

# Pentecost Rejected

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A. M. HILLS

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# PENTECOST REJECTED;

AND THE EFFECT ON THE CHURCHES.

BY

A. M. HILLS.



AUTHOR OF

“Life and Labors of Mary A. Woodbridge,” “Holiness and Power,”  
“Pentecostal Light,” “Food for Lambs,” “The Whosoever  
Gospel,” “Life of Charles G. Finney,” and “A  
Hero of Faith and Prayer; or, Life of  
Martin W. Knapp.”

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OFFICE OF GOD'S REVIVALIST,  
MOUNT OF BLESSINGS,  
CINCINNATI, O.

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## DEDICATION.

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**T**O the watchmen on the towers of Zion who are troubled by the Spiritual dearth of Israel ; and to the seeking souls who are hungering and thirsting for God, and are eager to obtain all that Jesus has purchased for them with His blood, not yet knowing how great is their heritage in Christ,—this book is lovingly and prayerfully dedicated, by

THE AUTHOR.



## PREFACE.

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WEARY with multiplied college labors, and having just completed the biography, "A Hero of Faith and Prayer," I read last May an article in one of our popular magazines, "The World's Work," giving a table that shows, from the published statistics of the leading Protestant denominations in America, that there is a lamentable dearth in Zion, and that a spiritual decline is creeping like a paralysis upon the Churches. That table I reproduce in the first chapter, with comments made by denominational leaders. It aroused my inmost soul like an alarm-bell in the night. The Spirit of God instantly moved me to write a book pointing out to the pastors and editors and denominational leaders the seat of the difficulty, the nature of the disease that is preying upon the vitals of the Church of Christ. Oftentimes these leaders are reached through the people, who get the mind of God first. The real cause of our leanness is: "The Neglect of Pentecost." The followers of Christ have ceased all too generally to repair to the sacred chamber and seek with importuning prayer for the BAPTISM

WITH THE HOLY GHOST. The holiness which that baptism would impart is largely wanting in Christian experience; and therefore the enduement of power is so generally withheld from our Churches. The result is this awful dearth in Zion, and the consequent famine of souls. To correct the evil by pointing to the inexhaustible fountain of grace, and leading back to the "Pentecost Neglected," this book has been written, with the hope that God will use it to His glory.

TEXAS HOLINESS UNIVERSITY,

GREENVILLE, TEXAS, AUGUST 12, 1902.

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# PENTECOST REJECTED.

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## CHAPTER I.

### PENTECOST REJECTED, AND THE EFFECT ON THE CHURCHES.

SO LONG as the early Christian Church frequented the Pentecostal chamber, her career was one of unbroken triumphs. While her leaders were sanctified, and her preachers spoke their gospel messages with the power of the Holy Ghost sent down from heaven, the march of her progress was steady and irresistible; nothing could stay her triumphant course. While the early Christians were taught to look forward to a second sanctifying work of grace by the baptism with the Holy Spirit as the normal Christian experience, their zeal was unflagging; their life was pure; their courage was perfect. The cross and the sword could not make them halt, the dungeons were bowers of bliss, and the roar of the hungry lions in the amphitheater was like a bugle-call to glory and honor and immortality. The Church, while it repeated and renewed its Pentecosts, was full of an irresistible energy, and moved to conquest against the powers of darkness, "fair as the moon, glorious as the sun, and terrible as an army with banners."

It was not until the Pentecostal chamber was forsaken, and its experiences discounted, and the leaders of the Church began to trust to the natural rather than the

supernatural, and substituted oratory, and scholarship, and genius, and Pagan pomp, and governmental friendship for the baptism with the Holy Spirit and the Endowment of Power, that the Church fell.

History repeats itself. As Pentecost was rejected then, so it is being rejected to-day. Not very long ago the denominations were so widely separated that one of them might possess a great truth, and the leaders and earnest workers of the other never hear of it. It is not so much so to-day. Great truths overleap denominational bounds, and spread everywhere. Once the Methodists were almost alone in their advocacy of the great truth of holiness or sanctification as the privilege of all believers, a second work of grace subsequent to regeneration, a heart-cleansing wrought by the baptism with the Holy Ghost. John Wesley declared that this was the great truth which the Methodist Church was chiefly raised up to propagate. But this truth has crossed the bounds of that denomination now, and finds its advocates in nearly every great Church in the land. The list of the writers and authors in the various Churches is really too long to give. Hence it has come about that very much light on the subject of holiness has shot through the darkness everywhere, and the leaders of the denominations, and the more intelligent and widely read, know not a little about this great truth of sanctification.

Moreover, holiness bands and holiness camp-meetings are becoming so numerous as to be at everybody's door. A goodly number of well-edited holiness papers and magazines also are now being published and well circulated everywhere. Thus a very considerable fraction of Christian people, if they do not have clear and accurate views of the Pentecostal blessing, at least do know that holiness, sanctification, that something discussed so

much in the Bible, has also many advocates, and teachers, and witnesses among living men. A subject which God so strenuously pushes to the front in His Revelation challenges attention. God has honored the preaching of the Pentecostal blessing, the gospel of full salvation, with such displays of power, such demonstrations of the Holy Spirit, that all thoughtful people have rational grounds for believing that there is something in this holiness movement besides gush, hypocrisy, and fanaticism. The doctrine of a possible deliverance from sin through the baptism with the Spirit has earned respectful attention rather than contemptuous rejection. Light has come; and its reception in many quarters and by many minds has been scarcely more hospitable than that which was given to Him who was the Light of the world. The Man of Calvary "came to His own, and His own received Him not:" likewise His representative, the Holy Spirit, has come to His own, the Church of our day, offering Pentecostal blessing and power; and He in turn is being frequently and widely rejected. Jesus prayed, "Father, forgive them, for they know not what they do." But, in the case of not a few to-day, they do know what they do. They are intelligently, knowingly, coolly, consciously, deliberately rejecting the Holy Spirit's Pentecost.

The mighty Finney once said something like this: "There was a time when ministers were not enlightened on some great evils of the day, and God used them, notwithstanding their neglect of some great moral reforms; but now light has come, and duty is plain, and God will not greatly use those who refuse to walk in the light, and do their duty. Show me, if you can, one minister who neglects the temperance reform, and then is blessed with revivals!" I believe, if Finney were with us to-

day, and were preaching with the old-time fidelity and power, he would say in the same spirit: There was a time when ministers did not know that it was their privilege to receive the baptism with the Spirit in sanctifying power; but now light has come, and God will not greatly use and bless with revivals those who refuse to investigate and walk in the light and seek their Pentecost. Show me a minister who has knowingly rejected this blessing to whom God is giving many souls!

The sad signs of the times in the religious sky are unmistakable. Hon. H. K. Carroll, the Government statistician, says: "It is evident from the statistics that all the Churches are passing through a period of unusual dullness. As a whole, they are making progress but very slowly. In finances they are thriving with the country; but the results of religious work are discouraging."

Earnest Christians ought to hide their faces in shame, when an able and friendly secular magazine, "The World's Work," begins a grave article as follows in this May, 1902: "We often hear that the day of the Christian Church is fast waning, and that it will cease to exist save as a relic of the past; and during the past two or three years, in representative gatherings of the leading Christian denominations, the questions of waning interest and declining strength have been discussed in all seriousness and sadness over and over again. From all parts of the country, and from other countries, too, come reports of empty pews, a decrease of Sunday-school scholars, depleted treasuries, and a waning of religious enthusiasm."

Another magazine headed an article last year as follows: "The times spiritually are in a twist, and knotted—gotten so by the tremendous force of secularized

religion and false philosophy. No wonder that the world for which Christ died is perishing; no wonder that it is hard, perhaps was never so hard before, for any one to 'stand fast in the faith delivered once for all to the saints.' Instead of bravely, but lovingly and with emphasis, proclaiming those life-and-death truths, SIN AND SALVATION, which are, in the last analysis, the only essential and fundamental factors in preaching, the American pulpit, in many important centers of population and influence, is seemingly content to deal out to soul-hungry men and women, as sermons, stale but adroit decoctions of unfaith and misfaith in the integrity of the Old Book, mixed with moral platitudes, and glossed with conservatism, which is but another name for compromising surrender of the gospel verities, counterfeiting the truth for popularity and pay."

The bishops of the Methodist Episcopal Church have a wide and comprehensive outlook, and continually hold their fingers on the pulse of Church-life. They say: "The gulf between capital and labor threatens the Church on both sides, from that of the rich and that of the poor. The submerged tenth has been allowed to pass out to other agencies, the Church seeming to have gotten above its business. The Church has suffered on its borders from the thin speculations and vagaries of Christian Science. The powerful camp-meetings of the olden time have substantially passed away, and the home has been demoralized by light literature and the amusement craze. The heart-searching that once prepared the way for the great work of revival is often avoided as the fanaticism of a past age, and revivals themselves often ridiculed as the ephemeral phenomena of shallow natures. In some sections criticism is extended to everything sacred, until the children are

robbed of their respect for the Church, and the Church robbed of their presence. Higher criticism attacks the Bible itself, denying its supernatural character and Divine authority. While this higher criticism is limited to a few centers, yet its influence is filtered down through much of our literature, taking the authority out of the teaching and the power out of the preaching. The Bible loses its Divine authority; sin loses its fatal sting; the law loses its sanction; and God's government is reduced to a few rules concerning æsthetics. These are among the principal symptoms indicating the famine that enervates our Zion. We are retreating when we should advance at double-quick to keep abreast of the rushing events of our time. . . .

"We have one dire disease—*Spiritual famine*—lack of the witness of the Spirit, lack of personal experience, lack of spiritual power; and the symptoms are many and various, but the disease is one. . . . The moral and spiritual forces, necessary for the building of great and Christlike characters have been sidetracked by the dominant forces of worldliness and selfishness." (The Pentecost Century, September, 1901.)

In my reading I have come across the following statements, which, I presume, are correct, and which sadly corroborate the testimony of the bishops. In 1897, in the Methodist Episcopal Church, South, there was only one convert to ninety-four members; in the Methodist Episcopal Church, North, but one to one hundred and thirty-one. In 1898, I have read (I hope it is a mistake) that the Methodist Episcopal Churches, North and South, with an aggregate of four million members, sustained an aggregate loss of eight thousand members; and that, in 1899, the Methodist Episcopal Church, North, lost twenty-one thousand, nine hundred and four

members. Another authority says there was an actual loss of nearly four thousand. It seems incredible, and does not quite tally with other figures yet to be given. But all statements are sad and alarming. For instance, a paper of last week, (May 22, 1902,) informs us that the eleven thousand preachers of the Methodist Episcopal Church, South, for the last four years *have not averaged annually one convert apiece.*

It almost makes one's heart stop beating to think that ministers, who are the spiritual descendants of Wesley, Coke, Asbury, McKendree, and those fathers of Methodism who swept over the land like cyclones of Holy Spirit power, are now reduced to such appalling barrenness.

But the Methodists are by no means alone in this trouble. Dr. Burrows, of the Regular Baptist Church, South, says: "The year 1899 has not been noted for any great increase in membership of the Churches." Dr. Dunning, speaking for the Congregational Church, says: "The denomination is making little progress temporarily, and even in some respects is retrograding." "This denomination fell from a gain of nineteen thousand in 1895 to less than two thousand in 1900. Never in its history has there been such a falling off as has occurred since 1894." Dr. Beard, in an address a year ago, said of the Congregational Year-Book for 1900: "There is not a cheerful page in it. In it we learn that through the efforts of six hundred and thirty thousand members, with a cash outlay of \$7,000,000 for home expenses, there was received during the twelve months a net addition of only 1,640. In Massachusetts, with a membership of one hundred and thirteen thousand, and a cash outlay for home expenses of \$1,630,000, there was during that year an actual loss of five hundred and eighty-eight

members. At the National Council lately held in Portland, Me., there was reported a net loss for the triennial period of thirty-two thousand one hundred and three members in the Christian Endeavor Societies."

Dr. Roberts says: The progress of the Presbyterian Church is not so rapid as in former years. The real reason appears to be the lack of spiritual vigor in all the Christian denominations."

All denominations, both those that are esteemed liberal and those also that are rigidly orthodox, except those that are re-enforced by immigration, show a steady and alarming decline in the rate of increase, as the following table shows:

THE WORLD'S WORK, MAY, 1902.

THE INCREASE OR DECREASE IN THE MEMBERSHIP OF DIFFERENT CHURCHES OVER A PERIOD OF YEARS.

	4 YRS. 1890-94.	1895.	1896.	1897.	1898.	1899.	1900.
Baptists, regular, three bodies, . .	208,341	140,431	82,814	9,332	204,472	86,189	11,425
B'tpists, Free-will	8,483	200	2,087	5,243	11,930	6,739	133
Congregational, .	76,607	19,018	12,638	10,669	2,370	1,640	1,640
Disciples, . . . .	229,966	52,646	80,009	47,407	14,536	32,781	31,580
Dunkards, . . . .	849	6,750	2,081	17,719	8,000	500	2,787
Episcopal, . . . .	59,263	25,526	19,930	21,867	21,064	19,978	16,849
Episcopal, Ref.,	992	554	30	. . .	880	. . .	. . .
Evangelical Ass'n	39,464	3,000	2,516	1,377	1,972	899	1,352
Friends, . . . . .	595	6,908	2,378	485	1,152	270	476
Lutherans, . . . .	78,062	81,641	30,130	86,561	37,080	31,266	88,214
Methodist Epis.,	110,372	279,259	45,040	14,394	12,038	3,747	18,727
Meth. Epis., Sou.,	123,234	46,718	57,744	44,923	24,320	3,073	6,072
Other Methodists,	118,639	171,463	111,526	23,232	52,849	38,871	27,330
Moravians, . . . .	754	388	691	606	162	139	296
Presbyterian, No.	88,296	26,237	20,758	15,784	15,643	6,392	12,099
Presbyterians, So.	19,446	4,832	6,540	1,155	5,381	3,047	4,868
Presb., Cumb., . .	32,448	3,915	27,545	23,045	26,743	9,947	6,390
Presb., others, . .	2,316	15,721	1,595	10,168	4,472	1,840	2,827
Ref'rm'd, Dutch }	34,698	10,148	6,639	8,730	4,209	3,521	5,927
Reform'd, Ger., }							
United Brethren,	20,437	17,232	8,083	9,082	5,823	20,960	5,304
Total, . . . . .	1,211,482	905,116	493,101	372,537	434,643	232,319	237,603

Think of those twenty-one branches of the Christian Church, comprising the bulk and power of the Protestantism of the United States, having their net gain decrease from nine hundred and five thousand in 1895 to two hundred and thirty-seven thousand in 1900! What could be more humiliating or more sad? It is enough to cause mourning in earth and heaven, and to wake up a jubilee in hell!

And the saddest of it all is, that this is a needless barrenness! Human hearts are just what they have always been, estranged from God and filled with carnality and sin, no better and no worse than the human hearts of other times. The Gospel of Christ is not outlawed, or antiquated, or obsolete. It is still the power of God, and sharper than any two-edged sword, and can prick to conviction the sinner's innermost soul. The blessed "Third Person of the Trinity," the ever-adorable Holy Spirit, is not dead. He can still cleanse the believer's heart in the Pentecostal Chamber, and endue with a supernatural power the ambassador of Christ, and make his message quick and powerful to break the flinty heart of the foe of God. The resources of prayer are not exhausted, and heaven is as accessible as ever. God still waits to hear and answer the supplications of His people. He still longs to listen to a ten days' united supplication of His people that He may open the windows of heaven and pour out another Pentecost. No Church needs to hang its harps upon the willows and mourn over the desolations of Zion; for God can still cause His Word to accomplish that which He pleases, and send the early and the latter rain, and cause the desert to blossom as a fertile field, and become the Garden of the Lord. No minister needs to go without sheaves in the Lord's great harvest-field; for the promise still

holds: "He that goeth forth with weeping, bearing precious seed, shall doubtless come again rejoicing, bringing his sheaves with him:" "Ye shall reap in due season if ye faint not."

People are pouring like a Niagara-tide through the gates of sin and death into an awful hell. God has set His heart upon turning that stream of life heavenward.

Any child of God who will faithfully fall in with God's wishes and plans and conditions of success will become a winner of souls. I solemnly declare again, to the the honor of the old Gospel and the glory of the Holy Ghost, all this barrenness is utterly needless.

The young men who study theology under me are taught to win souls, and to measure their success by their soul-winning. They are also taught to seek the endowment of power as the most essential condition of success in the ministry. They are trained in sermon-making with that end in view. They are taught to expect success; and they have it. Several students that studied under me one and two years ago have, during the last twelve months, led more than a hundred souls each to God. One of my last year's pupils has had a thousand saved or sanctified since he left the school. One of this year's pupils had to leave us two months ago on account of straitness of funds, and he has since seen one hundred and fifteen people come to the altar and bow to God in his meetings. None of these students of whom I have written had education enough to enter our freshmen class in college; yet they have a success in winning men that nine-tenths of the nobly-educated Doctors of Divinity might covet. One of our students has seen more people converted during his three summer vacations than many ministers have in a lifetime. While I am writing these lines we are in the

closing week of the third year of our Texas Holiness University. Since the commencement of our last school year, September 24, 1901, two hundred and ninety-four people have knelt at our altar and prayed their way to God; and since the college opened its doors, less than three years ago, four hundred and sixty-five souls have thus found God in our college services. In the face of such facts, and multitudes of similar ones that I might give, is it too much to say that barrenness on the part of the ministry and the Churches is wholly unnecessary?

The truth is, the theological professors and those who are responsible for the training of the ministry, and the men high up in ecclesiastical power in our denominations, are, almost without exception, magnifying the *natural* and ignoring the *supernatural*. They are making a great deal of talent and education and oratory, and in equal measure they are discounting the importance of the baptism with the Holy Spirit.

I know I lay myself liable to criticism by these remarks. A reviewer once reviewed my book, "Holiness and Power," and said that, in the last chapter, I raised an unfortunate conflict between the filling of the Spirit and education, and created a prejudice against the latter. It was an uncalled-for and wholly unfair criticism. My whole life brands it as unjust. I am in the business of giving to young people all the education I can induce them to acquire. I urge a classical education on the young men fitting for the ministry. I spent seven years behind college and university walls myself, and I am a true friend and a hearty advocate of higher education. I will not be misunderstood on this point. But, after thirty years of experience and observation, I declare frankly, if I had to choose between all that the best university can give without the baptism with the Spirit,

and an education through the freshman year of an ordinary college *with the baptism with the Spirit*, I should unhesitatingly choose the latter. The Spirit-filling and the enduement of power from on high will be worth infinitely more for ministerial success than the final six years of college training. If our theological professors and the men at the head of our denominational enterprises would all learn this, and exemplify it, the Churches would be saved from the disgrace of perennial barrenness.

Well does Joseph Parker, the great preacher of London, say: "Culture can not take the place of spirituality. I would make the Lord's house glad with every expression of love; but this done, I would write on the door-posts, on the roof, and on every panel the words of Jesus, 'In this place is One greater than the temple.' *I prefer knowledge to ignorance*, but I PREFER HOLINESS TO EITHER. Culture, when not a chattering and fussy prig, may be right noble and even majestic; but nothing is so cold as culture, and nothing so mean, when not inflamed and impassioned by the Spirit of Christ. To-day the pulpit is in danger of being killed by miscalled culture. Men think that, because they have been to college five years, they ought to be preachers, which is as logical as to say that a man who has driven an omnibus five years ought to be able to take a ship across the Atlantic. The Lord continually dashes these culture-pots to pieces like a potter's vessel, by making preachers of His own, but clothing them with mysterious but most beneficent power."

The greatest soul-winning preachers of the century just closed were not college-bred; yet in the face of this fact, so astonishing and so striking, our theological schools go on turning out dainty, self-sufficient "CUL-

TURE-POTS," and calling them preachers! If this ghastly farce goes on much longer, conversions will almost wholly cease, and the honor of the Church—the Bride of Christ—will go down in the dust of humiliating defeat before her enemies.

It is a good thing that it is so—a positive blessing. The Holy Spirit resents being traded off for culture; and He withdraws Himself, saying by that act: "You seem to think that natural means and agencies are sufficient—culture and oratory and ecclesiastical machinery. I will leave you to yourselves until you learn your insufficiency and remember again your forgotten God."

I rejoice at the concern of the denominational leaders. It is truly a healthy sign that they are concerned about the desolations of Zion. But they will look everywhere else for an explanation of their leanness first; then, it is to be devoutly hoped, they will think of Pentecost rejected, sanctification despised, and a grieved Holy Spirit!

Just now it is enough to make the devil laugh, and saints and angels listen and look with wondering amazement, while these disappointed Church leaders turn to the Sunday-schools and the Y. M. C. A.'s, and the Y. W. C. A.'s, and Y. P. S. C. E.'s, and B. Y. P. U.'s, and the Epworth Leagues, and W. C. T. U.'s, and Institutional Churches, and Young Men's Clubs, and Women's Auxiliary Societies, and Ladies' Aid Societies, and Boys' Brigades, and fine Churches, and fine choirs, and brilliant preachers, to help them out of their troubles and cure their barrenness. Machinery, machinery! "A multiplication of man's machinery; a diminution of God's power!" And God will drive us by a spiritual famine to honor the Holy Spirit. Amen! let the needed famine come, until men will honor God. Then the windows of

heaven will open, Pentecosts will be multiplied, and God will pour out a blessing till there shall not be room enough to receive it.

I am not alone in placing a large estimate on Pentecostal baptism as the most important preparation for the ministry. President Finney was probably the greatest soul-winner of the Christian centuries. But he was humble and honest enough to write: "Unless the Spirit sets home and makes the truth of God effectual, all human eloquence will be in vain; and it is a fact worthy of all attention and consideration that, with very little human culture, this enduement of power will make a Christian wise and efficient in bringing souls to Christ." I will not quote more from Finney. In my book, "Life of Charles G. Finney," I give one entire chapter to his wise counsel to the ministry. It is the soundest homiletical instruction I have ever found. He held that the baptism with the Holy Spirit was "EVERYTHING in the sense of being wholly indispensable to success."

In a similar vein Rev. F. B. Meyer, of London, writes as follows on "The Relation of the Baptism with the Holy Ghost to Preachers and Preaching:" "How absurd it is for us to send young men to college to equip them with an intellectual store of classic and philosophic learning, and to send them out to teach, without insisting upon it that if Christ waited to be anointed before he went to preach, no young man ought to preach until he, too, has been anointed with the Holy Ghost! Never forget that our Lord's ministry was not in the power of the Second Person of the Holy Trinity, but in the power of the Third Person of the Holy Trinity. As St. Peter said: 'God anointed Him with the Holy Ghost, and He went about doing good.' The Church was conceived by the Holy Ghost; but the Church, be-

fore attempting her ministry, must also be anointed by the Holy Ghost.

“Pentecost differs from regeneration. In regeneration the Holy Spirit is described as being WITHIN, but in Pentecost and ever after the Holy Ghost is described as being UPON (and as filling them and sanctifying them). He anoints, He falls upon, He equips, and I ask that, before this reading shall close, every one in reading this who has been regenerated by the Holy Ghost, shall become anointed, filled, empowered with the Holy Ghost. It would make the GREATEST DIFFERENCE POSSIBLE IN YOUR LIFE. There is where you have failed, my brother. You have been preaching the CROSS; but you have not been preaching the CROSS in the demonstration and power of the blessed Spirit. (1 Pet. i, 12.)

“Would God that you, my brother ministers, who have been working with the power of intellect, of energy, of enthusiastic zeal, with but poor effect, may become linked to the power of God, the Holy Ghost stored in Christ; for as soon as you are linked to it, not you, but the power of God through you, will repeat the marvels of Pentecost. . . . You say to me: ‘Sir, tell me how I may get this power myself.’ As far as I know there are *five conditions*.

“FIRST. YOU CAN NOT HAVE THE POWER OF THE HOLY GHOST WITHOUT HAVING THE HOLY GHOST HIMSELF. That is, the Holy Ghost must come to you as a Person before you can enjoy His attributes. In other words, YOU MUST BE A HOLY MAN before you can wield the power of the Holy Ghost. There are plenty of men who think that if they could only get the power of the Holy Ghost they would be able to fill their Churches and sell their books, and get themselves name and fame. They want *it* (power), but they do not want

*Him* (and His Holiness). You can not have it without having Him. [And you can not have Him, without having the sanctification he brings with Him.] If you want the power of the Holy Ghost, open your heart to-day and be filled with the Holy Ghost, and then you will have His power.

“SECOND. YOU MUST BE CLEANSED. O, I do want to speak wisely! I do not want needlessly to offend you or denounce you. But I do feel in my heart that if the Holy Spirit is going to work through anybody, HE MUST HAVE A CLEANSED VESSEL.

“THIRD. *You must live for the glory of Christ as your supreme end.* Jesus Christ came into the world to glorify the Father, and the Holy Spirit came into the world to glorify the Son. If, therefore, you want the Holy Ghost to work with you, you must agree with the Holy Ghost to glorify Jesus.

“FOURTH. Your preaching and teaching must be in harmony with the Word of God. Remember that the Holy Spirit is like a locomotive; the Word of God like the steel rails; and you must have the steel rails of the Bible as well as the steam power of the Holy Ghost. Let the Holy Ghost fill you, but He will work along the lines of that book.

“FIFTH. *The Holy Spirit must be received by faith.* Gal. iii, 14, is the battle-ax. I would not be without that text for anything: ‘That we might receive the promise of the Spirit through faith.’ By faith you are regenerated; by faith you are justified; BY FAITH YOU ARE SANCTIFIED; BY FAITH YOU RECEIVE THE HOLY GHOST; by faith you receive Christ as the power of God in your life.”

We gladly make this lengthy quotation from this beloved brother. Though we disagree with him in one

particular, as the reader will observe later, yet his teaching is blessedly true that the baptism with the Holy Spirit is absolutely essential to true ministerial success; and he admits that this baptism can not be received unless one is "cleansed," "sanctified," made "a holy man." This is the very Pentecostal blessing we are writing about. The Holy Spirit would not dare to fill and empower an unclean, unholy, carnal man; he would be sure to abuse the power by using it in a carnal, selfish, wicked way. He would certainly use it to advance his own fame and glory instead of the glory of Christ. This is doubtless the reason why hundreds of ministers pray for the baptism of the Holy Spirit for power, for every one who receives it. They reject sanctification; they will not have holiness, and God can not lend His Holy-Spirit power to a carnal, unholy man. This is the explanation of the fact that college-trained preachers who sincerely long for enlarged usefulness, and carry a heavy heart over their lack of success, preach months, and often years, without a convert, or perhaps have but four or five. The Holy Spirit is not with them in Pentecostal power, driving the message home upon the hearts of the people till it pierces like a barbed arrow and accomplishes its work. That preacher is made as a soul-winner who gets and retains this Pentecostal experience; this heavenly illumination; this Divine anointing; this cleansing and empowering of the Holy Ghost.

It matters not where a church is located, among what people, educated or ignorant, high or low, rich or poor, native or foreign,—if the preacher and the lay members are Spirit-filled and anointed, their enterprise is joined to the dynamo of the skies; their power is adequate to every need and emergency. The Almighty God, with all the resources of heaven, is behind their efforts, AND THEY

WILL SUCCEED. They have but to touch the button with the finger of faith, and something will happen that will astonish three worlds.

How ought the Pentecostal chamber to be prized and the Pentecostal blessing to be prayed for and coveted! Its transcendent importance can not be overestimated. The coming of the Spirit in power upon our preachers and our Churches is the need of the hour. It would be like a spice-laden breeze visiting the lattice of the sick, or like a strong wind to hopelessly-becalmed mariners, filling their idle sails and speeding them on to their desired havens. It would create again the long-lost spirit of Pentecostal benevolence to fill the coffers of our impoverished Missionary Boards, and it would send out a multitude of missionaries to sow beside all waters. It would bring a blessed stir of Divine life to the stagnant pools of our highly-endowed theological seminaries. The Spirit-filled professors would tell the theological students less about *evolution* and their monkey ancestors, and show them more how to make a moral *revolution* in the communities where they go, and how to induce lost sinners to become the sons and daughters of God. They would teach the young preachers less about German rationalism, and more about the baptism with the Holy Ghost. They would show them how to criticise the Bible less, and how more to read it with anointed vision, and see in it the deep things of God.

The race of sickly, sentimental, sycophantic, truth-trimming, gospel-diluting, parlor-ornamenting, dudish, women-worshiped preachers would become extinct. The gushing, perfumed essays, full of the roses and poses of rhetoric, would no longer find their way into our pulpits. We should hear no more of sermonettes and Christianettes on the road to a heavenette. Stalwarts,

sons of the old, heroic prophets, would fill the pulpits; mature men and women, rather than carnal babes, would fill the now empty pews. Their sanctuary-revering, religion-respecting children would be with them. The old-time Pauline gospel of righteousness and full-salvation would be preached in its glorious completeness, and be like fire and hammer to break the flinty heart in pieces. It would command the respect of thoughtful men. The Church, the white-robed Bride of Christ, would "arise and shine, her light having come, and the glory of God having risen upon her." Her onward step would be the tread of victory: she would be as terrible to the hosts of hell "as an army with banners."

Who that loves the Lord does not long to see Zion thus clothed with power and glory? What a refreshing chapter of history she would make after the late annals of humiliating defeat! Let us all turn away with one accord from reliance on Church fairs, and festivals, and theatricals, and human learning, and oratory, and five Churches, and costly choirs, and organizations and machinery, and carnal means and methods, and seek the baptism with the Holy Ghost and His continual indwelling with all our hearts. Pentecost universally welcomed would mean the Church saved and the world evangelized.

## CHAPTER II.

### THE DENIAL OF THE HEART-CLEANSING WORK OF THE HOLY GHOST A PARTIAL REJECTION OF PENTECOST—REVIEW OF TORREY, MEYER, AND OTHERS.

THERE is a class of religious teachers who champion Pentecost, but belittle the experience. They commend the baptism with the Holy Ghost, but deny its efficacy to cleanse the heart from inbred sin. By thus subtracting from the Holy Spirit's work they equally diminish the importance of the baptism with the Spirit. Of course, also in the same proportion, they weaken the motive for seeking the blessing which they have thus minimized and degraded. Doubtless this treatment of Pentecost actually keeps multitudes from desiring and seeking with all their hearts this chief blessing of God. Practically, therefore, it is a partial rejection of Pentecost. To make more evident what we mean, we will give the statements of a few writers on this subject, and then challenge their accuracy in the light of the New Testament in the original language. Rev. R. A. Torrey says, in "How to Bring Men to Christ," page 106:

"The baptism of the Holy Spirit is always connected with testimony or service. The baptism of the Holy Spirit has no direct reference to cleansing from sin. This is an important point to bear in mind for many reasons. *There is a line of teaching on this subject that leads men to expect that, if they receive the baptism of the Holy Spirit, the old carnal nature will be eradicated.*

“THERE IS NOT A LINE OF SCRIPTURE TO SUPPORT THIS POSITION.

“As said above, and as any one can learn for himself if he will examine all the passages in which the baptism of the Holy Ghost is mentioned, it is always connected with testimony and service. It is indeed accompanied with a great moral and spiritual uplifting, and presupposes, as we shall see, an entire surrender of the will to Christ; but its primary and immediate purpose is fitting for service.

“We are now in position to define the baptism of the Spirit. *The baptism of the Holy Spirit is the Spirit of God falling upon the believer, taking possession of his faculties, imparting to him gifts not naturally his own, but which qualify him for the service to which God has called him.*”

In this passage Brother Torrey absolutely and emphatically denies that the Pentecostal experience cleanses the heart, and declares that it only empowers for larger service.

F. B. Meyer says: “On this platform [Keswick] we never say self is dead; were we to do so, self would be laughing at us 'round the corner. The teaching of Rom. vi, 6, is not that self is dead, but that the renewed will is dead to self, the man's will saying 'Yes' to Christ, and 'No' to self; through the Spirit's grace, it constantly repudiates, and weakens, and mortifies the the power of the flesh.”

In a similar vein, Prebendary H. W. Webb-Peploe declares: “It is simply according to our faith that we receive, and faith only draws from God according to our present possibilities. These are limited by indwelling corruption; and while never needing to sin in the sphere of the light we possess, it is ever taught at Keswick, as

in every part of God's Word, that there are, to the very last hour of our life upon earth, powers of corruption within every man which defile his very best deeds, and give even to his holiest efforts the nature of sin. Hence, while teaching that we need never sin against light, we still hold that, judged by the perfect standard of God, there is the sin of shortcoming and defilement in every thought, word, and deed of our lives."

This is another way of stating the utterly unscriptural doctrine of *necessary and continuous sin, and the existence of an indwelling corruption within every man from which the blood of Christ and the power of the Holy Spirit is impotent to cleanse.*

Professor Agar Beet, of England, also declares: "I do not find anywhere in the Bible reason to believe that the inward forces of evil may now by faith, or at any future time in our lives, be utterly annihilated. . . . Unless yielded to, these foulnesses do not defile. Temptation, even though it be from within as the result of previous indulgence in sin, does not defile or weaken until yielded to. Consequently, the promise to cleanse from all sin does not necessarily involve the annihilation of all inward tendencies toward sin. They are conquerors over sin who have complete victory over each temptation as it arises. So long as they abide in faith, the cross of Christ stands as an impassable barrier between them and sin. In this sense they are dead to sin."

Dr. Mudge, of Boston, in his book, page 107, says: "Instead of cleansing, then, we would suggest that '*empowering*' is a much better term to use, and one less liable to mislead, for the effect of God's incoming to the heart of man. We are convinced that this entirely satisfies the requirements of the Scriptures where the former word appears, and simply puts in a more modern and intelligible guise the thought of the inspired writing."

All these five writers above quoted have this in common, that they reject from their interpretation of Scripture the idea of heart-cleansing from the "carnal mind," or deliverance from the "old man" of inbred sin, as a Pentecostal experience. We believe their position can be overthrown by the Word. Remember, Brother Torrey says: There is not a line of Scripture to support this position, that the carnal nature will be eradicated" by "the baptism with the Holy Ghost." Now, let us see:

I. We will begin with Peter's speech before the council in Jerusalem. He is telling what happened to Cornelius and his fellow-Gentiles when the Holy Spirit fell on them; and this is what he says: "*And God, who knoweth the heart, bare them witness, giving them the Holy Ghost, even as he did unto us: and He made no distinction between us and them, CLEANSING their hearts by faith.*" Now here is a declaration, as plain as language could well make it, that the baptism with the Holy Ghost, the Pentecostal blessing, *cleansed the Jewish Apostles* and disciples, and also *cleansed the hearts of the Gentiles*, and that *God bore witness to the cleansing*. Surely Brother Torrey has read this passage of Scripture; but it *flatly, absolutely contradicts him*. We will pursue this further.

We have already, in Chapter II, heard F. B. Meyer say: "YOU MUST BE A HOLY MAN;" "YOU MUST BE CLEANSED;" "HE MUST HAVE A CLEANSED VESSEL." But he is not consistent with himself. He is author of a tract called "*Not Eradication.*" So his "cleansing" is not "cleansing" after all, but only a *suppression* or *holding down* of the "Old Man" of inbred sin.

Now we will resume our discussion of the above text. (Acts xv, 8-9.) The Greek verb used (cleansing

their heart;) is the aorist participle of the verb καθαρίζω (English, *katharizō*). An older form of the verb is καθαίρω (English, *kathairō*). Both are derived from the adjective καθαρός, which means "clean," "pure," "unsoiled," "upright," "void of evil." We find the adjective used in the following passages: Matt. v, 8, "Blessed are the *pure* in heart;" 1 Tim. i, 5, "Out of a *pure* heart;" 1 Tim. iii, 9, "In a pure conscience;" 2 Tim. ii, 22, "Out of a pure heart;" James i, 27, "Pure religion and undefiled;" Rev. xv, 6, "Pure and white linen;" Rev. xxi, 18, "Pure gold;" Rev. xxii, 1, "Pure river of water."

It is thus seen that this adjective is applied to the heart, the conscience, religion, white linen, gold, and water. Do Messrs. Torrey and Meyer wish us to understand that there is no such thing as gold free from alloy? or pure water free from sediment and dirt? or pure linen free from cotton or wool? But if such things are possible and actual, why not also a pure conscience cleansed by the blood, and a pure heart freed from "the carnal mind?"

Now we will take up our verb "katharizō," which we have seen used in Acts xv, 9, "cleansing their hearts" by the Pentecostal baptism. The meanings given to it in the lexicon, "to cleanse," "to render pure," "to cleanse from leprosy," "to free from the influence of error or sin." It is used three times in the following passage (Matt. viii, 2, 3): "And, behold, there came a leper, and worshiped Him, saying, Lord, if thou wilt, thou canst *make me clean*. And Jesus put forth His hand, and touched him, saying, I will; be thou clean. And immediately his leprosy was cleansed." Would Brother Torrey have us believe that Jesus did not cleanse this leper, but only played at it—a kind of make-believe cleansing? But if this leper really was

cleansed, why are not hearts also really cleansed from moral defilement by the Pentecostal baptism?

Now we turn to Brother Meyer. Would he have us believe that Jesus did not *cast out* the taint and contagion and defilement of this horrible leprosy, but only *suppressed* its manifestation a bit, leaving it still infesting the system and corrupting the blood! What reverent Bible-reader believes this for a moment? But if the Divine cleansing of the leper does not "*suppress*" leprosy, but *casts it out*, why may we not properly conclude that the Pentecostal baptism with the Holy Spirit does not "*suppress*" the carnality of the believer's heart, but actually *casts it out*?

Now we turn to Brother Mudge. He tells us we would better substitute the word "empower" for the word "cleanse" "as a much better term to use." Well, let us substitute: "And, behold, there came to Him a leper, and worshiped Him, saying, Lord, if thou wilt, thou canst '*empower*' me. And Jesus stretched forth His hand, and touched him, saying, I will; be thou '*empowered.*' And straightway HIS LEPROSY WAS '*EMPOWERED!!!*'" Dr. Fowler, making this substitution, said: "I am ashamed of such a suggestion from carnal-scholarship!" Let us try the substitution in Mark vii, 18, 19: "Do ye not perceive that whatsoever thing from without entereth into a man, it can not defile him; because it entereth not into his heart, but into the belly, and goeth out into the draught, *purging* [καθαρίζον] all meats?" It may be that Dr. Mudge wants the fecal matter of his bowels "*EMPOWERED!!*" I prefer to have it "*purged*" from mine. May the dear Lord keep us from thus twisting, and distorting, and "wresting" Scripture, to escape the grip of the blessed truth of sanctification or heart-cleansing!

This same Greek verb appears again in Matt. xxiii, 25: "Woe unto you, scribes and Pharisees, hypocrites! for you *make clean* the outside of the cup and of the platter, but within they are full of extortion and excess." Brother Torrey says the heart is not cleansed by the baptism with the Spirit from carnality, but only "uplifted;" Brother Meyer says carnality is "suppressed;" Brother Mudge has something only "*empowered*." We appeal to every woman who has enough of the Spirit of God in her to love cleanliness and decency: when you wash the dinner dishes, do you merely "uplift" the dirty cups and platters as Torrey says; or "suppress" the filth, but let it remain, as Meyer says; or "empower" the plate to carry the grease, as Mudge says; or do you cleanse the dishes and free them from dirt, as John Wesley teaches? I will let the self-respecting housekeepers decide the matter.

But we can not yet give up this adjective *katharos*, which means "clean," "pure," "unsoiled," "upright," "void of evil." It is compounded with the Greek preposition  $\epsilon\kappa$ —English "ek" (out of)—into another verb  $\epsilon\kappa\kappa\alpha\theta\alpha\iota\rho\omega$  (English *ekkathairō*)! The lexicons give the meanings as "to cleanse out," "thoroughly purify," "to purge out," to eliminate." Will Brothers Torrey and Meyer, who so vigorously oppose the doctrine of eradication, and prefer "suppression," take notice; "TO PURGE OUT," "TO ELIMINATE!" The very origin of the word could make it mean nothing else, and nothing less. It is used in 1 Cor. v, 7: "Purge out, therefore, the old leaven;" and 2 Tim. ii, 21: "If a man therefore purge himself from these, he shall be a vessel unto honor, SANCTIFIED, meet for the Master's use, prepared unto every good work."

Now, in this last verse we are intormed what is the

essence or sanctification; it is to be PURGED of the leaven of carnality; and in the previous verse the figure of leaven is used, which was to be purged out or put away. In the nineteenth verse of the twelfth chapter of Exodus we read, "Seven days shall there be no leaven found in your houses." That leaven was not to be "suppressed," covered up with a cloth, or concealed in a jar, or kept in the bread and disguised. It was to be put out.

In four passages we are told that we are sanctified by the Holy Ghost: Rom. xv, 16; 2 Thess. ii, 13; 1 Pet. i, 2; and 1 Cor. vi, 11. Now what stage have we reached in our argument?

First. We are sanctified by the Holy Spirit.

Second. It is done by the baptism with the Holy Spirit (Acts xv, 8, 9): "cleansing our hearts."

Third. It consists of "purging out" or "eliminating."

Fourth. It makes us "PURE," like "pure water" or "pure gold," from which sediment or alloy has been "purged out" or "eliminated;" or like an Israelite's home from which leaven has been purged; or like a leper cleansed by Jesus from his leprosy; or like a platter cleansed by a Christian housewife.

II. We might safely rest our case here. But we have only touched the fringe of the Scripture evidence for the removal of the carnal mind. Take the Greek adjective *ἅγιος* (*hagios*). Its meanings are: 1. "Separate from common use;" 2. "hallowed;" 3. "pure, righteous." In this latter moral and spiritual sense it is used a vast number of times in the New Testament; about a hundred times of God the Father, Son and Spirit; four times of angels; nineteen times of men and women. We might infer from this, at least, that the cleansing

blood of Christ, and the purifying work of the Holy Ghost in our hearts would induce a holiness in us in kind like that in God and the angels, alike free from carnality.

From this adjective is formed the verb *ἁγιάζω* (*hagiázō*) which means "to separate" "to consecrate," "to cleanse," "to purify," "to sanctify," "to reverence as holy." This is the verb the Savior used when he prayed: "Sanctify them through Thy truth." (John xvii, 17.) This is the verb that Paul used when he said: "Christ also loved the Church, and gave Himself for it that He might *sanctify* it, having *cleansed* it." (Eph. v, 26.) Did Jesus pray for nothing higher and die for nothing better than to leave the members of His Church a mass of carnality and inward corruption? This is the verb Paul used when he prayed, "And the very God of peace himself *sanctify* you wholly [German, "through and through"]; and I pray God your whole spirit and soul and body be preserved blameless." (1 Thess. v, 23.) Is it thinkable that when the Infinite God undertakes to sanctify—make us "pure," "through and through," in "spirit, soul, and body"—he still leaves every corner of our being infested with a carnality that is at war with God?

The participle of this verb is used in Heb. x, 14: "For by one offering He hath perfected forever them *that are sanctified*, whereof the Holy Ghost also is a witness to us." It might be proper to inquire if God has no higher conception of "*perfection*" for his sin-hating, blood-bought, and blood-washed children than that they still remain reeking with carnality? And has the Holy Spirit no higher mission than to bear witness that each believer has in him an *unremovable carnal mind* that is enmity against God? If so, his service can easily be dispensed with; for the devil would gladly undertake that job, and *does* continually.

It is the noun ἁγιασμός (*hagiasmos*), derived from this same adjective, that is used ten times in the New Testament, and is translated "sanctification." This is the noun used in the following texts: "This is the will of God, even your "*sanctification*." (1 Thess. iv, 3) "For God hath not called you unto uncleanness, but unto [or in] sanctification." But why this sharp contrast between *uncleanness* and *sanctification*, if the latter itself coexists with "the old man" of inbred sin?

The same noun is used in Heb. xii, 14: "Follow peace with all men, and THE SANCTIFICATION without which no man shall see the Lord." Now, if the Pentecostal baptism with the Spirit that brings *sanctification*, still leaves within us "the old man that is corrupt," "the evil heart of unbelief in departing from the living God," "the law of sin and death," "the carnal mind that is enmity against God," pray tell us, Messrs. Meyer and Torrey, in what sense does that unspeakable blessing fit us to "*see God*" and enjoy him forever?

This same wonderful adjective ἅγιος, has such a wealth of spiritual meaning, and is applied to God a hundred times in the New Testament, is used four times in that famous passage, 1 Pet. i, 15, 16: "Like as He who called you is *holy*, be ye yourselves also *holy* in all manner of living, because it is written, Ye shall be *holy*, for I am *holy*." Here we are taught that our holiness or sanctification is to be "LIKE" God's. Do Brothers Torrey and Meyer wish us to believe that they think that God and the angels are also carnal and infested with propensities to sin? If not, why will they, in the face of these passages, tell us that the sanctifying baptism with the Holy Ghost still leaves us uncleansed from "indwelling sin?" "LIKE as He who hath called you is *holy*, so be ye yourselves also *holy*." May God

open our eyes to see that God calls us to be "*cleansed*," "*sanctified*," and have a holiness like His own!

Here, then, we reach the same conclusion from another line of argument.

1. The adjective *ἅγιος* (*hagios*) means "pure," "righteous."

2. It is applied one hundred times to God.

3. We are commanded to have the spiritual quality denoted by this adjective "LIKE AS" God has it.

4. This adjective is the basis of the verb "*sanctify*," used sixteen times, and the noun "*sanctification*," used ten times in reference to people.

5. The Holy Spirit does the sanctifying. (Rom. xv, 16, and 2 Thess. ii, 13.)

6. The aorist tense of the verb shows, according to Ellicott and other commentators, an instantaneous and completed action.

7. Acts xv, 8, 9, declares that this cleansing, or making holy, is produced by the Pentecostal baptism.

III. Now let us come to the matter of Spiritual circumcision. In the fifteenth chapter of Genesis we find that Abraham believes God, and it is counted to him for righteousness. In the seventeenth chapter is his call to perfection or a sanctified life, made fifteen or twenty years later. Coupled with it is given the rite of circumcision—an outward type of an inward cleansing. That it had an inner spiritual meaning is shown by Deut. x, 16: "Circumcise therefore the foreskin of your heart, and be no more stiffnecked;" also by Deut. xxx, 6: "And the Lord thy God will circumcise thine heart, and the heart of thy seed, to love the Lord thy God with all thine heart, and with all thy soul, that thou mayest live." In these verses this Divine circumcision is plainly connected with a life of sanctification, or perfect love, or holiness.

This spiritual meaning of this rite—the *removal of something* from the heart—was taught by Jeremiah (Jer. iv, 4): “Circumcise yourselves to the Lord, and TAKE AWAY the foreskins of your heart, ye men of Judah and ye inhabitants of Jerusalem.”

St. Paul indorsed this spiritual meaning of the rite when he wrote (Rom. ii, 28, 29): “For he is not a Jew, who is one outwardly; neither is that circumcision, which is outward in the flesh; but he is a Jew, who is one inwardly; and circumcision is that of the *heart*, in the spirit, and not in the letter; whose praise is not of men, but of God.” Undeniably, in the fleshly rite, something was cut off and removed. Jeremiah said that something was to be thus “TAKEN AWAY” from the heart; and St. Paul reiterates the idea that something is to be removed from the heart by a *spiritual circumcision*. He further explains this strange rite and the spiritual lesson it teaches in that remarkable passage, Col. ii, 9-11: “For in Him dwelleth all the fullness of the Godhead bodily. And in Him ye are made full, who is the head of all principality and power: in whom ye were also circumcised with a circumcision not made with hands, in the putting off of the body of the flesh [*σαρκί*] in the circumcision of Christ.” Paul prayed that the Ephesians might be filled unto all the fullness of God. Here he explains how: All “fullness of the Godhead” is in Jesus, and we can come into such relation to Him that we are made full. We obtain this by spiritual circumcision or entire sanctification, the “putting off of the body of the flesh.” Bishop Ellicott says this is synonymous with the “body of sin” in Rom. vi, 6.

When we were at Yale President Dwight declared that the commentator Meyer was the “greatest New Testament exegete living.” Professor Schaff called him the “prince of exegetes.” This Meyer thus comments

on this passage: "The spiritual circumcision, Divinely performed, consisted in a COMPLETE PARTING AND DOING AWAY with this body (of sin) in so far as God, by means of this ethical circumcision, HAS TAKEN OFF AND REMOVED the sinful body from man, like a garment drawn off and laid aside."

Dr. Steele, of Boston University, says: "We call the attention of every Greek scholar to the strength of the original noun 'putting off.' It is a word invented by Paul, and found nowhere else in the Bible, nor in the whole range of Greek literature. To show the thoroughness of the cleansing by the complete stripping off and laying aside of the propensity to evil, the apostle prefixes one preposition (*ἀπό*), denoting separateness, to another (*ἐκ*) denoting outness (and joins to the stem of a verb denoting to strip or unclothe), and thus constructs the strongest conceivable term for the entire removal of depravity." ("Half Hours," page 163.) "If this does not mean the complete and eternal separation of depravity, like the perpetual effect of cutting off and casting away the foreskin, then it is impossible to express the idea of entire cleansing in any language." (Ib., page 89.)

Thus we have the following:

1. A peculiar rite given to Abraham, consisting of the cutting off and casting away of a piece of human flesh.

2. God applies it to the heart in the Old Testament, showing that it had a spiritual meaning. (Deut. xxx, 6.)

3. In the New Testament it has its final interpretation. (Col. ii, 9-11.) It consisted in the putting off or separation from the moral nature of the "old man" of sin, "the body of sin," the *σαρξ* of depravity, by the circumcision of the Holy Ghost, "not made with hands."

To repeat the words of the exegete Meyer: "Spiritual circumcision, Divinely performed, consisted in a COMPLETE PARTING AND DOING AWAY WITH THIS BODY OF SIN, in so far as God, by means of this ethical circumcision, HAS TAKEN OFF AND REMOVED THE SINFUL BODY FROM MAN, LIKE A GARMENT DRAWN OFF AND LAID ASIDE."

And yet, in the face of God's own interpretation of this rite, and his plain declaration that God removes the *body of sin*—σάρξ—"the old man" of depravity, from man, and the testimony of the best Greek exegetes of the world as to the unmistakable meaning of the words and the teaching of the passage, Brother Torrey is rash enough to make the astounding declaration, that "*there is not a line of Scripture to support this position!*"

He tells us in his book, "How to Study the Bible," that "we should lay aside our preconceived opinions before coming to the Book." Verily, he should take his own medicine! And, if we had the ear of Brother F. B. Meyer, of London, we would ask him to tell us how much he finds in this Divinely-performed, spiritual circumcision to warrant his peculiar theory of "suppression." And we would ask Prebendary H. W. Webb-Peploe the same. He says, "Every part of Scripture teaches the retention of corruption in man to the last hour of life." The coolness of this assumption is something amazing.

IV. We turn our attention to Rom. vi, 6, 7: "Knowing this, that our old man was crucified with Him, that the body of sin might be done away, that so we should no longer be in bondage to sin. For He that hath died has been made right from sin."

Adam Clarke's comment is this: "Does not this simply mean that the man who has received Christ Jesus

by faith, and has been, through believing, made partaker of the Holy Spirit, has had his *old man*, all his *evil propensities*, destroyed, so that he is not only justified freely from all sin, but wholly sanctified unto God? The context shows that this is the meaning." On the verse 6 he says: By the destruction of the *body of sin*, our *old man*, our wicked, corrupt, and fleshly self, is to be crucified; to be as truly *slain* as Christ was crucified; that our souls may be as truly raised from a death of sin to a life of righteousness as the body of Christ was raised from the grave, and afterward ascended to the right hand of God. Our *body of sin* is destroyed by this quickening Spirit."

What is plainly taught by the passage is this: by the atoning death of Christ provision was made for the crucifixion of our "old man," that he, "the body of sin," might "BE DONE AWAY." This "body of sin," as we remember, Bishop Ellicott said, was synonymous with the "body of the flesh" in Col. ii, 11, just examined. In that passage it was to be "put off" by spiritual circumcision, "LIKE A GARMENT THROWN OFF AND LAID ASIDE." In this passage it is DONE AWAY by CRUCIFIXION. The old Roman crucifixion meant death; the Roman soldiers did not play at killing Jesus; they killed him. Precisely so the Divine circumcision of the heart by the Holy Spirit crucifies the "old man," "the body of sin," and he is "DONE AWAY."

The Greek word is *καταργηθῆ* (*katargethei*), and means "to render null," "to abrogate," "to cancel," "to bring to an end," "to destroy," "to annihilate."

Says Dr. Daniel Steele: "The Greek for 'destroy' is never used by Paul in the sense of rendering inactive." Says Cremer, who had no doctrinal partiality to warp his definition: "Elsewhere it signifies a putting out of

activity, out of power or effect ; but with St. Paul it is to ANNIHILATE, to PUT AN END TO, to BRING TO NAUGHT. So Paul declares he is *made free* from the law of (the uniform tendency to) sin and spiritual death. (Rom. viii, 2.) The proclivity to sin is removed." (Half Hours with St. Paul, page 10.) And he enjoins us "TO PUT OFF" (*αποθεῖσθαι*) the "old man, which is corrupt." The strong meaning of the Greek verb is "to lay off" as garments, "to put off," "to renounce." And so we hear Jeremiah say "take away," and hear Paul say "put off" this "old man which is corrupt." And he declares that this "old man," this "body of sin," this "carnal mind," is, or may be, so "crucified," "done away," "annihilated," "put an end to," "brought to naught," that one can be "made free" from this tendency to sin in the heart, as he himself had been "made free" from it. But the men whom we are reviewing say it is not true, and "there is not a line of Scripture to support this position," that the carnal nature can be removed from the heart by the Holy Spirit. Here, then, is a flat contradiction between Jeremiah and St. Paul on the one hand, and Torrey, Meyer, Webb-Peploe, and their schools on the other. If it has come to this, that we must choose between them, I, for one, shall not hesitate about my choice ; I shall stand by the apostles and prophets and the Old Book.

F. B. Meyer says ; "The teaching of Rom. vi, 6, is not that self is dead, but that the renewed will is dead to self." We would like to ask what right this brother has to substitute these new terms "self" and the "renewed will" into this passage. Neither of them is even hinted at. The text says, "The old man is crucified, that the body of sin might be dead and done away." He substitutes "the renewed will" for "the old man,"

“the body of sin,” and makes that “renewed will” dead to “self.” Self is not in the passage, and by no fair interpretation can be dragged into it. In the immediate context Paul makes a clear distinction between “self” and this carnal nature. “So now it is no more I [self] that do it, but *sin* [the body of sin] which dwelleth in me.” (Rom. vii, 12.) “It is no more I [self] that do it, but sin [the “old man”] which dwelleth in me.” (Rom. vii, 20.) “So then *I myself* with the mind serve the law of God; but with the FLESH *the law of sin.*” We are painfully impressed with the fact that this is a sad case of special pleading on the part of our precious Brother Meyer, reading into Rom. vi, 6, what is not there at all, nor even remotely hinted at, in order to avoid the grip of a blessed truth which, intellectually, he does not accept. Yet his heart clings to it, after all, for he says: “YOU MUST BE HOLY;” “YOU MUST BE CLEANSED.” How often the *hearts* of theologians are sounder and better than their *heads*. We fondly hope and trust that such is the case with all these brethren.

V. Verbs of the New Testament might have been chosen by the inspired writers which would have taught suppression if they had wished to teach it, as we shall show.

Says Dr. Daniel Steele (formerly professor of New Testament Greek in Boston University), in “Milestone Papers,” page 114: “It is a remarkable fact that while the Greek language richly abounds in words signifying repression, a half-score of which occur in the New Testament, and are translated by to bind, bruise, cast down, conquer, bring into bondage, let, repress, hold fast, hinder, restrain, subdue, put down, and take by the throat, yet not one of these (*συνέχω, κατέχω, κωλύω, συγκλείω, καταπαύω*) is used of inbred sin (the carnal mind); but such

words as signify to cleanse, to purify, to mortify or kill, to crucify, and to destroy." We may add to "put off," to "put away," to "take away," to "do away," to "annihilate," to "cleanse from," to "purge," to "eliminate."

Now, on the supposition that the suppression theory is correct, it would be highly proper for Messrs. Torrey and Meyer to rise and explain how it came about that Spirit-guided authors of the New Testament always chose the latter class of verbs rather than the former to reveal God's method of dealing with the "old man," "the body of sin," "the carnal mind." But alas! they explain nothing. They simply put up their bald assertions and assumptions against the plain teaching of the Greek New Testament.

Brother Meyer has a remarkable passage, which, as Rev. H. E. Millar, of England, has pointed out, destroys his own position and establishes ours: "Hand over to Him [Christ] the inner conflict with the evil tendencies of your heart. Transfer by faith the conflict to Him. *He who has begotten the desire of FREEDOM will give it to you.* You can not desire more than He can bestow. According to your faith so shall it be done unto you. If you can trust Him to KEEP DOWN even the risings of the self-life, He will do it. What He creates a desire for, He will give faith to claim; and when He gives faith to claim, those who exercise it and wait for Him shall never be ashamed. But His work will be so subtle and quiet that you may hardly realize how much He is doing within your soul."

This, barring a blemish or two, is very beautiful and encouraging. We would humbly remind our eminent brother that "freedom" from "the evil tendencies of the heart" is very much more and better than the "repression" he advocates.

He further says: "You can not desire more than He can bestow. According to your faith, so shall it be done unto you." Amen! Glory! How quickly, then, our "*faith*" can lay hold of the following promise with strong "*desire*" and claim "freedom," deliverance from the carnal mind: "I will sprinkle clean water upon you, and ye shall be clean: from all your filthiness and from all your idols will I CLEANSE you. A new heart also will I give you, and a new spirit will I put within you: I will TAKE AWAY the stony heart out of your flesh, and I will give you an heart of flesh. 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. . . . I will also SAVE YOU FROM all your uncleannesses. . . . I the Lord have spoken it, and I will do it." (Ezek. xxxvi, 25-36.) How strangely unlike the suppression theory these words, "CLEANSE FROM," "SAVE FROM," "TAKE AWAY," do sound! And our brother says, "According to our faith it shall be done unto us." Amen! That is exactly what we believe and teach.

But, further, Mr. Meyer says: "If you can trust Him to KEEP DOWN even the risings of the self-life, He will do it." How strangely unlike the Bible is that phrase, "*keep down the risings of the self-life!*" Millar well says: "There is no foundation in the New Testament for the theory that the best God can do for us is to 'keep down' sin in our hearts, and no such word is to be found in the Greek in connection with sin." But it does do our hearts good to hear Brother Meyer admit this: "What God creates a desire for, He will give faith to claim; and when He gives faith to claim, those who exercise it and wait for Him shall never be ashamed." Hallelujah! There are millions of Christians who have

a heaven-born desire to be rid of "indwelling sin." We personally know that God is giving to thousands a faith to claim this blessing, and they testify, with Meyer, that they are not made ashamed! We conclude, then, that, after all, the suppression theory is out of harmony both with the Greek Testament and with Christian experience.

VI. We may draw another argument for the actual removal of carnality from two passages in the writings of Paul. First, take 1 Cor. i, 1, 2: "And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, as unto babes in Christ. I fed you with milk, not with meat; for ye were not yet able to bear it; nay, not even now are ye able; for ye are yet carnal." Here is a distinct declaration that the carnality of Christians kept them in a prolonged, perpetual babyhood. But in Eph. iv, 11-13, Paul tells us that God gave apostles, prophets, evangelists, pastors, and teachers "for the PERFECTING of the saints, . . . till we all attain unto a FULL-GROWN MAN, unto the measure of the stature of the fullness of Christ, that we may be no longer children."

Now, if carnality keeps Christians in abnormal babyhood and childhood, will these brethren kindly tell us how a Christian is to become "a full-grown man," unless the dwarfing carnality is taken away? The apostle says God has made provision for the "perfecting of the saints" till we "all attain unto the measure of the stature of the fullness of Christ." How can they reach it unless the checking, belittling, dwarfing "old man which is corrupt" is "PUT OFF" or "TAKEN AWAY?" We are, therefore, forced to conclude either that God holds out to us a false hope of maturity and Christian perfection, or He has made ample provision for "elim-

inating" the carnal mind. The former alternative is unthinkable; therefore we gladly accept the latter.

VII. Let us consider the famous passage, 1 John i, 7-10. We shall find it annihilates their position—the repression theory. It reads as follows:

"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.

"8. If we say we have no sin, we deceive ourselves, and the truth is not in us.

"9. If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

"10. If we say we have not sinned, we make Him a liar, and His word is not in us."

Let the reader remember that an evil sect of false teachers had risen, who held that all sin resided in the body, and taught that a man could practice all enormities of gluttony and impurity and every vice, and still his soul would be innocent and uninjured. The practices of these teachers became as bad as their doctrines, and they literally wallowed in profligacy. When they were urged by holy apostles and teachers to come into fellowship with God by repentance, they declared that they were already in fellowship with God and did not need to repent. When urged to give up their vile sins they replied that they had no sins, and never had any.

This awful delusion, that sprung from heathen philosophy akin to Christian Science of to-day, which also denies the existence of sin, was sweeping the Churches. They even taught that Christ had only a phantom body, and that the atoning death was an unreality. This delusion, had it been successful, would have swept Christianity out of existence. John wrote this epistle to

meet this error and to give to believers the true grounds of Christian assurance. He says (I John, ii, 26): "These things have I written unto you concerning them that seduce you;" and (iii, 7): "Little children, let no man deceive you."

With this introduction, let us read understandingly this first chapter and a few other verses. In the first three verses (i, 1-3) he says: "We know that Jesus was no phantom man, for we have *heard Him* with our ears, and *seen Him* with our eyes, and *handled Him* with our hands. We ate, and drank, and walked, and talked, and slept with Jesus for more than three years, and saw Him die on the cross for our sins, and saw Him many times after He was risen, and know that He was a real man, and no phantom Ghost."

Verse 5. *Christian truth*: "God is light and in Him is no darkness at all."

Verse 6. A BLOW AT THE SEDUCERS: "If we say that we have fellowship with Him, and walk in the darkness [as these seducers say and do], we lie, and do not the truth."

Verse 7. *The teaching of the Apostle—the faith of Christians*: "But if we walk in the light, as He is in the light, we have fellowship, one with another, AND THE BLOOD OF JESUS HIS SON CLEANSETH US FROM ALL SIN."

Verse 8. ANOTHER BLOW AT SEDUCERS: "If we say that we have no sin [and no need of a Savior from all our past sins, as these vile teachers are saying], we deceive ourselves, and the truth is not in us."

Verse 9. *The blessed truth of full salvation taught by John*: "If we confess our sins, He is faithful and righteous to forgive us our sins, AND TO CLEANSE US FROM ALL UNRIGHTEOUSNESS."

Verse 10. *Another blow at the doctrine of seducers:* "If we say we have not sinned [as these seducers say], we make Him a liar, and His word is not in us."

Chapter ii, verse 4. *Other blows at seducers:* "He that saith, I know Him, and keepeth not His commandments [as these drunken and licentious teachers are doing], is a liar, and the truth is not in him."

Verse 9. "He that saith he is in the light and hateth his brother, is in the darkness until now."

Chapter iii, verse 8. "He that doeth sin [as these men are doing] is of the devil," etc.

It will thus be seen that the last paragraph of the first chapter, containing six verses, is written in pairs, the first member contrasted with the second. The first verses of the three pairs—verses 5, 7, and 9—give the truth as taught and experienced by Christians. The second verses of the three pairs—verses 6, 8, and 10—are the apostle's crushing blow at the awful teaching and practice of the seducers of the Churches. Verses 5, 7, and 9, put together, state most impressively the doctrine of full salvation as follows:

"5. God is light, and in Him is no darkness at all."

"7. If we walk in the light as He is in the light, we have fellowship one with another, and the blood of Jesus His Son cleanseth us from all sin."

"9. If we confess our sins, He is faithful and righteous to FORGIVE US our sins, and to CLEANSE US FROM ALL UNRIGHTEOUSNESS."

This is the Gibraltar of the Christian faith, the glorious Gospel of JUSTIFICATION and SANCTIFICATION.

But here is the scathing arraignment of the error that was leading Church members to sate their lusts, and yet profess to be walking in the light with God and declaring that they had no sin which needed the atoning blood.

Verse 6. "If we say that we have fellowship with Him, and walk in darkness, we lie and do not the truth."

Verses 8 and 10. "If we say that we have no sin; . . . if we say we have not sinned [as these vile men are doing while practicing nameless orgies of vice], we deceive ourselves, and make Him a liar, and the truth and His word are not in us."

Chapter ii, verse 4. "He that saith, I know Him, and keepeth not His commandments, is a liar, and the truth is not in him."

This grouping of these verses makes this whole passage perfectly plain, and robs it of all its seeming contradictions. It is amazing that our Brother Meyer should take these words in the eighth verse, intended as a warning to wicked deceivers, and apply them to holy children of God professing sanctification. But this he does in these words: "What can be clearer than the statement, 'If we say that we have no sin we deceive ourselves, and the truth is not in us?' To say that we have not sinned, or to say that we have no sin, is to show ourselves destitute of God's truth." Thus our dear brother takes the weapon furnished by the Apostle John against vile seducers who deny their sin and need of the atonement, and turns it into a club with which to pound holy souls like Wesley, and Fletcher, and Bishop Taylor, who profess sanctification. He holds them up as "destitute of God's truth." It is doubtful if so good and great a man ever made a greater perversion and misapplication of Scripture, or a poorer argument in behalf of a worse cause.

Now, let us hear from the scholars on this passage. Bishop Westcott, in his commentary on verse 7, "cleanseth us from all sin," says: "The thought here is of 'sin,' and not of 'sins;' of the spring, the principle, and not of the separate manifestations." According to Bishop

Westcott, then, we may be "cleansed from" the "principle of sin." Dean Alford in his commentary, says on verse 9: "Observe, the two verbs [forgive—cleanse] are aorists, because the purpose of the faithfulness and justice of God is to do each as one great complex act, to justify and to sanctify wholly and entirely." Here, then, Dean Alford teaches the very thing we are contending for; that the Holy Spirit, in sanctifying us, **CLEANSSES** us from all unrighteousness (unrightness). Well does Millar conclude: "If we are thus sanctified 'wholly and entirely,' and this is God's definite promise as an immediate blessing (1 Thess. v, 23, 24), what room is there for indwelling sin? If we are 'sanctified wholly, spirit, soul, and body,' there is no department of our being left un-sanctified or unholy."

Here is what Adam Clarke, that princely commentator, says on this whole passage: "Observe here: 1. Sin exists in the soul after two modes or forms: (1) In *guilt*, which requires *forgiveness or pardon*; (2) in *pollution*, which requires *cleansing*.

"2. *Guilt*, to be forgiven, must be *confessed*; and *pollution*, to be *cleansed*, must be also *confessed*. In order to *find mercy*, a man must *know* and *feel* himself to be a sinner, that he may fervently apply to God for pardon; in order to get a *clean heart*, a man must know and feel its depravity, acknowledge and deplore it before God, in order to be *fully sanctified*.

"3. Few are pardoned, because they do not feel and confess their sins; and few are sanctified or cleansed from all sin, because they do not feel and confess their own sore, and the plague of their hearts.

"4. As the blood of Jesus Christ, the merit of His passion and death, applied by faith, purges the conscience from *all dead works*, so the same *cleanses the heart from all unrighteousness*.

“5. As ‘all unrighteousness is *sin*,’ so he that is cleansed from all unrighteousness is cleansed from all sin. To attempt to evade this, and *plead for the continuance of sin in the heart through life*, is UNGRATEFUL, WICKED, AND EVEN BLASPHEMOUS; for as he who *says he has not sinned* (ver. 10) *makes God a liar*, who has declared to the contrary through every part of His revelation; so he that says the *blood of Christ* either CAN NOT OR WILL NOT CLEANSE US FROM ALL SIN IN THIS LIFE, GIVES ALSO THE LIE TO HIS MAKER, who has declared to the contrary, and thus shows that the *Word*—the doctrine, of God is not in him.

“Reader, it is the birthright of every child of God to be cleansed from all sin, to keep himself unspotted from the world, and so to live as never more to offend his Maker.”

If this had been written for our special benefit, to help us in this argument, it could not have been a more forcible indorsement of our position. Glory to God! we are not “following cunningly-devised fables,” nor defending a modern fad; but we are contending for “the faith delivered to the saints.” Some may prefer to controvert this truth of Divine cleansing, and amuse themselves by so doing; for ourselves, we frankly admit we do not dare to do it.

VIII. We are driven to the same conclusion from the consideration of 1 John iii, 3, 5, and 8.

Verse 3: “And every one that hath this hope set in Him [Jesus] purifieth himself, *EVEN AS He is pure.*”

Verse 5: “And ye know that He was manifested to take away sins; and in Him is no sin.”

Verse 8: “To this end was the Son of God manifested, that He might destroy the works of the devil.”

The word for “pure,” in verse 3, is defined in the Greek lexicon “clean, innocent, perfect, chaste, pure.”

And we are to be pure (*καθως*) "even as," "according as," "just as" Christ is pure.

Adam Clarke makes this appropriate comment: "The words may be understood of a man's anxiously using all the means that lead to purity; and imploring God for the sanctifying Spirit, to cleanse the thoughts of his heart . . . till he is as completely saved from his sins as Christ was free from sin."

Many tell us that "this never can be done, for no man can be saved from sin in this life." Will these persons permit us to ask, How much sin may we be saved from in this life? Something must be ascertained on this subject: 1. That the soul may have some *determinate object* in view; 2. That it may not lose its time, or employ its faith and energy in praying for what is *impossible* to be attained. Now, as He was manifested to take away our sins (ver. 5), to destroy the works of the devil (ver. 8), and as His blood cleanseth from all sin and unrighteousness (chap. i, 7-9), is it not evident that God means that believers in Christ shall be saved from all sin? For if His blood cleanses from all sin, if He destroys the works of the devil (and sin is the work of the devil), and if he who is born of God does not commit sin (ver. 9), then he must be cleansed from all sin; and while he continues in that state he lives without sinning against God.

How strangely warped and blinded by prejudice and system must men be who, in the face of such evidence as this, will still dare to maintain that no man can be saved from his sin in this life, but must daily commit sin, in thought, word, and deed, as the Westminster divines have asserted; that is, every man is laid under the fatal necessity of sinning as many ways against God as the devil does; for he can have no other way of sinning against God except by *thought, word, and deed*.

“It is a miserable salvo to say they do not sin as much as they used to do; and they do not sin habitually, only occasionally. Alas! for this system! Could not the grace that saved them *partially*, save them *perfectly*? Could not that power of God that saved them from *habitual* sin save them from *occasional* or *accidental* sin? Shall we suppose that sin, how potent-soever it may be, is as potent as the Spirit and grace of Christ? And if it were for God’s glory and their good that they were PARTIALLY SAVED, would it not have been *more* for God’s glory and their good if they had been PERFECTLY SAVED?”

Verse 5: “Christ came into the world to destroy the power, pardon the guilt, and CLEANSE FROM THE POLLUTION OF SIN. This was the very *design* of His manifestation in the flesh. He was born, suffered, and died for this very purpose; and can it be supposed that He either CAN NOT or WILL NOT accomplish the object of His own coming?”

Verse 8: “*For this very end, with this very design, was Jesus manifested, that He might destroy [λύση], that He might loose the bonds of sin, and dissolve its power, influence, and connexion.*”

The completeness of Jesus’ work in delivering us from the work of the devil is shown by the meanings of the verb used; they are “to loosen,” “to unbind,” “disengage,” “set free,” “deliver,” “break up,” “destroy,” “demolish.” What a glorious deliverance we may have from Jesus! But Brother Meyer belittles this by the following comment on this passage: “It is no doubt true that Christ is going to destroy the works of the devil. But there is nothing in those words to show that He does so in our hearts, either *immediately* or *suddenly*. . . . We must infer that the *process of destruction is a gradual one, wrought in successive stages.*”

Bishop Westcott says in his Commentary: "The two objects of the manifestation of Christ cover the whole work of redemption: 'to take away sins' (ver. 5); 'to destroy the works of the devil' (ver. 8). In this connection 'the works of the devil' are gathered 'up in 'sin' (indwelling sin), which is their spring. 'This the devil has wrought in men. 'The efficacy of Christ's work extends both to 'sin' and 'sins.'"

Dean Alford points out that the aorist tense for the verbs "take away" and "destroy" implies "TAKE AWAY BY ONE ACT AND ENTIRELY." But Brother Meyer says "the destruction is a GRADUAL ONE." Alas! When a man is astride of a theological hobby, how serenely he can ride on over the noblest commentaries, the Greek text, verb tenses, and all! His blind consistency is painful to contemplate.

Dr. Daniel Steele, in his noble essay on the tense readings of the Greek Testament, says of the aorist tense in Rom. vi, 6: "The aorist here teaches the possibility of an instantaneous death-stroke to inbred sin, and that there is no need of a slow and painful process, lingering till physical death or purgatorial fires end the torment." He says, in closing: "We have looked in vain for one of the verbs denoting sanctification or perfection in the imperfect tense (which would teach a progressive work). The verb *hagiazō*, to sanctify, is always aorist, or perfect. The same may be said of the verbs *katharizō* and *hagnizo*, to purify. Our inference is that the energy of the Holy Spirit in the work of entire sanctification, however long the preparation, AS PUT FORTH AT A STROKE BY A MOMENTARY ACT. This is corroborated by the universal testimony of those who have experienced this grace."

The fact is, we have the most critical and scholarly modern commentators, like Dr. Meyer, Dean Alford

Bishop Ellicott, and Bishop Westcott, on our side. If the Greek Testament can teach anything by nouns, adjectives, verbs, and even prepositions, our doctrine of sanctification is unmistakably taught by the blessed Book. "Repressive power is nowhere ascribed to the blood of Christ, but rather purgative efficacy," and that immediate in its sanctifying operation.

IX. There is the argument which may be drawn from the very meaning of Baptism, *suggested by the symbols* used in it. Two days ago we thought that this chapter of the book was closed. But we find this in the last *Christian Witness*, July 31, 1902, by Dr. Daniel Steele:

"In trying to show that entire sanctification is nowhere connected with the Spirit baptism, Mr. Torrey fails in his explanation of 'fire' in the phrase, 'baptism with the Holy Ghost and with fire,' to note that FIRE IS A PURIFYING ELEMENT, and is here associated with the Spirit by the rhetorical figure of hendiadys (one idea expressed by two nouns), just as 'born of water and of the Spirit' denotes the first degree of purification. Since earthen and metallic vessels can not be perfectly cleansed by water, fire is employed as the most perfect purifier. Water symbolizes the birth as initial cleansing, and fire symbolizes the complete purification wrought by the Holy Spirit in Pentecostal fullness. Mr. Torrey comes near to this idea when he says, 'Fire searches, refines, consumes.' It refines by consuming the dross."

We have also found this in "A Clean Heart," by G. A. McLaughlin, which confirms our position, and, with the quotation from Dr. Steele, makes practically an additional argument against the suppression theory:

"To see the fallacy of those who teach 'suppression,' all that is necessary is to notice that the very definitions

which they use are contrary to their teaching. Baptism means cleansing. That is the definition of the word. It could be just as well translated the cleansing with the Holy Spirit. The very symbol used in the ordinance of baptism (water) shows that baptism means cleansing. This is the reason that water and fire are symbols of the operation of the Holy Spirit. Water and fire are the mightiest cleaning agents known. No symbols in nature could be more expressive of cleansing. Symbols could not indicate the cleansing work more clearly.

“A clean heart is not a heart in which sin is suppressed any more than a clean room is a room in which the dust and dirt have been wet down so they do not arise. The dirt is still there, and in spite of the wetting down the room is dirty. Clean can not be made by any twisting of language to mean the presence of defilement. When we say that heaven is a clean place, we mean that there is no defilement in it. If there were any defilement in heaven, if it were repressed or kept hidden away, still heaven would not be a clean place. This is too apparent to be misunderstood. And a man who has a clean heart is a man who has no defilement, either repressed or unrepressed, in his heart. When David prayed for a clean heart, in Psalm li, 10, he understood that this was what he needed and might have. A few verses previous to his prayer he said, ‘Purge me with hyssop and I shall be clean; wash me and I shall be whiter than snow.’ Is there anything in these figures to teach or indicate that he meant to have the stains of sin covered up or the defilement still there? Does ‘whiter than snow’ mean defilement kept back or repressed? Whoever thought of such a thing except some people who have a theory to maintain?” (Pages 47, 48.)

Two remarkable passages in the Old Testament are

at least very pertinent and suggestive here. Isa. i, 25: "I will turn my hand upon thee and PURELY PURGE AWAY THY DROSS, and TAKE AWAY ALL THY TIN." Mal. iii, 1-3:—"The Lord whom ye seek shall suddenly come to His temple. . . . But who may abide the day of His coming? And who shall stand when He appeareth? for He is like a REFINER'S FIRE and like a fuller's soap: And He shall sit AS A REFINER AND PURIFIER OF SILVER; and He shall PURIFY the sons of Levi, and PURGE THEM AS GOLD AND SILVER, that they may offer unto the Lord an offering in righteousness."

In the Old Testament, "PURGE AWAY thy dross," "TAKE AWAY ALL THY TIN," "LIKE A REFINER'S FIRE," "AS A REFINER AND PURIFIER OF SILVER," "PURGE THEM AS GOLD AND SILVER;" in the New Testament, "baptize you with the HOLY SPIRIT and FIRE," "CLEANSING YOUR HEARTS BY FAITH." Advocates of "suppression" can get all the comfort out of such passages that they like.

Now, if we leave the Scripture and resort to human philosophy we are driven again to the same conclusion. For—

1. If the repression theory of Torrey and Meyer is correct, then it follows that Satan was mighty enough to inject into all our race the malignant poison of indwelling sin, which the might of Christ and the sanctifying grace of the Holy Spirit are utterly unable to remove. This would logically make Satan mightier than God,—a conclusion repugnant to Christian thought. Satan is indeed mighty, but OUR CHRIST IS ALMIGHTY, "ABLE TO SAVE TO THE UTMOST."

2. As Dr. Steele observes, "The repressive theory of holiness is out of harmony with Divine purity. Holiness in man must mean precisely the same as holiness in

God, who announces Himself as holy, and then founds human obligation to holiness upon this revealed attribute. 'Be ye holy, FOR I AM HOLY.' Who dares to say that God's holiness is different in kind from man's holiness, save that one is original and the other is inwrought by the Holy Ghost?" (Milestone Papers, page 115.)

3. The repression theory reduces all the holiness of the world to mere virtue. "Virtue is the triumph of right against strong inward tendencies toward the opposite." Holiness is the state of the heart when it is FREED FROM SUCH TENDENCIES. "The repressive theory of holiness, involving, as it must, the co-working of the human soul with the Divine Represser, confounds the broad distinction between holiness and virtue, and banishes holiness from the earth, substituting virtue instead. (Ib., page 118.)

4. This repressive theory makes it highly problematical whether we ever can become holy. Jesus informs us that all power is given Him in heaven and in earth. The Word also assures us of the Divinity of the Spirit. They are now in possession of all the power they can ever have in this or any world. If they can only *repress* indwelling sin in this world, what ground of presumption (we will not say assurance) have we that they can do it hereafter? How can we cherish a rational hope that we can be made cleansed and holy in any world? Is not the blood of Christ, applied by the Holy Spirit, as potent here and now as it can ever be?

Apparently these men are depending upon physical death to help out the Holy Spirit and annihilate sin. But what is death? The devil begot sin: sin brings forth death. Death, then, is the grandchild of the devil. And the grandchild of the devil is expected to be a mightier sanctifier than the Omnipotent Spirit of God!

Alas! this theology gets worse and worse, the further you run it down. But the Roman Catholics go them one better by substituting for death the fire of purgatory! To our mind, all such teaching is degrading to the Holy Spirit. The Scriptures hold up sanctification, heart purity, as a boon to be sought here and now; and God takes a solemn oath that we may "serve Him without fear in holiness and righteousness before Him all the days of our life." (Luke i, 74, 75.)

We are willing to rest our argument with a candid Christian public.

We feel sorry to be obliged to criticise the teaching of these brethren. Brother Torrey and I were fellow-students at Yale. I preached his ordination sermon. Our first pastorates were within twelve miles of each other. In more ways than one he has brought me into a debt of gratitude to him. His writings and Brother Meyer's were specially helpful to me when I was seeking the baptism with the Holy Spirit. I love them both for the good they are doing to others and for the guidance and help they brought to me in one of the critical seasons of my life. I profoundly believe they are better than their theory about the work of the Spirit. But I am sure that they are wrong when they deny His power to cleanse the heart, and that the result of their teaching in this respect is deplorable.

Some years ago I spent a few weeks in Moody Institute, Chicago. I was delighted with much of the work in the school and the Church. But some things made me sad, and were to me a surprise. I had not been in the school twenty-four hours before it was whispered around about me, "He is an eradicationist!" "He believes in eradication!" In the course of a day or two more, an uneducated young man, sitting second from me

at the table, said in a very loud voice, meant for me and everybody else to hear, "The doctrine of the eradication of the carnal nature by the Holy Spirit is one of the most damnable heresies that ever cursed the Christian Church!" The callow youth made the impression that he was simply repeating, parrot-fashion, what had probably been taught him in the classroom. I could but think of John Wesley, and Charles Wesley, and John Fletcher, and Adam Clarke, and Bishop Asbury, and all the flaming seraphs that had preached holiness in early Methodism, and the long line of holiness bishops and evangelists that have followed, down to Catherine Booth, and Inskip, and Bishop William Taylor, second to none since St. Paul in effective and world-wide missionary labors, and our still living Dr. Daniel Steele,—all of them victims of this "damnable heresy!" The names of a hundred evangelists, editors, and leaders of the Holiness Movement of to-day might be added, the most effective men in the Christian Church for the spread of the kingdom of Christ! What can men be thinking of who teach or repeat such drivel?

Here are some little phrases from John Wesley. He speaks of sanctification as "the recovery of the whole image of God," "the recovery of the Divine nature," "the restoration of the soul to its primitive health, its original purity." He speaks of the "total death of inbred sin," of "the destruction of the body of sin," of "entire salvation from inbred sin," of the "root of sin being taken away," and of "deliverance from the root of bitterness!" Poor, unfortunate John Wesley! What a sad victim he was of the "damnable heresy!" And yet a writer in the London *Spectator* says: "It may well be doubted whether, in the long course of England's history, any one has ever influenced her life in so direct,

palpable, and powerful a way as has John Wesley." Queer!—is n't it?—that a man cursed by such a withering, blighting, "damnable heresy" should thus surpass all others through long centuries in moving a whole kingdom heavenward!

And what effect does this partial denial of the results of Pentecost have upon the students of Moody's Institute? This at least: I was there some weeks, attending two prayer-meetings a day, and sometimes three, and, in all my stay, I never heard a testimony to sanctification, nor anything that even hinted at it; nor was it commended by anybody in any sermon or address to which I listened. Students informed me that testimony to sanctification was discouraged and practically suppressed, and that under this depressing influence they had lost ground in their Christian life while in the institute. I was informed that, on one occasion, a student, who had been there but a week, testified to sanctification in the gladness of his heart. Moody happened to be present, and rebuked him so sharply for his testimony that, in astonishment and grief, he packed his trunk and left.

I am told that this was a common thing with Moody. A Doctor of Divinity, from Philadelphia, once a pastor in a city in Massachusetts, told me that Brother Moody held a series of meetings in his place. On the opening night, two blessed women, eminent for piety throughout the city, testified to sanctification. No sooner had they sat down than Moody sprang to his feet, and told a ridiculous story to raise a laugh on them. Said my informant: "Moody fell like a millstone that instant, and the series of meetings were a failure, never recovering from that bad break. I made up my mind that the Holy Spirit would not endure to be always insulted, even by Brother Moody."

A prominent clergyman in Chicago told me that Brother Moody confessed to him that he had consciously lost much of his Spiritual power. I also heard about his manifest loss of power in Texas. This is doubtless the explanation of it. He had grieved the Spirit by deliberately opposing and making light of this heart-cleansing work of the Holy Ghost. I attended two series of meetings led by Moody, one of them for three weeks, night and day. There were fifty of us ministers with him constantly. He never mentioned sanctification to us, or gave us the glimmer of an idea that God expected us to have such a blessing. Of course no one of us, and no one during the twenty-one days of meetings, received the baptism with the Holy Ghost. I look back upon it all now with amazement. But it was manifestly due to his persistent, derisive rejection of the best results of Pentecost. The whole truth was not preached, and the Spirit of truth was grieved and hindered in his work.

Mr. Moody did, in one sermon, commend the Holy Spirit for "*power* in service." That is the favorite phrase in the Moody Institute. They are all taught to seek *power* in that school. But what old political bum does not want *power*? There is not a vile leper procuring girls for houses of shame that does not want *power*. There is not a fallen wretch in the round world who does not want *power*. But God can not safely bestow power of the Holy Spirit upon an unclean man; he would be sure to abuse it and use it for selfish ends, whether he were a carnal man in the pulpit, or a carnal man in *pot-house* politics. This, therefore, is the fatal flaw in the teaching of the Moody School; sanctification is discarded, and the pupils are not taught to seek that heart-cleansing as a fundamental condition of receiving Holy Spirit power.

F. B. Meyer, as we have seen, does say: "YOU

MUST BE A HOLY MAN;" "YOU MUST BE CLEANSED;" but then, with strange inconsistency, he turns around and denies that you can be *holy* and *cleansed* by the destruction of your CARNALITY. How he expects any one to be "holy" and "cleansed" while this foul thing that is "enmity to God" remains in the being, is to us a mystery.

A little incident that happened in England will throw a little side-light upon the results of Brother Meyer's teaching. Mr. Reader Harris, founder of the Pentecostal League, was conducting a Holiness Convention. Outside the gateway of the hall stood two men, one a Plymouth brother, and the other an infidel. They were unknown to each other, but were both giving away the same tract to those who had remained behind to seek holiness of heart by prayer for the baptism of the Holy Ghost. That tract was Meyer's "Not Eradication." Both men thought it was the best way to defeat the work of the Holiness Convention.

This reminds me that some years ago, Dr. Howard Crosby, of New York, preached a sermon entitled, "A Calm View of the Temperance Question." The Liquor League printed and circulated gratuitously a million and a half copies of that sermon in the saloons of America. What morally sane man can believe that a sermon was inspired in heaven which liquor-dealers would so abundantly print and distribute? And what more reason have we to believe that, when infidels distribute Meyer's tract, it is in harmony with the truth of God? May the Lord kindly keep me from going into partnership with infidelity to defeat the spread of holiness!

A year or more ago (May, 1901) I attended a Holiness Convention in Chicago, which lasted ten days. Nearly two hundred leaders of the Holiness Movement were

there from all over America. Though the place of meeting was quite near to the Moody Institute and easy of access, I did not see Brother Torrey nor any representative of the Institute present at any meeting. He thus gave emphatic notice to all the loyal souls of that great movement that he would have no part or lot with them. It is for this reason that I call his special theory a partial but very practical rejection of Pentecost; for it puts him out of sympathy with, and causes him to stand aloof from, the most potential Pentecostal movement of modern centuries.

(See "Reply to Rev. F. B. Meyers," by Rev. H. E. Millar. A crushing refutation of his "Not Eradication." Published by Christian Witness Company, Chicago. Also "Milestone Papers," by Dr. Daniel Steele. Also "A Clean Heart," by G. A. McLaughlin, Chicago: Witness Company.)

## CHAPTER III.

WHAT THIS PENTECOSTAL BLESSING IS, WHICH PEOPLE ARE REJECTING, AND HOW IT MAY BE RECEIVED OR OBTAINED.

IF we were to take a text or two to indicate the Divine indorsement of our teaching and give added weight to our words, out of very many that might be taken we select two:

Rom. vi, 6: "Knowing this that our old man was crucified with Him, that the body of sin might be done away, that so we should no longer be in bondage to sin."

1 Peter i, 15, 16: "Like as He who called you is holy, be ye yourselves also holy in all manner of living; because it is written, Ye shall be holy, for I am holy."

In these days of spiritual uncertainty and unrest, agnosticism, and soul famine, it is refreshing to meet a man who *knows* something. So many people only "guess" that "may be" they are saved; they have a "perhaps" or "hope-so" salvation. Paul says, "Knowing this." Let the reader pay strict attention to what the old saint knew, for it is the clew to a joyous, hopeful assurance of salvation.

1. He knew that the "*old man* was crucified."

2. He knew that by this crucifixion "*the body of sin*" was done away, "destroyed," "annihilated."

3. He knew that this brought him blessed deliverance from the tormenting bondage of indwelling sin.

I. Right here some one, to whom holiness literature is a novelty, says: "Please tell us what is meant by the 'OLD MAN,' 'the BODY OF SIN?'"

The Apostle Paul gives this "old man" a good many

names besides these two in the text which are very suggestive. These names help us to locate him, and to understand who and what he is. In Rom. vii, 17, he calls him "Sin that dwelleth in me," as if, at some time in his career and every man's there was a strange inmate in the soul-house called "*sin*," a *spirit of disobedience* to God.

In Rom. vii, 23, he calls him "the LAW of sin." If for this word "law" we substitute the words "the CONSTANT TENDENCY" to sin, we shall have the "old man's" photograph. He is the strange spirit of the devil, put into every child by race inheritance, a *tendency* to do wrong, and run after sin, and run away from God. The nursing babe sometimes shows it in its mother's lap. The little children very manifestly exhibit it in the nursery. Older children show it still more. Adults feel it so constantly, opposing every good resolution, besieging every holy purpose, mocking every Divine aspiration, that in spite of their covenant vows, and earnest prayers, and holy longings, they despair of pleasing God. This "old man" of indwelling sin destroys the religion of millions of hearts, and destroys the Spiritual peace of millions more.

In Rom. vii, 24, Paul calls him "this body of death." This image is probably a reference to that awful method of capital punishment sometimes used by the cruel Romans, which consisted in binding a corpse to a condemned criminal, eyes to eyes, face to face, mouth to mouth, bosom to bosom, limbs to limbs; the living man had to carry about the decaying corpse until its foul stench stifled him, and ended his life. It is an awful reference to the corrupting influence of the "old man," stifling, if it can, every holy desire of the soul, until faith dies and every longing for heaven expires.

In Rom. viii, 2, the "old man" is called "the *law of sin and death*." Read for "law," the TENDENCY TO sin and death, and you just have it. It is a proclivity to evil that is not shortlived; it works on and on, like Asiatic leprosy, until it brings its victim down to everlasting death.

In Rom. viii, 7, he is called the "CARNAL MIND" that "is enmity against God, and is not subject to the law of God, neither indeed can be." In other words, he is an infernal traitor inside the citadel of the soul, an enemy to God that would be glad to surrender us to the devil. Indeed, he is the devil's own child, and his loyalty to his father can not be broken. He can not be bribed or won over to God; first, last, and always, he hates God's law, and hates God himself.

What an awful thing it is for a Christian to voluntarily retain in his heart such an enemy of Christ! Jesus is called our Bridegroom, and we are his bride. How would a young husband feel to come home and find that his bride was entertaining in the guest chamber an old flame of hers who was an avowed enemy of her husband? Can our Lord be any more pleased with our retention of the carnal mind?

In Heb. xii, 15, this old man is called "a root of bitterness;" and this "root," planted by the devil in every heart, has an ugly vitality. It is sure to grow and produce a harvest of malignant fruit—envy, jealousy, hatred, revenge. This is what makes it so hard for Christians to forgive injuries, and so easy to resent wrongs. It makes them sadly conscious of being un-Christlike and strangers to the real spirit of love.

In Heb. xii, 1, he is called "the sin that doth so easily beset us." The colored preacher who read it "the sin that doth so easily UPSET us," was not far astray. It

always has snares laid for our feet. It is always making itself felt at the unexpected and unfortunate time. We are humbled by it when we least want to be. It finds the weak spot in everybody's character; and if at any time there is one gate to the soul unguarded, this sin is sure to find it out. O, this thing that we are talking about is a *hot-tempered* "old man," a *touchy* "old man," a *proud* "old man," a *vain* "old man," a *worldly* "old man," and as *deceitful* as the "father of lies" himself! What a detestable inmate to have continually about in the heart! He heeds no threats; he yields to no entreaties. He will stay though unwanted, and be industriously and continuously at his infernal business of trying to break the connection of the soul with God, and bring it down to hell.

In Heb. iii, 12, this "old man" is called "an evil heart of unbelief in departing from the living God." This seems to be the hardest and most suggestive name of all. Think of it! A *heart* to doubt Jesus, to *question* his grace, to cast a *suspicion* upon his love, to disbelieve his promises of mercy and guidance! Such a spirit in a wife would break a loving husband's heart. Yet Christ, our patient Beloved, is compelled to bear it through the weary years, while we, His blood-bought ones, toy with this evil thing in our inmost souls. O the matchless patience of our Christ, waiting so long for us to permit the Holy Spirit to put out this vile proclivity to sin and Satan and hell!

There are several other names applied to this "old man" by God; but the list we have given is quite extended enough to describe him sufficiently for recognition. In common speech we call him "DEPRAVITY." He is best known among men by that name. Everybody means by it a sad appetency, a devilish propensity to sin,

to break God's law, to rebel against His sovereignty—a proclivity to do evil rather than good, a trend of nature away from the blessed God.

While this thing remains in the soul the tendencies to backsliding will always be multiplied; to fall will be comparatively easy. The Christian life will be robbed of much of its victory and joy. Its fruitfulness will be greatly lessened, and the Savior's delight in us will be greatly abridged, as those in whom His grace has not been permitted to do its perfect work.

The removal of this curse of Satan from the moral nature is called the "cleansing" of the Holy Spirit (Acts xv, 8, 9); the "circumcision of the heart" (Deut. xxx, 6, and Col. ii, 9-11); the "purging away of dross" (Isa. i, 25); the "purging them as gold and silver" (Mal. iii, 3); "the SANCTIFICATION without which no man shall see the Lord" (Heb. xii, 14).

Holiness is the state of heart of one thus "sanctified," "purged," "cleansed." This is what God is talking about when he says: "Like as He who called you is holy, be ye yourselves also holy, in all manner of living; because it is written, Ye shall be holy: for I am holy."

A few years ago we had a war with Spain, and when one of our gunboats was on the way to the scene of action, a Catholic Spaniard, who had been working for years on the boat, was caught depositing a stick of dynamite in the coal to blow up the vessel. That fanatical Spaniard may represent the old man in the ship of your soul. Get him out if you do not want him to deposit a stick of dynamite within you ready to go off at any moment. Beloved, sanctification will take the Spaniard out of the Lord's ship, and put him over into the ranks of the enemy. We will still have foes to fight, but they will be on the outside. The ship and all within will be

loyal to God. That is what all Christians need. God wants that traitor in the ship taken out forever. That is done by sanctification, through the power of the Holy Ghost. Then we will not be obliged to sing :

“ Prone to wander, Lord I feel it,  
 Prone to leave the God I love;  
 Here's my heart, O take and seal it  
 Seal it for thy courts above.”

May the day come when God's children shall all be free from proneness to wander, or to turn their backs on the blessed Lord!

II. Having seen what holiness is, let us now consider some manifest reasons why we ought to be holy and why God wishes us to be holy.

I. GOD IS HOLY. Our sun shines with surpassing brilliancy in the sky, so brilliant we can not look at it except with prepared glasses; but as glorious as our sun is, there are great spots on it many thousand miles across. But our holy God is an undimmed Sun, shining in the sky of the universe, and there has never yet been, and never will be, one spot on His ineffable holiness. He is a holy God, and the angels and cherubim and seraphim look up into His face, crying, “ Holy! Holy! Holy! Lord God of Hosts!” That is the admiration of heaven. That is our God and Father. He wants His children to be like Him. You never saw a noble father or mother in your life that was not pleased to have their little child show the benevolent traits of its parents. If father is active and energetic, he likes to see that trait in his little son. If mother is sweet and affectionate, she likes to be told that little Mary has mamma's sweetness. She is pleased to have Anna show mamma's musical gift or talent for

art. If father is a literary man, or an orator, he likes to see indications of these characteristics cropping out in his child.

So our Father in heaven is holy, and He wants His child to be like Him. There are just two great families of ours, and they both have the great, unfailing family resemblance. One is the family of sin; and they all have it stamped on their being. The other is the family of holiness; and they have the image of God stamped on their being. God is holy. "Be ye holy."

2. God commands us to be holy. O how men that are trained to obey commands will execute them! The sailor will obey his captain, and climb the masts and handle the sheets when the waves are rolling seemingly mountain high, and the great ship is the sport of the billows, and those masts swing back and forth till it would seem they would throw him into the deep. But he climbs because he was commanded to do so.

It is a matter of historical fact, and so said by foreign military critics, that General Grant was reckless and unsparing of the lives of his men. One time he lost twenty thousand soldiers in an awful battle, trying in vain to take an objective point, and ordering assault after assault, our men being driven back and mowed down to death, and there was an awful and useless loss of life. Colonel Peter A. Porter was commander of a regiment in that battle that went from Niagara Falls. General Grant gave a command to Colonel Porter, and Porter looked him in the face and said: "You have ordered me to a needless death." He turned straight around, led the charge, and was cut down.

Blessed be God! our King, the Captain of our salvation, never issues a needless command, nor orders to a

needless death. He only asks us to die to self and the sin that damns us, that we may live to God and righteousness for evermore. He never gave a command that was not sweeter than honey and the honeycomb, and in the doing of it there is great reward.

3. We ought to become holy, because sin and every proclivity to sin is so dangerous. I am amazed as I think of the awful power of Satan, how he has covered the world with sin and shame and woe; how nation after nation has gone down to wreck and ruin because of sin. The master-stroke of Satan was made when he planted a germ of evil at the fountain stream of human life to be communicated through all ages. That was the germ of carnality. Sin is awful. Sin has cursed individuals, wrecked families, and made our great cities un-governable. Sin has wrapped the world in a garment of misery and shame. Sin has visited heaven, and cast angels down from their high estate. Sin has filled the bosom of God with sorrow, and will roll a great Gulf Stream of woe through the universe of God forever. If this proclivity is in me, ready to act at any time, I pray God to take it out of my soul.

The cleansing Spirit can take that all out of you, and you will have the blessed "I-know" salvation. If Jesus can not do this, then the devil, who injected this moral poison into the veins of our race, is mightier than our Christ. He could inflict an evil which Jesus can not cure. The very thought is almost an insult to our adorable God. This leads me to say:

4. We ought to be holy because holiness brings such blessedness. There is a world of joyless Christians living. There are multitudes of believers who go bowed down like bulrushes and hang their harps on the willows. If their souls sing at all, it is in some minor key,

like Windham. The poor hungry heart wails out the sad refrain :

“’T is a thing I long to know,  
Oft it causes anxious thought :  
Do I love the Lord or no?  
Am I His, or am I not?”

Again in some unsatisfied hour it sobs its deep, pathetic want in the words :

“Look how we grovel here below,  
Fond of these earthly toys;  
Our souls, how heavily they go  
To reach eternal joys!”

What a sorry commendation this is of the religion of Jesus! No exuberance of hope! no joy of assurance! Fullness of life in Christ will bring “beauty for ashes, the oil of joy for mourning, and the garment of praise for the Spirit of heaviness.” The birds of gladness will sing, and the flowers of peace will bloom, and the hallelujahs of praise to our sanctifying and satisfying God will roll through the arches of the soul, and rise as perpetual incense to our King.

5. Christ came for this purpose, and died for this end. Jesus came to destroy the works of the devil; and the greatest work of the devil was getting that carnality planted in the bosom of every child of Adam’s race. I see Christ leaving His home in heaven, leaving the adoration of cherubim and seraphim, and taking His lonely way down to suffer for this wicked world, which had no place for Him. I see Him scourged, and led out to be crucified. I hear the cruel mob cry, “Crucify Him!” I see Him dying on Calvary’s tree, while God hides His face from Him, and my Savior cries out, “My God! why hast Thou forsaken me?” And He is bear-

ing all this—what for? That He might cure us of sin, and make us sanctified and holy.

When I meditate upon all this in solemn thought, my heart cries out: "O Jesus, if Thou wert so anxious to have my heart cleansed and purified, it shall be cleansed. Thy soul shall be satisfied. I yield, I yield, by dying love compelled. I can hold out no more. I'll say what you want me to say, dear Lord; I'll be what you want me to be."

We ought to want this blessing because God has set His heart upon it. The plan to restore man to holiness was planned by the Father; and He gave His Son that we might have it. For this Jesus poured out His cleansing blood. For this the sanctifying Spirit was given that we might be holy. For this the plan of redemption was instituted to restore man to holiness. It is the will, the desire, the longing, the command of the Triune God, that every moral being in the universe should be holy. All the work of the atonement for man, and all the promptings of the Holy Spirit, move to this end. "Holiness! holiness needed, holiness required, holiness offered, holiness attainable, holiness a present duty, a present privilege, a present enjoyment, is the progress and completeness of its wondrous theme." This is the glorious truth that is seen in Bible history, and biography, and poetry, and prophecy, and precept, and promise, and prayer: "Be ye holy, for I am holy."

6. Until this blessing is welcomed we shall never attain our true usefulness and obtain the enduement of power. God could not safely bestow His great gift of power upon unclean, carnal souls. Most of the great popular preachers who receive a touch of power from God show how the carnal heart would abuse it and pros-

titute it to selfish ends. Few of them keep humble and true. Few keep their eye single to the glory of God. Few continue to remain great soul-winners. Few of them can be safely followed by the people. Few of them lead in the great but unpopular moral reforms of their day. Few of them walk close to God in the paths of righteousness. Power is a solemn, awful trust; God can not bestow His Spirit's power upon any but sanctified souls.

III. How may the Pentecostal blessing be obtained?

I want to answer this solemn question so fully that all who read these lines with burdened and seeking, or even willing, hearts may surely find the way. There are so many people that do not know what ails them, believers in Christ who are still hungry and disappointed, restless and ill at ease. They want, they know not what; and their pastors, carrying about in their own souls the same craving, can not tell them.

I believe that all honest and sincere Christians who keep in close touch with God, and are willing to walk in the light, will, consciously or unconsciously, be led through certain steps to the blessing of heart-cleansing and sanctification.

1. The Holy Spirit will awaken in the teachable believer a sense of obligation to be holy, and drive home a great, deep *conviction of want*. It is not optional with the child of God to be sanctified or not. It is commanded nearly a score of times in the New Testament alone. We are exhorted to it in endlessly varying language, and encouraged by multiplied promises, and urged on by every conceivable motive drawn from earth and heaven and hell. We are taught that our usefulness and the salvation of souls and the glory of God depend

upon it. Sooner or later the ever-present Spirit will show these things to the devoted and teachable heart, and make it feel its need of a deeper and more radical work of grace, an enlargement of soul, and an endowment of power. Catharine Booth said, "O, what numbers of ministers, elders, deacons, leaders, Sabbath-school teachers, and the like, have come to me confessing that they have been working with little results!"

Andrew Murray says: "You know that, before a sinner can be converted, he must be convicted of sin; just so the believer must be convicted and brought to the confession of his being in the carnal state. It might be termed a *second conviction*, of two things,—the utter impotence of the flesh to do any good, and the mighty power of the flesh to work evil. This is the first condition of getting sanctified. Blessed are the poor in Spirit. Blessed are the Christian hearts to whom the Holy Spirit reveals their great want of a heart like unto Christ."

2. "Blessed are they that mourn, for they shall be comforted." Blessed are the believers who mourn over the fact that God's ideal of a Christian has not been more speedily realized in them; that they have not crowned King Jesus as the Lord of their being, and permitted Him to baptize them with the Holy Ghost; who mourn because they have had so little passion for souls, and won so few victories, and had so little concern for the lost. Such a mourning is a forerunner of the comfort of full salvation.

3. The Spirit-led believer will be brought to feel the importance of the Pentecostal experience. Like the disciples with their commission to represent Jesus and disciple the world, they will cry out, "Who is sufficient for

these things? Lord, let me have more of Thy likeness and more of Thy power, or let me die right here; I can not face the world as I am."

O the stupendous importance of being "filled with the Spirit," in order to be successful as a Christian parent, or teacher, or leader, or preacher—anything that God wants us to be! There is no true and large success without it. How the disciples prayed for it in the upper chamber! How many others have bowed before God and sought it with all their hearts! Mrs. Booth says: "*God never gave this gift to any human soul who had not come to the point that he would sell all he had to get it.*"

4. The leading Spirit will further show the seeking heart that this blessing is for each child of God. It is the "promise of the Father" to every one of His blood-bought children. "The promise is unto you and to your children, and unto them that are afar off, even to as many as the Lord our God shall call." Whoever of the sons of men has a call to be a Christian at all, has a call to be a *sanctified Christian*. "This is the will of God, even your sanctification; for God called us not for uncleanness, but in sanctification." (Eph. iv, 3-7.)

Before any one will ever successfully seek the blessing we are writing about, he will be led by the Holy Spirit to feel that, as a child of God, it is his blood-bought right to have it. He may be very ignorant of the philosophy or theology of the experience; as ignorant, for instance, as the poor Texan was. He was genuinely converted from a life of ignorance and sin, and began to read and pray over his New Testament. He had no teacher but the Holy Spirit. He found much in the book about sanctification, and that it was the will of God that we should be sanctified. He knelt above the

sacred page and prayed: "O God, You say You want me to be sanctified. I do not know what it means, but You know, and I want it. Lord, sanctify me now." And heaven came down to greet his soul with a deluge of glory.

O, dear reader, this blessing is not merely for Saint Paul, and John Fletcher, and John Wesley, and a few other notable people, but, if you are a true child of God, it is for YOU.

5. A still further condition of receiving this blessing is to HUNGER AND THIRST FOR IT, until, like a hungry child, you will cry unto God for what you want. Jesus said, "Blessed are they that *hunger* and *thirst* for righteousness, for they shall be filled." We must long for this blessing with a craving that will take no denial. You can pray for the baptism with the Holy Ghost till your tongues are tired, but so long as you fight sanctification as a possible experience of the children of God, He will not come to your souls.

Moody said: "Let it be the cry of your heart day and night. Young men, you will get this blessing when you seek it above all else. For months I had been *hungering* and *thirsting* for power in service. I had come to that state that, I think, I would have died if I had not got it."

When men are thus filled with an agony of desire they will not need to be coaxed to come to the altar. When they get there, they will not be the pink of propriety, kneeling gracefully on one knee, and covering their face with a lace handkerchief, silent as a Sphinx, as if possessed of a dumb devil. When people are hungry enough for sanctification to get it, they will rush to the altar unceremoniously, and tumble down before God, and cry unto Him for the Spirit with a holy recklessness,

with uplifted face, and loud voice, indifferent to the opinion of men or devils. That is the spirit that always gets the blessing.

6. Another condition that must be named is *obedience*. We read in Acts v, 32, "The Holy Ghost whom God hath given to them that OBEY HIM." The Holy Ghost is not given to disobedient people. Sanctification does not come to conscious rebels. It is bestowed only on the obedient. But obedience is more than obedience in *some things*. It does not pick and choose what commands to obey, and what to disregard. Obedience is a whole-hearted, cheerful surrender of the will to obey God in EVERYTHING. How much it means to have a hearty *delight* in the law of God, to *love* the statutes of the Lord, to *feel* that they "are sweeter than honey and the honeycomb, and that in keeping of them there is great reward!" We have too much obedience nowadays that obeys in everything *but*—that easily besetting sin, worldliness, or pride, or avarice, or tobacco. People are willing to give up everything *but*; and behind that Satanic "but" there slips into the life the darling indulgence, the unhallowed love, the petted sin, which utterly vitiates the whole life.

This is not obedience at all. It is only playing at character and virtue. Men shrink from known duty, through fear of the opinion of others, or through dislike of some self-denial. They thus miss the prize of their high calling in Christ Jesus, for the Spirit is grieved away.

Real obedience consents to obey God about everything, to listen to the slightest whisper of the Holy Spirit, to grant anything which God asks, to abstain from anything which His Word and a Spirit-illuminated conscience condemns.

People seeking the baptism with the Holy Ghost have frequent tests of obedience that are sometimes very striking. With Frances Willard it was the giving up of gold buttons; with Maggie Van Cott, the surrender of a gold ring given by a dead husband; with a man I know it was the discontinuance of the *sale* of tobacco; with another it was to give up his Masonic lodge; with a girl, the other day, it was to abandon a vain and fashionable dressing of her hair. In every one of these cases the heavenly anointing came when the will surrendered in absolute obedience to God.

7. The next condition is FULL CONSECRATION. Rom. xii, 1, reads, "I beseech you therefore, brethren, by the mercies of God, to present your bodies a living sacrifice, *holy, acceptable to God*, which is your reasonable service." The body, being at present the home of the soul, stands for the whole being. The verb, "to present" is in the aorist tense, denoting an act done and finished. Whoever, then, would receive a baptism with the Holy Ghost for entire sanctification, and be made "holy, acceptable to God," must consecrate himself wholly to the Lord, body, soul, spirit; eyes to see for God, ears to hear for God, tongue to speak for God, hands to toil for God, feet to walk in paths of righteousness; the whole body to be the temple of the Holy Ghost; the intellect to think for God; the judgment to decide for God; the conscience to be an inward monitor, condemning everything God condemns, approving everything which He approves; the memory to record things just, and true, and pure, and holy, and of good report, and, as readily, burying in the "Lethe of forgetfulness" everything corrupting, and low, and vile, and Satanic; the sensibilities to thrill with such emotions and feelings as would become the bosom of an angel in heaven;

the will to choose Christ, and place Him upon the throne of the heart, and crown Him Lord of our entire being, and say "amen" to His blessed will; the life to be lived alone for the glory of God; the possessions to be held in trust and administered upon, as by a steward, wholly for the kingdom and glory of God; the reputation to be given over to the Lord for Him to take care of and defend,—everything that you are, or ever shall be, everything that you have, or ever shall have, to be the Lord's, WHOLLY HIS, ONLY HIS, for TIME and for ETERNITY, NOW and FOREVER.

"A consecrated spirit," as A. B. Simpson says, "is thus wholly given to God, to *know* Him, to *choose*, to *resemble* His character, to *trust* His word, to *love* Him supremely, to *glorify* Him only, to *enjoy* Him wholly, and to *belong* to Him *utterly, unreservedly, and forever*."

This is genuine consecration, and nothing short of it will bring the blessing we are talking about. Such a consecration as that will put yourself over into God's hands to be sanctified; will place you on the altar, which is Christ. What will He do with such a trust?

8. The soul that has consciously gone thus far has got on believing ground. There remains nothing left for it to do but to believe. Many try to believe prematurely, when their will is not fully surrendered, or their consecration is not complete, and they know it. In such a state of heart, the soul can not believe. Faith will not take hold. It may try, but it is only playing at believing; it is not on believing ground, where it can believe. But when the soul feels its need of sanctification, and mourns, and hungers, and thirsts, and is fully surrendered to God for it, and to live it, and has put all on the altar, till it has the witness of itself and the Spirit of God that there is absolutely nothing held back, nothing

unsurrendered, unconsecrated, then what? Why, just believe that as you *have done* your part, God *now does* His, NOW IS DOING IT. You may have to wait a little time as Abraham did beside the altar, scaring away the birds and jackals of unbelief, a minute, an hour, a day, or even a week, while you are holding fast in faith for sanctification; but, as sure as God lives and is true, He will honor a genuine obedience and consecration and faith with the witnessing fire, the sin-consuming, sanctifying energy of the Holy Ghost. It is the will of God that you should be sanctified. (1 Thess. iv, 3.) For this express purpose He shed His blood. (Heb. xiii, 12.) When your will comes into harmony with God's will, and you earnestly cry unto God in faith for the very blessing He died to give you and has promised you (1 Thess. v, 23, 24), HE "WILL DO IT." He could not remain a holy God, if He did not "do it."

Ordinarily the witness comes promptly. Frequently people wait a day or two; but it is an *expectant, prayerful waiting*. I have known one man in my meeting to thus wait seven days, when an unmistakable witness came. I heard one person say that he thus waited three weeks; but such cases are very rare. More frequently, by far, they get the witness at the same service in which the work was completed on the human side. GOD SANCTIFIES AS SOON AS, WITH ALL OUR HEARTS, WE LET HIM. In my book, "Holiness and Power," I devote ninety-six pages to careful instruction on how to receive this blessing. I know of no other book that gives such ample instruction, with the recorded experience of so many witnesses. I purposely made it so, because my heart was full of sympathy for the souls who were hungering, as I had done, for this great blessing which they knew not how to obtain. I refer the reader to that book

for further and exhaustive discussion of this wondrous theme. To be filled with the Spirit means to be sanctified.

We close this Chapter with two quotations from that precious little book, "A Clean Heart," already noticed.

"Jesus who knew just what the heart of man is, said of it: 'Out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies; these are the things that defile a man.'" We are accustomed to hear much said to-day about the wickedness of our great cities. The wickedness of our great cities and little cities, and of the whole world, is in men's hearts, and all the expressions of it in thought and words are simply the workings out of what was inside all the time.

"The effort of all the laws and nearly all the religions of the world is to get men to behave better than their hearts want to behave. And the effort is a prodigious one—to behave better than the heart inclines to do. All the crimes and sins of society are born in men's sinful hearts. If any religion is to be of benefit to man, it must have its chief sway in the heart. There never was a more successful wile of the devil than this—to keep men's minds on the externals of religion to such an extent as to keep their attention from the heart. The result is that there is a cry that religion is declining. The decay of genuine, old-time revivals, the decrease of membership in the Churches, the decline of family religion as witnessed by the increasing number of deserted family altars, the growing Sabbath desecration, the increasing hunger of the professed Church for the theater and dance, the small number who attend the means of grace in our Churches, are all indications that the heart is wrong. They are certain symptoms of the heart-disease which **Higher Criticism**, the preaching of evolution, the increas-

ing number of organizations in the Church, do not check, but, like quack medicines, they only aggravate the disease and kill the patient. There must soon be a revival of heart-religion in the present Church organizations or God will take these candlesticks out of their places and give them to the keeping of some other whom he will raise up for the purpose.

“As long as the world stands, there is a place for heart religion, and God will always have it in the world. It is the only hope of the world. Let us each stand for heart religion, and let us remember that the greater part of religion is on the inside, and hence needs great attention.

“It seems as if Satan said to many Christians: ‘Yes, I see that you feel your need of a clean heart, and it is right that you should have it; but get it in a reasonable way. Strive hard for it, or wait until you grow into it, or seek it by evolution.’ With him it is just as well if you seek it in the wrong way as though you did not seek it at all. The Psalmist sought it by *faith*. This is the Bible method. It is not the popular method. The faith method of salvation has never been popular with the world, or the worldly part of the Church. The natural man has much to say about works and charities, but he ridicules your idea of being *saved by faith*. The religionist of the Church is as much opposed to the *cleansing of the heart* by the faith method.

“The late Dr. Curry used to say that the idea of religion that now obtains in the Church is to be converted by faith, and then go on and finish the work ourselves by our own doing instead of trusting God to complete it. Paul declared that he wished not to be found in his ‘own righteousness of the law, but the righteousness which is of God by faith in Christ Jesus.’”

The reader will notice that the subject of this Chapter is HOW TO OBTAIN. Man seeks to *attain* a clean heart. This is the human method of doing it for ourselves by growth, evolution, etc. To OBTAIN is to receive it as a gift from God.

All salvation that we ever receive is by gift from God. There is not a passage in the Word of God that says it is by works or by growth that we have our hearts purified. All the passages that speak on the subject declare that it is by faith. When Paul stood before Agrippa he declared that Jesus gave him a commission to preach. In that commission it was declared that he was to so declare that gospel that men might receive an inheritance among them that are SANCTIFIED BY FAITH. If Jesus told Paul that men are sanctified by faith, it must be so. Who dares say it is by growth?

Peter declares in Acts xv, 9, "Purifying their hearts by faith." Why do men dare, in the face of these unmistakable teachings of Scripture, without a straight, direct passage to the contrary in all the Word of God, to set up human methods of saving men from sin (indwelling sin)?

Dear reader, the Word tells us four times that we are sanctified by the Holy Spirit. Once we are told that this heart cleansing comes at the time of the *baptism with the Holy Spirit*. Will you, then, by faith receive this baptism for heart cleansing? Will you let the Holy Spirit crucify the *Old Man* and do away with him, that you may be holy? As the refiner's fire purifies the gold and silver, will you by faith receive the Spirit, and let the carnal dross of your being be purged away by the fire of the Holy Ghost?

## CHAPTER IV.

### PENTECOST RECEIVED RESULTS IN WALKING WITH GOD IN SEPARATION FROM THE WORLD.

#### GOD'S WORD ON THE SUBJECT.

##### I. COMMANDED.

Gen. xvii, 1: "The Lord appeared unto Abraham and said unto him, I am the Almighty God; WALK before Me, and be thou perfect."

Deut. v, 33: "Ye shall WALK in all the ways which the Lord your God hath commanded you."

Deut. xiii, 4: "Ye shall WALK after the Lord your God and fear Him, and keep His commandments, and obey His voice, and ye shall serve Him and cleave unto Him."

Josh. xxii, 5: "Only take diligent heed to do the commandment and the law, which Moses the servant of God commanded you, to love the Lord your God, and to WALK in all His ways, and to keep His commandments, and to cleave unto Him."

Isa. ii, 5: "O house of Jacob, come ye, and let us WALK in the light of the Lord."

Isa. xxx, 21: "Thine ears shall hear a word behind thee, saying, This is the way, WALK ye in it."

Jer. vi, 16: "Thus saith the Lord, Stand ye in the ways and see, and ask for the old paths, where is the good way, and WALK therein, and ye shall find rest for your souls; but they said, We will not walk therein."

Jer. vii, 23: "Hearken unto my voice, and I will be your God, and ye shall be My people, and WALK ye in all the ways that I command you, that it may be well with you."

Ezra xxxvii, 24: "They shall also WALK in my judgments, and observe my statutes and do them."

Micah vi, 8: "He hath showed thee, O man, what is good; and what doth the Lord require of thee but to do justly, and love mercy, and to WALK humbly with thy God?"

Gal. v, 16: "WALK by the Spirit, and ye shall not fulfill the lust of the flesh."

Col. ii, 6: "As therefore ye received Christ Jesus the Lord, so WALK ye in Him, rooted and built up in him."

1 John ii, 6: "He that saith he abideth in Him, ought himself also so to WALK, even as He walked."

#### II. WARNINGS.

Lev. xxvi, 24: "If . . . ye WALK contrary unto Me, then will I WALK contrary unto you."

Jude 18: "For in the last time there shall be mockers, WALKING after their ungodly lusts."

#### III. DUTY.

Neh. v, 9: "Ought ye not to WALK in the fear of our God?"

#### IV. PROMISES.

Lev. xxvi, 3-12: "If ye WALK in My statutes, and keep My commandments and do them, I will set My tabernacle among you: and My soul shall not abhor you; and I will WALK among you, and will be your God, and ye shall be my people."

#### V. CONDITIONS.

Deut. xxviii, 9: "The Lord shall establish thee for a holy people unto Himself, if thou shalt keep the commandments of the Lord thy God and WALK in His ways."—Obedience.

Rom. viii, 14: "For as many as ARE LED by the Spirit of God, these are the sons of God."—Spirit-led.

2 Cor. v, 7: "For we WALK by faith, not by sight."—A life of faith.

Amos iii, 3: "Shall two WALK together except they be agreed?"—Agreement with God.

2 Cor. vi, 14-18: "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with iniquity? or what communion hath light with darkness? and what concord hath Christ with Belial? or what portion hath a believer with an infidel? and what agreement hath a temple of God with idols? For ye are the temple of the living God; even as God hath said, I will dwell in them and WALK in them; and I will be their God and they shall be My people. Wherefore come ye out from among them, and be ye separate, saith the Lord, and touch no 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."—Separation from the world.

#### VI. EXAMPLES

Gen. v, 22-24: "And Enoch WALKED with God three hundred years; and he was not, for God took him."

Gen. vi, 9: "Noah was a righteous man, perfect in his generations: Noah WALKED with God."

Gen. xxiv, 40: "And he [Abraham] said unto me, The Lord before whom I WALK, will send His angel with thee, and prosper thy way."

2 Kings xx, 3: "Remember now, O Lord, I beseech Thee, how I have WALKED before Thee, in truth, and with a perfect heart, and have done that which is good in Thy sight."

Luke i, 6: "And they were both righteous before God, WALKING in all the commandments and ordinances of the Lord blameless."

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How much is said in the blessed Book about the duty and the privilege of walking with God! These passages are so very remarkable and impressive, when grouped together in an orderly way, that they preach themselves; and it is a solemn sermon. One almost runs a risk, next to rashness, even to attempt to enlarge upon these Scriptures.

They manifestly teach us:

1. That God wants us to walk with Him. He has set His heart upon it. He doubtless made us for this purpose. He might have dwelt alone, as He inhabited eternity in the mysterious companionship of the Trinity, without a finite moral being to witness His glory: but he created such beings in His own image that he might enjoy them; and that they might find their delight in Him. This would reflect glory upon God, and bring bliss to us.

2. Manifestly, people can walk with God. Enoch did it three hundred years. Three hundred years is a long time—longer than any of us can realize. It is not yet three hundred years since the Pilgrim Fathers landed at Plymouth Rock; yet what mighty events have transpired, and what developments have intervened! And there were no Christian Churches then on every other city square, and no Bibles teeming from great publishing-houses, and no religious papers, and no Sunday-schools! None of these modern helps to holiness were in existence; yet "Enoch walked with God three hundred years; and he was not, for God took him." Amidst all the abounding

sin of that dark, ancient world, he walked so close to God that he walked right into heaven without passing through the gateway of death.

As some one has expressed it, one bright morning God and Enoch were taking their customary walk; they came to the door of God's house; He stepped across the threshold, and invited Enoch in; Enoch was too polite to refuse, and just went in to be forever with the Lord. Yet in the face of such a historic fact, people coddle themselves in their sins, and say, "One can not live holy; one can not walk with God."

Noah walked with God a long time, perhaps hundreds of years, when the world was getting so desperately and hopelessly wicked that God had resolved to destroy it.

Abraham heard God's call when he was living among his idolatrous fathers, and "by faith he went out, not knowing whither he went." He only knew that God was with him, and in his long journey he was *walking* with God.

Moses *walked* with God in such intimacy of communion that, somehow, the glory of the Lord shone out through his face till men could not look upon its dazzling radiance.

Elijah walked with God when the king and queen and courtiers, and the wealth and fashion, and priests and people, so far as he knew, were all against him. One day as he was walking with God, one of the heavenly chariots swung low enough to take him in; and, in the twinkling of an eye, he swept home to heaven.

None of these men had our opportunities, had our light, our helps, and our advantages. "Yet they had this witness borne to them, that they had been well-pleasing to God." O, how it shames our cheap modern piety, that talks about sin as an unavoidable necessity!

3. If people do walk with God, they must walk where God walks. "He guideth me in the paths of righteousness for His name's sake." This old path of righteousness is the very one that Abel walked in at the beginning of human history, when "he had witness borne to him that he was righteous." This is the only path in which God ever did or ever will walk. From eternity He has ever been the same holy Being. Man's fashions and customs change. He smiles on this to-day, and on that to-morrow; but God is the same, yesterday, to-day, and forever. Men run daft after everything new—new theology, new criticism, new philosophies, new beliefs. It has become quite a fad to sneer at Puritanic morals and old-fashioned faiths. Even John Wesley's "Perfect Love" is relegated to the back shelf or the lumber-room. No religious notion over twenty years old is worthy of respect. But God looks down calmly upon all this fickle foolishness, and says, "Ask for the old paths, where is the good way, and WALK therein."

It requires no ordinary courage to do it in these days, when men bow, as willows in a gale, before any fashionable craze of unbelief; and backboneless preachers and people alike would rather be popular than be right with God. God's path is the path of holiness. "And a highway shall be there, and a way, and it shall be called the *way of holiness*; the unclean shall not pass over it, for HE SHALL BE WITH THEM." (Isa. xxxv, 8. R. V., Marginal reading.)

This is why God asks people to get their hearts cleansed. Without that cleansing, they never will peaceably walk His road. This way of holiness does not lead through saloons, or wine-suppers, or dancing-parties, or card-clubs, or theaters, or race-courses, or Sunday picnics and excursions, or any other worldly and unhallowed

pleasures. The foul, and the vile, and the unclean, and the Godless shall not pass over it.

4. And they must be agreed. Who can delight in companionship when there is neither fellowship nor harmony? God pointedly asks, "Shall two walk together except they be agreed?" What two? Why, you and God. And in what is the agreement to consist? In moral character. Not in scope of intellect: not in largeness of vision; not in extent of power; but wholly in character. "Be ye holy, for I am holy." And just as God would not leave His path of holiness to walk with you in a path of sin, so He will not surrender his character to be in harmony with you. You, therefore, must choose His path and come into harmony with Him. "Like as He who hath called you is holy, so be ye holy in all manner of living." Your *disposition* must be a harpstring in tune with the heart of God. Your *purposes* must all lie parallel to the great redemptive purpose of God, so that you will be lost in seeking his glory in the salvation of dying men. Your *feelings* and *emotions* must throb and thrill with ecstasies of heaven. Your *loves* and *hates* must be so swallowed up in God that you will love only what He loves, and hate only what He hates. As the light of the stars blends with the effulgence of the morning sun, and they are lost in his surpassing glory, so all the outgoings of your emotional nature should unite with and be lost in the infinite love of God.

4. To this end God requires separation; and He will surely get it if you become truly sanctified and holy; for you will suddenly find that you have lost your relish for all that is unlike Him. "Come out from among them, and be ye separate, saith the Lord." Evidently the holy God is condemning these unhallowed unions of every kind, which so blur the spiritual eyesight and deaden the

moral instincts of His children that they can not sense any danger in popular evils, and thus become the easy victims of tempters and temptations.

God does not want His own blood-bought souls to be in too intimate social contact, and in the perpetual presence of attractive forms of sin.

“Vice is a monster of such frightful mien  
That, to be hated, needs but to be seen;  
But seen too oft, familiar with her face,  
We first endure, then pity, then embrace.”

There is no safety for a Christian in intimate, voluntary association with it, save as one goes in the strength of God, like a missionary, to convert sinners; and then there should be no social, domestic, or business entanglements.

There was no safety for Samson in company with Delilah and the Philistine lords. There was no safety for Solomon with his godless wives. There was no safety for the children of Israel with the Canaanites dwelling in the land. “Be ye separate, saith the Lord.” The Christian Church to-day has lost its testimony, and is comparatively powerless, because it is walking hand-in-glove with the world.

Moody says: “The minister wonders why God does not revive his work; he wonders why he is losing his hold upon the congregation; he wonders why people do not come crowding into the Church, and are running after the world. The trouble is that we have let down the standard; we have grieved the Spirit of God. One movement of God’s power is worth more than all our artificial power, and what the Church of God wants to-day is to get down in the dust of humiliation and confession of sin, and go out and be separated from the

world: and then see if we do not have power with God and with man."

1. I think this "separation" which God enjoins refers to business partnership. Many of God's children yoke themselves with unscrupulous business partners, and then they are a party to every unhallowed thing their partners do. If the unchristian partner does business on Sunday, or cheats or swindles, the Christian member of the firm must wink at the iniquity, share in the profits, and be a silent accomplice in the sin.

In 2 Chron. xviii, 1, we read: "Jehoshaphat had riches and honor in abundance, and joined affinity with Ahab." God had enriched him, but he made a business alliance and a political alliance with this prince of sinners, and got into great trouble by it, nearly losing his life. Afterward Jehoshaphat got a warning from one of God's prophets: "Shouldest thou help the ungodly, and love them that hate the Lord. Therefore is wrath upon thee from before the Lord." (xix, 2.) Still he did not learn his lesson, and he made a partnership with Ahab's son, Ahaziah, "who did very wickedly." They made ships to go to Tarshish, and went into the ship-building and shipping business together. Again a prophet said to him: "Because thou hast joined thyself with Ahaziah, the Lord hath broken thy works." An indignant God let loose a storm upon him, "and the ships were broken, that they were not able to go to Tarshish." (2 Chron. xx, 35-37.) That is God's opinion of an unhallowed business partnership for one of his children. Undoubtedly He has caused many of them to fail because they thus bound themselves up with sinners in their eagerness for gain, to whom otherwise He would have given success.

2. This also forbids a Christian to *marry* an unbeliever: "Be ye not unequally yoked together with unbe-

lievers." We may be married to whom we will "only in the Lord." (1 Cor. vii, 39.) This unchristian marrying is one of the greatest of evils to the Church of Christ. God has given us a life-size picture of this form of sin.

Turn again to the story of Jehoshaphat. He had seven sons. He could not find a God-fearing girl in all Judah quite high enough socially for the Crown Prince Jehoram to marry. So he married him to Miss Ahab, the daughter of Jezebel, that monster of female wickedness. What was the result of this godless union? Read the awful story. "Jehoram wrought that which was evil in the eyes of the Lord; for he had the daughter of Ahab to wife." (2 Chron. xxi, 4-6.) Under her influence he slew his six brothers; and God smote him with an incurable disease till he died. Then his horrible wife, Athaliah, after her son's short reign of one year, stretched out her murderous hand and slew all her own grandchildren and children, save little Joash, in order that she herself might reign. (xxii, 10.) He afterward became king, and then later in life became himself a murderer. So it came about that all the descendants of Jehoshaphat for three generations, except one great-grandson, were murdered: all because he married his son to a wicked princess, Miss Ahab. Crime after crime and murder after murder were the fruit of an evil marriage.

Is anything like that going on now? Everywhere, and all the while. Parents will train a son for God until he gets to be of a marriageable age; then their love of money gets the better of them, and they forbid him to marry some poor but beautiful Christian girl, and pick out for him the Christless Athaliah of a rich Ahab. Christian parents will bring a little daughter to the altar, and give her to God in baptism. They train her to be

pure as a snowflake, and then, when she is grown, they forbid her to love the worthy but poor young man who can offer a clean manhood, and a white soul, and deliberately hand her over in marriage to the lecherous arms of Mr. Beelzebub Moneybags, whose heart is as black as hell! I know no worship of the golden calf so basely mean as that!

A certain Christian young man of my acquaintance, superintendent of a Baptist Sabbath-school, could not find among all the hundreds of thousands of Christian young women in his Church a fit helpmeet; so he married an unchristian worldling. When he knelt to set up the family altar and invoke the blessing of God on the new home, his young bride sat upright in her chair, and sneered at him and his religion and his Christ. What a spectacle for angels and God to look upon! It is just this kind of marriage that is sending myriads of families to hell. This, I believe, is the reason why many Christian wives can get no answers to their prayers in behalf of their unchristian husbands. They deliberately defied God's law in marriage: and God must be true to Himself; He will not annul His law to accommodate the disobedient. They made their bed against the protests of the Spirit, and now they must lie in it.

3. I believe this truth bears at least upon many of our secret societies. As a pastor for nearly a score of years, and an evangelist for six years, I have had some chance for observation, and I have never met the minister or layman who could maintain spiritual power and be an active member of some secret societies. To be a member of these lodges you must sanction all initiation performances, foolishness, feasts, costly regalia, and general worldliness. In some of them you have fellowship with gamblers, liars, blasphemers, and whoremongers;

you call them brothers, and are bound by oath to help each other in *right* or *wrong*. How can a Christian countenance all this? "And have no fellowship with the unfruitful works of darkness, but rather reprove them. For it is a shame even to speak of those things that are done of them in secret." (Eph. v, 11-14.)

Moody says: "I do not see how any Christian, most of all a Christian minister, can go into these lodges with unbelievers. They say they can have more influence for good; but I say they can have more influence for good by staying out of them, and then reproving their evil deeds. Abraham had more influence for good in Sodom than Lot had. If twenty-five Christians go into a lodge with fifty who are not Christians, the fifty can vote anything they please, and the twenty-five will be partakers of their sins. They are unequally yoked together with unbelievers."

Daniel Webster said: "Secret societies are dangerous to the cause of civil liberty and good government."

John Quincy Adams, one of America's noblest Presidents, said: I am prepared to complete the demonstration before God and man that the Masonic oaths, obligations, and penalties can not, by any possibility, be reconciled to the laws of morality, Christianity, or civil law. Secrets written in blood should be revealed. A tree that bears such fruit should be cut down. No butcher would mutilate the carcass of a bullock or swine as the Masonic candidate swears consent to the mutilation of his own body for the breach of an absurd and unreasonable secret. It is an oath of which a common cannibal would be ashamed."

When we had the last great railroad strike, led by Debbs, what horrible crimes and deeds were committed! What outlawry went on! One hundred millions' worth

of property was lost and destroyed, and many, many lives. Murder was rampant. It made one's heart sick to see the multitudes of Christian men who were out on the strike, and defending this outlawry. God is not pleased with such things and calls loudly for separation.

4. I only mention that God calls us to separate ourselves from the wicked in our amusements and pleasures. Worldly people will never have a particle of respect for our religion until we do; neither can we walk with God in these unhallowed paths, for the Holy One is not there.

Dear reader, are you in the old paths of righteousness, where the saints have ever walked? Have you come out from among sinners, and left the devil's company, and are you walking with God's holy ones in company with the unseen Christ? When Moody first went to England he was introduced to a grand old Christian in Dublin, and he turned to the friend and asked: "Is this young man all O. O.? Moody asked him to explain. The old saint responded: "Are you all out-and-out for Christ?" Moody said: "I would rather have that title O. O. than D. D., LL. D." Dear reader, you would better be known in heaven as O. O., out-and-out for Christ, than wear any earthly crown.

But you will never be thus "out-and-out for Christ," and walk with him in holiness, until you pass through the Pentecostal chamber and loose your carnality. The carnal mind, "that is enmity against God and is not subject to the law of God, neither indeed can be," will never consent to your walking with your Lord. The "old man" does not delight in "the path of righteousness," and he will betray you, tempt you, cheat you out of it in some way. He will never rest until he induces you to tread the bypaths of sin. But the Omnipotent Spirit

of God can slay this old man of indwelling sin, and cast him out, and set you free from his enticements; and then, coming in and taking possession of you Himself, He will so reveal the lovely Christ to you that you will be lost in the love of Him. You will delight in no other path but His. Your soul will be enraptured with His companionship, charmed with His character, and the Holy One of Nazareth will be all-in-all to your adoring heart. O, seek the Pentecostal chamber; for it will prove the gate to heavenly delights to your purified soul. You will walk upon Beulah Summits of blessing, and eat the Eshcol clusters and the honey of full salvation. The "promise of the Father" will be realized in your life, the enduement of power of the Most High. The Holy Spirit will abide in your heart, and give you "the fullness of the blessing" and "the life more abundant." "The sun shall be no more thy light by day: neither for brightness shall the moon give light unto thee: but the Lord shall be unto thee an everlasting light, and thy God thy glory. Thy sun shall no more go down; neither shall thy moon withdraw itself; for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended."

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