your claim, simply point to the Saviour and reply calmly, but triumphantly: "He said!" But why is it that we see cases of individuals who affirm that they possess this faith, and yet do not obtain the witness of the blessing? In many instances the failure arises because of a defective consecration. All is not given up to God. There has not been a total surrender of life and property and family and reputation and will. There is mental reservation somewhere. The tongue is not on the altar, someone is hated in the heart, some wrong has not been righted, some confession

has not been made, some duty remains undone.

Of course, if the heart be wrong in all these matters, the heavenly fire will not fall. The dove will not alight on a carcass. The Holy Spirit will not descend upon and make as his home and resting-place a disobedient and impure heart. A perfect consecration is the mother of a beautiful child--namely, a perfect faith. At the end of the rod of consecration your faith buds, blooms, and bears fruit.

While I will not say that consecration can evolve faith, inasmuch as faith is a distinct exercise of the soul, yet I firmly believe they never are and never can be long separated. Indeed, so near are they at times as to seem almost one act of the soul.

In other instances we see people who say they are walking by faith, and yet never receive the witness, and sadder still, gradually get farther and farther from the blessing.

The explanation in this case is that what they regard as faith is nothing but a spirit of listlessness and apathy. Instead of believing, they have really ceased to believe. The ceasing to seek for and to expect possession of the pearl of great price shows the decay of faith. Theirs is not the rest of faith, but the slumber of indolence, and a virtual giving up of the struggle.

They are easily recognized. The face grows cloudy, the fervor of prayer departs, the attitude of pressing forward is gone; it is evident that they have paused in the race.

A real faith pants with the desire for holiness. While it rests on the word of God, it does not stop its striving to enter in through the narrow gate. It continues to knock. Like Esther, it stands before the throne; and, though mute of lip at times, yet is it full of wistful pleadings of heart, and never so beautiful in the eyes of the King of heaven.

It rests on the word of God; but its eyes are fixed upon the skies, awaiting the second coming of the Lord Jesus to the soul; this time the coming is without sin unto salvation.

There are other cases where all are puzzled to account for the failure. The parties say that the consecration is perfect, that they are steadily

seeking the blessing by faith, that they claim it now by faith, and yet they have not the gospel treasure, the holy secret of the Lord.

This much we must say: that God is faithful. If we receive not that which God has promised, the explanation is to be found in some failure on our part to comply with divine requirements and conditions.

All know that defective faith and consecration is the main cause. The particular reason for failure is known only to the man and to his God. But at the judgment day all will know the unbelief, or the secret sin, that kept a child of God from coming into the possession of a holy heart, and living a holy life.

## Faith Worthy of the Name

*Being baptized in the Spirit is usually an immediately overwhelming experience. Entering His Rest is different. In a sense, you are not receiving anything new; He removes the fallen nature and then profoundly restructures all that you have, so that all your parts are in a new and wondrous harmony with each other and with Him.*

*For this reason, if you were already pretty devout, you may not feel all that different right away. O but when you begin to notice the differences, you will discover that you are a totally new creature, serving a totally transformed God who is very close –and friendly. Sooner or later, you will find that your godly reality is also totally transformed since everything you had before is now made accessible and alive in a way that you could not have imagined previously. You may feel the loss of troubling things, or even a great quiet emptiness within for a while since your fallen nature that used to oppose your godly heart is just plain gone. There has been an emptying so that you may be properly filled! And beyond filling, there is yet there is another dimension which is found in Him.*

*Faith and patience are still required after He performs the work.  
Tom Plumb*

“Because of my conscious weakness and helplessness I found what some have not yet discovered. If a diamond becomes lost in the dust, it is not the man whose eyes are on the stars that will see it, but the man who has bowed body and face close to the ground. I thank God that salvation is not placed high above us, and beyond reach, but very nigh to us, and low down, so that a little child, and indeed a fool may lay hand upon it and be enriched. It is so with pardon and regeneration, and it is so with complete sanctification.

“The door of grace opens not to the touch of the reasoner since salvation is above reason. Man did

not conceive it, nor is it understood by lordly intellects. I have often been struck with two expressions in the Bible. One is that the wisdom of God is foolishness to men, and the other that the wisdom of this world is foolishness to God. It is noteworthy that the gospel came down to us through the air to lowly Bethlehem, and not through the brains of the scribes and learned members of the Sanhedrin. The point I would humbly make is that what may appear irreconcilable in the realm of metaphysics may be perfectly harmonized in the realm of grace. The logic of heaven depends upon the resources of heaven, which are but poorly understood here below.

## Be Honest With Yourself

“How,’ I am asked, ‘can I believe that the work of sanctification is accomplished until I receive the witness that it is done? And if I believe I am sanctified before I am made conscious of the fact, do I not make belief in a falsehood the condition of obtaining the great blessing?’ These questions at first seem to possess great weight. They have troubled many, and will agitate many more. They gather about the real heart and center of the whole question. He that tarries here to settle this *will never go farther*. He that approaches the difficulty as a little child will find that there is no difficulty; that there is no problem of Methodism for him to solve: that the Father has given the solution to the humble, child-like man of unquestioning faith.

But let me first say that the question is surprising. Just a glance reveals the fact that it reverses the order God observes in the work of salvation. God’s order is first faith, then the work, and last the feeling. In your question you ask how can you believe that you are sanctified until you are made conscious of the fact. Look at the question closely, and you will observe that your order is, first, feeling; second, the work; and last, the faith, which is the direct reverse of God’s method of doing. Virtually, you say that if God sends you a certain feeling or consciousness, that he has done a certain work in you, that then you will believe.

My dear brother, is it not evident that however you end up obtaining the blessing, according to your plan it cannot be faith, for faith with you is put last.

You will believe if you feel that the work is done. Let me ask you: Who could not stand on such an easy platform as this? Surely anybody could admit the fact of a work done by the Saviour when great tokens of emotion are given at the moment. I would guess a great multitude stand ready to be saved on such terms. Millions are ready to say: 'If God gives certain emotions or experiences declaring His work, then will we believe.' But where is the faith in such a salvation? Don't we see that it is no longer faith, but knowledge? Don't we see that the demand here to God is, 'Let me know, and I will believe,' while God says: 'Believe, and ye shall know?' If anything, my dear brother, thrills you through and through, it is when a man believes your quiet statement of a fact, and asks for no proof, while at the same time many things are operating to produce doubt in the mind. And so I believe if God ever stands thrilled in heaven it is when a man takes Him at his Word, and goes on believing it in spite of an emotionless heart, and in spite of contradicting men and devils, and in face of the fact that there is no sign or witness from heaven that the life is observed or the faith accepted.

This is faith worthy of the name. No sight or feeling about this. This is what I call dry faith, though praise God, it does not stay dry for long. It comes to fairly drip with grace, if cherished and kept in the heart a few hours or days. Such a faith Abraham had when he went out not knowing whither he went.

### **Naked Faith**

Some one says about him that 'he walked out into empty space on the naked promise of Almighty God!' Such a faith the centurion had when he asked Christ to heal his servant. Christ replied: 'I will.' On this word the Roman soldier rested; even said there was no need for Christ to come to his house; that His word was sufficient to heal the servant at a distance. This was one of the times that Christ was thrilled. The Bible says: 'He marveled, and said to them that followed, Verily I say unto you, I have not found so great faith, no, not in Israel.' The centurion held on by dry faith; the servant was distant; the healing took place out of sight; and yet, without a single sign from heaven, with nothing but the word of Christ, he went home, believing the

servant was well; and when he arrived found that he was restored. That he had this faith appears in Matthew 8:13.

It is idle to say that the man may be deceived in regard to his exercise of faith. Every man knows when he really believes. Peter knew the moment when he flung himself upon the water, and just as clearly does the soul recognize the critical instant when, forsaking all other help, turning from every other hope and confidence, it lets go every earthly hold, and leaps or drops in the arms of Christ.

Blessed be God! No one ever did this in vain. Even here I am not required to look to my consciousness, or to any conceivable experience, *but quietly to go on believing* that God has done the work. But must we not pray for the witness to our sanctification? Undoubtedly; but we must not forget that the work is one thing, and the witness another; *so we walk in faith until God is pleased to send the testimony*. I do not know how it strikes you, but to me it seems that there could be no more acceptable faith to God than this, which takes God at his word, and goes on without a disturbing doubt.

"I cannot but claim for God, on the part of his children, the same unhesitating, unquestioning belief and obedience that I have seen rendered by sons and daughters to an earthly parent. God says a thing; I believe! It was this, and nothing but this that caused the Lord to say of Abraham: 'He is my friend.'

### **An Apparent Contradiction**

"I am confident that some sharp-eyed reader will point out an apparent discrepancy in my experience. For instance: I said that I believed the work was done in my soul before I received the witness; that in this faith I walked two days; and yet that on the morning of the third day I felt the work of sanctification.

"This is only an apparent difficulty. It is not a real contradiction, unless some one can show that God cannot do a work in us apart from our consciousness, or that He is under necessity to reveal himself simultaneously with His performance. I believed with all my heart for two days that God had sanctified me, because He said so. In this faith I walked unwaveringly until the

morning spoken of in my experience, when suddenly and powerfully God gave me the witness of his work, or the proof that the blood had cleansed me from all sin, and that my heart was pure.

In a recent visit to Georgia I was informed of a case strikingly illustrative. It was that of a young man who, after having made the perfect consecration demanded by the Bible, believed that the blood of Christ did then and there cleanse him from all sin. He was without feeling; but he remembered that we are not saved by feeling, but by faith; and so lived on the first day, clinging to God's word about the matter, as a man in mid-ocean would cling to a spar. Some one saw him shake his head in a peculiar, positive way in church. One sitting near him heard him say at the same moment: 'The blood does sanctify me.' Later in the day he was approached by a friend, who asked: 'Brother, how are you feeling?' His reply was: 'I have no feeling; but I know that Jesus sanctifies my soul, because He said so.' Next day he saw an unfriendly critic observing him in the congregation; again came the positive movement of the head, with the murmured words: 'He does cleanse me from all sin.' To sympathetic and anxious Christian friends his constant statement was: 'No feeling, but perfect faith that the blood cleanses me now.' Thus he walked for several days by 'dry faith,' when one morning, as a friend started to put the usual question, suddenly he cried out in tones that thrilled beyond all description: 'O glory! Glory! My soul cannot contain the joy and blessedness it feels!' The witness had come; as, indeed, it will always come to the man who takes God at his word.

### God Says, Now!

"Why is it that so many seek this blessing for months without obtaining it? Because they put the work in the future; they place the fulfillment of the promise to some remote time, when God says now! And demands that our faith shall say now!

"My brother, are you a perfectly consecrated! If so, then in the name of Jesus of Nazareth rise up and say: 'His blood cleanseth me now from all sin,' and walk in that faith. Let it be a dry faith. I tell you that it will not remain dry long. The balm of Gilead -the very dews of heaven -and the anointing of the Holy

Spirit will descend, and cannot but descend, upon a faith that takes God at his word. The disciples held on ten days; cannot you wait in prayer and dry faith that long? Don't read books opposed to the doctrine; they will chill your faith and divert you from the blessing! Would you advise a penitent to read skeptical books before coming to Christ? The principle is identical. Some godly men are skeptical in regard to instantaneous sanctification. Don't read their works until you are sanctified; then you can read with a smile, in calmness of spirit, and without hurt to yourself. We can then peruse the ninth chapter of John with an appreciation never felt before. Instead of the books referred to, search a famous old Book which, addressing converted men and women, says: 'This is the will of God, even your sanctification,' and adds: 'Faithful is He that calleth you, who also will do it.'

"Don't listen to men who deny and oppose in various ways this experience. How can they speak advisedly and correctly of what they have never felt? Their confessed ignorance of the experience disqualifies them here as instructors and leaders, no matter how wise and good and excellent they may be as Christian men and ministers. How can a man lead in a way that he has never trod? "And now I leave these words with you and with other readers. I wish that there were clearer, stronger, and worthier words for your sake and the sake of God's people, for whom I would gladly lay down my life to bring them into this blessing, this deliverance and rest, this tender and yet steadfast grace that Paul speaks of so frequently and assuredly, and with such an accent of rejoicing and triumph. See Romans 5:2; 2 Corinthians 1:15.

"Let me call your attention to the fact that when Carvosso received the blessing he was saying: 'I shall have the blessing now!' If he had said 'tomorrow,' he would not have entered into rest. Be assured that we can never err by believing too much in God's word, especially when that word is a promise coming directly to us. To doubt is to dishonor God; to believe is to honor and glorify Him.

“Let us hear the Saviour: ‘Therefore I say unto you, what things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them.’ ‘Lord, increase our faith.’”

*The above passages were adapted from “Sanctification” by Rev. B. Carradine\*

## Part 5 M. L. Haney:

*from: “The Inheritance Restored” By Milton Lorenzo (M. L.) Haney*

Third Edition, Published In 1897

Milton Lorenzo Haney, son of Methodist minister James Haney and Mary Bevans Haney, was born on January 23, 1825 in Richland County, Ohio. From his earliest age he was taught both the way of salvation and the need of sanctification as a second work of grace. In 1834, the family moved to Illinois where Milton was saved on January 1, 1841. He began seeking holiness at the age of nineteen and at the same time he began preaching, but did not receive the experience until three years later at a camp meeting being led by his brother Richard. He was sanctified after he had first prayed his brother Richard’s wife and his brother Freeborn into the experience. On July 10, 1849, he married Sarah Huntsinger at Princeton, Illinois.

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

“This state of loving God with all the heart is called

*perfection* in the Holy Scriptures. It is so called because to be perfect, is to fill the measure of the divine demand. The outer limit of God’s requirement of his children in either the law or the gospel, is expressed in these words; ‘Thou shalt love the Lord thy God with all thy heart, with all thy soul, and with all thy mind; and thy neighbor as thyself.’”

### Haney’s Preface

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

The volume has been prepared in a single year of evangelistic labor, which has involved attendance upon at least six hundred services. Not a week of quiet has been allowed; but it has been prepared amid the cries of children, the babble of tongues, and the conflict of holy war. (the Civil War in which 600,000 lives were lost)

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

The testimony of hundreds who have been saved, in both pardon and purity, through reading of its pages, and the strong expressions of approval which many spiritual minds have accorded it have led to a second revision of the work and this third edition.

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

I have conscientiously labored to improve the book with a heart-felt prayer that God may use it. In the name of Jesus, the book is committed to the public

with the trust that many who read may, thereby, have their “inheritance restored”.

**M. L. Haney.**

Normal, Illinois, June 23rd, 1897.

## How Haney Entered Into His Rest

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

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

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

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

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

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

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

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

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

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

Fathers in the faith whom I consulted urged rigid attention to the means of grace, and I began more earnestly than ever to discipline myself into complete sanctification. I covenanted to pray in secret five times at least every day, when it was possible; to fast twice every week, and read five chapters in the Bible daily; to rise at four o’clock in the morning, and read the Scriptures on my knees; to use every hour I could in the study of good books; to not neglect any member of my charge; to visit from house to house both saints and sinners; to

avoid committing sin in every instance; to especially set a double guard over any bad habits, and to neglect no Christian duty.

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

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

### **I Meet Him at Camp Meeting**

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

The last night of the camp-meeting, I went with others into a tent to instruct penitents; and I prayed

and exhorted until they were all converted; and over the conversion of each of them, I praised the Lord aloud. When these were all converted, my sister-in-law and an older brother (now in heaven) cried out for a clean heart. Forgetting, for the time, my own need, I knelt beside them, and encouraged and prayed for them until they were both sanctified, and I shouted as they each received witness that the work was done.

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

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

In this transaction, God led me to understand the distinct work accomplished in complete sanctification; that the need of my justified nature was to be made pure; that after all these years of glorious Christian experience, including the preceding ten months of prayer, and fasting, and struggling, and shouting, I now needed a holy heart. He then graciously revealed to my anxious spirit, that two things were necessary to reach this experience. I must first put the whole case in Jesus'

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

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

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

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

There were no rapturous emotions. I was not so happy as I had been the day before; but there was a sense of emptiness, accompanied by an undercurrent of peace, that brought the calmness of eternity into my soul. This condition of soul lasted for some hours before it was lost in the consciousness of heart purity. I was thus taught that sanctification is not the filling, *but the emptying of the soul*. It is not an addition, but a subtraction, and consists in emptying the heart of depravity: The

fullness of the Spirit came fourteen hours afterward, when it was least expected and then my whole being was filled with God, and this was accompanied by the direct witness of the Holy Spirit to the work of complete sanctification. I had believed that Jesus' blood cleansed me, and I testified to my faith a number of times before the witness came; now I testified to my knowledge of the fact.

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

Glorious as was the beginning, the progress of these happy years has been more glorious still. A ministry of many regrets, and also of innumerable reasons for praises; a life of trial, temptation, and poverty, but one of deliverance, and triumph, and riches which come from God. Counting in all the sorrow, and battle, and want, with the misjudgments of my brethren, the memory of these forty-nine years will bless me when I am dying, and enhance the joy of my blood-washed soul on the fields of eternity.

Reader, have you this glorious experience?

*Note: the lengthy sanctified life of this early author included time as an officer in the army actively fighting in the Civil War, after which he was appointed to be a wartime Chaplain. He led many men into salvation and sanctification between battles!*

*His military enlistment came about due to the unbridled enthusiasm of the many devout young men he pastored at the time. The lengthy but fascinating account of how they virtually drafted him to be their leader before they enlisted and then went to war, is found in his 227 page "Pentecostal Possibilities":*

"At the oft repeated request of judicious and holy people, accompanied, as I think, by kindred suggestions from the Holy Spirit, I at length put in printed form the incidents of my life. This recital

involves a glance at parentage and childhood, with early youth in the West, and covers a ministry of fifty-seven years. Too much space may have been given to exciting incidents of the war of the great rebellion; [Civil War] but three years' identity with its front lines of fire and blood can hardly be passed over lightly!

*The book has been hurriedly written in my seventy-ninth year, very largely from memory; but is launched with all its imperfections with the prayer that God may use it in the salvation of men after the hand that wrote it has ceased to act. M. L. HANEY. Normal, Illinois, July 30, 1903*

See -he wrote it for us, even though our parents and perhaps grandparents, were not even born at the time! Although there is some repetition I have included his testimonial from: "The Inheritance Restored" TP

## In The Cleansing Fountain

It has been stated in previous chapters that I had been awakened to the subject of Christian holiness, and since my nineteenth year (since 1844) had been a seeker of that grace. My entrance on the work of a minister brought such responsibilities that I seemed compelled to come nearer to God.

The books assigned me to study by the church, led toward that experience. The vows I would be expected to take required that I be at least an earnest seeker. My people all knew I was a seeker, and many of them were seekers with me.

The fathers of Methodism prescribed the persistent use of all the means of grace. They specified much secret prayer, daily reading of the Scriptures, fasting, giving thorough attention to gospel preaching, special attention upon the sacrament of the Lord's Supper, etc. as the highway leading to sanctification. They also said when you have done all this, come to God by simple faith as though you had done nothing, and receive it as the gift of God through Jesus Christ.

I followed to the letter this prescription month after month, without wearying. I prayed five times in secret, when it was at all possible each day. I usually fasted twice each week. I visited nearly, if not every, family in the bounds of my circuit,

including saints and sinners, and talked to them about God, and usually prayed in every place. I usually rose at, or before, four o'clock in the morning to pray, and read the Scriptures on my knees, and had wondrous fellowship with God. For ten months I think there was not a minute when I felt the sting of Divine condemnation, or doubted that I was His child. I was often exceedingly happy and carried the conscious witness that my past sins were all forgiven, and during this time I think one hundred souls were converted under my ministry: but all this did not sanctify me!

As seen afterwards, there was a sense in which all this time I was seeking this grace by works! So I faithfully kept the first injunction of the fathers, but utterly failed to reach the second. Why was there this long delay to find what ought to have been reached in the first hour of seeking?

1. It was not for want of earnestness. There have been but few more earnest souls.

2. It was not for want of prayer. I prayed enough to sanctify a thousand souls.

3. It was not because of known sinful indulgences--there were none, as far as I knew, as I would have to state if I were dying!

4. It was not because I failed to be fully justified, or that I was a backslider in heart or life. I never had had a Christian experience before so rich and glorious as during this ten months; and surely I grew more in grace in that time than in all my life preceding it.

*Why, then, was I not sanctified?*

1. Because I sought it simply as a wonderful blessing, an immense gust of glory! I got these again and again, but each time found I was not sanctified. The Divine, inwrought work of God called sanctification is more than ten thousand gusts of blessing. There are millions of blessings, but only one new birth. The new birth is not simply a blessing that makes you happy; it is a work of God that brings you into a new state, in which you are to live billions of years. You are in that happy state of salvation in sorrow, as well as in joy, and can never be out of it without committing sin. Sanctification does not consist at all in emotional upheavals. It often produces them, but exists without them. If this

is not true, every time a soul is under trial, or in sorrow, he has lost the experience!

2. I failed to find this grace in three years of seeking, because I never met God's conditions for sanctification. He has not promised that any man who will pray five times each day, fast twice each week and wear his life out working for the church shall be sanctified. If he had, all who do these things would be sanctified. But millions have done, and are doing, all these things who have not been, and are not now, wholly sanctified.

Then why do we insist that God's dear children must tread this Roman route, that by their works, and sufferings and sacrifices they may make themselves holy, when holiness is the gift of God? Why did not my teachers tell me I could, and ought to be sanctified, before I got half way through my first prayer, or had time to get hungry on fast day? Prayer is blessed both before and after being sanctified, and fasting is right in its place: *but when used as substitutes* for complete consecration to God for heart purity and faith in Jesus to make you pure, they will hinder your sanctification. Prayer and fasting, if used to help you to comply with God's conditions, will hasten your sanctification. When these conditions are met, we are at once infallibly sanctified.

In the summer of 1847 I heard of three or four persons in Knox County, Illinois, who had reached this experience, and that they were going to attend a camp meeting on the Dempsey ground. My brother Freeborn was then the "preacher in charge" on that circuit, and Roswell Morse was his helper. As I desired to meet those persons so recently sanctified I determined to go to that camp meeting.

It was a hundred miles away and the sun was hot, but that little trip across the prairie was nothing to my hungry soul. I had several seasons of shouting on the way, when no one heard but God. I was so filled with love for souls and the desire to help them that I was constrained to turn my weary horse out of the way to converse with children who were seated on a fence some distance off, and went on feeling that some of them would be saved as the result. The camp went forward with power and blessing, and souls were converted nearly every time we met. I became so absorbed in helping penitents, and so

happy in God, that I forgot about my own needs.

Being appointed to preach in the afternoon, the Lord so filled me with glory that I praised Him with a very loud voice while preaching and there was a shout in the camp. I think the preaching must have been a small affair, but God was there in great power. Thirty souls, I would think, rushed inside the altar enclosure seeking pardon, and most of them cried aloud for mercy. My happy soul tumbled down among them, and the impression has followed me for many years that they were all converted in a few minutes! It was wonderful.

Before the night service it was determined to march around the ground with singing instead of preaching, and then wind up with an altar call. I think my brother Richard led that night, and at least thirty penitents, largely all new seekers, were crying to God. A storm was approaching and our chances in those days for shelter in the camp were poor. I knew the meeting must close in the morning, and so it distressed me that these seekers should be driven away by the storm without salvation. I hastened to two of those fully saved brothers, and plead with them to join with me in prayer that God would send the storm round and not allow those souls to go without being saved.

The whole appearance of the sky indicated a drenching rain. My brother seeing its near approach gave orders that the penitents be taken to the tents because he did not know that God was going to handle the storm. Bro. Freeborn, Bro. Morse and myself laid hold of four young men and took them to Barton Cartwright's tent. I saw each of them beautifully converted in a little time, and praised God aloud, when each came through.

The last one being converted, I looked around to see if there was any other I could help, and Richard Haney's wife, Adaline, was crying for a holy heart at the east side of the tent. I hastened to kneel by her, as though I were a veteran in the experience, and assured her that God would sanctify her; I knew He would! She stepped into the fountain and was unspeakably filled with God. Her face I shall never forget. Her life to its close was a burning lamp. No one who knew her closely ever doubted the genuineness of her testimony.

As soon as I got through shouting I looked, and my brother Freeborn was in tears and crying for a holy heart. I prayed and put my arms about his neck and felt I must push him right into the fountain. When the Holy Spirit came in and applied the blood and filled him with love, he sank down as if he did not have a bone in his body. He seemed awestruck and incapable of giving expression to the glory that filled his blood washed soul! His colleague, Rev. R. Morse was now in agony of struggle about six feet away. The death of the former man in him seemed like crucifixion, but it was not long until he was overwhelmed and swept by the great power of God. He wept and shouted and was more demonstrative than either of the others.

His whole experience was exactly in harmony with my conceptions. So another flood of praise went up to God from my happy soul.

### **My Time of Meeting**

When all was quiet, I became quiet enough to hear the Holy Spirit whisper: "It is now time that you give attention to your own soul." I had come one hundred miles to that meeting to get the experience of holiness, and had been so lost to myself in helping others, that the last night had come and I was without the experience.

I at once began to pray and prayed all night without ceasing. About daybreak I was so exhausted I was unable to struggle any more, and became quiet as a well-conquered child. As soon as I was out of His way He began by giving me a fearful view of the carnal nature that was in me. In contrast with His holiness it seemed to me as black as ink. Here was the white light of His holiness, there the deep, black, indwelling evil deposit called the carnal mind. I was not condemned in the slightest, for I knew every sin I had ever committed was blotted out, that God was my Father, and I was His fully forgiven and His accepted child; but I loathed this vile nature within as never before, and unspeakably desired its instant removal.

I had not thought of crying for pardon, for my whole soul pleaded to be made clean, but how should I get there? The Holy Spirit whispered: "Two things are necessary, only two -first, consecration; second, faith in Jesus." How glad I

was to find the terms so easy, and my heart exclaimed: "O, my Lord, is that all?" My love for Him was so great I knew I could easily give to Him anything I had.

I was utterly isolated from every human being, though Christians were all about me: and was alone quietly listening to God.

The Holy Spirit then probed me with searching questions, asking would I do this, and that, go here or there, and my whole soul said yes. He then asked: "Should I be pleased never again to make you happy once, and allow you to live to old age," (and it looked nearly one hundred years away); "Will you be all mine, and trust my blood to cleanse you from all sin, and testify to this wherever I ask you to?" To this my heart answered. "O, my Lord, how can I do this?" I had been an exceedingly happy Christian, and to give up all religious joy, how could I do it? It seemed worse than death. But the question was repeated, and my whole heart answered yes! I then had a clear, definite inner sense that I was wholly given to God, and my consecration was a finished fact.

Now I said, only that step of faith and I will have the blessing. So I began to make a desperate effort to believe, as I had often done before; but my heart went in advance of my plans, and took Jesus as my complete Sanctifier: then and there and I arose to my feet. A brother said to me: "Brother Haney, where are you now?" I answered: "I am all the Lord's and I believe the blood of Jesus cleanses me from all sin!" This was near sunrise in the morning and I had lain on the ground from about 10 o'clock the previous evening, and the struggle had left its impression on my physical force.

My new experience was at first a sense of utter emptiness. My sense of joy was not half equal to any one of the three days preceding. I had the rest that results from settlement. There seemed to be nothing unsettled. I was all the Lord's, and believed without mixture of doubt, that I was cleansed from all sin. The closing exercises of a great camp meeting, with shouts of praise, the shedding of tears, cries of penitents, and victory in the air, did not seem to move me. I was so exhausted that, like the disciples in Gethsemane, I fell asleep several times, and when awakened by my nodding, Satan

hurled the statement into my soul that I was a pretty specimen of sanctification, going asleep in such a meeting as that! My heart responded: "Sleeping or waking, I am all the Lord's!" I traveled thirty miles that day and testified four times that I was all the Lord's and believed the blood cleansed me from all sin. It was not until late in the day that the sense of emptiness began to merge into a realization of utter cleanness, but in no moment did my faith give way.

Stopping with a Brother Headstrom, who knew nothing of my situation, I led in family prayer that night. While praying the Holy Spirit witnessed to what had been done about sunrise that morning on the Dempsey camp ground, and flooded my soul with glory such as I had never experienced. I had believed for sanctification fourteen hours before, and received it, and retained it by faith during the day. Now my faith was turned into knowledge. I was as truly and as perfectly saved when I rose from the straw in the morning, as I was when the witness was given, and in the fifty-six years since I have not experienced a doubt as to the genuineness of the experience.

## The Time Between The New Birth And Sanctification

Possibly, no greater mistake has been made and persistently adhered to in Christian theology, than the idea that a lengthened period must elapse between the two acts of God's grace by which we are regenerated and wholly sanctified. That there are two distinct acts of grace, the one resulting in regeneration, and the other in complete sanctification, has been and is now (1897) taught by every organized body of Christians except one or two. It is difficult to decide how the impression that became so widely accepted that complete sanctification is the result of weary years of struggle followed by some remarkable occurrence in death.

The brethren at Thessalonica had been converted from heathenism only about six months, when St. Paul wrote urging the call to holiness, thus indicating that he had already told them of this when among them. Having shown them it was God's will that they should now be sanctified, he prays under the inspiration of the Holy Spirit, that they would not only be sanctified but preserved

blameless in this state to the coming of our Lord Jesus Christ: and he assures them that God will do this. 1 Thessalonians 5:23-24.

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

*We affirm that the best time to seek and receive sanctification is immediately after the soul is born of God:*

1. Because the soul under the control of their newborn love is **more teachable** than at any subsequent period.

The Christian just emerged from the darkness of a struggle which he can never forget, and delivered from the bitterness of death resulting from a life of rebellion against God, now sees the terrible character of sin more clearly than he does at a later period.

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

John Wesley says:

*"I have been lately thinking a good deal on one point, wherein, perhaps, we have all been wanting. We have not made it a rule as soon as ever persons are justified to remind them of going on unto perfection; whereas this is the very time preferable to all others. They have then the simplicity of little children, and they are fervent in spirit, ready to cut off a right hand or pluck out the right eye. But if we once suffer this fervor to subside, we shall find it hard enough to bring them again ever to this point."*

Alas what multitudes have allowed this fervor to subside and cannot bring it back again!

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

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

To be true to Christ, and be “as He is” in this world, has much meaning. Newborn love prepares God’s child to take the sacrifices of the cross that crucifies him to this world and this world to Him.

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

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

Has God made no provision to keep his children justified? Do the Scriptures provide a never-ending series of “sinning and repenting” for the sons and daughters of God? The plain declaration of God’s word, that “the path of the just is as a shining light, which shineth more and more,” certainly does not mean that we shall have more darkness and less

light after twenty years of experience, than we had at the beginning.

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

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

4. New converts need sanctification immediately, to enable them **to keep the vows of their conversion**. No soul can be converted until he has covenanted to obey God. Obedience involves cross bearing and the faithful discharge of every duty assigned him. But there are duties from which he shrinks, and crosses that seem too heavy to be borne. To discharge these duties, and, at the same time, battle with his inward foes, seems at times well nigh impossible. When the fervor of “first love” has subsided, many of his duties become irksome, and parts of God’s blessed service become drudgery to him. Thousands find the way so difficult, that they become discouraged and give up their hope in Christ. Jesus says, “my yoke is easy and my burden is light,” and “ye shall find rest to your souls.” There is a provision in the gospel that *perfectly harmonizes the soul with the duties assigned to it*, or God is indeed a hard master. This provision is found in the experience and state of complete sanctification.

5. New converts **need sanctification** quite as much as Christians of riper years. The carnal mind, even though it is suppressed at first, is no more in harmony with God in the breast of a new convert than in an aged Christian. Years of faithful service may give the wisdom to deal with carnal affections, which is not possessed in the infancy of his experience; but why should he be compelled to

contend with these evils through many weary years, when even mature Christians have never been able to perfectly subdue them? (Yes, really... Why? Tom Plumb)

This unholy nature can only be removed by the supernatural power found in the application of Jesus' cleansing blood.

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

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

7. We urge the obtaining of sanctification to all new converts as the divinely appointed **preparation for good works and a life of usefulness.**

*"Every branch in Me that beareth not fruit He taketh away and every branch that beareth fruit He purgeth it, that it may bring forth more fruit."* John 15:2. *"If a man therefore purge himself from these he shall be a vessel unto honor sanctified, and meet for the Master's use, and PREPARED UNTO EVERY GOOD WORK."* 2 Tim. 2:21.

The fallen nature interposes the greatest difficulties in the performance of our daily Christian duties; and the greatest hindrance to the activity of a justified soul is the inherent evil of his own heart. Is

it argued that sinful conduct would hinder a soul more than the fallen nature?

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

To be "purged from these," is God's provision for "meetness for the Master's use;" to be "sanctified," His appointed preparation for every good work.

You might as well expect to obtain the maximum yield of corn with the weeds left in the hill, as to expect a Christian to attain the fullest measure of usefulness while drained by the unceasing battle with the evils of his own heart.

If complete sanctification is an experience necessary and precious to the advanced Christian, the same experience is equally important and precious to newborn souls.

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

## Is It Obtained Gradually or Instantaneously?

We use the words to sanctify, in this chapter, as used in 1 Thessalonians 5:23. Mr. Wesley says that sanctification is both a gradual, and an instantaneous work. This kind of statement has led many to misrepresent Mr. Wesley's teachings. Those who would make the impression that Mr. Wesley believed we could merely *grow* into sanctification have never studied him on the subject.

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

No unsaved sinner can, by any possibility, receive this grace. Therefore, a work of preparation must be done ahead of it. It is promised to only those who are already the sons and daughters of God.

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

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

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

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

When the believer makes the consecration required and believes in Christ for holiness, he is instantly made holy. When the sinner fully complies with the conditions for the removal of his transgressions, they are all instantly swept from the record; in like manner, the believer, having complied with the conditions for the removal of the fallen nature, his whole nature is instantly washed in Christ's most precious blood. His justification was gradual in

preparation but was instantaneously bestowed. His sanctification was gradual in preparation but instantaneous in its accomplishment. In either case, the seeker may have been a long time seeking, but there was a moment when he found the object sought.

Mr. Wesley says:

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

*“Inquiring (in 1761) how it was that in all these parts we had so few witnesses of full salvation, I constantly received one and the same answer; ‘we see now, we sought it by our works; we thought it was to come gradually; we never expected it to come in a moment by simple faith, in the very same manner as we received justification.’ What wonder is it then that you have been fighting all these years “as one that beateth the air.” Works, Vol. 7, p. 377.*

Rev. John A. Wood, whose book, “Perfect Love”, should be in every Christian home, says: “The church generally holds that God instantaneously removes all indwelling sin from dying infants, and from all justified believers who die suddenly, like the dying thief, and it is reasonable to believe that He instantaneously sanctifies those who trust in the blood of Christ to have it done. Purity being God's work accomplished by faith, is evidence that it is instantaneous, the same as its kindred blessings--pardon, adoption, and regeneration. The beautiful analogy in the conditions and experience of

regeneration and complete sanctification teaches an instantaneous work similar to regeneration. The sinner convicted of his guilt, believes in Christ for pardon, and is forgiven freely and fully. The Christian convicted of impurity, believes in Christ for holiness, and his heart is made pure, completely and instantaneously. The promise, 'believe on the Lord Jesus Christ and thou shalt be saved,' covers the latter case, just as much as the former. Gradualism is not in harmony with the analogy of the great work of God in spiritual regeneration. The instantaneous is."

Dr. Adam Clark says: 'We are to come to God for an instantaneous and complete purification from all sin, as we come for instantaneous pardon. In no part of the scriptures are we directed to seek the remission of sins serially -one now and another then, and so on. Nor in any part are we directed to seek holiness by gradation. Neither a gradation pardon, nor a gradation PURIFICATION exists in the Bible.' 'For as the work of cleansing and renewing the heart is the work of God, His almighty power can perform it in a moment, in the twinkling of an eye. And as it is this moment our duty to love God with all our heart, and we cannot do this until He cleanse our heart, consequently He is ready to do it this moment, because He wills that we should in this moment love him. In this moment, therefore, we may be emptied of sin, filled with holiness, and become truly happy.' Clarke's Theology, p. 208.

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

Bishop Randolph Foster says: 'Sanctification is distinct, as opposed to the idea that it is mere regeneration. It is something more and additional; instantaneous, as opposed to the idea of gradual growth to maturity or ripeness ... While there is progress toward it, yet that its attainment is not a mere ripeness following gradual growth, but is by the direct agency of the Holy Spirit, and instantaneously wrought, however long the soul may have been progressing toward it.' Christian

Purity, p. 46.

Dr. Nathan Bangs. 'Those who teach that we are gradually to grow into a state of sanctification, without ever experiencing an instantaneous change from the fallen nature to holiness are to be repudiated as unsound, anti-scriptural and anti-Wesleyan.' Article in Guide. 1854.

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

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

Richard Watson. 'To this faith shall the promises of complete sanctification be given, which, in the nature of the case, presents an instantaneous work immediately following upon complete and unwavering faith.' Institutes, Vol. 2, p. 455.

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

Rev. Dr. Lowry. 'Salvation in all its stages is by faith and by faith alone. And this makes sanctification not only instantaneous, but creates a necessity that we should receive it as a gracious gift bestowed, as opposed to the idea of a product worked out, or resulting from development and

growth.' --Divine Life. June 1878.

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

We believe with the Catechism of the (former) Methodist Episcopal Church, that "sanctification is the act of God's free grace whereby we are made holy."

## How Is Sanctification Obtained?

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

But the greatest mistake of the centuries is the effort to convince men that the fallen nature is destroyed in regeneration -while they are at times painfully conscious that the foe still lives within!!

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

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

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

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

## Conviction For Sanctification

God from the beginning decreed that the glory of our salvation should be given to Christ.

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

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

Recently, many newborn believers are being diligently instructed in God's plan of entry into His Rest without waiting for them to fall into the weariness of the believer's wilderness state. We have found that they come at once to Christ to be made every bit whole in His Rest. In obedience they are consciously delivered from the fallen nature, *and escape the years of weariness and conviction* that always result from disobedience to God. Many Christians resist conviction for holiness (perhaps until they completely lose their justification) before they yield to God. The power of Satan over Christians in this crisis is marvelous.

## The Company You Keep

Experienced Christians and even ministers under conviction for holiness often retrace the paths they took while still lost, such as resisting the Holy Spirit. Instead of seeking the company of those who would help them to Christ, they keep the company

of those who oppose the doctrine. Even in the house of God they will sit with the unconverted in the rear of the congregation, rather than draw nigh and join with those who are seeking this grace. Instead of reading some reliable author who will clearly point out to them the way of deliverance, they read authors that would falsely convince them that they either now possess, or do not need, or cannot have, what God is calling them to. They search the Scriptures, hoping to find in them some proof that God does not demand holiness of heart. Their souls are moved to great bitterness by the ministry and testimony of those who are in the experience of holiness, and ignore the fact that the best men and women on earth make this profession, they pass the purest examples by unnoticed, and rehearse the faults and failings of the frailest in the hearing of all who will listen; receiving with greediness and promptly spreading every scandal about those who have made bad work of their profession of this grace. No wonder the Psalmist cries out, "Who can understand his errors? Lord, cleanse me from secret faults."

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

We repeat, that to all earnest Christians who have ordinary opportunities for light, there comes real conviction for holiness. This may be recognized in various ways. There is an abiding consciousness of need; a sense of incompleteness, with earnest

longings of soul for grace that is not possessed, combined with great dissatisfaction with present attainments. If there is delay to go forward, there will be intermissions in the previously steady peace of the soul. In reading the Scriptures the need of the soul is made more apparent, and if there is continued delay to go forward, there will come *in every instance*, a clear revelation of the presence of a sinful nature in the heart.

*If this is not heeded, God will permit sinful propensities to re-assert their supremacy and he who had perfect control over anger, and malice, and pride, will now find these passions arising to control him...*

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

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

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

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

## Complete Consecration

When the obedient child of God is convicted of the need of complete sanctification, he will at once inquire, if not hindered by carnal influence, "what must I do to receive it?" We trust the Lord will

enable us to make the way plain to all such.

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

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

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

### **Enlightened Consecration**

The enemy will doubtless suggest, and many of your brethren will join to suggest, that you were wholly consecrated when you were converted. Right here, get a clear view as to what is embraced in the consecration of a child of God for a holy heart. To aid you in this, I suggest, that whatever you did by way of consecration at the time of your conversion, was all done before you were either pardoned or regenerated. It was done *under a load of conscious guilt, and in the darkness of spiritual death*.

What God now demands, must be done under the light of regeneration with the Holy Spirit as your internal guide. What you did then was the act of a condemned sinner; what you do now is the act of a justified Christian in the light of day. You were then required to renounce the things that are wrong; God now demands that you lay at His feet the things that

are right. The offering you then made was a man with all his powers under the control of spiritual death. God now demands the presentation of a man whose faculties are made alive by Him under the control of grace.

*“Neither yield ye your members as instruments of unrighteousness unto sin; but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God.” “I speak after the manner of men, because of the infirmity of your flesh; for as ye have yielded your members servants to uncleanness and to iniquity, unto iniquity; even so now yield your members servants to righteousness, unto holiness.”*  
*Romans 6:13, 19.*

The motive which activated you then was fear; the motive which activates you now is love. That was the submission of fettered and enslaved powers under the sentence of eternal death; this is a love offering to Christ of the powers He has emancipated. Then you gave up your sins and surrendered your wicked soul for pardon and regeneration; you now present your pardoned and regenerated soul for complete holiness. You then sought justification; you now seek sanctification. That was repentance; this is consecration. The two-fold work of consecration and purification is embodied in this Scripture:

*“I beseech you, therefore brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God.”*  
*Rom. 12:1-2.*

Here we see, that consecration must precede transformation, and transformation must be accomplished in order that God’s will may, in all things, be to us always, good and acceptable, and perfect. The persons addressed are, unquestionably, the children of God, and this presentation of

Christian duty by the inspired apostle clearly proves that they had not yet attained these three points of Christian experience, that is, the living sacrifice, the transformation, and the demonstration.

### **A Living Sacrifice**

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

You are now asked by divine authority to present your body to be a living sacrifice. That means the separation of your body from all other service, and setting it apart to the service of God only. The presentation of your body to God necessarily includes your whole spiritual nature--your intellect, your feelings and your will. When your whole body, soul and spirit, are thus given to Christ, you are no longer your own; therefore the use of these powers is involved in this covenant. That includes all of your time. Not one-seventh, or one-seventieth of it, but all of it. Whether you wake or sleep; whether you labor or rest; whether you eat or drink; whatsoever you do must be done in His name and to His glory. It includes the time spent in the various departments of business life, as well as in religious service. Not simply that you do business for yourself in an honest way; that is what many heathens, and even atheists do; but that you henceforth recognize yourself as in the employ of the Lord Jesus Christ, attending to the business He has committed to your hands for Him. While God has established the rights of property between men for the sake of order and the highest good to the

race, each consecrated soul must recognize his rights as suggested in Lev. 25:23: "The land shall not be sold forever, for the land is mine; and ye are strangers with me." Complete consecration is the complete transfer of ownership to God, of houses, farms, shops, merchandise, money; all must from henceforth be forever recognized as the property of Jesus Christ.

Since the powers of our being are His, all the possessions gained through those powers are His property also.

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

### **What Does This Include?**

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

All and more than has been specified is involved in a present and total surrender of your will to God, for all time and all eternity. Many who think their wills completely surrendered would rebel at once if God should demand one-tenth of their income to feed the poor and carry on His work. I know a man of God whose health was completely broken by confinement in Andersonville prison. He labored daily to the utmost of his ability to meet the wants of his family. At one time he owed two dollars that

he could not pay until he received his wages at the end of the week; but his creditor cursed him and threatened to sue him if the money was not paid immediately. In my hearing this poor man appealed to a wealthy farmer who could command thousands of dollars, hoping to get relief; but all in vain. The brother was sued, and the cause of God dishonored. These men belonged to the same church, and our wealthy brother professes to be completely consecrated. *Away with such false ideas of consecration!* And let all the people say, amen!

Consecration means a sacred care for God's poor, and relief for the widow and orphan. It means that you sustain His cause with your money, your reputation, and your life. It means that your whole being and your complete possessions are at his disposal; and that in reference to your money as well as your prayers, your heart shall cry out, "Lord what wilt Thou have me to do." The earnest seeker must not fail to distinguish between willingness or desire to consecrate, and the act itself. Satan does not care how willing or anxious you are to consecrate, if he can just keep you from consecrating. You may be willing and desire to read a book, but never read it. You may be willing and desire to give a beggar money for food, but let him perish without it. So the willingness and determination to consecrate, and the act by which consecration is accomplished, are distinct questions. Consecration is not only the recognition of the rights of God, but the actual turning over into his hands that which belongs to him.

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

will inevitably bring the testimony of your own consciousness that "'tis done, the great transaction is done." This always ends all efforts to consecrate.

Reader, are you now wholly consecrated? If not, resolve to settle this matter at once.

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

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

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

## Haney's Challenge to Receive Sanctification

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

Grace Paddy, who was sanctified, as Mr. Wesley says, a few hours after her conversion, was certainly not a matured Christian. When will intelligent Christians distinguish between the enlargement or growth of the soul, and its purification? Is it difficult to understand the difference between the growth of a hill of corn, and the destruction of the weeds that hinder its growth? How long, O Lord, how long will thy children grieve thee by attempting to substitute their own works for thy all-cleansing blood?

Let it be repeated until the tidings shall reach the uttermost parts of the earth, that whatever partakes of the nature of sin can be removed only by eternal power in the application of atoning blood. Purity is not attained by works, or by agonies, or by growth; but it is received. “Sanctification is that act of divine grace whereby, we are made holy.” --Methodist Catechism. It is not a series of human acts or a series of divine acts but one act that makes us holy. To this Mr. Wesley refers in holy song, “Speak the second time--be clean.”

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

Let the answer come from God:

*“And God, which knoweth the hearts, bare them witness, giving them the Holy Spirit, even as He did unto us; and put no difference between us and them, purifying their hearts by faith. Now therefore why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear?” Acts 15:8-10.*

To this day God's ministers will insist on putting this yoke on his children. Hence, they are kept “going about” to develop themselves into holiness. Here we see that the purification of the heart is accomplished by faith.

*“But rise and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of those things which thou hast seen, and of those things in the which I will appear unto thee; Delivering thee from the people, and from the Gentiles, unto whom now I send thee. To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me.” Acts 26:16-18.*

These are the words of Christ. How do the Gentiles receive the forgiveness of sins? “By faith that is in Me.” Does He promise anything additional through the ministry of Paul? Yes; “an inheritance among them that are sanctified.” How was this received? Jesus says, “By faith that is in Me.” “And every man that hath this hope in Him purifieth himself, even as He is pure.” I John 3:3. The persons referred to as having “this hope,” are the “sons of God,” spoken of in the first and second verses of the same chapter. There is, therefore, a work of purification to be accomplished in those who are “now the sons of God,” for each one is commanded to “purify himself even as He is pure.” How does a man purify himself? “By faith that is in Me.”

*“But we are bound to give thanks always to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you*

*to salvation, through sanctification of the Spirit, and belief of the Truth: Whereunto He called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ.” 2 Thes. 2:13-14.*

Is not the doctrine of sanctification a new doctrine? No; it was ordained of God “from the beginning.” Can any be saved from all sin until wholly sanctified? No; “God hath from the beginning chosen you to salvation through sanctification.” And the fact so clearly stated that “God hath from the beginning chosen” that this cleansing should be accomplished by the Holy Spirit, proves that it is not attained by growth, or any amount of good works. By this act of grace we are delivered from all unsanctified affections. Hence the testimony of all who are sanctified, to the blessed consciousness of salvation from all sin, which they did not possess before they received this grace. How blessed that conscious knowledge! Are all Christians called to this grace? The apostle in addressing a whole body of Christians says, “whereunto He called you by our gospel.” Is the glory of Christ as promised in this life fully revealed to us before we are sanctified? No. God hath from the beginning chosen that such measure of the glory of Christ is obtained “through sanctification.”

### **How Is This Grace Received?**

How is this wonderful grace received? By “BELIEF OF THE TRUTH.” “Who of God, is made unto us wisdom, and righteousness, and sanctification, and redemption.” 1 Corinthians 1:30. The Lord Jesus Christ is spoken of in this text, and the righteousness mentioned is that “act of God’s grace whereby we are justified.”

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

How is Christ made our sanctification? There will be a period in your experience when you will cease

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

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

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

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

### **Controversy Over Joy**

I heard a brother say that for two whole years after he was completely consecrated, he found it quite impossible to believe for sanctification. Before he sat down, he told of a terrible struggle going on in his soul during those two years over the question of happiness. He would not believe without a great baptism of joy. Was that complete consecration? Think of it. A poor soul keeping up a controversy with his Maker for two years and dictating to God the terms of his salvation, and fancying all the time that he was wholly consecrated. Consecration involves the submission of every question to the will of God, including your present and future experiences. If you are thus given up to Him, you are now ready to receive this grace in God’s way,

*with or without emotion as He may appoint.* Your faith reaches Christ as your deliverer from the fallen nature by believing His Word. Many seek His salvation by believing in their feelings, but the salvation does not come. If they are in a happy state of mind they believe; if there are no joyous sensations within, they do not believe. That is exercising faith in your feelings. Such faith is a present practical rejection of Christ, and is greatly displeasing to God.

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

If you will finally let God have his way, He will save you. If you are now convinced that faith in your consecration, or in your feelings, or in anything but Christ will leave you to perish; if you will utterly abandon all trust in your prayers, or agonies, or tears, and see and concede that there is but one arm that can save, but one door of hope, but one name given, but one sacrifice offered, and but one fountain of cleansing: then turn to Hebrews 12:12: “Wherefore Jesus also, that He might sanctify the people with His own blood, suffered without the gate.” Do you with the heart believe that Jesus shed His precious blood to sanctify the people? Are you included in this number? Did Jesus, the Christ of God, really pour out His blood on the cross to cleanse your soul from all sin?

Having so freely made the provision, will He hesitate when you come to Him for its application to your soul? Coming, as you now do, in the way that He appointed, is it possible for Him to fail to cleanse you? Will you trust Him now? Do you now believe that the blood that was shed on Calvary really cleanses from all sin? Whom does it cleanse? Do you answer, “It cleanses every soul that is fully consecrated for that purpose, and with his heart believes the promise?” Are you thus consecrated, and do you now believe the promise? Does the blood of Christ now cleanse your soul from all sin? Will you grieve Christ by further delay? Do you now believe?

### **The Blood of Jesus**

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

Then let us sing.

Tis done, the great transaction’s done;  
I am my Lord’s, and He is mine.

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

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

## The Experience

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

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

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

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

Do such ministers intend to throw contempt on the distinct experience of the new birth, by classing it with the unnumbered blessings that are generously bestowed on the just and the unjust? Or is there a transaction between God and man by which a sinner

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

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

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

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

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

## Rest and Unrest

"The removal of the carnal nature from within, leaves the soul in a condition of rest. Hence, as

peace is the staple experience that results from justification, rest is the common heritage of all who are wholly sanctified. In justification, peace is the fruit of reconciliation. In sanctification, rest ensues because God has destroyed the elements of disturbance and unrest within.

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

Sanctification, as an experience, is always characterized by pure love. Love able to make use of all the capacity of the soul is always the result of complete cleansing. There was love before, but it was mixed and hindered, and circumscribed by remaining carnal elements. These being removed, love is now pure and universal. Not only love in the whole soul but the whole soul loves, and so it is for all the graces of the Holy Spirit. They were implanted in the new birth; but they were always mixed with something unworthy. There was love, meekness, patience, long-suffering, gentleness, humility, and faith. But these were constantly hindered and circumscribed by the conscious inbeing of enmity, resentment, impatience, unholy anger, pride and unbelief. When these carnal passions are removed, the soul has love without enmity; patience without impatience or unholy anger; meekness and gentleness without mixture of pride; and faith without being mixed with unbelief. The warfare within is forever ended, unless the soul thus purified should again become corrupt. The soul is so perfectly conscious of deliverance from these roots and the seed of sin, that *a sense of completeness in the saving process*, which did not characterize the experience of justification, now pervades the complete being.

There may be some questioning at first, but the knowledge of deliverance always marks a genuine

work. And God, who has hitherto seemed a transient guest, now comes to abide in the soul. God could consistently approve the soul He freely justified, because such soul was delivered from all the wrongs for which it was responsible; but the undercurrent of the corrupt nature within was a continual bar to fellowship with his holiness. (i.e. sharing His Holy nature) Now the barrier is removed, and God comes into his Holy temple to abide evermore.

### **Responsibility for Impurity**

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

For this condition of things the former tenant is wholly responsible. Though you highly approve your friend, you just cannot remain amid the vile impurities of his dwelling. But a fountain of pure water is at hand, and there is fire, and also "fuller's soap" aplenty. After a time you return to find every apartment clean and pure and beautiful. Now the barriers to continued fellowship are removed, and it is delightful to remain. But if on your return, after sufficient time and means were provided to purify the premises, you find them still impure, do you continue to either approve your friend or enjoy his premises? You answer, no; because having failed to regulate and purify the premises after time and means were afforded, he becomes responsible, not for bringing the impurities there, *but for allowing them to remain*. The Heavenly Father says to each of his justified children:

*"Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." 2 Corinthians 7:1*

It must be an astonishment to angels that any of God's children should refuse to accept this deliverance when it is so graciously offered to them. It cannot but be a grief to Christ, that after all His sufferings to purchase such an experience, so many should lightly esteem and neglect it.

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

## Part 6 M. W. Knapp

Martin Wells Knapp was born March 27, 1853, in Michigan. He says his mother was a sanctified woman who greatly influenced his life, but does not mention his father. His mother sent him to college in Albion, Michigan. There he met and married a sanctified young lady named Lucy J. Glenn. She died before he did and he married for a second time. In 1877 he began preaching, but had not yet been sanctified. Aided by his wife and friends, Brother and Sister William Taylor, he got light on the second blessing and was brought into the experience. He says, "I finally crossed the Jordan. On a glad night in the old parsonage of Duplain, Michigan, I was fully sanctified, Divinely healed of an old ill, and called to evangelistic work." Leaving the pastorate, he began holding revivals, and preaching holiness. As many from the same era did, he began writing as well -producing a number of fine holiness books. When his book "Pentecostal Letters" was published in 1902, it was copyrighted by his second wife who says in the Introduction, Mr. Knapp has gone away to be with God." Thus he died before his fiftieth birthday.

"It is published chiefly for use among those with whom he personally labors, for he is assured that many will read a book of this nature written by a pastor or a personal friend that otherwise would not be reached at all by any book of this character. Of course, if it proves worthy of a wider circulation, no tears of sorrow will be shed on that account. (EDITORS NOTE: The copy I have is from the eighteenth printing, ten years after its original publication.)

"The design of the book is, avoiding the controversial forests where so many have been bewildered and lost, to show the gracious privilege of the constant reign of Christ within each human heart, and persuade, if possible, all who have not done so to 'open the door' at once, and 'crown him King.'

"The book is written for honest, earnest seekers of the truth, and if such receive one-half the pleasure

and profit in the reading that the author has in the writing, he will feel gratified. The book has been written among the many duties of a busy pastorate.

"The King cannot take an unclean temple for His permanent residence. He has redeemed it from the enemy and made it a part of His possessions at great expense, and entering, He proceeds to apply the abundant resources at His command for its complete cleansing. The stains of sin are so deep that nothing less than His own blood can make complete purification possible. This blood He sheds, and in the shedding makes it possible for His agent, the Holy Ghost, to come and apply the truth to submissive, trusting souls, and make them ready to be His abiding home. The soul gallery was filled with many paintings that appear inappropriate for the presence of the Kingly Artist. Pride, Envy, False Ambitions, Lasciviousness and kindred works of the hand of sin are taken down and destroyed. Scores of innate depravities suffer the same fate. Sin pleads that they be allowed to remain until the body dies, or, at the most, they be covered with some drapery of dead works that he will donate for that purpose. The King says, 'No, they must go.'...

"The power of sin is broken! The *love* of sin destroyed! It may be that we shall yet find that so gracious and mighty a Conqueror will withhold no good thing from them in whom He reigns."

## How Knapp Entered Into His Rest

My only object in relating this is to glorify God. I love to tell what he has done for me, and in this way can do so, not only while I live and where I am, but where I may not be able to personally go, and after I have gone to heaven above.

God gave me an earnest Christian mother, and, through her influence, made precious impressions upon me when young, that never were totally erased. I cannot remember when I did not think of God and of eternity. My Egypt experiences lasted from the time I reached years of accountability until I was nineteen. Sometimes my heart was tender; but it grew harder as the years advanced. Awful conviction would sometimes possess me, but I quenched it. I grew very giddy. I came to dislike meetings, preachers, and all religious society. I would go without my meals rather than enter the

house when a minister was there, and threatened to leave home if mother mentioned eternal matters.

Thus sadly Satan blinded me.

Mother would sometimes lay the Testament where I could not help seeing it when retiring, with some passage marked for me to read. Repeatedly I dreamed the Day of Judgment had come, earth was burning, the Judge descending, and I was unprepared!

“For years I bore about hell in my breast;  
When I thought of my God it was nothing but gloom;  
Day brought me no pleasure, night gave me no rest,  
There was still the grim shadow of horrible doom.”

Egyptian night grew blacker and, deceived by my spiritual Pharaoh, I tried to be an infidel. God’s grace, through mother’s prayers, prevented. In hundreds of ways my Savior tried to win me from my servitude of sin; but deluded by the enemy, I refused to be won. When seventeen (through mother’s plans and sacrifice) I began my studies at Albion. Here I met her who is now my wife. She was a genuine Christian, and, next to mother, became instrumental in my conversion. In my Egyptian experience mother was my Moses, and she my Aaron. The sepulchral tones and sanctimonious ways of some who profess Christianity had set me against their kind of religion; but I was saved from being mystified by my Moses and Aaron, in whom the blessed, soul-cheering, joy-bringing gospel shone in all its purity.

Death scenes and funeral processions were a terror to me. The Spirit often used them to mightily catch my attention. The following words haunted me like echoes from a graveyard:

“Come, ye young, ye gay, ye proud,  
You must die and wear a shroud;  
Time will rob you of your bloom,  
Death will drag you to the tomb;  
Then you’ll cry, ‘Woe unto me!  
Lost, through all eternity!’ “

O, how can I be thankful enough that I was not then cut off! .....

“Yes! Death would have come and its angel have torn me  
By force, to the judgment where hope could not be,  
And the spirit of darkness from thence would have

borne me

To unspeakable woes in his wide, burning sea.

Where the worms, and the wails, and the lashes cease never,

My poor ruined soul would have sickened of fire,  
And I should be tortured forever and ever;  
But the pains of eternity never would tire.”

I became fully convinced of my lost condition, yet would admit it to none but my “Aaron.” I was irritable when approached on the subject by any other. She believed that it was wrong for Christians to be “unequally yoked together with unbelievers,” and her loyalty to God led her to say: “I never can marry an unconverted man.” She kindly yet persistently urged an immediate and complete surrender to God. I was brought face to face with God and duty, and knew that I ought to yield. The tempter said, “There is time enough yet,” and for a time I listened to his voice and was supremely miserable.

Day and night thoughts of God, judgment, and eternal doom conspired to make me wretched. I resolved to yield. Then whispered the tempter: “Be a silent Christian.” I tried it. I began to read my Bible, kneel at the family altar, where in my pride of heart I had for a long time sat upright, and in silence try to pray. I felt that these were steps in the right direction, but still got no peace. Thus for some time I tried to compromise matters with God and bring Him to my terms, but He would not come.

Before this, God had gently entreated me by His servants. At this point I was made to feel that trifling with God in this half-hearted way must cease or He would come with sterner measures. I did not heed the warning, and then His judgment fell with crushing weight upon my soul. O, the horrors of those days of darkness! I had been forewarned, and knew I deserved all; so I could not murmur. Alone in the woods again, I sought to settle the question. I fell upon my knees and tried to pray. The question came: “Will you now fully yield?” I said: “In all things but just that one – I can not open my school with prayer.” This was my Red Sea.

## **The Salvation Test**

I could get no peace, and whenever I tried to pray that question would rise like a specter before me. I

would say, "Anything but that;" but it was God's test question and He would not be turned away. At this point the impression came: "Now or never! Yield at once, or you will suddenly be cut off and forever lost!" This came like a lightning stroke. I felt as sure of its truth as I knew that I lived. The next Monday morning my school began. Tremblingly, I took my Bible and read one of the shortest Psalms I could find, and then my courage failed me. The next, and the next morning the same was repeated. Thursday morning I said: "This will do no longer; I will fully obey." God helped, and I did as best I could, and then it was O, so easy to fully trust! And before the sun went down that night the witness of the Spirit was given, and peace -sweet, deep, rich, and inexpressible – was mine. My warfare with God was ended, past sins were all forgiven, the power of sin was broken, the first letter in the alphabet of redemption was learned, and I began the new life. I wrote at once to my friends of the change, made a public profession at the first opportunity, was baptized, and united with the Church. Soon came my call to the ministry and preparation for that work. We were married at twenty-three, and since then have gladly labored to bring others to Him who sought and saved us.

Fourteen years have passed since I crossed the Red Sea, and I have never for a moment felt like returning to Egyptian bondage. Glory to God in the highest for such a wonderful deliverance! For nine years I tarried in the Sinai Wilderness experience. I was converted, and knew it, loved God and His people, worked for Him as well as I could, saw many souls converted, and grew in knowledge and experience; but my temper, which was quick, often made me conscious that I did not possess of all the mind of Christ. I was hampered by selfish ambitions, joking and teasing tendencies, and other movements of the carnal mind. The fallen nature sought to expel the holy power that bound it, and there were frequent struggles within between the two contending principles. I needed the blessing mentioned in the following song prayer of a well-known poet:

"Savior of the sin-sick soul,  
Give me grace to make me whole;  
Finish thy great work of grace;  
Cut it short in righteousness.

Speak the second time, 'Be clean;'  
Take away my the fallen nature;  
Every stumbling block remove;  
Cast it out by perfect love."

I had read much on the subject of heart purity, but had never heard a sermon on it. I knew that the Bible clearly taught cleansing from the fallen nature, and the fullness of the Spirit as the privilege of every believer. I reasoned: "God does not do things by halves. I know that He converted me and that I am His child, therefore I must be saved from the fallen nature." The fact, however that it was in my heart, and that I often was painfully conscious of it was stronger than my argument, This confused me. I said: "I'll keep it down;" but instead of that *it kept me down*. Then I said: "Heart purity must be a growth; I'll grow into it." I did grow in the knowledge of self and Christian privilege, but made little progress in the grace of perfect love. How it pains me that in my dullness I delayed so long in shallow waters when the great deep of God's love was continually inviting!

In November of 1882, I permitted the Lord to lead me to Kadesh Barnea, on the borders of the promised land. By His grace I then and there entered the land, receiving the blessed work that cleanses from the fallen nature, and fills with perfect love. In June I had appointed a three-day special service for myself and the people to seek this longed-for experience. Rev. William Taylor and wife, two noble workers who had entered His Rest, were invited to assist. It was a time of deep heart-searching. Their testimonies and teachings were clear and given in all humility, and convinced me all the deeper of my great need and privilege. I received great help at that time, but not the consciousness that the great work was wrought.

Later in November the crisis came. I had been preaching full salvation, but could lead my people no further than I had gone myself. I set apart a time to settle the matter. God met me and gave me the promise: "If we walk in the light as He is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son CLEANSETH us from ALL sin." The blessed Holy Spirit explained it to my heart, and helped me to take hold of it right then and there. He suggested: "Why not believe on

the authority of his Word that God is doing just what He agrees to do just now?" I was conscious that the conditions upon which the promise was based were being met, and could see no reason why I should not, and replied: "Lord, I do." In an instant I was made conscious of my cleansing. The "giants" fled, the "walled towns" crumbled, and Canaan, through Christ, was possessed! To God be all the glory!

The "fullness" soon followed. I saw then where my trouble had been. I had not dared to venture on the promise and trust in the present tense. I thanked God for the victory given, and asked that, in order with greater confidence I might publicly proclaim and urge the experience, that he would give me still further unmistakable evidence of its reality. I retired, looking for something more. I was not disappointed. Instead of some thing, some one came – the One altogether lovely, even Christ himself. I had slept about an hour when I was suddenly awakened by what sounded like three distinct knocks on the front door. In an instant I was made just as conscious of the Divine Presence as ever man was of the company of an earthly friend. I felt the presence of a gentle, unseen power upon my head. Then a wave of divine power and love, causing a sensation something like an electric shock, only inexpressibly pleasurable, rolled over my complete being. Then three impressions were made just as vividly as if uttered by an audible voice:

1. "This is the added evidence you prayed for."
2. "You are healed of your disease."
3. "A definite call to special evangelistic work."

A few days after, my wife received a call to the same work. Since then she has triumphantly passed to brighter realms above.

For years I had been suffering from the effects of sunstroke. It had taken me from my studies, and threatened to prostrate me completely. Every year of my preaching, some had thought, would be my last. Physicians said my only hope was to stop and rest. The physical cure was perfect. Both the spiritual and physical blessings stand the test of toil and time. Great and gratifying as the physical healing is, I count it a mere shadow compared with the

spiritual uplift then received.

My wife says I have been a changed man. My members said there was a marked improvement in my preaching. Teasing, foolish jesting, and selfishness, by the Divine Plowman were rooted out, and the Spirit's graces implanted in their stead. The second letter in redemption's alphabet has been learned, and a holy ambition aspires to further progress, and then to teach to those unlearned.

Nearly five years have passed since Christ took complete possession of my soul. He abides. At first, for an instant, I would sometimes let go of Him; but He has taught me to constantly and obediently trust Him, and while doing so He stays. I have been tempted much, but He has given victory. I find a deepening love for Him and for His Church here below.

The impression made upon my mind to engage in evangelistic work continued to deepen. I said: "If this be of God, I will receive a call from the Church to engage in it." I soon found, however, that our beloved Church does not yet officially recognize this office, and hence has no appointed agencies to call to this work. I found that the work was Scriptural, and that the Holy Spirit, in this and other generations, had in a marvelous manner set His seal upon it.

Then came invitation after invitation from the brethren to assist them in the very work to which we felt God was calling us. To some of these we were able to respond, and both on our own charge and in these places souls were converted and believers sanctified.

Thus we reached a point where the Spirit's voice, the call of the Church through the many invitations to the work, fruitage in the work, and the open door, all combined to convince us that the call was from God. I therefore at our conference ( Michigan) we asked to be set free for this work.

The conference gave me a supernumerary relation, but with the interpretation put upon it, my conscience would not then allow me to accept of it, and so I was granted a certificate of location. It also further gave its sanction and set its seal upon the act by passing the following resolution:

*"Whereas, our brother, M. W. Knapp, has taken a*

*certificate of location, in order to engage in evangelistic work; and "Whereas, We believe that the Holy Spirit has led him to this step; therefore, be it "Resolved, That we shall be glad to re-admit Brother Knapp at any time when the way shall open for his return to us; that, knowing the gifts, graces, and usefulness of Brother Knapp and his wife, we do cordially commend them to the fellowship and co-operation of God's people everywhere, and to the blessings of God in their work."*

I have since been re-admitted.

Pastoral work, which often was distasteful before entering Canaan, has proved delightful since.

Preaching and other soul-saving work is blissful beyond expression. I would rather be an evangel of the glad tidings to lost souls than an archangel. I would rather have a millionth part of an interest in the salvation of a soul than globes of solid gold without that. I am anxious for no grander heaven than God is giving year by year.

Dear reader, may we each be so faithful in the earthly Canaan that we may greet each other in the heavenly! Unto Him that hath "called us out of darkness into his marvelous light" be glory and dominion forever and ever!

## Entering Canaan

*Then Joshua commanded the officers of the people, saying, Pass through the host, and command the people, saying, Prepare you victuals; for within three days ye shall pass over this Jordan, to go in to possess the land, which the Lord your God giveth you to possess it ... And they answered Joshua, saying, All that thou commandest us we will do, and whithersoever thou sendest us we will go. -- Joshua 1, 10, 11, 16.*

"Having, therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the veil, that is to say, His flesh; and having a high priest over the house of God; let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience and our bodies washed with pure water." Heb. 10:19, 22.

When we follow Jesus' voice,  
How our raptured hearts rejoice!  
When we yield to his control,  
How our Jordans backward roll!

When we welcome his command,  
Then, how soon in Beulah land!

Place: At the River Jordan.

Theme: Crossing the river.

The events occurring here are illustrative of those which transpire when the believer, by complete consecration and trust, enters into spiritual Canaan.

1. Israel had gained nothing by delay. Their enemies had improved the forty years that had elapsed by strengthening their men and munitions to resist them; and, besides this, the river Jordan now lay between them and the "promised land." Delaying to enter spiritual Canaan invites similar obstacles.

The "giants" will grow stronger, and the "walled towns" be more completely fortified, and some seemingly uncrossable river will at last roll between the soul and the blessing.

2. They had learned wisdom from God's judgments. Their own sufferings and the awful deaths of the "unbelieving" in the wilderness had made them submissive. Thousands have been brought to complete consecration by like measures. There are those who will "learn righteousness" only "when God's judgments are in the earth." Sickness, disappointments, and bereavements, prove angels in disguise, and lead them from waywardness to the very borders of the "promised land."

3. A minister who enjoyed perfect love led them into the land. Moses' "mantle" fell upon Joshua, and he "followed fully," (amid high tides of opposition) the counsels of his Lord. No minister is fitted to lead the people until he himself is "following fully." Unschooled men, "filled with the Spirit," have led thousands into the spiritual Canaan, while doctors of divinity without it have proved "blind leaders of the blind." Jesus' rule for this dispensation was, not to let a preacher, even though he had been with him for years, go out until he received His Rest. Are we wiser than he?

4. The Jordan consecration service is preceded by preliminary instruction. (See Joshua 1) No better counsel for candidates seeking complete sanctification can be found than is here recorded.

(a) They were here commanded to "go over," not

“grow over,” and possess Canaan. So are we.

(b) They were here reminded that Canaan was a “gift” land; “the land that I do give them,” said the Lord. Likewise the “love,” “power,” and the “Holy Spirit,” which constitute the spiritual Canaan, are “gifts” of God, and are to be claimed without “money and without price.”

(c) They were here promised possessions: “Every place that the sole of your foot shall tread upon, that have I given unto you;” power: “There shall not any man be able to stand before thee all the days of thy life;” and prosperity: “For then shalt thou make thy way prosperous, and then thou shalt have good success.” Spiritual possessions, “incorruptible” and “fadeless;” spiritual “power over all the power of the enemy;” and success such that “whatsoever he doeth shall prosper,” are in a like manner offered to all who will be perfect in love.

What Joshua was to them the Holy Spirit is to the believer at spiritual Jordan. He explained God’s messages, and directed them what to do in each situation. The Spirit “takes the words of Jesus, and shows them unto us.” We are to be “led by the Spirit;” and if in any thing we be “otherwise minded, even this He shall reveal unto us.”

5. The source of their strength was to be the divine presence. “I will not leave thee nor forsake thee.” The same promise is given to all who will enter the spiritual Canaan. When the conditions upon which this promise is given are met, and its meaning realized and rested in, “giants” and “walled towns” shrink into nothingness.

6. They were to be guided by the revealed Word. “Thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein.” In complete consecration the believer in a like manner vows to be guided by the Word in all things.

7. Israel, before taking the Canaan consecration pledge, was commanded to be very courageous.

“Be strong and of good courage,” was the triply emphasized commandment. All who enter upon a life of complete loyalty to God need like counsel. Millions under its influence have felt and sung:

“Sure I must fight if I would reign;

Increase my courage, Lord!  
I’ll bear the toil, endure the pain,  
Supported by thy Word.”

With the Master’s “Be not afraid” sounding in their ears, they have hushed their fears, and boldly signed an eternal YES to all of God’s requirements.

8. Israel, at this point, made a complete consecration of all to God, saying: “All that thou commandest us we will do, and whithersoever thou sendest us we will go.” In a sense they had been consecrated ever since they broke away from Egypt; but now, in the light of all of God’s commands and promises, of their past experience and hopes of future conquest, they make a specific and complete consecration. So with the believer when he obtains full salvation he yields all his powers to God for time and for eternity. Submission at conversion is like the surrender of the rebel and his oath of allegiance to the government, while the consecration made at the time of complete sanctification is more like the enlistment of the soldier.

### **Wrong Ideas About Consecration**

Wrong ideas of what complete consecration really is have hindered some right at this point:

(a) The idea that complete consecration and complete sanctification are identical. A person may be completely consecrated up to the point of acting faith in God’s promises that would bring the blessing, but neglecting to do this, he would still stay outside the land. Complete consecration is man’s part; complete “cleansing” and “filling” is God’s. Complete consecration bears the same relation to these that a perfect engine does to the steam that will put it in motion and enable it to fill the purpose for which it was made.

(b) Complete consecration is sometimes confused with repentance. Repentance is turning from the wrong way, putting on the brakes and reversing the engine. Complete consecration is submission of the engine to any work the owner may wish. Complete sanctification is the engine, fired up, steam on, and in full motion. In God’s Word sinners are commanded to “repent,” but believers to “consecrate” or “yield themselves” unto God.

(c) Others have gained the notion that in consecrating they were yielding something to God that did not previously belong to Him. Those need to remember that every power and possession of a human being is already God's by "creation, preservation, and redemption," and that when we "consecrate our all" we are simply "taking hands-off from God's property," and acknowledging His right to His own. What would be thought of Mr. A., should he find a twenty-dollar gold piece belonging to his employer in his possession, and, after a severe struggle over the matter, decide to "consecrate" it to its owner? Yet many act just as stupidly in regard to that which belongs to their Maker.

(d) It is also a mistake to suppose that consecration "as far as I know" is complete consecration. "It must be as far as God knows." In the very nature of the situation much must be promised, that at the time cannot be known. It can not be known how great our capacities will be, or what means may fall into our hands, or what God's Word and Spirit may reveal to us as duty, upon what errands He may wish to send us, or what crosses He may see fit to send; so, with Israel, we must cover all this ground with "whatsoever" and "wheresoever," and obediently trust our Father for the "what" and "where." How inexpressibly delicious to feel that:

"Where He may lead I'll follow,  
My trust in Him repose,  
And every hour in perfect peace,  
I'll sing, He knows, He knows!"

### **"As Far as I Know" Consecration**

The "as far as I know" consecration is as if one had the whole world to consecrate, and should take his place in the valley where but a fraction of his possession can be seen, and then consecrate as far "as he can see." He would not get the blessing. He ascends a hilltop, where his range of vision is broader, and repeats the consecration with like results. Then he scales a mountain summit, and then from one of earth's highest peaks, with a telescope, his vision sweeps a much wider circle, and he consecrates it all, but does not get the blessing. He has been consecrating "as far as he can see." Finally, in despair, he bows before God and vows, "I yield all to thee – all that I can see, and all that is beyond my sight; the little that I am, and all I ever

may be; this world as it is, and as it will be when all its resources are developed; and if in my name there are other worlds that I do not now know of; them, too, I yield to thee; and to all thy will as it is revealed, and as it may hereafter be made known, by thy assisting grace, I yield, and will forever yield." Thus the fully consecrated soul covenants to yield all eternally to Jesus. And the "all" includes every power of the being, as it is and as it will be when it has by use (i.e. maturity) increased tenfold, a million-fold. It includes all earthly goods now possessed, and all that will be when the undiscovered gold mine is developed, or the princely legacy received. It includes everything now made plain, and all that ever will be through the years of time and cycles of eternity. It includes all, not as measured by changing human vision, from the valley or hilltop or mountain; but as seen by the Omniscient Eye. This is what God meant when he said: "If we walk in the light as He is in the light." It is as if God should say: "My child, I have mapped out for you just the life-plan that you need; you can understand, and need to know but little of it now, but I will reveal it to you, explain it, and give you wisdom and strength to execute it as you need.

Will you subscribe to it?" Complete consecration responds: "Blessed Lord, write out my orders and my discipline for this life and the life to come, and, by thy grace, I promise to say amen to every word."

Many things in the life that are not consistent with God's will may not arise at the moment the consecration is made, but as soon as they are seen they are made to harmonize. Some have foolishly reasoned as a certain brother did in regard to his tobacco. He made a complete consecration, exercised the faith, and crossed over into Canaan. He had been there but a short time when his tobacco habit confronted him. He reasoned: "God sanctified me with my tobacco; therefore it cannot be wrong to use it." But it still bothered him. Then he prayed: "If using this is wrong, then, O God, take thy Holy Spirit from me." In an instant the Spirit took His flight: the horrors of the darkness that followed, the brother never wishes to feel again. He cried out: "It is enough; I yield!" Tobacco went, the Spirit returned, and he again rejoiced in His presence, having learned the lesson that the fully consecrated soul should yield at once to all of the Spirit's

corrections.

## How Can We Know?

One asks: "But how can we know when all is consecrated?" Just as the soldier knows that he will execute the orders of his superior, or die trying to. Yes, even more surely, for man might require impossibilities; God cannot. Just as a person knows when he has deeded all his property to another, or promised a superior implicit obedience.

Israel at Jordan yielded the last point. The "whatsoever" and "wheresoever" covered the whole ground. I heard a minister's wife once say that, in reviewing her consecration, she always "ran up against something" that she was not willing to do. Too many are like her in this respect. This is the secret of its being "so hard" for many to believe.

If the Israelites at Jordan had held on to their tobacco, if they had had it, or their "jewelry" or "godless organizations," or had insisted on putting their music in the hands of the ungodly instead of the people divinely fitted for that work, or held on to wrong means for raising money instead of bringing in their tithes, or retained unscriptural practices in their business, or in any other way "kept back a part of the price," they would have found it as difficult to exercise the "faith that brings the fire" as their brethren and sisters of today.

At Jordan, as at the Red Sea, the people were victorious through faith. Their surroundings differed, but in each instance it was faith that made them victorious. At the Red Sea they were threatened by enemies in the rear; here by foes within. In a like manner, at conversion it is the fury of the adversary and sins of the past that spur the seeker; while at complete sanctification it is the work within that calls for power from on high to do it. At the Red Sea the waters were divided before they reached them; at Jordan their feet "touched the water's brim" before it receded. In a similar way faith is often tested more at the Jordan of cleansing and endowment than at the Red Sea of conversion. At the Red Sea they exercised faith in God's specific promise to deliver them "out of Egypt"; at Jordan in His just as specific promise to lead them triumphantly "into Canaan." At the Red Sea of conversion, faith is exercised in God's promise to

"pardon," and deliver "out of the hand of our enemies," and grant us "spiritual life." At the Jordan of cleansing and endowment our faith appropriates His oath-affirmed promise to "cleanse from all sin," leads us triumphantly "into spiritual Canaan," where we may "serve Him without fear, in holiness and righteousness before Him, all the days of our life." In both instances it is the same "hand of faith" that is extended; but in the first instance it is reached out for pardon and sonship, and in the second for purity and power. In both instances the promises are pleaded; but in the first instance it is the promise of pardon and citizenship, while in the second it is for help to lay aside impediments, and claim armor, ammunition, and weapons, to ready for aggressive warfare. In both instances the promises which faith appropriates are more reliable than any banknotes earth ever saw; for they are the word of the Eternal, whose every promise is yea and amen in Christ Jesus, and who, "willing more abundantly to show unto the heirs of promise the immutability of his counsel, confirmed it by an oath; that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us." One says: "I don't doubt God's Word, just its application to my case." If you have not unreservedly yielded each and every point, of course you cannot claim its application; but if you have, do not hesitate for a moment to claim the promise that He receives and cleanses you. He says he does, and "he that believeth hath the witness in himself; he that believeth not God maketh him a liar, because he believeth not the record that God gave of his Son." "The record" is that "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."

## Matching Faith and Actions

The one step that the children of Israel took after making the complete consecration was to act accordingly. At God's command they arose, followed the "ark of testimony," and crossed the Jordan.

In a like manner the believer, having fully yielded all to God, is to begin to put his bargain in practice, and, following the more "sure word of prophecy,"

“reckon himself to be dead indeed unto sin, and alive unto God.”

At this point Israel appropriated the long-neglected promise of possessing Canaan, and triumphantly took possession:

Israel’s part was:

1. To yield fully to God; and
2. Trust Him to give the victory.

God’s part was:

1. To lead them into the land as He had promised;
2. Make them conscious that they were there.

His part of the contract was conditioned upon and followed the performance of their part. They met the conditions, stepped out on God’s promise, and God met them, frightened their foes, rebuked the River Jordan even as He did the Red Sea, and in an instant they were in possession of the land. They believed it; they knew it.

In the parallel experience the same steps are to be taken. Man fully yields, and then in the present tense fully trust’s God’s promises of a spiritual Canaan on earth; and then God leads into the land and gives the witness of it. Then the soul begins to feel

T’is so sweet to trust in Jesus,  
Just to take him at his word;  
Just to rest upon his promise;  
Just to know, ‘Thus saith the Lord.

The first thing that Israel did after entering Canaan was to establish, by divine command, a memorial of the event. For this purpose they “set up” twelve stones: “And these stones shall be a memorial for the children of Israel forever.” The Red Sea and Jordan marked two memorable events in their history, which they were commanded to explain to their children to all generations. In a like manner, God’s people *should commemorate* both the Red Sea of conversion and the Jordan of complete sanctification. Ordinary birthdays and holidays should pale before them, like a tallow candle before the meridian sun. Other great blessings may have preceded these, and fallen between them, and certainly will follow them; but none so great as

these. Blessed days! May their memories grow brighter forever!

## Spiritual Sunshine

The Land of Canaan:

*And they took strong cities, and a fat land, and possessed houses full of all goods, wells digged, vineyards, and olive yards, and fruit trees in abundance: so they did eat, and were filled and became fat, and delighted themselves in thy great goodness. -- Nehemiah 9:25.*

*That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God; strengthened with all might, according to His glorious power, unto all patience and longsuffering with joyfulness; giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light. -- Colossians 1:10-12.*

When we yield with all the heart,  
How our doubts and fears depart!  
When we fully trust the blood,  
How we sink beneath its flood!  
How it cleanses from all sin,  
Making pure and bright within!  
How each grace from heaven grows,  
When His Spirit Christ bestows!  
How the Spirit’s fruits abound,  
When in Christ complete we’re found!  
How His fullness satisfies  
All who dwell ‘neath Beulah’s skies!

They were in Canaan, and knew it. Both God and their surroundings declared it. The desert was behind, and vine-clad Canaan was on either hand. In a like manner the completely sanctified soul is made conscious of its condition by a consciousness begotten directly by God, and also by the “fruits of the Spirit,” which now adorn the life as the vines adorn the hills of Palestine.

## Differences in Experience

The fact that they were in the land comes to each person in a different way. One would weep, and another laugh. Some would shout, and others feel quiet. The same is true of those who enter the Beulah-land of perfect love. “One person realizes principally a marked increase of faith, and calls it the ‘rest of faith.’ Another is conscious of a deep, sweet resting in Christ, and he calls it ‘resting in

God.’ Another is permeated with a sense of the divine presence, and filled with ecstatic rapture, and he calls it the ‘fullness of God.’ Another feels his heart subdued, melted, refined, and filled with God, and he calls it ‘holiness.’ Another realizes principally a river of sweet, holy love flowing through the soul, and he calls it ‘perfect love.’ Another is prostrated under the power of the refining, sin-killing Spirit, and he calls it ‘the baptism of Fire;’ and another realizes principally a heaven of sweetness in complete submission to God, and he calls it ‘complete sanctification;’ while another may feel clearly and strongly conscious of complete conformity to all of the will of God, and calls it ‘Christian perfection;’ “ or, as sometimes is the case, these different feelings may so blend and intertwine that he will rejoice in the consciousness of a mighty, soul-satisfying change, without stopping to name it. He knows, and knows that he knows, that his will is sweetly lost in his Heavenly Father’s. Praise the Lord. In Canaan they had battles to fight. Their Jerichos were to be taken, and enemies were continually seeking to dislodge them. In spiritual Canaan the same is true. The fallen nature is cleansed away, but natural appetites and impulses must be properly controlled, and the “world, the flesh, and the devil” still seek supremacy. Never this side of the grave do the saints reach an altitude where they can afford to stop singing:

“My soul, be on thy guard!  
Ten thousand foes arise;  
The hosts of sin are pressing hard,  
To draw thee from the skies.”

### **Kept from Falling**

In the land of promise Israel needed to be very watchful. Let the believer learn from them. Jesus was tempted, and the servant never will get higher than his Lord. “Watch and pray!” shouts the great Captain of our salvation. To be deaf to this command is to dare infinite peril.

Israel was in danger of being driven from the land. They remained victors only by keeping intact the conditions upon which they entered. “Wherefore let him that thinketh he standeth, take heed lest he fall.” Like a hog in the mud, in spiritual Egypt and in the Desert Wilderness experience, it is

impossible to fall! In the Sinai Wilderness experience, the danger of falling is very great, because of the dim light and the awful burden of the fallen nature. In Canaan the danger still remains; but by the “marvelous light,” the freedom from “carnality,” and the perpetual presence of the Almighty “Keeper,” it is comparatively small. If we will “remember” and keep hold of God’s hand, we have His positive promise that He is able not only to “keep us from falling,” but to present us faultless before the throne of His glory, with exceeding joy.” Hallelujah!

### **Spiritual Growth**

In Canaan Israel “grew” as a nation as never before. Perfect love is the tropics of spiritual growth.

It is the “large place” that keeps enlarging, the “deep waters” that are ever deepening, the “bright light” that is ever brightening. Some have vainly thought that, because perfect love is received by faith, therefore, when obtained, growth ceases. Huge fallacy! A child with a cancer, confined to a dimly lighted room, will grow; but cure the disease, and let the child leap into the sunshine and the pure air, and will growth cease? The converted man is the child of God, still diseased and in the shade. Complete sanctification is his complete cure and liberation. The spiritual Canaan experience that follows is like the fresh air and sunshine in which he will “grow up” in value “like a cedar in Lebanon,” in spiritual beauty like “the lily,” and in righteousness like “an holy temple unto the Lord.” Canaan was higher up than Egypt. Some say: “O, we can not expect to be always on the mountain-top.” Such forget that the foot of Jesus’ cross was on the top of Mount Calvary, and that the foot of our cross is high up on the summit of the mount of complete Trust and Consecration; and that hence to keep at the foot of the cross is to abide on the top of the mountain.

Israel was completely in the land, yet as a nation was not mature. With them, and with the believer, there is a vast difference between completeness and maturity. Complete cleansing and complete filling come by faith, and instantaneously; but maturity, with the complete saint as with the complete apple, is the child of growth and contact with ripening

influences.

*Adapted from: "Out Of Egypt Into Canaan: or, Lessons in Spiritual Geography*

*By Martin Wells Knapp*

## Why Should We Seek The Double Cure?

To those of use who have walked in His Rest for some years and have acquainted ourselves thoroughly with the associated doctrine, a number of reasons become obvious, even though these points may not be immediately obvious to others. So many today have been steeped in the ways of today's thinking which has sold itself out to the wide road of "greasy grace".

1. The double cure is the will of God. "This is the will of God, even your sanctification, that ye should abstain from fornication." 1 Thessalonians 4:3 (Worldliness is spiritual fornication.) (Look "fornication" up in your Vine's, and you will see that this meaning is true, along with the more obvious meaning. TP) Being separated from the world is the way to go!!! Who would want anything else than to be in His Presence always? Rev. 14:8, 17:2, 17:4, 18:3, 18:9, 19:2.

2. He who opposes complete sanctification ignorantly opposes God's will and God's major remedy for worldliness and all the varieties of spiritual darkness therein. He who accepts it puts himself in harmony with the higher will of God for his life.

3. It is the great object of the incarnation of Jesus. "And she shall bring forth a son, and thou shalt call his name Jesus: for He shall save his people from their sins." (Matthew 1:21.) He, therefore, who enters His Rest welcomes the mission of Jesus to this lost world, and he who opposes it opposes the very thing for which Christ humbled Himself and became obedient unto death. It is as simple as that!

4. It was the prayer of Jesus for the Church. "Sanctify them through thy truth: thy word is truth." (John 17:17.) How blessed to accept this priceless gift that Jesus prayed for our sakes! How terrible to stand in the way of the answer to our Savior's prayer! Your very life could be forfeit.

5. It was the design of God in providing complete redemption. "According as He hath chosen us in Him before the foundation of the world, that we should be holy and without blame before Him in love." (Ephesians 1:4.) When one is moving in harmony with God's designs, he is borne on as by a resistless tide. When against them it is like fighting gravity.

6. It is the great object of informed gospel preaching. "Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus." (Colossians 1:28.) The object of gospel preaching, therefore, is not simply to please, or entertain, or instruct, but to "present perfect."

7. It is essential to successful witnessing and work. "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me.".....(Acts 1:8.) Jesus commanded His disciples to tarry until they received this endowment. The divine order in Christ's kingdom is: Come, and be saved. Tarry until endued with power. Then go and work and witness and win. The trouble is, who will tarry for a grace they do not even know about? Being filled with the Spirit is important; entering His Rest is even more so.

8. It is essential to happiness. "These things have I spoken unto you, that my joy might remain in you, and that your joy might be full." (John 15:11.) No more "up and down" religion! "These things" here mentioned are the "purging" of the vine and "abiding" in Jesus like the branch in the vine, both of which are embraced in the Double Cure.

9. It is essential to gaining heaven. "Follow peace with all men, and holiness, without which no man shall see the Lord." (Hebrews 12:14.) "And there shall in no wise enter into it anything that defileth." (Revelations 21:27.) God will doubtless purify all who would have accepted holiness had they known the way. No soul will enter Heaven who knowingly has unrepented sin in their life. But outside of His Rest, this can be so easy to do.

He, therefore, who has completed his sanctification, has obtained the end of gospel preaching. He who opposes it opposes the object of one of the mightiest saving agencies in the universe. The

people who demand that their minister shall substitute anything else instead of this, and the minister who yields to such an ungodly demand must face a fearful reckoning at the Judgment.

10. It is an indispensable requisite of salvation. "Because God hath from the beginning chosen you to salvation through the sanctification of the Spirit and belief of the truth." (2 Thessalonians 2:18.) He who rejects it rejects the only ship that can bear him into the haven of an uttermost salvation.

11. It is God's proof of the divinity of Christianity. "I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me." (John 17:28.) Here Christ dearly declares that the demonstration of His divinity *is not to be by learned books or by great sermons*, but by the spectacle of believers living in the Beulah land experience of the Double Cure. Hence the receiving of this experience, as at Pentecost, leads to the conviction and conversion of sinners; and its rejection or evasion results in spurious or no conversions, and sinks the church into coldness, formality and death.

12. It is the great object of the atonement. "Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate." (Hebrews 13:12) "Husbands, love your wives, even as Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that He might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." (Ephesians 5:25-27.) All who reject the Double Cure reject the very mission of Christ upon the cross. Hence, all such walk in doubt and darkness, while those who experience this truth rejoice in a supernatural assurance and victory. Our Savior's humble birth and ignominious death were but a part of the cost of our salvation. Add to these His life of trial, His treatment by the Jews, the instability of His followers, His betrayal, the Gethsemane agony and His Father's frown, and then remember that He suffered all this that we might be sanctified and rejoice in the blessedness of the Double Cure. It is no marvel that these truths

have won multitudes from indifference and skepticism in regard to this precious experience, to acknowledge its reality and seek and receive its power.

Sweep on Thou convincing, conquering Christ until every believer's heart,

"Is whiter than the driven snow,  
And all, Thy saving fullness know."

## Conditions Required to Enter

While the gift of the Double Cure is free, yet certain conditions must be met in order to receive it. Both conversion and complete sanctification have a God side and a man side. In conversion the divine and the human work is clearly shown in the following related texts:

### God's Part in Conversion

**Redemption.** "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold..... but with the precious blood of Christ." (1 Peter 1:18, 19.) The Blood is the purchase price of man's salvation; the Truth, the instrument; the Holy Spirit, the Superintendent; the Church, the agent.

**Conviction.** "Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when He is come, He will reprove the world of sin, and of righteousness, and of judgment." (John 16:7, 8.)  
**Pardon.** "Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and He will have mercy upon him; and to our God, for He will abundantly pardon." (Isaiah 65:7.) "I have blotted out, as a thick cloud, thy transgressions, as a cloud, thy sins: return unto me; for I have redeemed thee." (this is a special promise to backsliders.) (Isaiah 44:22.)

**Justification.** "Being justified freely by his grace through the redemption that is in Christ Jesus." (Romans 3:24.)

**Adoption.** "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." (2 Corinthians

6:17, 18.)

Witness. “The Spirit itself beareth witness with our spirit, that we are the children of God.” (Romans 8:16.)

Imparts peace. “Therefore being justified by faith, we have peace with God through our Lord Jesus Christ.” (Romans 5:1.)

### **Man’s Part in Conversion**

Intellectual belief. In the very nature of the case no man can accept of the plan of salvation unless he knows of it and intellectually believes in it. One may have this kind of belief without salvation, but nobody can have salvation without having it. “He that cometh to God must believe that He is.” (Hebrews 11:6.)

Intense desire. God forces conversion upon no one, and, therefore, it must be desired to be had.

“And ye shall seek me, and find me, when ye shall search for me with all your heart.” (Jeremiah 29:13.)

Resolution. “Whosoever will.” (Revelations 22:17.) “The day of the Lord is near in the valley of decision.” (Joel 3:14.)

Repentance. “Except ye repent, ye shall all likewise perish.” (Luke 13:3.) Genuine repentance always includes the following:

Sorrow for sin. “Blessed are they that mourn: for they shall be comforted.” (Matthew 5:4.)

Giving up sin. “Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil.” (Isaiah 1:16.)

Confession. “He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy.” (Proverbs 28:13.) See story of prodigal (Luke 16.) Pride sinks many into hell by keeping from confessing.

Restitution. “If the wicked restore the pledge, give again that he had robbed ..... he shall surely live, he shall not die.” (Ezekiel 33:16.)

Prayer. “Seek ye the Lord while he may be found, call ye upon him while he is near.” (Isaiah 55. 6. “For whosoever shall call upon the name of the Lord shall be saved.” (Romans 10:13.)

Appropriating faith. “He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.” (John 3:36.)

*In the work of complete sanctification there exists the same divine and human co-partnership as in conversion.*

### **God’s Part in Sanctification**

He pays the price for it. “Wherefore Jesus also, that He might sanctify the people, with His own blood, suffered without the gate.” (Hebrews 13:12.) “Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus.” (Hebrews 10:19.)

He commands it. “Be ye holy; for I am holy.” (1 Peter 1:16.) “Be filled with the Spirit.” (Eph. 6:18.) “For this is the will of God, even your sanctification.” (1 Thessalonians 4:3.)

He promises it. “That He would grant unto us, that we being delivered out of the hand of our enemies might serve Him without fear, in holiness and righteousness before Him, all the days of our life.” (Luke 1:74, 75.) “Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.” (2 Corinthians 7:1.)

He exemplifies it. “Be ye therefore perfect, even as your Father which is in heaven is perfect.” (Matthew 5:48.) “Be ye therefore followers of God, as dear children; and walk in love as Christ also hath loved us.” (Ephesians 5:2.)

He imparts it. It is not a state to be gained by growth, but a divine work to be wrought in the soul, and only He can do it. “Sanctify them through thy truth: thy word is truth. (John 17:17.) “And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is He that calleth you who also will do it.” (1 Thessalonians 5:23, 24.)

He designs it. “According as He hath chosen us in Him before the foundation of the world, that we should be holy and without blame before Him in love.” (Ephesians 1:4.) He witnesses to it. “For by one offering He hath perfected forever them that are sanctified, whereof the Holy Ghost also is a witness

to us.” (Hebrews 10:14, 15.)

### **Man’s Part in Sanctification**

Intellectual belief. Without this it is as impossible to be sanctified as it is to be justified. For in one instance as in the other -- “He that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him.” (Heb. 11:6.) The seeker for complete sanctification must believe in it as taught in God’s Word, as an experience of purity and perfect love to be sought and received by faith after conversion. This belief may exist without an understanding of the doctrine. A lady witnessed in one of our meetings that after she was converted she felt the need of something more. She said that she prayed as follows: “O God, You command me to be perfect. I don’t know what that means, but You do. Oh make me just what You mean by it.” She said “He heard me, and gave me what you call sanctification.”

The seeker must be a truly converted person. Unconverted professors and backsliders must first experience pardon. The power of sin must be broken before the poison of carnality can be expelled, and the patient made perfectly whole. Be sure you have a clear experience of present conversion, and then you can enter His Rest.

Intense desire. “Blessed are they which do hunger and thirst after righteousness: for they shall be filled.” (Matthew 5:6.) What intense figures are hunger and thirst! Esau, to appease hunger, sold his birthright. Hunger and thirst for holiness are accompaniments of the new birth. Only the Double Cure can satisfy them. God does not propose to give this rare gift to an unappreciative person. When we are willing to “sell all” for this priceless pearl, God deeds it to us. But never until then.

### **Resolution**

“And Jacob was left alone..... And he said I will not let thee go, except thou bless me.” (Genesis 32:24, 26.) Halfhearted effort is abortive in any field of endeavor. It is only when we seek with all the heart that the doors of this surpassingly glorious kingdom fly open. When modern Jacobs, like Israel of old, say and mean “I will not let Thee go, except Thou bless me,” then, as of old, they prevail. It has been

seen that it is the will of God that all of His children should have it. When they will to have it, it is not long before they take possession. It is whosoever WILL that claims these possessions, not whosoever “hopes,” “tries,” “desires,” but whosoever WILL. When one gets where the minister did when he cried “Now I WILL enjoy this cleansing in the blood of the Lamb or die,” it will not be long before, like him, he can also say ‘Glory to God! I’ve got it! I’ve got it!’ “Indecision” shuts God out of the soul, while “Fixed Purpose” swings the door widely open for Him to enter.

### **Complete Consecration**

“I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.” (Romans 12:1.) This includes (a) Death reckoning; (b) Life reckoning: “Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.” (Romans 6:11.) The soul cuts loose from the world at conversion; and dies to it at complete sanctification. This reckoning includes death to privilege, promotion, preconceived opinions, prejudices, ambitions, rivalries, selfish plans and worldly influences, and even to things and friends, good in themselves but coming between the soul and God. Search and be sure that no tie to self or the world remains to be cut; that self-crucifixion is so complete that there is a fixed purpose to please God and do all of His will though all the world oppose. Then reckon yourself to be alive to Him by a complete dedication of all of your redeemed being and belongings unto Him to be cleansed, filled, kept, and used only as He may will. If uncertain whether all is consecrated then claim the promise: “If in anything ye be otherwise minded, God shall reveal even this unto you.” (Philippians 8:15.) In the light of the Spirit and Word let it be settled fully and forever, without any “ifs,” or “buts,” or dictation, or mental reservation that you do yield yourself fully to God in ALL THINGS, for ALL TIME and FOREVER. This is putting “all on the altar.” When you are sure that all is there then one more act and the soul enters into the rest of perfect love.

## Appropriating Faith

The crucified Christ is the Christian altar, and when you have so died to all else and yielded to Him that you have the consciousness that all is fully abandoned to Him, then, and not before, you are to believe on the authority of God's Word that just now the altar Christ sanctifies you the gift. (Hebrews 13:12.) God declares, "whatsoever toucheth the altar shall be holy." (Exodus 29:37.)

And that "the altar sanctifieth the gift." (Matthew 23:19.) You are the gift and Christ is the altar. All is now upon it, and there to remain. Then either one of two things is true. God keeps His Word and, "sanctifies the gift," or breaks it and does not. He says the former. Satan suggests the latter. Your reception of the Holy Ghost, the Sanctifier, or shutting Him out, now depends upon whether you believe God's statement or Satan's suggestion. Will you believe and "enter into rest," or disbelieve and continue in unrest? Believe God and verify His promises, or disbelieve Him and "make Him a liar?" You are doing one or the other. (See 1 John 5:10.) Fully yield and fully trust Him now. As you value your soul, your usefulness and happiness; as you prize freedom from the fallen nature and efficiency in soul-winning work; as you revere God's commandments and appreciate the provision He has made for your complete cleansing; as you wish to please Him, and finally sweep triumphantly through the gates washed in the blood of the Lamb, just now having laid all on the altar and gotten the witness to that fact, boldly step out on the promises and dare, in Jesus' name and through His blood, to claim the Double Cure.

While everybody receiving the Double Cure may not have the same ecstatic experience, yet all may know that the work is done, and abide in the perfect soul rest that remains for all of God's people. May each reader divinely led here and now from the heart yield all to Jesus, trust Him this moment to fully sanctify, and henceforth by His grace be living witnesses of the power and blessedness of the "Double Cure."

## How Retained

It is one thing to be healed and another to retain health and develop growth and strength. The

Double Cure is not designed to be an end, but the means to a greater end. If the soul health it brings is not preserved then its benefits are lost. If they are preserved then the soul will grow in grace and increase in strength, enjoyment and usefulness forever. Certain spiritual laws had to be complied with to obtain the Double Cure. The same compliance is needed to retain it and secure the development and maturity which should follow. May the following hints for preserving soul health prove helpful:

Beware of self-confidence. Lean hard on Jesus; He only can keep you. For Satan is not dead, and will do his utmost to sever your union with Christ. All must be kept on God's altar.

"Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus." (Philippians 4:6, 7.)

That "God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work." (2 Corinthians 9:8.) That "My God shall supply all your need according to his riches in glory by Christ Jesus." (Philippians 4:19)

That He "Is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us." (Ephesians 8:20.)

That God "Is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy..... to whom be glory and majesty, dominion and power, both now and ever.

Amen." (Jude 24, 25.)

You can see that the above theme is continued constancy and diligence in the great themes of the faith: faith, prayer and abiding in Him.

## Kept

Kept for Jesus and His glory,  
I may every moment be  
Kept by Jesus through His power,  
Freely flowing unto me.

Kept from sin and needless sighing,

Kept from fear and doubt and pride,  
Kept thro' trials sharp and many,  
Kept by Jesus crucified

Kept 'mid all the world's allurements,  
Kept when passions strongly plead;  
Kept 'mid storm and persecution,  
Kept in every time of need.

Kept when all around seems failing,  
Kept when friends unfaithful prove;  
Kept, and sweetly kept, by Jesus,  
Happy in His perfect love.

M. W. Knapp, in *Tears and Triumph* --

From: "The Double Cure" by Martin Wells Knapp

## Part 7 Concluding Thoughts

### Maturity is Best Worked Out in His Rest

Obviously maturity and His Rest are different issues since the new convert, and one with many decades of faithful service enter into it equally. His Rest is a work of His grace, while maturity is a fruit of successful application of His Life afterwards, whether it be little or much.

His Spirit changes the soul in His Rest from glory to glory into the image of the Lord without inner hindrance.

Having taken the step of faith by which you have cast yourself wholly and absolutely into His hands, you must now expect Him to begin to work. His way of accomplishing that which you have entrusted to Him may be different from your way. But He knows what He is doing, and you must be satisfied.

### Expectations and Reality

"I knew a lady who had entered into this life of purity and faith with a great outpouring of the Spirit, and a wonderful flood of light and joy. She supposed, of course, that this was a preparation for some great service, and expected to be put forth immediately into the Lord's harvest field. Instead of this, almost at once her husband lost all his money, and she was shut up in her own house, to attend to all sorts of domestic duties, with no time or strength left for any Gospel work at all. She accepted the

discipline, and yielded herself up as heartily to sweep, and dust, and bake, and sew, as she would have done to preach, or pray or write for the Lord. And the result was that through this very training, He made her into a vessel "meet for the Master's use, and prepared unto every good work."

Another lady, who had entered this life of faith under similar circumstances of wondrous blessing, and who also expected to be sent out to do some great work, was shut up with two peevish invalid nieces, to nurse, and humor, and amuse them all day long. Unlike the first lady, this one did not accept the training, but chafed and fretted, and finally rebelled, lost all her blessing, and went back into a state of sad coldness and misery. She had understood her part of trusting to begin with, but not understanding the divine process of accomplishing that for which she had trusted, she took herself out of the hands of the Heavenly Potter, and the vessel was marred on the wheel.

### Understanding Maturity

I believe many a vessel has been similarly marred by a want of understanding these things. The maturity of Christian experience cannot be reached in a moment, but is the result of the work of God's Holy Spirit, who, by His energizing and transforming power, causes us to grow up into Christ in all things. And we cannot hope to reach this maturity in any other way than by yielding ourselves up utterly and willingly to His mighty working. But the sanctification the Scriptures urge as a present experience upon all believers does not consist in maturity of growth, but in purity of heart that may be as complete in the babe in Christ as in the veteran believer.

The lump of clay, from the moment it comes under the transforming hand of the potter, is, during each day and each hour of the process, just what the potter wants it to be at that hour or on that day, and therefore pleases him. But it is very far from being matured into the vessel he intends in the future to make it.

The little babe may be all that a babe could be, or ought to be, and may therefore perfectly please its mother, and yet it is very far from being what that mother would wish it to be when the years of

maturity shall come.

The apple in June is a perfect apple for June. It is the best apple that June can produce. But it is very different from the apple in October, which is a perfected apple.

God's works are perfect in every stage of their growth. Man's works are never perfect until they are in every respect complete.

All that we claim then in this life of sanctification is, that by a step of faith we put ourselves into the hands of the Lord, for Him to work in us all the good pleasure of His will; and that by a continuous exercise of faith we keep ourselves there. This is our part in the matter. And when we do it, and while we do it, we are, in the Scripture sense, truly pleasing to God, although it may require years of training and discipline to mature us into a vessel that shall be in all respects to His honor, and fitted to every good work.

Our part is the trusting, it is His to accomplish the results. And when we do our part, He never fails to do His, for no one ever trusted in the Lord and was confounded. Do not be afraid, then, that if you trust, or tell others to trust, the matter will end there. Trust is only the beginning and the continual foundation; when we trust, the Lord works, and His work is the important part of the whole matter. And this explains that apparent paradox which puzzles so many. They say, "In one breath you tell us to do nothing but trust, and in the next you tell us to do impossible things."

*From Chapter 1, "God's Side and Man's Side" in Hannah Whitall Smith's "The Christian's Secret Of A Happy Life" 139p.*

I opened this book with the following paragraph:

"The topic of our study is profoundly simple. Trusting children, simple shepherds who watch their flocks at night, as well as new converts who have remained tender and trusting within their "first love" easily grasp it and enter His Rest easily. To those of us who have become more sophisticated, it is more elusive since our use of native cunning has become ingrained. We use this instinctive cunning to devise hidden inward strategies in order to avoid the breathtaking price that is required." Tom Plumb

I think you can now see what I mean. Although the words may make sense, the application of them can

be quite elusive. Here are some of the recurring troubles that were alluded to:

## The Simplicity of Faith

"The next step after consecration, in the soul's progress out of the wilderness of Christian experience into the land that floweth with milk and honey, is that of faith. And here, as in the first step, the enemy is very skillful in making difficulties and interposing obstacles.

The child of God, having had his eyes opened to see the fullness there is in Jesus for him, and having been made to long to appropriate that fullness to himself, is told by every teacher he asks, that this fullness is only to be received by faith. But the subject of faith is such a hopeless mystery in his mind that this simple answer, instead of throwing light upon how to enter His Rest only seems to make it more difficult and involved than ever.

"Of course it is to be by faith," he says, "for I know that everything in the Christian life is by faith. But then, that is just what makes it so hard, for I have no faith, and I do not even know what it is, nor how to get it." And, baffled as he seeks to start by this insurmountable difficulty, he is plunged into darkness, and almost despair.

This trouble all arises from the fact that the subject of faith is very generally misunderstood; for in reality faith is the plainest and most simple thing in the world, and the easiest of attainment.

## Why Faith Can Be Elusive

Your idea of faith, I suppose, has been something like this: you have looked upon it as a sort of thing, either a religious exercise of soul, or an inward gracious disposition of heart. You consider it to be something tangible that once obtained, you can look at and rejoice over, and use as a passport to God's favor, or a coin with which to purchase His gifts. And you have been praying for faith, expecting all the while to get something like that. And since you have never received anything like that, you are insisting that you have no faith.

Faith, in fact, is not this sort of tangible thing at all. It is nothing at all tangible. It is simply believing God, and, like sight, *it is nothing apart from its*

*object.* You might as well shut your eyes and look inside to see whether you have sight, as to look inside to discover whether you have faith. You see something and thus know that you have sight; you believe something and thus know that you have faith. For, as sight is only seeing, *so faith is only believing.* And as the only necessary thing about seeing is, that you see the thing as it is, so the only necessary thing about believing is that you believe the thing as it is. The virtue does not lie in your believing, but in the thing you believe. If you believe the truth you are saved; if you believe a lie you are lost. The believing in both cases is the same; the things believed in are exactly opposite, and it is this that makes the mighty difference. Your salvation comes, not because your faith saves you, but because it links you on *to the Saviour who saves*; and your believing is really nothing but the link.

### **Pictures of Simple Faith –and It’s Lack**

I do beg of you to recognize this extreme simplicity of faith! It is nothing more nor less than just believing God when He says He either has done something for us, or will do it; and then trusting Him to do it. It is so simple that it is hard to explain. If any one asks me what it means to trust another to do a piece of work for me, I can only answer that it means letting that other one do it, and feeling it perfectly unnecessary for me to do it myself. Every one of us has trusted very important pieces of work to others in this way, and has felt perfect rest in thus trusting, because of the confidence we have had in those who have undertaken to do it. How often do mothers trust their most precious infants to the care of nurses, and feel no shadow of anxiety? How routinely we are all of us trusting our health and our lives, without a thought of fear, to cooks and coachmen, engine drivers, railway conductors, and all sorts of paid servants, who have us completely at their mercy, and could plunge us into misery or death in a moment, if they chose to do so, or even if they failed in the necessary care in their duties? All this we do, and make no fuss about it. Upon the slightest acquaintance, often, we thus put our trust in people, requiring only the general knowledge of human nature, and the common rules of human association; and we never feel as if we were doing

anything in the least remarkable.

You have done all this yourself, dear reader, and are doing it continually. You would not be able to live in this world and go through the customary routine of life a single day, if you could not trust your fellow men. And it never enters into your head to say you cannot.

But yet you often do not hesitate to say that you cannot trust your God! I wish you would just now try to imagine yourself acting in your human relations as you do in your spiritual relations. Suppose you should begin tomorrow with the notion in your head that you could not trust anybody, because you had no faith. When you sat down to breakfast you would say, “I cannot eat anything on this table, for I have no faith, and I cannot believe the cook has not put poison in the coffee, or that the butcher has not sent home diseased meat.” So you would go starving away. Then when you went out to your daily avocations, you would say, “I cannot ride in the railway train, for I have no faith, and therefore I cannot trust the engineer, nor the conductor, nor the builders of the carriages, nor the managers of the road.” So you would be compelled to walk everywhere, and grow unutterably weary in the effort, besides being actually unable to reach many of the places you could have reached in the train. Then, when your friends met you on business, or your business agent about any accounts, you would say, “I am very sorry that I cannot believe you, but I have no faith, and never can believe anybody.” If you opened a newspaper you would be forced to lay it down again, saying, “I really cannot believe a word this paper says, for I have no faith; I do not believe there is any such person as the queen, for I never saw her; nor any such country as Ireland, for I have never been there. And I have no faith, so of course I cannot believe anything that I have not actually felt and touched myself. It is a great trial, but I cannot help it, for I have no faith.”

Just picture such a day as this, and see how disastrous it would be to yourself, and what utter folly would be seen by anyone who would watch you. Your friends would feel insulted, and your employees would refuse to serve you another day! And then ask yourself the question, if this want of

faith in your fellow-men would be so dreadful, and such utter folly, what must it be when you tell God that you have no power to trust Him nor to believe His word; that “it is a great trial, but you cannot help it, for you have no faith”? Is it possible that you can trust your fellow men and cannot trust your God? Can you receive the “witness of men,” and not receive the “witness of God”? That you can believe man’s records, and cannot believe God’s record? That you can commit your dearest earthly interests to your weak, failing fellow-creatures without a fear, and are afraid to commit your spiritual interests to the blessed Saviour who shed His blood for the very purpose of saving you, and who is declared to be “able to save you to the uttermost”?

Surely, surely, dear believer, you, whose very name of believer implies that you can believe, will never again dare to excuse yourself on the plea of having no faith. For when you say this, you mean of course that you have no faith in God, since you are not asked to have faith in yourself, and you would be in a very wrong condition of soul if you had. Let me beg of you then, when you think or say these things, always to complete the sentence and say, “I have no faith in God, I cannot believe God”; and this I am sure will soon become so dreadful to you, that you will not dare to continue it.

But you say, I cannot believe without the Holy Spirit. Very well; will you conclude that your lack of faith is because of the failure of the blessed Spirit to do His work? For if it is, then surely you are not to blame, and need feel no condemnation; and all exhortations to you to believe are useless.

But, no! Do you not see that, in taking up this position, that you have no faith and cannot believe, you are not only “making God a liar,” but you are also manifesting an utter want of confidence in the Holy Spirit? For He is always ready to help our infirmities. We never have to wait for Him, He is always waiting for us. And I for my part have such absolute confidence in the blessed Holy Ghost, and in His being always ready to do his work, that I dare to say to every one of you, that you can believe now, at this very moment, and that if you do not, it is not the Spirit’s fault, but your own.

Put your will then over on to the believing side.

Say, “Lord I will believe, I do believe,” and continue to say it.

Insist upon believing in the face of every suggestion of doubt with which you may be tempted. Out of your very unbelief, throw yourself headlong on to the word and promises of God, and dare to abandon yourself to the keeping and saving power of the Lord Jesus. If you have ever trusted a precious interest in the hands of any earthly friend, I abjure you, trust yourself now and all your spiritual interests in the hands of your Heavenly Friend, and never, never, NEVER allow yourself to doubt again.

### **Trust and Worry**

And remember, there are two things that are more utterly incompatible than even oil and water, and these two are trust and worry. Would you call it trust, if you should give something into the hands of a friend to attend to for you, and then should spend your nights and days in anxious thought and worry as to whether it would be rightly and successfully done? And can you call it trust, when you have given the saving and keeping of your soul into the hands of the Lord, if day after day and night after night you are spending hours of anxious thought and questionings about the matter? When a believer really trusts anything, he ceases to worry about that thing which he has trusted.

And when he worries, it is a plain proof that he does not trust. Tested by this rule, how little real trust there is in the Church of Christ! No wonder our Lord asked the pathetic question, “When the Son of Man cometh shall he find faith on the earth?” He will find plenty of activity, a great deal of earnestness, and doubtless many consecrated hearts; but shall he find faith, the one thing He values more than all the rest? It is a solemn question, and I would that every Christian heart would ponder it well. But I hope your past life has allowed you to have shared enough in the unbelief of the world; and let us every one, who knows our blessed Lord and His unspeakable trustworthiness, set to our seal that He is true, by our generous abandonment to trust in Him.

I remember, very early in my Christian life, having every tender and loyal impulse within me stirred to

its depths by an appeal I met with in a volume of old sermons to all who loved the Lord Jesus, that they should show to others how worthy He was of being trusted, by the steadfastness of their own faith in Him. And I remember my soul cried out with an eager longing that I might be called to walk in paths so dark, that an utter abandonment of trust might be my blessed and glorious privilege.

“Ye have not passed this way heretofore,” it may be; but today it is your happy privilege to prove, as never before, your loyal confidence in the Lord by starting out with Him on a life and walk of faith, lived moment by moment in absolute and childlike trust in Him.

You have trusted Him in a few things, and He has not failed you. Trust Him now for everything, and see if He does not do for you exceeding abundantly above all that you could ever have asked or thought; not according to your power or capacity, but according to His own mighty power, that will work in you all the good pleasure of His most blessed will.

You find no difficulty in trusting the Lord with the management of the universe and all the outward creation, and can your case be any more complex or difficult than these, that you need to be anxious or troubled about his management of it. Away with such unworthy doubtings! Take your stand on the power and trustworthiness of your God, and see how quickly all difficulties will vanish before a steadfast determination to believe. Trust in the dark, trust in the light, trust at night, and trust in the morning, and you will find that the faith, which may begin by a mighty effort, will end sooner or later by becoming the easy and natural habit of the soul.

All things are possible to God, and “all things are possible to him that believeth.” Faith has, in times past, “subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, waxed valiant in fight, turned to flight the armies of foreigners”; and faith can do it again. For our Lord Himself says unto us, “If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place, and it shall remove; and nothing shall be impossible unto you.” If you are a child of God at all, you must have

at least as much faith as a grain of mustard seed, and therefore you dare not say again that you cannot trust because you have no faith. Say rather, “I can trust my Lord, and I will trust Him, and not all the powers of earth or hell shall be able to make me doubt my wonderful, glorious, faithful Redeemer!”

## **The Emancipation Proclamation**

In that greatest event of this century, the emancipation of our slaves, there is a wonderful illustration of the way of faith. The slaves received their freedom by faith, just as we must receive ours. The good news was carried to them that the government had proclaimed their freedom. As a matter of fact they were free the moment the Proclamation was issued, but as a matter of experience they did not come into actual possession of their freedom until they had heard the good news and had believed it. The fact had to come first, but the believing was necessary before the fact became available, and the feeling would follow last of all. This is the divine order always, and the order of common sense as well. 1. The fact. 2. The faith. 3. The feeling. But man reverses this order and says, 1. The feeling. 2. The faith. 3. The fact.

Had the slaves followed man’s order in regard to their emancipation, and refused to believe in it until they had first felt it, they might have remained in slavery a long while. I have heard of one instance where this was the case. In a little out-of-the-way Southern town a Northern lady found, about two or three years after the war was over, some slaves who had not yet taken possession of their freedom. An assertion of hers, that the North had set them free, aroused the attention of an old colored auntie, who interrupted her with the eager question: “O missus, is we free?”

“Of course you are,” replied the lady.

“O missus, is you sure?” urged the woman, with intense eagerness.

“Certainly, I am sure,” answered the lady. “Why, is it possible you did not know it?” “Well,” said the woman, “we heered tell as how we was free, and we asked master, and he ‘lowed we wasn’t, and so we was afraid to go. And then we heered tell again, and we went to the cunnel, (Colonel) and he ‘lowed we’d better stay with ole massa. And so we’s just

been off and on. Sometimes we'd hope we was free, and then again we'd think we wasn't. But now, missus, if you is sure we is free, won't you tell me all about it?" Seeing that this was a case of real need, the lady took the pains to explain the whole thing to the poor woman; all about the war, and the Northern army, and Abraham Lincoln, and his Proclamation of Emancipation, and the present freedom.

The poor slave listened with the most intense eagerness. She heard the good news. She believed it. And when the story was ended, she walked out of the room with an air of the utmost independence, saying as she went, -- "I's free! I's ain't agoing to stay with ol massa any longer!"

She had at last received her freedom, and she had received it by faith. The government had declared her to be free long before, but this had not availed her, because she had never yet believed in this declaration. The good news had not profited her, not being "mixed with faith" in the one who heard it. But now she believed, and believing, she dared to reckon herself to be free. And this, not because of any change in herself or her surroundings, not because of any feelings of emotions of her own heart, but because she had confidence in the word of another, who had come to her proclaiming the good news of her freedom.

Need I make the application? In a hundred different messages God has declared to us our freedom, and over and over He urges us to reckon ourselves free. Let your faith then lay hold of His proclamation, and assert it to be true.

Declare to yourself, to your friends, and in the secret of your soul to God, that you are free. Refuse to listen for a moment to the lying assertions of your old master, that you are still his slave. Let nothing discourage you, no inward feelings or outward signs. Hold on to your reckoning in the face of all opposition, and I can promise you, on the authority of our Lord, that according to your faith it shall be unto you.

Of all the worships we can bring our God, none is so sweet to Him as this utter self-abandoning trust, and none brings Him so much glory. Therefore in every dark hour remember that "though now for a

season, if need be, ye are in heaviness through manifold temptations," it is in order that "the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise, and honor, and glory, at the appearing of Jesus Christ."

*From Chapter 6, "Difficulties Concerning Faith" in Hannah Whitall Smith's "The Christian's Secret Of A Happy Life" 139 pp.*

## The Fruit

I have noticed that wherever there has been a faithful following of the Lord in a soul in His Rest, several things have inevitably followed, sooner or later.

Meekness and quietness of spirit become in time the characteristics of the daily life; a submissive acceptance of the will of God, as it comes in the hourly events of each day; pliability in the hands of God to do or to suffer all the good pleasure of His will; sweetness under provocation; calmness in the midst of turmoil and bustle; yieldingness to the wishes of others, and an insensibility to slights and affronts, absence of worry or anxiety; deliverance from care and fear: all these, and many other similar graces are invariably found to be the natural outward development of that inward life which is hid with Christ in God. Then as to the habits of life: we always see such Christians sooner or later giving themselves up to some work for God and their fellowmen, willing to spend and be spent in the Master's service. They become indifferent to outward show in the furniture of their houses and the style of their living, and make all personal adornment secondary to the things of God. The voice is dedicated to God, to talk and sing for Him. The purse is placed at His disposal. The pen is dedicated to write for Him, the lips to speak for Him, the hands and the feet to do His bidding. Year after year such Christians are seen to grow more unworldly, more heavenly-minded, more transformed, more like Christ, until even their very faces express so much of the beautiful inward Divine life, that all who look at them cannot but take knowledge of them that they live with God, and are abiding in Him. P. 90 "Happy Life"

## Growth in Grace

*“It is not enough to be merely saved and sanctified. God wants to beautify us and plant all the graces of Christ Jesus within us. “Now unto him that is able to keep you from falling and to present you faultless before the presence of His glory with exceeding joy. To the only wise God our Saviour be glory and majesty, dominion and power, both now and ever. Amen.”*

## Building A Well Rounded Character

*“According as His divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of Him that hath called us to glory and virtue: Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust. And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; And to knowledge temperance; and to temperance patience; and to patience godliness And to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.” 2 Peter 1:3-11.*

This fiery message was addressed to a class of believers who had been made partakers of the Divine nature, and because of this very fact the Apostle exhorts them not to remain content with present attainments, but to further enrich their sanctified personality with these heavenly graces.

The word “add,” we are told by an able scholar, is the same Greek term “Epichoregos,” and it refers to a chorus leader or a leader of an orchestra. “It means chorus into your faith and life these beautiful graces. Bring them all in tune, work them out in harmony and praise, so that your life shall be a hymn of joy and thanksgiving.”

But, before we add and start this heavenly structure, let us go to the Divine quarry and lift up four

foundation stones and upon these we will build. Before the skyscraper goes up with its towering wall among the clouds, the workmen first go down until they “strike solid rock”. We will call this rock His righteousness. And upon this we will build a character against which the storms of earth and hell shall not move. Now, upon this foundation we shall build according to the Divine pattern. First of all, we will place the heart. Where the heart goes, the whole man follows. What a man loves determines his character and destiny.

After placing a purified heart as the basis in this heavenly structure, we will now build upon it this way. High over all we will put the law of God within the heart. (Hebrews 8:10). Right under law let us put conscience. (A religion without an enlightened conscience is a sham). Under conscience we will place the will – the power to choose, and under the will the affection. Now, with the light of the Holy Spirit shining and radiating its heavenly rays from the law of God, falling upon an enlightened conscience and conscience gripping the will and affections, we will have a saint after the New Testament order.

## Add Courage

Now, with the foundation well laid, we will build according to the Apostle’s order. “And to your faith, courage.” We must have courage or we will fail in every other grace. We must have courage to believe what God says; courage to carry out our God-given convictions. Dare to do, dare to stand alone! This does not mean a blind, brutal force; but it means a divinely imparted courage given unto us through the power of the Holy Spirit This is an age when the Church needs heroes – men and women with a burning message -who have the blood of martyrs in their veins! God has no place for cowards in His kingdom.

Look at Luther, when brought before the Emperor of Germany. There as he stood all alone, he never looked more like his Master. When asked if he would renounce the books he had written and withdraw from the stand that he had taken against the Church of Rome, he answered “Until God, the Holy Spirit, my conscience shows me I am wrong. Here I stand, what more can I do, so help me God.”

He started something that day which will live forever. Stand by your God-given convictions and when the smoke of the battle is blown away you will find God and angels on your side.

### **Adding to the Pure Heart**

“Add to your courage, knowledge.” Knowledge is the sweet handmaid of the soul that means to rightly direct our lives. Without knowledge our courage might be wrongly directed. But with knowledge on the throne, we push ahead since we have the assurance that we are not fighting losing battles.

“This is the spirit that holds our powers in equilibrium, keeps us in perfect balance, and enables us to turn all forces, all resources, and all opportunities to the best account.” “Add to your knowledge, temperance.” Without temperance there is a danger of rashness, harshness, running off into extremes, stressing non-essentials, and leaving the weighty matters undone. Mr. Wesley says concerning Christian Perfection: “Some are lacking in tenderness, gentleness, sweetness, meekness, longsuffering, and goodness. Some, he said, may say that you are sanctified, but I do not. Hold fast to what you have and seek more.” Temperance (self-control) which means the higher spiritual nature has ascended the throne and reigns over the lower nature, bringing every imagination, every appetite, and bodily desire under subjection. It is the balance wheel that keeps the soul regulated and well-rounded.

To your temperance, “add patience.” Patience has to do with the temper. How is your temper? Good or bad? A good temper is the touchstone of the Holy Spirit religion. Nothing will give a lie to your profession any quicker than a hot flashy temper. (some hidden health problems can manifest this way also) Patience means to hold steady under pressure and answer with a meek mild voice. “Were the Christian life chiefly a thing of forms, rites, observance – as a mechanical thing – it would not take much of the Holy Spirit to run a thing like that. But our religion is of a different kind from that; it is a thing of virtue, graces, tempers and experiences.

“Add to your patience godliness.” Godliness means Godlikeness. We become like the things we admire. The Holy Spirit enthrones Christ within the human

heart until in our manners and dispositions we become like God. “But 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 even as by the Spirit of the Lord.” “Add to your godliness, brotherly kindness.” Kindness comes from the root word “kin.” We are to feel toward all of God’s children and the household of faith as we do toward our nearest blood kin.

Without brotherly kindness our godliness would be like the image of God without His glory.

Brotherly kindness softens, sweetens our attitude toward all of our brethren – even those who hold different views. It pays to be kind. Kindness will unlock more old rusty heart doors than a wagonload of cold orthodox sermons. Do not wait until your loved ones die to be kind. Show it to them now. Manifest it in your daily life, in the home, Church, on the street, at your work. Let it radiate from your face, voice, eyes, and words. A heart filled with the blessed Comforter will be characterized by tenderness, and kindness.

And to brotherly kindness add Divine love. Now, the building is finished except for the keystone.

Love is the keystone. It is the crowning virtue of the arch. Like a heavenly queen it reigns over all the other graces in the soul. The Holy Spirit longs to flood our hearts with Divine love until our affections will be softened, sweetened, and melted into a liquid fiery stream.

Now, we come to a most remarkable thing found in the eleventh verse of this same chapter. “For so shall an entrance be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.” Literally it might be translated: “So an entrance shall be chorused unto you.” You see at the close of that paragraph the word “Epichoregos” reappears. “It refers to a chorus leader in Bible times. That means the very graces that were worked into your earthly life and attended you as a heavenly choir shall wait for you at the gates of heaven and sing you home to your coronation.

The love and gentleness, the faith and patience that improved your pilgrimage shall be waiting as a train of musicians and celebrate your victory and your

reward throughout all eternity.”

## Signs of a Growing Soul

There are at least three things that God desires of His children. First, God wants us to have a growth in grace in order that we shall be well rounded in our Christian experience. Second, God wants every grace and fruit that flourished and grew in the bosom of Christ Jesus to be planted within our hearts. Third, God wants us to be happy and successful. He has provided all that humanity needs for this.

There are three stages in the Christian experience.

First, new life is imparted to the soul in the work of regeneration. (this includes the gifts)

Second, the work of sanctification puts the soul in a healthy state where all the roots of bitterness have been destroyed. The fruit and graces that were planted in regeneration can grow without being choked by the weeds of carnality.

Third, these heavenly graces mature and ripen. To grow in grace means to grow in meekness, tenderness, gentleness, patience, goodness, and long-suffering. Says Dr. S. A. Keen: “O, how little meek we are; how arrogant in our right opinions; how severe in our requirements; how harsh in our godly judgments. We not only judge (which we are forbidden to do at all) but we judge savagely and openly. We insist on our “must” for others, as to what we believe, we think, and do. This Christly meekness makes sweet allowance, and accepts their good intentions and well-meanings. O, how lacking we are in patience and lowliness! How we want to hastily jerk those who do not see and up to the light we have. O, for the spirit of Jesus.”

## Nine Marks of a Growing Soul

In the natural world when grain begins to ripen it takes on a golden color. There are certain marks in the spiritual kingdom that show the soul is growing and maturing.

Let us notice a few:

**First, is an evenness of temper.** Christian perfection has to do with the tempers and dispositions of the soul and whenever a person

reaches a state to where there is a mildness in the voice, to where all loudness, roughness, harshness, has been burned out, and the soul faculties behave as the sea of Galilee after Jesus rebuked the wind and waves and said, “Peace be still,” you can take it as a sign of a growing soul.

**Second, a sweet spirit.** We are commanded to “Let our sweetness be known unto all men.” Philemon 4:5. The Holy Spirit is the very sweetness and essence of God’s nature and character, and He pours the warm love of God into our heart, sweetening our affections, emotions, tempers, and dissolving our whole being in a sea of Divine tenderness, refinement, and heavenly-mindedness.

**Third, a spirit of queenly forgiveness.** One sure mark of growth in grace is a disposition to readily forgive people. Whenever you hold a grudge or brood over a wrong done you, the soul eats poison.

Whenever you are tempted to feel unkind, just cherish the spirit of forgiveness and a honey-like feeling will settle all over your spirit, which is far better than the feeling of revenge. Unless we cultivate the spirit of forgiveness, there is a danger of a crusty-like feeling forming over our hearts.

It is a sign of a big, magnanimous soul to forgive. Little souls hold grudges and the spirit of unforgiveness.

**In the fourth place,** a sign of a growing soul is a sacred feeling possessing all the faculties. Alfred Cookman says, “The awfulness of the presence of the Spirit to one who was filled would certainly result in a subdued and hallowed state of soul, a sort of silent awe that dares not move. We should feel like stepping softly and moving with great respect.” Some one has well said that the ruin of Christianity among some people is the noisy, fussy doings of religion ahead of a Divine Being like Jesus. Do you recall that when the High Priest on the great day of atonement put on his linen robes and went behind the second veil where no one was allowed to follow? There was an awful hush, and a sense of God’s presence. The greatest thing that could happen to some who profess religion would be to have a hush come over them. There will be times in your experience when a divine stillness will settle over your whole being, and you want to be alone

with God.

**Fifth, a sense of rest.** “When all the powers are harmonized, each with the other, and all with God, what is left to prevent us from having rest? The storms that formerly swept through our consciousness have all been calmed. There is a difference between peace and rest. Our country has peace, but it does not have rest. O, surely the soul that finds itself enclosed within His arm will realize this experience of rest. O, how rich and satisfying it is to be filled with the spirit and soul rest.”

**Sixth, a deep settled peace within.** This is not merely peace with God, but it is the very peace of God, which means the Dove of peace is nestling within. Whenever this takes place, the little nagging things of time fail to disturb the Sabbath of rest and calm within. A growing saint should be as a growing boy, growing out of his old clothes. We should be getting new revelations from the skies, fresh anointings, and fresh strengths.

**Seventh,** “Another indication that the soul is growing is to reach a state in God to where you feel and know that everything is working together for your good, here and hereafter. There is a place in divine grace where God can take everything in the past, present, and future and work it out for our good and God’s glory. Some one may ask how can slander, mud-flinging work out for our good? Strange as it may seem, the Divine Being can intervene and take the hatred of men and devils and work it out for good. There are some things we cannot understand nor explain. I cannot understand how the deadly poison of prussic acid that travels up the trunk of a healthy tree is later converted into sweet juices. The sun bathes it, kisses it, and changes it into sweet juices. Just so God can take persecution, and opposition that hell may flood us with and breathe His Divine breath on them and turn them into soul food and make them work for the believer’s good.

**Eight,** one more sign of a growing saint is to reach the place where the soul refuses to take offense. No matter what is done to it, this big, manly soul simply refuses to be turned from the royal road. Such a one can be pushed forward or backward, put on the official church board or left off, but he will not be offended. He is running a race, and he has

not the time to turn aside to answer the hiss of a serpent’s tongue in the form of an unkind letter. You may throw mud or flowers at him, but he does not turn aside from the royal path. Such a person is not pained if others are pushed forward, and they are left in the background. Jesus, with His thorn-crowned brow, has been so deeply burned into his soul that he does not crave right or left-hand seats. Beloved, are we growing or merely “marking time?” Whenever a child ceases to grow, there is one of three things that may cause it – an accident, a disease, or the lack of proper nourishment. The great hindering cause of the lack of growth in the Christian life is the remaining carnality, which the Divine gardener uproots. He removes all these foreign plants and throws out the stony Adamic nature, and then the soul can really grow. “How many tame, dry, formal preachers just barely creep along with dull sermons, little dry prayer meetings, and no revivals under their ministry. Some of them have to have some speech therapist teach them how to talk for God. Has God made a mistake in calling these men to preach? No, all these preachers possess vast, latent, undreamed of capabilities of victory, power, and zeal if they enter into His Rest.”

**Finally, to really grow in grace means** a steady advancement on all lines. We should have a stronger faith, and a deeper love. We should be taking new territory as Israel of old when they finally entered into Canaan. This is typical of our spiritual inheritance. They won one sweeping victory after another. “The walls of Jericho fell to the ground at the sound of their trumpet and shouts. The sun stood still over Gibeon, and they went forward conquering their foes.” These are only illustrations of the speediness of the Church’s triumph if she would only find her way to the upper room and tarry until Pentecost really comes. She would sweep from victory to victory. Salvation would roll like a river; devils would flee; hell would put on mourning; angels would rejoice over the multitudes being saved. It is not enough to be merely saved and sanctified. God wants to beautify us and plant all the graces of Christ Jesus within us. “Now unto him that is able to keep you from falling and to present you faultless before the presence of His glory with exceeding joy. To the only wise God our Saviour be glory and majesty, dominion and

power, both now and ever. Amen.”

*“Christ Enthroned Within” adapted from “The Sunrisen Blessing”  
J. M. Hanes*

**Nature....** Is the state of grace you are in, whether depraved or pure.

**Character.....** *What is formed by the movement of your life (will) within that nature.*

*“Preach the word! Be ready in season and out of season. Convince, rebuke, exhort, with all longsuffering and teaching. For the time will come when they will not endure sound doctrine, but according to their own desires, because they have itching ears, they will heap up for themselves teachers; and they will turn their ears away from the truth, and be turned aside to fables.*

*But you be watchful in all things, endure afflictions, do the work of an evangelist, fulfill your ministry. For I am already being poured out as a drink offering, and the time of my departure is at hand.*

*I have fought the good fight, I have finished the race, I have kept the faith. Finally, there is laid up for me the crown of righteousness, which the Lord, the righteous Judge, will give to me on that Day, and not to me only but also to all who have loved His appearing.” 2 Tim 4:2-8*

From the very beginning it has been God’s purpose

*In His Peerless Victory;*

*Tom Plumb*

to fill His Heaven with people He loves that love Him with the entirety of their hearts in return.

But few have allowed Him to make their hearts whole. They do not have access to their entire heart, so they cannot make use of it for this age-culminating purpose, except in a partial way.

Because of this, much remains spiritually unresolved in the general population of the church. Consequently, there is still quite a bit for God to sort out at His throne of judgment: carefully study Matthew chapters 25 and 26, as well as 7:21. There are plenty of conditional words like "and", "if", and "but"....

Most have been indoctrinated by a rather motherly church (that was created by the unsanctified for the unsanctified) who indulgently forgives all while requiring little. But God is different. He is a Father who can be eminently severe and demanding...

*“If you believe in what takes place at the altar but fail to enter into the spiritual meaning of it, God will despise your flabby religion.”  
Erasmus -early Protestant reformer.*

After reading this book, you know what to do. Unmixed joy awaits...

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