

Holiness or Hell?

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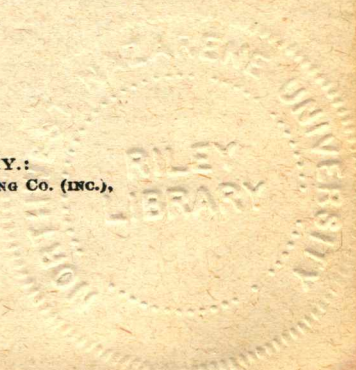
BY

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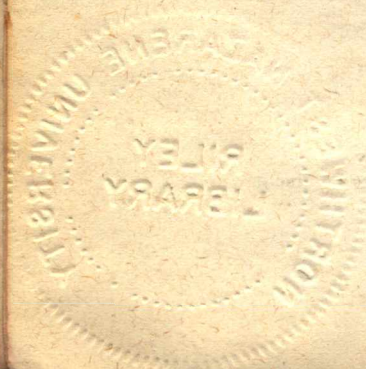
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INTRODUCTION.

HOLINESS OR HELL? is a new book by Rev. W. B. Godbey, on the Bible line of full salvation. It follows his other works, viz.: "Sanctification," and "Christian Perfection," and treats the subject in a way that neither of the others do. The two former have had a circulation of ten thousand each, and are still selling.

After having read the manuscript, we believe that this will more than double the circulation of the others.

The author is too well known to need an introduction, for his former works and extensive travels have brought him in contact with hundreds of thousands of people. As he always does, he has treated the subject in his own clear, simple, instructive manner. May God bless this effort to "spread Scriptural Holiness over these lands" more and more, and make this book a special agent to help bring in the Kingdom of our Lord. Amen.

W. A. DODGE.

CHAPTER I.

HOLINESS OR HELL?

I feel the Lord wants me to write a book under this startling title. Bible from *biblos* simply means book. Hence, holy is the significant word in the title Holy Bible. It means a book on holiness. It is the history of God's holiness movement on the earth the last six thousand years and the prophetic history of that movement to the end of time. We need but one Scripture to prove our proposition, *i. e.*, Heb. 12:14. "Follow peace with all men, and holiness, without which no man shall see the Lord." The revised version renders it, "The sanctification, without which no one shall see the Lord."

Reader, I hope God's word occupies a place of supremacy in your heart. One plain declaration of God's word is sufficient to settle any question whatever. I hope you don't dare explain away His truth. Remember, when you have explained it away by ever so artful in-

genuity, it is still there and will judge you when the world is on fire. This word will stand solid as the throne of God, when you are in hell for disbelieving it.

O, how little, and how ignorant we are! Will you have the audacity to cavil with God's word? Will you dare to handle it deceitfully?

"But I was sanctified in conversion." Don't you know in this you have all the creeds and all the witnesses, living and dead, against you? Don't you know you run an awful risk in letting down the Bible standard? In this way, you run the awful risk of plunging into hell, and dragging others with you, who will upbraid you through all eternity, as the instrument of their damnation? The Bible is a most wonderful book. Its right altitude, longitude and latitude are infinitely beyond our conception. Even regeneration, to say nothing about sanctification, is described by Paul as far beyond all we can ask or think. The minification of our blessed omnipotent Saviour, and the minification of Satan, are the two antipodes of almost all the heresies which have blighted the church and filled up hell for the last six thousand years.

Like the grand old man, Rev. C. H. Spurgeon, the light of the Baptist denomination and one of the brightest leaders of the Holy Ghost revival called "the holiness movement" in the world (he has but recently gone up to Heaven): "I believe in the colossals in religion. I preach a bottomless hell, a topless Heaven, endless damnation for the wicked, and uttermost salvation for the righteous."

Creation was grand and glorious, but the glory of this latter house is greater than that of the former. Hence, grace is greater than providence. And thank God, it is greater than sin. Mark Paul's triumphant shout of victory—Rom. 5:20—: "Where sin did abound, there did grace much more abound."

O, the brakeman! the brakeman! No wonder we still have a thousand millions of heathens bowing down to wood and stone. How many preachers to whom God has given towering intellects and whom he wanted to honor with an apostleship to the dark continents of the antipodean world like Bishop Taylor. But they have spent their lives toiling on the brakes to stop the Lord's train from running too fast. What a sad mistake! They have kept a millior

of people out of Heaven and helped the devil to populate the regions of the damned with the very people to whom they have preached. When God shall make inquisition for their blood in the judgment day, he will find it on their skirts.

O, the temptations to a preacher to serve as a brakeman.

In this age of fallen churches and hireling ministers, a preacher can get more money for letting the people slip through his fingers into hell, than any other way. When William Bramwell was a young man, he set his heart on a very nice, genteel, popular, etiquettical, eloquent D.D., as his *beau ideal*, and was striving with all his might to emulate him. One summer afternoon, he was studying in a hammock in the front yard, and fell into a few moments of peaceful slumber, from which he was aroused panic-stricken by an awful vision of this eloquent and accomplished Doctor of Divinity as appearing with horrific visage and shrieks of despair, he exclaims: "Lost, forever lost!" Bramwell, thrilled and thunderstruck, whirling around, is saluted by a passer-by: "Did you hear the news?" "What news?" "Doctor

—— fell dead in his office this afternoon, at three o'clock."

Suffice it to say, he took the alarm, changed his course, got the Wesleyan sanctification and lived to verify God's only definition of a gospel minister, namely: "a flame of fire."—Heb. 1:7. God gave this definition.

If a preacher is not a flame of holy fire, he would better tarry at Jerusalem till he is endowed with power from on high. Acts 1:4. Woe! woe! unto the brakeman. The New Jerusalem Railroad is every inch up grade from the City of Destruction to the Celestial City. Hence the murderous and suicidal folly of putting the brakes on the gospel train. We should all be firemen. There is no danger of getting the fire too hot. The boiler can't burst, for God made it, not man. Every inch of the road is insured. Fear neither bridges nor tunnels. This road has been in operation six thousand years and has never had an accident. So let us all turn firemen, run as fast as we can and hurry all the people through before the judgment day.

But we do want you all to put the brakes on the damnation railway. It is down grade every

step. Hence, our only hope is to check it up with the gospel brakes and slow it down till the passengers can jump out or we can snatch them off. Heb. 2:3. Sometimes trains run so swiftly that we can't put the brakes on them. In that case we should climb upon the Lord's mountains which in their majesty jut out over the dark valley through which the Black Valley railroad thunders down to hell, and disrupt great rocks and hurl them with awful impetuosity down on the track, and, if possible, wreck all the devil's trains. Then rush down with deafening shouts of victory and spread ourselves to rescue all the wrecked ones. Let us do everything in our power to expedite the Lord's train, and check up and, if possible, wreck the devil's. How can we do this? When I was preaching in Augusta, Ga., a great preacher (not a holiness man) said: "It is an undeniable fact that you holiness people are in favor of everything that is good, and opposed to everything that is bad."

What a definition given by an intelligent, observing outsider! Their rock is not as our rock, even our enemies themselves being judges. So let us all turn firemen and expedite the

Lord's train. Do you know that fire all through the Bible emblemizes sanctification? If you are not sanctified, you know wonderfully little about heavenly fire.

We have no mention of fire in Heaven, because there is no sin there to destroy.

CHAPTER II.

THE GLOBE OF FULL SALVATION.

"Christ came to destroy the works of the devil." 1 John 3:8.

Satan had utterly ruined the world by bringing sin into it. The restitution of Christ includes two works, *i. e.*, a creation and a destruction. The Holy Ghost creates the life of God in the dead soul and destroys sin; utterly removing it from the soul. After this, the growth period comes; which lasts not only through this life, but through all eternity. "Truly, truly, I say unto you, If a grain of wheat having fallen into the ground may not die, it remaineth alone; if it may die, it bringeth forth much fruit." John 12:24. (Greek Testament.)

It is a well-known botanical fact that when the grain is put in the ground and germinates, if it does not die and rot and give nutriment to the young plant, it will soon die.

The rotting of the grain transforms the starch

which constitutes its bulk into sugar to nourish the young plant.

The Old Testament word *tamains*—perfection—means strained honey. Sanctification gives you the pure honey and the nutritious milk of Canaan, the very pabula which the young convert needs and relishes. The logic of this passage is: If the new born soul does not get this sweet milk and honey of entire sanctification, it dies, *i. e.*, dries out and becomes a backslider.

Botany establishes this fact beyond contradiction. If the body of the grain does not die and rot after germination, the young sprout invariably dies. That is the reason why many of our churches are ruled by wicked men and women. When they were first converted every one of them longed after holiness. As only one hemisphere of the gospel globe was preached to them, instead of going directly into Canaan by way of Kadesh Barnea (holy delight), having no Joshua to lead them, they took a zigzag route through the howling wilderness, lost their regeneration, passed under the curse of God for unbelief and are now bringing in an evil report of the land, *i. e.*, op-

posing sanctification as a second work of grace.

If you will take the unconverted and back-slidden members out of the church, you will never find any more opposition to holiness. Regeneration and sanctification are Siamese brothers. The elder is an earnest of the younger for whom he waits and longs. When he comes, he takes him in his arms, never to part again. If the younger should lose his life, as he sometimes does, O, how the elder goes mourning all the day sighing and waiting the coming of the omnipotent to raise him from the dead.

CHAPTER III.

CAN WE GROW INTO SANCTIFICATION?

If you will get the illumination of the Holy Ghost, so you can analyze and detect the devil's lies, you will be surprised to find them not only destitute of truth, but equally destitute of sense. No wonder John Wesley said, "Sanctification by growth is nonsense." In case of the sown grain in the above Scripture, when does the growth period come in?

You know that grain first germinates, which is regeneration; then the old body rots and develops sugar for the nourishment of the young plant, which is the dying of old Adam in the heart of the young convert.

Look again at the passage. You find after germination (regeneration) and decomposition (sanctification) then comes the great period for growth and fruit-bearing, destined to continue, not only through this life, but through all eternity. Don't you know while regeneration pitches your crop, sanctification destroys

all the devil's weeds and gives your crop a chance to grow? No wonder Paul used the terrible, scathing language to the Galatians. "O, foolish Galatians, who hath bewitched you? Having begun in the spirit (*i. e.*, regeneration by the Holy Spirit), are you made perfect by the flesh?"—Gal. 3:3.

The case is parallel. These Galatians had been truly converted by the Holy Ghost through the Apostles. Afterward, a lot of unsanctified preachers had come among them teaching that whereas they were converted by the Holy Ghost instantaneously, through faith they could not be made perfect (*i. e.*, sanctified) that way, but they must reach it by the tedious and slow progress of growth by works. No wonder sanctified Paul was terribly stirred over this invasion of the flock of God. "Would that those who trouble you shall be cut off." Gal. 5:12.

There was nothing vindictive in this, but simply an awfully earnest prayer that God would remove their destructive influence, that they should not cause all those people to backslide and go to hell. If Paul were now on earth, he would not only cry aloud, "O, fool-

ish Methodist! who hath bewitched you?" but he would still pray God to take away the unsanctified preachers, who are preaching this foolish heresy, and persuading the people to give up the great cardinal doctrine of perfection wrought in the heart by the Holy Ghost instantaneously through faith alone. In consequence of this heresy, millions of converted people in the different churches this day are side-tracked from the King's Highway, led off into the dismal metaphysical swamps of this senseless, hell-hatched heresy of growth into holiness. Entangled by these delusive speculations, they vainly pursue Satan's lying *ignis fatuus* of sanctification by growth.

The results of this illusory heresy is, they dry out, freeze out, and die out. Satan slips in like a weasel, steals away God's gold which they received in regeneration, and pokes off on them a lot of his old brass. Then they are prepared for pulpit eloquence (a thing out of which Satan has made much capital, which Paul utterly discarded)—sounding brass and tinkling cymbals. Now they go off into intellectualism, one of the worst forms of modern infidelity, which this day is sweeping millions

into hell through the churches. They now dictate to bishops and elders and fortify themselves effectually against the unadulterated gospel of Total Depravity, Evangelical Repentance and Faith, Justification, Regeneration, Witness of the Spirit and Entire Sanctification, wrought in the heart by the Holy Ghost, and attested by the indwelling Spirit. They can no longer stand the preaching of the awful retribution of the eternally damned in hell. Twenty-one years ago I went to a charge of that kind in the Kentucky Conference.

The leading members met me in pomp and pageantry, and entertained me like a king. Then they proceeded to tell me what I should preach and what I should not preach. I respectfully informed them they were too late in giving my commission. God was ahead of them. I knew if I flickered there, my liberties were gone, I was the devil's dupe, destined to lose my religion and, in all probability, my soul. So, of course, I preached the truth fearless of men and devils, which was the very opposite of their dictation. O, how they were upset. I preached but two ser-

mons. They gave me a free ride to the presiding elder's office and dumped me out.

"You will have to take this man away from us. He will smash everything and we'll never pay half of our assessments."

The presiding elder exchanged me with the adjoining charge.

We had four hundred conversions and many sanctifications—had to divide the work into two at the next conference. It is still two. The one that hauled me off tinkered along all the year with corn-stalk fiddles and never had a soul converted.

Don't you know you and I could sit at the feet of John Wesley a thousand years and learn wisdom. What he says will do for the profoundest analysis. He says, "Sanctification by growth is nonsense. Let us indulge in a brief analysis. Growth is a naturalism. All living healthy things grow as a natural consequence. Who ever heard of a boy or a corn stalk trying to grow? If you saw him with a system of pulleys and levers trying to elongate his limbs and grow, you would correct his folly. If you want your corn to grow, you sanctify the ground, *i. e.*, keep it

clean. Destroying all the weeds, briars and bushes, is the negative side of sanctification.

That is to be done now. If I dig out all the filth, I certainly am sanctified by works. Now, look out, or you will get caught in Satan's nonsense. "Ye are God's farm," 1 Cor. 3:9; not the farmer, as the devil, especially through unsanctified preachers, would humbug you to believe. You simply lie still in perfect consecration; then, by perfect faith, untie God's hands, give him the job and you keep hands off. One breath from the nostrils of God kills every weed and exterminates every seed the devil has ever sown in your heart. God will keep you clean through the same faith by which He makes you clean. When the farmer has pitched his crop and destroyed all the weeds, then he has nothing to do but look at it grow of its own natural spontaneity. Meanwhile, in many ways, he enriches his soil during the intervals of gathering his fruits.

Now we come to the grand upper side of sanctification. Just as the diligent farmer throws great quantities of various fertilizers on his soil, making it richer and richer, and more productive, so the glorious Omnipotent Farmer

of our soul-soil turns on us showers and showers of blessings in this land of corn and wine. O, what a pity the church, led by blind guides, go howling through the wilderness, die and leave their bones to bleach on the burning sand, while the rich fields of Canaan, with a thousand heaven-born incentives are inviting them to come over and enjoy the luscious fruits.

CHAPTER IV.

TO THE PREACHERS.

Brethren, I can truly say with Paul: "I speak the truth in Christ, I lie not; my conscience bearing me witness in the Holy Ghost, that I have great sorrow and incessant grief in my heart. Would that I were an offering along with Christ for my brethren, my kindred." We are all the children of Father Wesley; and closely akin. As Paul was willing to die a martyr for his brethren, so am I. I protest before God in view of the judgment bar, I am your friend, true as steel. Don't reject my humble pleading. Get face to face with God, ponder these things in the light of the judgment.

It is no time till you and I must meet the people to whom we have preached by speech or pen in presence of an assembled universe. Multiplied millions of souls in and out of the churches, will stand there covered with shame and everlasting contempt in that dreadful hour.

Then God Almighty in the presence of an assembled universe will make inquisition for blood. Shall the blood of these ruined souls be found on our hands? May our God save you and me from blood-guiltiness in that day. This is no untimely warning; we live in an age of fallen churches and hireling ministers, when the most popular preacher is the man who is an adept in the art of letting people slip through his fingers into hell. Go read the 34th chapter of Ezekiel: "Woe be to the shepherds of Israel (*i. e.*, the pastors of the churches) that do feed themselves! Should not the shepherds feed the flocks?"

Nothing but the pure, straight word of God can feed them. The diluted heterogeniety of science, metaphysics, history, literature and eloquence does not feed the flock at all. People who are spiritually dead are delighted with it, as the vulture with carrion, but your live members starve to death and backslide into intellectualism under such preaching. The diseased and the lame you have not healed. Nothing but the sanctification of the spirit can heal sick souls. Regeneration raises them from the dead and sanctification takes away all ail-

ments, makes them perfectly healthy and keeps them so forever.

IDIOTES.

This word is frequently used by the Holy Ghost descriptive of those who are uninitiated into the mysteries of godliness. You will find this word *idiotes* I. Cor. 14:16, 23, 24, etc., and frequently elsewhere. In James' version it is generally translated by "unlearned," *i. e.*, a soul untaught by the Holy Ghost these mysteries. Do you know that all religion is called mystery in the Bible? These mysteries are the work of the Holy Ghost in the internal transformation of the soul which take place in regeneration, by which the life of God lost in the fall is restored to your soul. Hence the prefix "*re*," which means again. And sanctification, by which the sin-principle—Adam the first, is utterly exterminated and taken away. These are the works of God wrought in our souls by the Holy Ghost. The man who has not received them the Holy Ghost calls an idiot. You see the Greek *idiotes* is not translated, because it has been transferred to our language. So you have now ascertained that

our word idiot is a pure Greek word. So you see God calls every person an idiot with reference to regeneration who has not received it. God only reveals His mysteries to those who receive them. Could you see the countless hosts of poor, guilty humanity this day following the devil's idiots and plunging into hell, your blood would run chill. Remember, we don't mean an intellectual idiot. You may be an intellectual Solomon, and at the same time a spiritual idiot. The Bible is not an intellectual book. Hence, you never can know it by your intellect. It is a spiritual book. The spirit of the unregenerate is dead. Eph. 2:1. Hence he knows no more about the mysteries of salvation, namely, regeneration and sanctification, than the corpse lying in his grave. I have often listened to powerful preachers, swaying the multitude by their learned eloquence, laying under contribution all their powers of mind and body to prove to the people that there was no such a thing as Holy Ghost religion. I was reared amid that sort of preaching. I toiled six years for my collegiate education, having to pay the whole thousand dollars myself, as my dear father was a poor

Methodist preacher. Meanwhile, those people begged me to accept a gratuitous education at their hands. I look upon that as the sleekest hell-trap the devil ever set for my soul. If I had joined them I would have preached my way to hell. I was a poor, ignorant sinner. O, how seductive was their preaching! As I did not know the Lord, I could not tell but they were right. At the age of sixteen the Lord gloriously regenerated my soul. Then I knew those people were preaching Satan's lies. Of course, they thought they were true, as idiots don't know anything.

What an awful sight! A house crowded with idiots, and an idiot in the pulpit poking upon the poor, idiotic people the senseless dogma, "dip or be damned." Holy Ghost religion is the only remedy for these foolish heresies. How long, O, God, shall false prophets, idiots as to the plan of salvation, lead the guilty millions through the churches to hell? The man unregenerated by the Holy Ghost is pronounced by the Almighty an utter idiot as to God's salvation. Great God, deliver us from unregenerated idiots, who by their intellect, learning and eloquence lead great audiences of idiots

through their churches to the bottomless pit. Such preachers will certainly reach the hottest doom of the damned. God have mercy. Are these unconverted preachers honest? O, yes! The false prophets of the old dispensation thought they were the true prophets of Israel. Paul was a powerful preacher before he was converted, and was just as honest as he was after his conversion. He certifies that he had lived in all good conscience even before he was converted. How is this? A fallen conscience is not a correct guide because it is in the hands of the devil, who ingeniously manipulates it for your damnation.

The conscience of an unregenerate man will lead him to hell. Paul followed his conscience before he was converted and was preaching his way to hell as fast as he could. What he needed was not intellect or learning, honesty, nor religion, for he had them all, but light. This shone down on him as he journeyed to Damascus.

Rom. 9:1. He testifies to his conscience bearing him witness in the Holy Ghost. Before he was converted he was perfectly honest and very religious, enjoying the constant testi-

mony of his conscience, but not in the Holy Ghost. The Holy Ghost must restore the fallen conscience of the sinner before it is a correct guide. These unconverted preachers may be very conscientious, but their consciences have not the Holy Ghost. They need light from Heaven. If they don't get it they will preach their way to hell.

Are all the Methodist preachers converted? I think the most of them have been converted; some of them have not. John Wesley preached ten years before he was converted. Dr. Redd, one of the best preachers in the Kentucky Conference, was converted during the tenth year of his ministry, sanctified two years afterwards, and is now our John Fletcher in the defense of Christian perfection. Doubtless the most of our preachers have been converted, but it is fearfully evident that many of them are in a backslidden state. Preachers backslide as well as the people. As a rule, they go together, "Like people, like priests;" a fallen church, a fallen ministry. It is certain all our preachers who oppose holiness are already fallen. A man is bound to backslide out of God's kingdom before he can fight

against God's works. If he should go at it in the kingdom, he gets out speedily. So you see the reason why these poor, water-logged preachers oppose Holy Ghost regeneration is because they are utterly ignorant of it. They are spiritual idiots. There is no remedy for these wholesale delusions but experimental Holy Ghost religion. They assume an awful responsibility to meddle with what they know nothing about. They ought to have gumption enough to keep silent where they know nothing.

EXPERIENCE.

Don't you know all religion that is worth anything is experimental. You may hear the doctrines of salvation preached till you fall dead, and if you don't get the experience you are certain to fall into hell. In the traditions of Mohammed, the Arabian imposter, he says the Angel Gabriel called for him by night and carried him up to the first heaven, where he met a number of the Old Testament saints. Then he carried him to the second heaven, then to the third, fourth, fifth and sixth. At all of them he was much edified by the con-

versation of saints and angels. But this did not satisfy Mohammed. He longed to stand face to face with God and receive his commission. But Gabriel, his escort, frankly tells him he can serve in that capacity no longer, and if he would meet the Almighty he must go alone to the seventh heaven—the highest of all—the capital of the universe. So Mohammed, with tremulous tread, sets out alone to travel a road utterly strange. Ere long the last ray of light has faded away. He is wrapped in profound darkness; hope takes its flight; despair seizes his quivering vitals. Suddenly a gleam from the celestial city breaks in; he takes courage, wends his way through dismal swamps, flooded rivers and rugged mountains, with his eye on the light of the golden city, till he stands in the presence of God. We preachers can not lead a soul to God. We can teach him and pray for him. But the time comes in the history of every convert when he must leave all his comforters and go to God alone. Then he receives the mystery of salvation. The Greek word *mysterion* means a secret to be revealed. It is God's secret; He alone can reveal it. That

secret is a world to be created, which is regeneration; and a world to be destroyed, which is sanctification. You must have a new heart, and you must have sin killed.

We Methodist preachers, and those of all the evangelical churches, have often listened with holy horror to the poor, unconverted heretics preaching water-regeneration and other senseless lies, feeling sure that the only reason why they did it was because they did not know the Lord in regeneration.

SHALL WE GET CAUGHT IN THE SAME TRAP SET
THE DEVIL?

God forbid! Now, brethren, as sure as God sits on His throne, sanctification is the work of the Holy Ghost, wrought in the heart of the Christian, just like regeneration is wrought in the heart of the sinner. It is one of God's mysteries which no one knows but he that receiveth it. "And to him that overcometh, will I give to eat of the hidden manna, and I will give him a white stone and a new name written on it which no one knoweth but he that receiveth it."—Rev. 2:17. The white stone

belonged to the high priest's regalia. We all become high priests in sanctification. The new name of Christ is "Sanctifier." Just as we receive Jesus as our Saviour, so we receive him as our Sanctifier when Christians. White means purity and stone means solidity. So when we receive Jesus as our Sanctifier, we enter the *Sanctum Sanctorum*, stand on the solid rock, enjoy the blood-washed experience, and feast on the hidden manna. In the wilderness they were dependent upon the periodical falling of the manna, for they could not keep it. But the manna in the golden pot in the Ark of the Covenant in the *Sanctum Sanctorum*; never spoiled, but always remained fresh and sweet; so in the justified experience, we are dependent on revivals to keep our religion. If they don't come we starve out and become backsliders. In the sanctified experience, we have a supply on hand. Though no manna fall for ages, we have plenty in the golden pot, delicious, sweet and fresh; we can eat at any time. While our enemies are persecuting us, we are sitting in the holy of holies, feasting on the hidden manna. We have a revival in our hearts which will run right on till the judgment day, then

receive new impetus and sweep on through all eternity.

Brethren, for God's sake, never speak disparagingly of an experience which God alone can give. It is shocking to think of. It is horrifically grievous to the Holy Spirit.

Wesley says, "Precisely as you are justified by faith, so are you sanctified by faith."

The shocking fact of Methodist preachers preaching against sanctification is but of yesterday. It illustrates the awful apostacy of the evangelical churches. I know but one un-fallen church in this country. That began down on the devil's bottom, and, of course, had no place to fall until she drops down into hell. She has gathered in her members by preaching against experimental religion.

That the evangelical churches, such as Methodist, Baptist, Presbyterian, etc., are fallen to an alarming extent, no one with spiritual illumination can fail to see. Preach as much as you please on the doctrine of sanctification, correct all of our errors if you can, and we will thank you for it; but remember, under the law of Moses, it was a penalty of certain death for any one but the high priests to

enter the *Sanctum Sanctorum*. When Christ died on the cross, God with his own hand tore down the veil. It is the privilege of the poorest saint to enter and abide in the holy of holies; but if a critic dares to enter there he drops dead on the spot. What does this mean? God will not unveil His secrets to the uninitiated. Investigate, discuss and preach the doctrine of sanctification, but do not dare to criticise the experience. Certain Methodist papers cannot come to my house, because they speak disparagingly of the experience of sanctification. I fear they will discourage my family and cause them to lose that experience.

A downward trend is awfully dangerous. If they give up their sanctification, there is danger of their going on backsliding till they lose their justification and drop into hell. O, preacher, will you dare to intrude into the sacred communion of the soul with God, and then have the diabolical impudence to discharge the office of the devil's critic. Leave that dirty job for the devil himself, for he is certain not to neglect it. Sanctification proper is not simply a doctrine, but pre-eminently it is an experience. A preacher in my conference said to me,

“ Brother, I don’t endorse your views of sanctification.” “ My dear brother, I have no views; I have gone ahead of all the views. Glory to God, I have the thing itself. You go to God and get the experience, and it will knock your old foggy views beyond the north pole.”

SANCTIFICATION IS THE DEATH OF SIN.

Old Adam is dead, for the second Adam hath slain him. Will you dare intrude into the silent chambers of the dead and disturb the shades of the departed.

Now, brethren, don’t you know that idiot comes in here again. Just as the unregenerate man is a spiritual idiot as to the experience, *i. e.*, he is utterly ignorant of it; so the unsanctified man is a spiritual idiot in reference to that experience, *i. e.*, he knows no more about it than a sinner knows about the experience of regeneration. How awful it is to find regenerated preachers stultifying themselves, making angels weep and hell rejoice, while they are so bamboozled by the devil as to do his dirty work. It shows their need of

clear spiritual light. The sinner is in Satan's midnight, the justified man has a twilight experience, while the sanctified man has cloudless day. Our Saviour touched the blind man's eyes once and he received light. But it was not distinct. He saw men as trees walking. This was a wonderful improvement on rayless night. He touched his eyes again and he saw everything distinctly. O, how the preachers need another touch to give them clear light. Brethren, if people don't have an experience from God they will be damned in hell. We can't give them that experience. They have to leave us and all human aid and go alone to God and get it.

Don't meddle with God's work. The Holy Ghost calls you an idiot on the experience of sanctification till you get it from God. I say with shame, for God knows I love my church and my brethren. I have known hosts of people driven out of the experience of sanctification by Methodist preachers.

Fall on your faces in the dust, O, preachers, and weep with me. It would do me good to die to prevent this wholesale wreck of our train. If God needs a martyr to stop the preachers

from the bloody work of discouraging the experience of sanctification, I put in the first bid. Many of my brothers and sisters enjoy experiences far in advance of mine, but I don't turn critic. I rejoice with them and press on.

Why, I thought sanctification was the top. In that you are much mistaken. Sanctification along with his elder brother, regeneration, constitutes the foundation rather than the finish. God lays the grand substratum in these mighty works of his Holy Spirit, on which he builds a superstructure which will tower higher and higher through all eternity. I am surrounded by saints whose experiences are years ahead of mine, in which I rejoice, for they are guides to my slippery feet, as I run this heavenly race. Preachers never forget, I must challenge you to meet me at the judgment seat of Christ. If you in any way, by speech or pen or influence, discourage a soul in Christian experience, you are helping the devil to damn that soul. Be sure you never do any more work for Satan. Don't be uneasy; he will do it himself. When people claim an experience that you have not, stand in awe, tread lightly, for it is holy ground; drop on your knees and ask them to pray for

you. Twenty-three years ago, an old sanctified woman, ignorant of theology, but full of the Holy Ghost, led me into this unutterably sweet experience which has carried me in a fiery chariot through all the storms and tempests of these years and given everlasting sunshine in my soul. It is God's sweetest and best gift to my poor soul. It has given me a heaven in which to go to Heaven. I was an idiot in reference to it till I received it. To be sure, I intellectually apprehended the doctrine, but my spirit was utterly idiotic with reference to it. Brother, be right sure you don't pull any one back. If you can't help them forward, run away and hide, and cry to God for grace. I warn you, brethren, by the prayers of God's HOLY PEOPLE. Do you know the so-called holiness people live on their knees in touch with the Almighty.

Bloody Mary said she feared the prayers of John Knox, the sanctified founder of the Presbyterian Church, more than all the armies of Europe. Well she might, for he prayed her off the throne of England till she dropped into hell. Then Elizabeth, the friend of Protestants, took her place. Consequently,

the British Empire and the United States have become the wings of the Apocalyptic angel, flying to the ends of the earth with the everlasting gospel to preach to all nations.

A few years ago, one of the greatest theologians America ever produced was immortalizing himself traversing the country and delivering his learned lectures against the experience of entire sanctification received here and now by faith, and assuring the people they never could get rid of sin till death knocked it out of them. In the progress of his lectures he engaged for a certain city on the Atlantic. The sanctified people of that city, of course, were crying to God to protect his cause against the impending evil. They also wrote to Capt. Carter, of Chester, Pa., and Drs. Cullis and McDonald, of Boston, to co-operate with them in prayer. The time arrived. The eloquent D.D. appeared, delivered one lecture on another subject; was then to proceed against sanctification. He took sick, got worse and died without delivering a single anti-holiness lecture.

I was called to hold a meeting in Ken-

tucky for the sanctification of Christians. A scholarly pastor at the place, having heard of my appointment, resolved to antagonize me with all his might, and published an appointment at his church on the Sunday I was to begin, inviting all the holiness people to come and hear him utterly demolish the sanctification preached and professed by the holiness people. He was apparently in perfect health. On Thursday preceding, he was walking and fell dead in his tracks. His funeral was preached over his corpse at the same hour he had appointed to demolish sanctification. Brother, there is danger in the dark. In God's religion everything is dark as midnight till you get it. The very fact that you have not received this glorious second work of grace, called sanctification, is demonstrative proof you know nothing about it. You know about the doctrine, but the thing itself is not a doctrine, but an experience. Do you know there is no such praying people on the earth as the holiness people? Whenever you go to work against them, they unite their prayers to God to prevent your evil influence. They never pray for you to die. They are full of

love for you. But if you will not let God answer their prayers by stopping your soul-damning influence, discouraging people on sanctification, there is at least a probability that God will stop your evil work by taking you out of the world. I would want to get out of this world in a hurry if all the holiness people were praying against me. The truth of it is that you are utterly ignorant of how many and how strong a people you are opposing. I preach from the Atlantic to the Mexican border. I find them everywhere. Our name is legion. We wield a preponderant influence in all the live churches on the globe. We have more missionaries in the heathen field without a salary, for sanctified people are willing to go without it, than all the churches of the Protestant world with salaries. God has moved up this holiness movement, the vanguard of the Millennium, to evangelize all nations and prepare them for the glorious millennial church which is to sweep the world like a cyclone, cover the earth with the glory of the Lord, defeat the devil and lock him up in hell, Rev. 20:1; and enthrone Christ to reign from pole to pole. Brother,

if you can't help us, for God's sake don't oppose us.

FOR THE SAKE OF YOUR SOULS, DON'T OPPOSE
HOLINESS IN ANY WAY WHATEVER.

I don't care how much you endeavor to correct doctrinal errors, but don't you invade the holy of holies where God meets the soul and imparts the experience of entire sanctification. You can't afford to play the idiot. When he sanctified my soul twenty-three years ago, he made me an evangelist. I travel five to seven thousand miles per annum. My observation is extensive. I have known many preachers to assume a negative attitude toward our work. So far as I have been able to learn (and I have given special attention), they have all depreciated in spiritual power; and, as a rule, dried up into theological skeletons.

You can't speak, write, gesticulate, or in any way wield an influence against the working of the Holy Ghost, without, as John Wesley says, "Touching the apple of God's eye." In this way, you will grieve the Holy Spirit before you know it. Like his symbol, the

gentle dove, he is easily won and wooed, but equally easily grieved and driven away forever. You cannot discourage experimental religion (and sanctification is solidly experimental,) without grieving the Holy Spirit and injuring your own soul. And if you squeeze into Heaven, you will there see your blind folly in not doing your best to get everybody as holy as possible, regardless of shibboleths and technicalities. Throw away forever your silly sticklerism and spread yourselves for God and souls. Brethren, your experiment is the most dangerous ever tried beneath the skies. You can't indulge in it without depreciating spiritually. This you can't afford to do. If you lose your spiritual power, you had better be dead and out of the way of others who would be truer to God. Now beloved, we Methodists believe in no non-forfeitable blessings. A preacher can backslide, lose the Spirit, become formal and spiritually dead, hold his office, live and die in respectability and make his bed in hell. You will actually backslide out of the kingdom by opposing holiness before you are aware of it. Remember, Satan is a million times smarter than you or I. Give him a quarter of a chance

and he will dress up as an angel of light and prevail on you to oppose holiness. Then he will steal away all your Holy Ghost religion (God's gold), and palm off on you a big lot of brass. By this time, the Spirit has so retreated that a mist has fallen on your eyes. The brass shines like gold. So you thank God and take courage and say: "I am certainly growing in grace and I have more religion than ever before." That is true, but it is the devil's, and you are a poor bankrupt on your way to hell.

You then become eloquent, metaphysical and popular with the rich, dead churches. Your great employment the balance of your life is to rock the people in the devil's cradle of carnal security, sing lullabies over them lest some holiness crank shall wake them up, before Satan can dump them into hell. You now go for culture and money power, as you have lost the old-time power of Holy Ghost religion, which you got when you were converted.

If you had obeyed the oath you swore before the Bishop to go on to perfection, instead of losing the power of regeneration, long ago you

would have added to it the power of entire sanctification. The river God turned on you that wonderful night when you passed triumphantly from death to life, and made the camp-meeting woods roar with your triumphant shouts, and sinners to conclude Gabriel's trumpet was sounding and fall like dead men all round you, would long ago have been transformed into an ocean without banks or bottom. The joyous hallelujahs which rang out the first articulations of your new-born soul, instead of leaving you in your desolation, would long ago have become the triumphant song of your sanctified soul night and day. Regeneration is the pioneer from heaven into your soul. He expects his dear brother sanctification. If he doesn't soon come he becomes sad and lonely. Still he lingered with you till you began to oppose the coming of his heavenly brother. The very day you preached that big sermon against sanctification to the delight of your unconverted and fallen members, but to the unutterable grief of the few true hearts in your congregation, he gave you over to Satan, and said, "If you will not let my brother come to me, I will go to him." So

like Noah's dove he took his flight to Heaven, whence he came.

After this, you became an expert in easing the people down to hell. Popular preachers and fashionable women rule the dead churches. They all go down to hell together. Paul says, "If I please men, I am not the servant of Christ."—Gal. 1:10. Jesus said to his preachers: "Woe unto you when all men speak well of you," *i. e.*, you are popular, for so they spake of the false prophets who were before you. So you see from this, none of the Lord's preachers are popular. They are the false prophets, *i. e.*, the devil's preachers, to deceive the people and to lead them to hell.

Now, my beloved brethren of the ministry, I have but one apology for writing this chapter. "The love of Christ constraineth me."—II. Cor. 5:14. For the glory of God, let me suggest that you get all the preachers you can to read this chapter. Not that I feel in any way worthy to address my brethren in the holy ministry, but the Lord often uses the weakest instruments.

OPTIMISM AND PESSIMISM.

These words now denote the prominent antipodes of religious controversy. As a rule, the holiness people are called pessimists, and the easy going, popular religionists are called optimists.

Pessimist is the superlative of the Latin adjective *malus*, bad. Hence, it means the worst.

Optimist is the superlative of the Latin adjective *bonus*, good. Hence, it means the best.

All the holiness cranks are denounced by the spiritually dead, worldly churches, as extremists, fanatics, running the people crazy, scaring them by their awful descriptions of sin, hell, Satan, the demons, the awful state of the fallen churches, the doom of the damned, etc.

I confess judgment and fully accept the situation. I preached the gospel fifteen years without seeing these awful things. The light came twenty-three years ago. You get the light and you will see them. Sanctified Enoch

before the flood was a pessimist. Hear him preaching to the wicked Antediluvians: "Behold the Lord cometh with ten thousand saints to execute judgment against you all and to condemn all the ungodly, concerning all their deeds of ungodliness which they have impiously committed, and for all their hard speeches which they have spoken against him, being ungodly sinners."—Jude 14:15.

Isaiah was a pessimist. Most preachers who are characteristic of rough preaching, begin in a smooth way. They are apt to deal gently with the church, and throw their bombshells at the outsiders. In his very introductory, in his first chapter, he calls the church members thieves and denounces them as more stupid than the ox or the ass, both notoriously stupid animals. He tells them: "The ox knows his master and the ass his master's crib, but they don't know the Lord." They are so stupid they think they are Christians when they are sinners. They think they are going to Heaven, when they are walking straight into hell. All the Old Testament prophets were pessimists of the darkest type. They

all lifted one common stentorian voice against sin. Jesus Christ and all the apostles were uncompromising pessimists. The loving Saviour faithfully preached hell fire.

His hardest appeals were to the church of which he was a member. "O, ye scribes and Pharisees, hypocrites! how can you escape the damnation of hell? The Publicans and harlots go into the kingdom of God before you." Where do you now find rougher preaching than this? The scribes were preachers, but not converted; the Pharisees were the leading church members, but had no religion. He denounces them to their faces as worse than Publicans and harlots, *i. e.*, harder to save than the poor Publicans and degraded harlots on whom, like the proud unconverted preachers and church members of our day, they looked down with contempt. Who can read the letters of Jude and Peter and not cry out, "pessimist?" All the inspired writers were pessimists. You can't preach total depravity and denounce the sins of the world and the hollow-hearted hypocrisy of the churches and expect the people to flee the wrath to

come without being called a croaker, *i. e.*, a pessimist.

When I tell you I am a pessimist all the way through, you see I am in good company.

So you may count me a pessimist on sin all the way through. The more light the Lord gives me, the stronger I get against it, and the more I cry "no compromise with sin." I am in this way to stay until I stand on the mount of victory. I fight under the black flag. I expect to die in the war and be buried on the battle-field. But what about the optimist? I am an optimist too. While I am a pessimist on sin, I am an optimist on grace. Sin is awful beyond all conception. Dr. Finney says he believes if God were to reveal to a sinner the real horror of his sins, he would fall dead, the shock being more than he could bear. Hence, God in mercy first shows him his own sins, when he repents, gets justified and enters his kingdom; then He shows him his inbred sin. When he consecrates and gets sanctified, then He shows him his infirmities. While sin is the worst thing in the world, grace is the best. Sin is great but grace is greatest, Rom. 5:20. Satan has superhuman

power and knowledge, and can do things which in human estimation, are miraculous. Jannes and Jambres wrought miracles in the days of Moses. The devil is often permitted to do many things beyond human comprehension, lest infidelity should destroy the popular faith of his personality. While Satan is infinitely wiser and stronger than any man or set of men, yet he is infinitely inferior to the omniscient and omnipresent God. He is mighty, but God is Almighty. Satan has supernatural power and wisdom, while God alone has the truly miraculous omnipotent power. The climacteric truth of the Christian religion, by which it is distinguished from all other religions is that it has an OMNIPOTENT SAVIOUR.

The reason why entire sanctification here and now by faith alone is the only true Bible religion in the world, is because it is a superlative, and means to have every fiber of your spiritual organism. It is the only religion that worships the God of the Bible. I heard a great preacher a few days ago, who claimed to represent the only true church in the world, proclaim to a vast multitude that it was ut-

terly impossible to get rid of sin in this life; that we are all doomed to remain full of sin till we die. You can see plainly that this man was so deceived by the devil as to preach his gospel, calculated to lead every one who believed it to hell; for we are certain to go there if we die in our sins. He was preaching an imposter, *i. e.*, a false Christ, who can not save his people from their sins. Millions of people in our churches are idolaters, worshipping a false Christ. The Christ of the Bible is able and willing to save to the uttermost all that come unto him; Heb. 7:25—not after you die, when the devil will have you, but when you come to him, and he is calling you to come now. The word uttermost in this passage is *panteles*, a Greek compound of *pan*, all, and *teles*, perfection. It means to save you completely unto perfection. You would better settle this matter now, whether you are a Christian or an idolater. A Christian is a disciple of Christ. In order to go with him you must take him for your Saviour. If so, as he is an uttermost Saviour, he saves all his disciples to the uttermost. The very fact that your Saviour does not save you to the

uttermost, is *prima facie* evidence that you, as Wesley says, "are on a false scent." The proof of the true religion is right here: that it saves you from all your sins through faith alone. Why through faith alone? Faith turns it all over to the Saviour and lets him save you without any help. If he is omnipotent he does not need any help.

HYDROLATRY

means water worship. It is very prevalent in Kentucky and Missouri. It is simply a modern form of idolatry. Satan is now making great capital out of this form of idolatry. It goes on the assumption that Jesus needs a preacher and a pool of water before he can save a sinner. All such meddling is an insult to the Jesus revealed in the Bible. He is omnipotent. He needs no help. It would be a burlesque on his divine majesty to take in a partner. That water-god is not his partner, but that of the devil. If you depend on the water-god and Jesus together, the devil will get you sure, for Jesus does the whole job or none. God wake you up and save you from Hydrolatry.

The Christ of the Bible, without any help, saves you to the uttermost and keeps you forever by his omnipotent grace.

Ecclesiolatry, the church worship, is another form of current idolatry, not only very prevalent, but rapidly increasing throughout the country. While the hydrolater worships baptism by imputing to it saving power and even gets to be so gross an idolater as to think he can't be saved without it, the ecclesiolater worships the fine and beautiful church edifice. John Wesley opposed the building of fine churches. He said, "When we do that we will be dependent on rich men. Then we are a ruined people." It is common now to spend one hundred thousand dollars on a city church edifice. This would build one hundred churches in heathen lands (O, what a sunburst) and leave ten thousand to build the one at home. This wanton waste of the Lord's money is prompted by pride and vain-glory, and so grieves the Holy Spirit, that he leaves them in their sins. Did you ever see any spiritual power in one of these fine fantastical edifices? There they go for very short services which hardly give the poor sinners

time enough to gaze at the phantasmagoria glittering all around them, till they are dismissed and hurried out and don't know one word the preacher said. Neither did they get a solitary scintillation out of the cold, dead operatic singing. Millions of poor idolaters in the churches to-day are worshipping names, statistics, pedigrees, edifices, preachers and almost every thing but God. We live in an age of idolatry. WAS NOT SOLOMON'S TEMPLE A FINE EDIFICE? O, yes, it dazzled with gold. Is it not an example for us to follow in building churches? It is not; it belongs to the typical dispensation. It was fine and costly as art could make it, because God Himself dwelt in it. God does not now, dwell in temples made with hands but in the fleshly temples of the heart. The pure beaten gold of this temple typifies the pure Holy Ghost religion of the sanctified heart. So, if you want Solomon's temple, get your heart sanctified and you have it, and God will come and dwell in it as he did in the *Sanctum Sanctorum*. Philosophers have called man the religious animal. He will have religion; when he is without the true, he takes the false;

when he is so unfortunate as to fail to get it from God, he always receives it from the devil. You can't find a sanctified person who wants a fine edifice or any other useless expenditure of the Lord's money or pays any tithes to the water-god.

Entire sanctification is the only salvation from idolatry. While I am a pessimist on sin and can not paint it as black as it is, I am an optimist on grace. There is nothing hard for omnipotence to do. The difficulties which are in man's way are not in God's way. All you have to do is to take hands off, and give the King a chance. I preach a present salvation to every sinner the moment he surrenders and receives the omnipotent Christ as his Saviour, and a present sanctification to every Christian the moment he consecrates and receives Jesus as his sanctifier. The world is toppling into hell for the want of preachers who will drop their old dark-age theologies, and all their silly hobbies and controversies of the present age, and go preaching an Omnipotent Saviour to the ruined sinner. Preach a bottomless hell and omnipotent grace. Throw away the devil's nonsense about waiting.

What would you think of a preacher telling a sinner to wait to be converted? You would say, "run him out of the country." But we have all around us those who say, "wait to grow into sanctification; wait till you die to get it." If you say to a sinner on the brink of hell, "wait," you are preaching for the devil.

It is equally true of the Christian for sanctification. If you tell him to wait, rest assured you are helping the devil to keep him from taking it now. The Bible is a now book. It offers pardon to every penitent sinner, and sanctification to every Christian now. O, that they would believe.

I DON'T BELIEVE IN EXTREMES.

The pessimist is an extremist against sin, just as dark and hard as he can be. The optimist is an extremist on grace. He ignores all difficulties, sweeps through all opposition and is discouraged by nothing. His faith is not in the church, in men, nor in circumstances, but in the Omnipotent Saviour. Where all others despair, his faith puts on new

vigor and soars to the bosom of God. He looks for wonders. He expects Christ to conquer the devil, lock him up in hell and cover the earth with His millennial glory.

He expects the final and ultimate defeat of the devil, and the restoration of all things foretold by the prophets. God help us to be courageous enough to be an extremist. If a thing is bad, oppose it with all your might. If it is good, encourage it with all the power of soul and body. Dare to be an extremist. The battles rage on the border. Cowards hide in the interior. Make for the front of the battle. Seek the thickest of the fight. This war of sin and holiness, Satan and Christ, will soon be over. When the field is silent and the roll of honor called, then you will be sorry you were not an extremist against sin and Satan, in favor of Christ and holiness.

THE ROAD TO HEAVEN.

“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.” Isaiah 35:8. Satan captured the world in the fall, God

recognizes it and calls him "the god of this world." II. Cor. 4:4. Satan offered this world to Christ in the wilderness if he would worship him as the unregenerate are still doing. He proposed to end the war, let Jesus reign on earth and himself in hell. If Jesus had worshiped him, of course it would have virtually added this world to hell. The divinity could not be tempted. If the humanity had acceded and become a partner of Satan, the divinity would have left him, and in that case, he would have been transformed into a great arch-demon and the plan of salvation would have collapsed forever. Since the devil is the god of this world, he rules every inch of it except the territory the Son of God has taken from him by conquest, and that is the king's highway of holiness. Immanuel's land through which pilgrims travel from the City of Destruction to the Celestial City. It is a great mistake to think regenerated people are not in that way. All of God's children are in that way, whether they are sanctified or not. As Wesley says: "Regeneration is sanctification begun." We may add with safety, sanctification is regeneration complete, *i. e.*, full re-

newal. We live in an age of dead churches. The common churchism of the time is no part of Christianity. It is only the shell, while the oyster is long since dead. It goes along with the world and does not even profess to be on the king's highway, but relegates all that to sanctification and rejects it with contempt. Between the weakest Christian and the best sinner there is a spiritual chasm high as heaven, deep as hell and broad as creation. The grand and glorious Christianity of the Bible is degraded by fallen churches till angels weep and devils exult. The popular religion is a sinning religion. That is the devil's sort. "He that committeth sin is of the devil." I. John 3:8. God's sort does not commit sin even in the regenerated state. "He that is born of God doth not commit sin," I. John 3:9, and can not while he remains in God's family.

So don't forget that all Christians are treading the king's highway of holiness. The sinning multitudes in the churches are either unconverted or backslidden, so they are not now on the way.

THE INTERIOR WAY

spoken of in this Scripture is the way of entire sanctification. Over this interior way the unclean can not pass. The lions of inbred sin and the ravenous beasts of depravity never can get on it. It is a hidden way, "Your life is hid with Christ in God." The vulture's eye hath not seen it. In regeneration you receive something, *i. e.*, the life of God into your soul. In sanctification you lose something, *i. e.*, depravity out of your heart. So you see sanctification makes you little. God leads you out in this interior way and covers you with His hand. The world does not see you, the regenerated don't see you and the devil don't see you. You are hidden away with God. He covers you with his feathers. Satan and the world hunt for you in vain. They shoot at you, but they miss you. Not a missile reaches you. Regeneration took you out of the world, but sanctification took the world out of you. So you now have a glorious double salvation. Satan remembers you and hunts for you, but can't find you. In the seques-

tered retreats of the interior way you enjoy perfect rest. The King of Glory walks by your side and you rest sweetly in his arms. Your rest is imperturbable. A thousand revolutions may sweep over this old bloody world and never disturb your rest. Earthquakes and cyclones jostle you not an iota. Sickness and bankruptcy are even messengers of mercy to your restful soul.

The heavy tread of death, the mighty thunders of the judgment day and the sweep of eternal ages are alike incompetent to disturb your rest. You have entered into the sweet soul Sabbath which shall never end, but abide with God forever. Weary pilgrim, don't you long for this perfect rest? God has it for you now. The way is narrow, as to principle, but as to capacity it is broad enough for all the lost millions of Adam's ruined race. As an evidence that neither the world nor the devil can see the travelers in the interior way, I never saw a missile shot at them in my life. They aim to shoot at them and bang around, but always lose their ammunition. I challenge you to listen and note all their criticisms. You will see every time they appertain to the re-

generate and not to the sanctified. In this interior way, you are encompassed on both sides with the pilgrims in regeneration, who serve as breast-works, where Satan and his host shoot in from the world which skirts the highway on either side, his ammunition is absorbed by the unsanctified before it reaches you.

YOU HAVE TWO CHANCES FOR YOUR LIFE IN-
STEAD OF ONE.

Satan gets no soul immediately out of the sanctified experience. A fall from sanctification simply brings you back into justification. When you fall from justification, then Satan gets you. So you see you have two chances instead of one.

When a little boy, I was satisfied the war between the States over slavery was bound to come up. I thought it would just about come in time to get me. In my imagination I saw the Ohio River flowing with blood, and Kentucky whitened with the bones of the slain. In this I was mistaken. Too much brain and muscle in the North for that. They carried the war

just as far from their own door as they could. So Tennessee and Georgia were the embattled line, instead of Kentucky and Ohio. Shall the children of this world be wiser in this generation than the children of light? God forbid! If a sanctified man backslides and loses it, he is still on the King's highway with all the regenerated people till he falls again. As the unsanctified Christian is already on the border where Satan's lions of inbred sin can seize him and pull him out of the way, whenever he backslides once, he falls right over into the devil's kingdom, and is in danger of dropping into hell if he were to die. So you see it is quite a risky business for a Christian to remain unsanctified. Then, pilgrim, as you prize your life, press for the interior way, press for the life hid with Christ in God. Though Satan will hunt for you diligently, he will never find you so long as you stay there. You will have to come back to justification before he can pull you over into condemnation.

Be assured, you need all the vantage ground you can possibly get against the devil, if you are going to succeed in this race for glory.

You take an awful risk to travel on Satan's border, where you are exposed to an everlasting border warfare, liable at any moment to be crippled by the enemy, dragged over the line and cruelly murdered. That is the reason why only a tithe of the pilgrims ever reach the kingdom. Satan and his hosts hang along the border like lightning along the edges of the clouds, ready at any unwatchful moment to light upon you, tear you away from the King's highway and slay you without mercy.

Battle-scarred pilgrim, no longer delay; come into thy sweet rest prepared for thee before the foundation of the world. As Noah's ark found rest on the summit of Ararat, while all the world beside was under the deluge, so let thy weary, tempest-tossed soul find sweet perfect rest from all its wanderings here in the interior way.

Long my yearning heart was trying
To enjoy this perfect rest,
But I gave all trying over,
Simply trusting I was blessed.

This is the happy song of my restful soul!
I traveled nineteen years on the border of the

way. Glory to God, I have rested twenty-three years in the interior way.

Beware, O pilgrim; and keep in the interior way. Robbers from earth and hell encompass you on both sides. Keep in the center.

A WORD OF WARNING TO THE SANCTIFIED.

In the sweet interior way you now travel, you came from the regenerated experience which bordered on this wicked world, with its dead churches, holding up their false standard of dead formality and worldly conformity by which you were once deluded, till you got so near hell that you took fright from the smell of the brimstone. Remember, O my sanctified brother; though you have happily escaped the awful Scylla of worldly wickedness and dead church delusions, and have even gotten beyond the reach of that terrific monster the terror of all that have ever sailed over Immanuel's seas because she has been devouring her hopeless millions of unwary adventurers the last six thousand years, yet her voracious maw is utterly insatiate. I rejoice that you

have so happily, though with death agonies, escaped that horrific monster. But here let me remind you, her twin sister Charybdis is on the other side. Scylla is Diabolus' eldest daughter and Charybdis is her next younger sister. After Diabolus married the world these are the first progeny of that unhappy union. Scylla is well known by the name of worldliness and Charybdis by that of fanaticism. Satan counterfeits everything God does. Dead formality is his counterfeit for regeneration.

In this he mixes in all sorts of heresies. Probably none so profitable as the cold water heresy. The devil raises an uproarious ha-ha when he finds a man fool enough to think he can drown and freeze him out in immersion. He is amphibious, like the snake his symbol, and can live in the water as well as on dry land. Some who reject the water god, take dead faith.

We find whole churches claiming to be justified by faith and you can't make them do anything for the Lord. "Faith without works is dead."—James 2:26. Dead faith is simply a phrase for no faith at all. The popular church-anity of the present day is made up of

dead faith, cold water, festivals and fandangos. "My faith is not dead, for I work." What do you do? "I collect money." I build houses. "I assist in all the temporal enterprises." That is all right in its place, but sinners can do that as well as you. The work by which you prove your faith is spiritual. It is soul-saving work such as family prayer, public prayer, testimony, and appeals and all sorts of spiritual labor by which you can save sinners, sanctify Christians and build up the kingdom of God. These dumb dead churches constitute Satan's highway of unholiness, which he built along by the side of the Lord's to fool the people. He has fooled them by millions. They have a fine time, as they think, following the Lord, while they are following Satan transformed into an angel of light, passing himself off for the Lord. The solution of the problem is, dead men don't see anything. Their vision is simply mental and illusory, as they are spiritually blind. They build beautiful church edifices, live in pomp and splendor, and make a magnificent show in their Sunday services. They are a charming people, exceedingly popular both with the world and the ministry.

They are very prosperous and have a good time generally. There is but one trouble in their case, and that is, they drop into hell as fast as they die. As Satan owns all this world except the King's highway, he has jammed his counterfeit road right up against the Lord's, so there is but an air line intervening. As that line can only be seen by the eye of faith, the unregenerate never discover it till just as they are falling into hell. Satan has spared no pains to render his way comfortable to travelers. He has tunneled all the mountains and bridged all the rivers. He has paved it with gold.

The Lord's highway is often both thorny and flinty. Consequently as these roads run parallel, constant inducements are being presented by the traveler on Satan's way to allure the Lord's pilgrims to come over and travel that smooth and delightful road. When Bunyan's pilgrim's feet were sore by reason of the flints and briars along the King's highway, he saw a stile by the wayside and a beautiful flowery meadow through which a nice, smooth path ran along parallel with the King's highway. He said to Hopeful, "Brother, why shall our weary feet continue to mark this stony path

with blood when that nice, smooth path through those blooming flowers of yonder meadow runs precisely parallel? Let us get over that stile and travel it till our feet get well. Then we will cross back to the King's highway." Hopeful acquiesced and they cross over; soon nightfall eclipses the bright summer day, and they can no longer see the King's highway. They get very uneasy, but hearing some one walking before them, for it is now pitch dark and raining, they shout aloud, "Ho! ho! Does this road lead to the Celestial City?" "Oh, yes; I am going there." At this they are much comforted and travel on somewhat cheerful as they hear the footfall of their guide.

Suddenly he falls away down into an awful chasm and is dashed to pieces. His dismal dying groans fill them with trepidation. They are afraid to move in any direction, lest they fall into the same awful chasm. So in their fright they fall down and hug the ground. Being exceedingly weary of the journey, they fall to sleep, and are aroused by the roar of Giant Despair's cruel whip-lash popping around their heads for having the impudence to tres-

pass on his grounds. So he drives them beneath the merciless lash, amid the bright morning light, straight into Doubting Castle. As the pilgrims approach the castle, they are shocked to see dead men's bones, skeletons and corpses on every side. Some are not quite dead. Their moans are frightful beyond description. He hurries them through the great iron gate which leads into the castle yard. Their way is blocked with dead men; they are forced to walk over them. Down they go through the second gate amid the awful stench of putrefying corpses. He drives them through another gate which eclipses the last ray of daylight. Now, in the deep subterranean dungeon, amid the groans of the dying, he beats them within an inch of their lives, and does his best to get them to commit suicide, *i. e.*, to give up their hope to get out of their misery, at the same time assuring them that he will beat them to death by piecemeal if they don't put an end to themselves. They spent an awful night. Next morning Giant Despair comes down and gives them another unmerciful beating, repeating his former threats in case they will not commit suicide. So he

comes again the second and third morning. The last time Christian fainted while he was beating him, and Hopeful almost sunk in utter despair. The next night, while talking over their case, Christian observed that he believed under another such a beating as Giant Despair gave him the morning before, he certainly would die. Meanwhile he is rummaging in his pockets, his hand lights on a key called Promise. They can't see anything in that dismal dungeon. He says to Hopeful: "Oh, my dear brother, I have found a key here in my pocket which will unlock every door in Doubting Castle." "Oh, brother, you don't say so!" He takes it in his hand, examines, and says, "That's so, Christian, glory to God; let us be off." They feel their way to the first door and unlock it without difficulty. The second is much heavier, but they succeed by the hardest. Now they have come to the ponderous iron gate which leads into the castle yard.

There Christian does his best, but can't budge it. In a moment of desperation he and Hopeful both throw all their weight on the key. They succeed in moving the lock, but

it goes back with a click so loud as to awaken Giant Despair, sleeping soundly in his palace above. He jumps up and runs with all his might, sees the pilgrims, as it is now day dawn, running for life up the gangway. He would have intercepted and caught them, but fortunately for the poor panic-stricken pilgrims, he took an epileptic fit and fell. Before he could recover from his fit, the pilgrims had made their escape out of his domain, and actually regained the King's highway. Oh! the millions who have thus been side-tracked by the charms of Satan's highway, and unlike these, they have gotten so entangled in Satan's morasses and jungles that they have never more been heard of; while the great majority who travel Satan's counterfeit way have never been in the King's highway. Neither have the slightest acquaintance with the King. All such think Diabolus is the king of heaven, for he tells them he is; and that his counterfeit way is the very way the King of glory built for pilgrims to travel to heaven. Though they are full of sin, and will tell you so, they are so sure they are all right and on the right way, they will get furiously mad at the crank who

will have the audacity to tell them just how that very Diabolus they follow is not the Lord at all, and the road they travel leads to hell instead of heaven. So mad have they got that they killed the Son of God, and have actually slaughtered sixty millions of the Lord's pilgrims.

The devil's preachers who lead the host are some of the most charming, amiable and honest men the world ever saw. When the High Priest of Jerusalem signed the death-warrant of Jesus Christ, he did it doubtless with an eye single to the glory of God. If you have religion enough to take you to heaven, thank God for the civil law that permits you to live and bless mankind, for the false pilgrims on Satan's counterfeit highway would have burned you long ago had you not the protection of the Magna Charta of English and American liberty, guaranteeing to you and me the benefits of the *habeas corpus*. Such is the wonderful adroitness of Diabolus and his people in side-tracking the pilgrims, that the Lord actually commands all to take refuge in the sure retreats of the interior way as the only available and final preventive of apostacy, Heb.

12:14. Since we are assured by the Lord himself every pilgrim who doesn't get into the interior way will soon or late fall a prey to Satan's lions, *i. e.*, none will die in the justified state, which is in its nature initiatory, but ere long all will either go forward into holiness or backward into condemnation. Having thus warned you against Satan's counterfeit regeneration, we now proceed to sound the alarm against his counterfeit sanctification. It is known as fanaticism. In Wesley's writings it is called enthusiasm. The sea monster, Scylla, above described, dead formality, is the insatiable destroyer of the regenerate.

After you get sanctified, right over on the other side roars her hell-born sister the bellowing Charybdis, for ages the terror of ancient mariners. As all who sailed between Italy and Sicily had to pass between these terrific whirlpools, it was a most delicate matter to plumb the center. The slightest deviation towards either side was fatal. So the sanctified way into the City of God, runs midway between dead formality, the Scylla, and wild fanaticism, the Charybdis. God help you and

me to plumb the center. Get in the middle of the way and keep there.

Who is a fanatic? He is one who gets wise above what is written. Instead of following the word, he follows a spirit. Shall I not follow the Holy Ghost? The Bible does not so reveal, but everywhere tells you to follow Jesus. You could not follow the Holy Ghost unless he were revealed to you. He never calls his own name. Instead of speaking of himself he speaks of Jesus. His mission into the world is to reveal Jesus to every sinner as his Saviour and to every Christian as his sanctifier. He takes the things of Christ and shows them to you. While you are not to follow the Holy Ghost, but everywhere commanded to follow Jesus. The Holy Ghost is here to reveal Jesus to us and to lead us when we follow him. He lights up the word, helps us to obey it, so long as we obey it we are following Jesus. Whenever we follow Jesus, the Holy Ghost leads us. The word, Spirit and providence are all manifestations of God. They all agree—so long as we are in harmony with the word, Spirit and providence, we are

perfectly safe. These three unitedly will always give you all the light you need.

The Spirit made the word. It is his voice. In it you will find everything you need. He will wonderfully light it up until you conclude you have a new Bible. If you undertake to follow the Holy Ghost, some evil spirit (for the air is full of them, more of them in the world than men, women and children) will slip in robed as an angel of light (for they were all once angels and know how to play the angel), pass himself off on you for the Holy Ghost, deceive you, lie to you, get you to do many foolish and hurtful things which will injure the cause of God, lead you off farther and farther and finally get you into skepticism, infidelity, sin and hell. While the devil or any excarnate evil spirit can counterfeit the Holy Ghost, because he is excarnate too (*i. e.*, has no human body), for that very reason he can't counterfeit Jesus, because he is incarnate. He lived on the earth thirty-three years. Matthew, Mark, Luke and John wrote his wonderful biography. We have it in the Bible and can't be mistaken as to how Jesus lived. He was meek and lowly in heart and

went about doing good. If we get rid of all our sins and do like Jesus, we are in no danger. If we diligently follow Jesus and study and obey his word, the Holy Ghost will take delight in us. He will abide in us, lead us, guide us so long as we obey his revealed word which he will so wonderfully light up that it will shine with new beauties as we never saw it before. He leads us by lighting up his word, illuminating our understanding and somewhat by direct impressions on our minds and hearts. Such impressions, however, are always in perfect harmony with his word.

The cause of holiness in all ages has been damaged by fanaticism, from the fact that Satan imitates everything God has ever done. He is the great counterfeiter. The world is full of counterfeit regeneration, and so far as the sanctified experience progresses on the earth, Satan endeavors to deceive the people with his counterfeit. He will keep you in dead formality as long as possible. When you get out of it in spite of his devices, not only get regenerated, but press forward into sanctification. Then he lays the bo-

tomless pit under contribution to pull you over on the other side and get you into fanaticism.

If you are not content to take the lone way with Jesus, leaning neither toward formality on the one side nor fanaticism on the other, you will lose your experience. You must constantly keep your eye on Jesus. Then he will keep his hand on you. Sticklerism in any way whatever will tilt you. Sanctification takes all sectarianism out of you. If you take it back, you fall. It is purely spiritual, and does not effect your relation to either church or state. If you become sectarian, you lose the experience. If you permit politics to carry you away, you lose the experience. Beware of COMEOUTISM.

If you are turned out of the church, it will not hurt you. If you come out, you are very apt to lose the experience, because in so doing you are nearly certain to grieve the Holy Spirit. The leaven of holiness should stay in the lump to leaven all. Coming out of the church is almost a challenge to Satan to drop vinegar into your honey. In that case you backslide into sour godliness. If you don't

keep clean and sweet, you will lose your experience. Terrible have been the desolations wrought by comeoutism. Holiness is uneccelesiastical. You may have a good case of it in any sect or in no sect. But if you stress sect or non-sect, you will lose the experience, from the simple fact of magnifying non-essentials. Keep sweet, walk closely with Jesus, fight nothing but sin and Satan, bless all sects, all parties, and especially all souls, make no compromise with sin in any of its forms, love everybody and encourage everything good.

BEWARE OF THE CANAANITES.

These are the old inhabitants of the land, *i. e.*, the elements of the world, such as tobacco, dress, style, all needless ornamentation, such as jewelry and all sorts of unnecessary adornments. After you cross the Jordan and get over into the land of Canaan, you will soon meet the inhabitants. God's commandment is, "Slay every one of them."

Any compromise with them will bring you into trouble. You should slay them as fast as you meet them, before they have time to

draw you into any of their entanglements. The Holy Spirit may not reveal to you all these Canaanites at once. It would be too big a job to kill them all at once. All you have to do is to slay them as fast as he reveals them to you. When you begin to meet these Canaanites, Satan will tell you, you have lost your experience. Beware of his devices. You have all these to kill out after you get sanctified. Of course, you have to cross the Jordan before you can destroy the inhabitants of the land. Tobacco, foolish style and useless ornamentation and King Mammon are all distinguished giants in the land. They will draw you into their complications if possible. You must slay them without distinction or mercy. If you are polluted by the filthy god (tobacco) or involved in worldly conformity, you will lose your experience.

BEWARE OF HUMAN LEADERS.

When you get sanctified you will love your preachers and leaders more than ever and enthusiastically go with them to the battlefield. But you must not follow them. Follow Jesus

only. Sinners follow the devil. Unsanctified Christians follow the Lord to a limited extent, but in the main they follow the preachers. Sanctification puts you where you pass by all human leaders and follow the Lord alone. The reason why churches backslide so fearfully is because they follow the preachers and backslide along with them. They all go down together. If you keep your eye on the infallible Guide, he will keep his hand on you and you will never backslide, but grow stronger and stronger. If you follow a human leader you will unconsciously measure your experience by his, which will prove a snare to you.

BEWARE OF FOLLOWING YOUR IMPULSES.

You are to walk by faith and not by feeling. Keep your eye on Jesus instead of looking within.

Satan will do his utmost to get you to look at your feelings and at the experiences of others, simply to get your eye off the Saviour. Never forget the commandment, "Watch and Pray." Not, as I used to think, watch myself and the devil (which was terribly hard to do),

but watch Jesus and pray always. It is no trouble for us to watch the sun as he rolls his fiery chariot over the sky. Just so, it is no trouble to watch the glorious sun of Righteousness. Watch Jesus and he will manage you and the devil too. In that wonderful valedictory prayer for your sanctification he prays the Father to keep you from the evil, as your English reads. The Greek says the evil one, *i. e.*, the devil. The same word occurs in the Pauline epistles several times. It is a beautiful exhibition of the glorious truth that our wonderful omnipotent Saviour wants to save us not only from all sin within and without, but he will save us from the devil. So the old arch-fiend will never again be permitted to put his black hands on you. Now, precious soul, can you have faith in Jesus to save you to the uttermost and keep you by his power not only from all sin, but from the devil forever? That is simply the faith of the sanctified.

Moreover, the king made a great throne of ivory and overlaid it with the best gold. And the throne had six steps. I. Kings 10:18.

THE THRONE OF THE SANCTIFIED IS HERE
DESCRIBED.

The Bible is all gospel. The Old Testament is the typical gospel. Matthew, Mark, Luke and John wrote the gospel in parables. Acts of the Apostles are the historical gospel, while the Apostolic letters are the actual gospel. The symbolic gospel is very largely diluted. It is flooded with object lessons. In Old Testament history, none perform a more conspicuous part than David and Solomon. While they are so very prominent in Old Testament symbolism, they themselves are prominently symbolic. You must not identify their symbolic with their experimental characters. They are both thrillingly symbolic of Christ. David of the humiliated Christ and Solomon of the glorified Christ. They together truly symbolize the two Christian experiences. David typifies the unsanctified Christian, involved in a terrible civil war with inbred sin, while Solomon typifies the gloriously sanctified, sitting on the throne of our Saviour's holiness.

Doubtless, David was not only converted, but even sanctified, before he slew Goliath. The war is sweeping along between Israel and Philistia. The older brothers are in the army. The father sends David to bear them tokens of home love and to hear their testimony, *i. e.*, hold a little class-meeting with them, to see that they are still true to God. He stands with his brothers in the phalanx. Behold, the formidable giant walks out, shining all over with the bright reflections of the gorgeous Syrian sun from his glittering steel panoply.

“Why perpetuate this effusion of blood? Why don’t you send me a man to join with me in a hand-to-hand combat and settle the fate of the two belligerent nations?” The shepherd boy looks in vain for the champion of Israel to walk out and meet him. Naught was heard but the beating of hearts. “Why does not some one go out and take away this reproach from Israel? Why, this is the fortieth day this giant has repeated his haughty challenge. If some one else does not take him up, I will.” Now his brethren chide him. “You little fool, go back to those few sheep you left in the

hills of Bethlehem, before you expose your folly." Some of the soldiers took cognizance and led him to King Saul. "O, king, this boy says he will fight that giant for you." "My son, is that so?" "My heart is pained for the reproach of Israel. I had thought to take it away." Saul puts on him his panoply—the finest in the world. But it is too big for him. So he puts it off and takes his sling with a few stones in his haversack. The giant is covered all over with shining steel. There is barely room to reach his brain through his eyebrow.

This is his mark. He knocks the center out. Down comes the giant with an awful clangor of his resounding arms. The boy leaps on him, cuts his head off with his own sword, bears it back in triumph. The Philistines violate their contract to surrender and all fly for refuge. David did not this heroic achievement for vain glory, but for the glory of God. The hero of this battlefield certainly enjoyed the perfect love which casts out fear. He was a man after God's own heart and perfect all his life, except as the Scripture says in case of Uriah. There he got a terrible fall

from the heights of sanctification down to the depths of condemnation. But out of all this the Lord graciously restored him, so that he was even brighter and better than ever before. Let this suffice about the experimental character of David. We turn to his typical character, which is that of an unsanctified Christian fighting against inbred sin. David was in war all his life. His very existence is in constant peril. King Saul hunted him like a partridge on the mountain night and day. David held his life in his hands months and years, while Saul laid under contribution all the resources of the kingdom to kill him. He was a man of war all his life. In this he not only emblemized the unsanctified Christian, but equally so the humiliated Christ. Jesus never claimed perfection in his Messianic office and character until he suffered crucifixion on the cross, typifying the fact that we can never be perfect Christians till we suffer the crucifixion of Adam the first on the cross. So long as we are unsanctified we are only the disciples of the humiliated Christ, hence we are only half Christians, as Wesley says. If we would be out and out disciples we must follow Jesus to the

cross, get crucified, and rise to live with him forever. If we are his disciples, our experience must be like his. He had his lowly birth in the manger (regeneration), his Gethsemane (consecration), and his crucifixion (sanctification). Our experiences must be like his. O, reader, be courageous and follow him through. We pass hastily the problem of Solomon's personal experience. I doubt not but he was sanctified. Did he not fall? O, yes, sad to say. The record, however, is a great blessing to us by way of warning lest we may do likewise. Solomon had all the world at his command. He went back and tried it after he was sanctified, but it signally failed to satisfy him. Hear his mournful wail in Ecclesiastes when under an awful conviction for reclamation, "All is vanity and vexation of spirit." Whereas he wrote Ecclesiastes while under conviction for reclamation, we have the evidence that he wrote the Songs of Solomon after he was gloriously reclaimed and re-established in the perfect love of God. The love of those songs is that of the sanctified soul for Christ *et visa versa*. There is no carnal love

in them. It is all spiritual and as sweet as Heaven.

As the Old Testament is typical of the New, so Old Testament characters are typical of New Testament saints. Hence we are especially interested in the typical character of King Solomon. What is his typical character? It is that of a sanctified man. Whereas David spent all his life on the battlefield, the inauguration of Solomon was the herald of peace on earth and good will to men. He had no wars, he fought no battles, he inherited a throne of universal peace and a world-wide kingdom. David, his father, had subdued all the world and left no enemies for Solomon to conquer. As David had conquered all the enemies of Israel, so Christ has already conquered all of our enemies. Just as Solomon had nothing to do but sit down on a throne conquered by David, so we have nothing to do but sit down on a throne conquered by our David (the Lord Jesus Christ), and enjoy the rich and boundless kingdom of full salvation. "This is his will, your sanctification."—I. Thess. 4:3. O, Christian, will you toil and fight on with your inward foes? Your David

(Christ) has already conquered sin and the devil and conquered them for you. There is nothing left for you to do but to enter into complete victory over sin and the devil and keep that victory forever. It is your glorious privilege this day to ascend the throne of King Solomon. Have you ever considered the matchless glory of King Solomon's reign? It is literally beyond description. When we read the Bible description, it actually sounds like the ecstatic romances of a fabulous legend. Still it is all literally true. The Queen of Sheba, in the interior of Africa, heard the wonderful reports and came to investigate for herself. Her heart burned in her as she beheld these apparently unearthly glories. She said the half had not been told. Be sure you get the sanctified experience. Though many will criticise you, others will come from the ends of the earth to see what the Lord has done for your soul. When they see for themselves, their hearts will melt, and they will say: "The half has not been told." This sanctified experience is God's gold. Hence its possessors are sent for to go to the ends of the earth to publish this great salvation. When the people

get it, they faint with rhapsody, and say: "The half has not been told." David in his long life of bloody wars typifies the old dispensation on the plain of justification amid constant wars with inbred sin, while Solomon emblemizes the sanctified experience of the new dispensation. Reader, don't be satisfied with an experience two thousand years behind the age. God invites you to ascend the throne of King Solomon and reign with Christ forever. It is the inheritance of all God's children. They have nothing to do but claim it and enter upon it. The grandeur and glory of King Solomon's palace beautifully emblemizes the glory of the sanctified experience. Your Heavenly Father has prepared the glory of holiness for all his children. You grieve the holy Spirit when you hesitate to enter upon that glory. "Brother Godbey, I am very anxious to ascend the glorious throne of King Solomon, how shall I do it?" We have the throne described in the text. It is made of ivory, whose snowy whiteness and wonderful solidity emblemizes the pure, solid experience of entire sanctification. It is overlaid with the pure, bright beaten gold. Throughout the Bible, gold typifies Holy

Ghost religion. As the temple emblemized the sanctified heart, the gold of the temple symbolized holiness. When Rehoboam apostatized, Shishack, the King of Egypt, who symbolized Satan, came and took away the golden shields out of the temple. Then Rehoboam made brazen shields and put in their place. So now, when the devil gets Christians to backslide, he steals away their gold and gives them brass. As gold is one of the original elements of the earth, God made it all when he created the world, and men can't make gold by any possible device.

But brass is a compound of zink and copper, invented and manufactured by man. Hence throughout the Bible, gold symbolizes Holy Ghost religion, and brass, counterfeit. This ivory throne, overlaid with pure gold, represents the negative and positive sides of entire sanctification. The snowy white solid ivory indicates the utter absence of all impurity. Then the pure gold laid on the ivory represents the grand upper side of full salvation characterized by the incoming floods of the Holy Ghost. Hence, this wonderful symbolic throne means emptied of sin and filled with the Holy Ghost.

Brother, are you now sitting on this sanctified throne. You can only go from this throne of Christian to the throne of angelic holiness in Heaven. Then hasten to sit down on the throne of King Solomon. How shall I ascend that throne? It has six steps. You must take them all.

INTELLECTUAL FAITH.

The first step is Intellectual Faith. You must believe in sanctification by a second work of grace. As you are a Christian, you have the first work, and still you are painfully conscious that you are not sanctified. You will never get it unless you seek it with all your heart. This you will never do unless you believe in entire sanctification by a second work of grace; rest assured you will never get it. You can't jump to the top of the throne; you must ascend step by step; have you taken the first step? If not, will you hear Jesus say: "He that believeth not shall be damned." You would better believe God's word than be damned. You are bound to do one or the other. Hasten to throw down all your preju-

dices and take the first step; I hope you have taken it, and are ready for the second, which is

SPIRITUAL CONVICTION FOR THE BLESSING.

You never can get sanctified till you are convicted by the Holy Ghost for it, just as you were convicted for pardon before you were converted; just as pardon took away your personal sins, sanctification takes away inbred sin.

You never would have sought pardon if the Holy Ghost had not shown you your actual sins like mountains on you, crushing you into hell. So you never will seek sanctification, as you will have to seek it in order to find it, till the Holy Ghost shows you your inbred sin—black, obnoxious and intolerable in his sight. Would you get convicted for sanctification? Go read our Saviour's description of the corruption of the unsanctified heart in Mark 7:21, 22: "For out of the heart of men proceed evil thoughts, provocations, thefts, murders, adulteries, covetousness, wickedness, guile, blas-

phemy, pride and folly; all these evils come from within and pollute the man."

Then read James' description of inbred sin, 1:14,15: "Each one is tempted by his own lust, being drawn out and illured. Lust when it conceiveth bringeth forth sin, and sin when it is finished bringeth forth death." The Pauline epistles abound in constant allusions to the old man of sin, which is an everlasting torment till you get him crucified. If never crucified he will drag you into torment.

This indwelling sin is the dangerous source of temptation. You can stand any amount of outward temptation and even receive profit from it if your heart is clean. This inward temptation uptrips you and plunges you into hell. Not only read these scriptures and a thousand more like them, setting forth the corruption of the heart, but get on your knees, challenge God to search your heart as David did, "Search me, O God, and see if there be any wicked way in me; try me and know my thoughts." Remain on your knees pleading with God to show you the corruption of your heart till he turns in the wonderful light of his Holy Spirit and shows you all the contents of

your heart. If it is all clean, you are already sanctified, so confess it to his glory. I trow he will show you much corruption there, much disharmony with the Divine image and will, and much disconformity to the Divine administration. If by a course of this kind, you don't get up a good case of conviction for sanctification it will be *prima facie* evidence, you are unconverted, in which case you will get convicted for justification, and thereby, if appreciative, escape the bottomless pit, or you will simply find your heart already clean, and receive the glorious testimony that you are already sanctified. Then a sunburst of glory will flood your life.

RESOLUTION.

The third step as you ascend the golden throne is *Resolution*. If you have not the resolution of a hero you will never get sanctified. Probably more fail at this point than anywhere else. Thousands are convinced that the Bible is full of the doctrine of entire sanctification by a second work of grace after conversion. They are so convicted for it, they

groan night and day. They are painfully assured that they are not robed and ready to meet God. People and preachers back out through their cowardice. Especially do the preachers retreat before the prospect of humiliation, depreciation and even castigation by their Conferences, reduced salaries, ejection and financial embarrassment. Satan raises a thousand scare-crows at this point and actually affrights away the faint-hearted by thousands. You yourself will have to settle this matter. If your grit fails you, grace will also fail, and some of these days you will drop into hell.

The truth in the matter is, unless you are brave enough to fight a regiment of devils, you will never get to heaven.

You sing: "Am I a soldier of the cross?" I fear you sing lies. God help you to examine yourself. Perhaps you ought to sing, "Am I a coward of the cross." O how preachers and people go to hell in platoons for their cowardice. Sanctification will kill all remains of cowardice out of you, but if you don't put your feet on it and fight against it with your very utmost you will never get sanctified. All

that terrible hubbub the devil is scaring you with is a consummate lie. Sanctification itself will knock all those troubles at which you are cowering beyond the North pole. Remember the devil is a cheat and a liar. When he tells you anything always believe the very opposite.

The devil told me if I got sanctified nobody would want me for their preacher. Since I received the blessing I have never seen a time when I had not calls enough for a hundred men. I could this day work a thousand men on my calls. They crowd on me from the Atlantic ocean to the Mexican border. As my body wears out the field incessantly enlarges. Brother, face the music, play the coward no longer. God's gold is in you; get sanctified and it will shine. Millions of souls are now sinking into hell for the want of soul savers. Will you volunteer? All in vain unless you get sanctified; you will play the coward forever if you don't get it.

"Full many a flower is born to blush unseen
And waste its sweetness on the desert air.
Full many a gem of purest ray serene,
The dark unfathomed caves of ocean bear."

“In the world’s broad field of battle,
In the bivouac of life,
Be not like dumb driven cattle,
Be a hero in the strife.”

What about the resolution which constitutes the third step up the throne of Christian Holiness? You must have resolution equal to the emergency. You must resolve: I’ll have it now in spite of the devil. When Rev. J. J. Johnson (now in Heaven) came from Charleston, where he was pastor, to Cape Girardeau, Mo., to attend my meeting, entered the house amid a glorious altar scene, he walked down the aisle shouting aloud: “I’ll have it or die.” He did both; he died to sin and received the blessing which robed him to meet the King in his beauty.

CONSECRATION.

We now come to the fourth step *Consecration*. In repentance sinners give up all their bad things to the devil to whom they belong and leave his kingdom forever. When the prodigal son came home, those jollifications

lasted but a few days, till the father expected him to take charge of some important department of the administration. So when you come into God's kingdom in regeneration, he expects you to co-operate with his Son in the war against sin and Satan and perform your part in the great conquest of the world for Christ. God has promised his Son to give him "the heathen for his inheritance and the uttermost parts of the earth for his possession." You are needed in this glorious enterprise.

Sanctification is God's work by which he takes out of your heart everything that will impede your usefulness. God is anxious for you to do your best for the salvation of the world. This you can't do so long as you have anything in your heart which antagonizes your efforts. Wesley says "a residuum of the carnal mind remains in the heart of the regenerate, till they are sanctified wholly." This residuum of depravity will chill your ardor, cripple your enterprises and constantly impede your usefulness till it is removed by the cleansing blood. Whereas, in repentance you gave your bad things back to the devil

from whom you got them and to whom they belong; in consecration, you give up all your good things to the Lord to be used for his glory forever. Now that you are a Christian your body is a good thing. God means to use it for his glory. All your bodily organs are valuable, God made them to help him save a lost world. Satan has debauched them so long God has been much disappointed in the good you might have done. Your intellect is a good thing. O, how God can use a sanctified intellect to his glory. Your education is a wonderful power in the hands of God for good or Satan for evil. Your influence, which is vastly greater than you think, is exceedingly potent for good or evil. O, how valuable your children! God wants them all to help him save the world. O, how he needs them now in Africa with our noble Bishop Taylor; in China with Hudson Taylor; with General Booth in all the ends of earth and with all the noble missionary enterprises of the various evangelical churches throughout the world. Your herds, flocks, farm, and many other things are good if consecrated to God. If not, they are millstones

round your neck, dragging you down to the depths of hell. In this consecration you make an inventory of all you possess, and turn it over to God for this world and the world to come. It goes out of your hands, never to come back. It goes solidly without the slightest reserve into God's hands, and is laid as a free-will offering on his altar, to be used for his glory forever. Then not only put it on the altar, but you take hands off with solemn vows never to disturb the sacrifice. You tie it fast to the horns of the altar by the promises of God to receive it, so the devil can never pull it off. When Satan's vultures in the form of doubts come to eat it up, like Abraham, you take the club of promise and chase them away. When the sun of hope goes down and the darkness of despair comes in awful horror, like Abraham you stay with your sacrifice and fight the wolves and jackals of carnality as they roar around you, determined to devour your sacrifice. After the vultures, darkness and wild beasts have all duly tried your fidelity, the light will come and the fire fall from Heaven and consume your sacrifice. Gen. 17, "Perseverance conquers all things." Here the

problem is solved. God never fails. Make your offering and he is certain to accept it. He simply waits for you to get truly and solidly in earnest. Rest assured he will manage your case precisely right. The next and fifth step as you ascend the throne of holiness is to believe with your heart, Rom. 10:10; that the very God of peace does sanctify you wholly, I. Thess. 5:23; "The blood of Jesus Christ his Son cleanseth us from all sin."—I. John 1:7 .

Consecration puts you on believing ground for sanctification, just as repentance puts you on believing ground for justification. A sinner can't exercise justifying faith till he has given up all his sins by repentance. He knows when he has done it. Then, perhaps, without difficulty he can exercise faith for pardon. Just so, when the Christian seeking sanctification has put all on God's altar, he will know it. Then, and not until then, can he exercise faith for sanctification. Beware of Satan's tricks. He will have you say, "I believe the blood will cleanse me." "I believe God will sanctify me." As long as you talk that way you are a long way from the blessing. The future tense which you are using, has no faith at all. You

can't exercise faith in the future any more than in the past. There is no such thing as a future faith nor a past faith. On the contrary, faith is always in the present tense. You need not think you have the faith by which we get sanctified at all till you can adopt the present tense and say, "The God of peace does sanctify me wholly." "The blood of Jesus Christ his Son cleanseth me from all sin." You may light on any one of the multitudinous promises of God for full salvation and believe it; of course you get it, for God's promises cannot fail. Believing is receiving. Faith is the measuring line of our salvation. We get whatever we believe for. The fact that you can't believe for entire sanctification now, is demonstrative proof that you are not on believing ground. You would do well to re-examine your preceding steps. When fully consecrated, you can believe "The blood cleanses me now from all sin." "God sanctifies me now." Suppose I believe it and don't feel it. Watch the stratagem of Satan. If you are concerned about feeling, of course, you can't get sanctified till you put the desire for feeling on God's altar to stay there forever. If God would let

you go by feeling, you would plunge headlong into fanaticism and lose your soul. If let alone, you would worship feeling and become an idolater. For this reason, perhaps, God in mercy will withhold the feeling you desire till he can learn you to stand by faith. Now put all that desire for certain feelings over on God's altar and leave it there forever. Leave the feeling with God to impart such as he may see proper as the fruit of your faith or no feeling at all. By simple faith, take the Blessor instead of the blessing. The moment you by faith receive Jesus, your sanctifier, he sanctifies you.

The blessing by faith, I receive from above,
O, glory, my soul is made perfect in love,
My prayer has prevailed and this moment I know
The blood is applied and I'm whiter than snow.

But I want the witness. Now, brother, be sure you consecrate that desire for the witness of the Spirit. Put it over on God's altar. He knows what you need. At this point you are in danger of Satan's side-tracking schemes. He knows you are now where by a simple act of faith in God's promises, you can pass com-

pletely and forever out of his clutches. Regeneration took you out of his kingdom. He still hopes to so utilize the debris of his kingdom left in you as to get you back into his slavery. Sanctification is his last ditch. There he fights with desperation. He knows you can never go to Heaven without it. When you were converted he lost his crop, but he hoped to raise more. In your sanctification, he loses every inch of his grand old farm of inbred sin in your heart. So the last hope takes its everlasting flight, and Satan is a miserable bankrupt. Beware how you go off seeking the Holy Spirit. Satan can transform himself and play the Holy Ghost, and deceive you. If you receive a spirit and he claims to be the Holy Ghost, thereby know he is a lying spirit, for the Holy Ghost does not call his own name, but the name of Jesus—John 16:17. Take Jesus as your sanctifier just as you sought him as your Saviour when a sinner. Just as the Holy Ghost revealed him to you as your Saviour when a sinner, so he will reveal him to you as your sanctifier when a Christian. So instead of seeking the Holy Ghost, seek Jesus all the time. The

Holy Ghost is the Revelator ; without him you never could find Jesus either as a Saviour or a sanctifier. The Holy Ghost is here to aid your efforts to seek the omnipotent Christ, either as your Saviour or sanctifier by revealing him to you. Am I not to have the witness of the Spirit? Certainly you are. The Holy Ghost is the glorious spiritual intelligencer of the universe. He reveals glory to all the inmates of Heaven and ruin to all the inhabitants of hell. On earth he brings every human being face to face with God and reveals to all their status, whether it be condemnation, justification or sanctification. The sinner at the altar is seeking the witness of the Spirit. The truth of the matter is, he already has the witness, and it is very tormenting to his guilty conscience, because he witnesses to his condemnation. The simple truth of the matter is, he is so tormented by the witness he has, he wants to get rid of it and receive another witness the very opposite, *i. e.*, the witness to his justification.

What he should do is not to seek the witness, but to seek justification, for there he is sure to have the witness. The Holy Ghost is

never delinquent. He always witnesses to what you are, whether saint or sinner. Here is a Christian seeking the witness to sanctification. He would better seek sanctification from the Lord. If he gets it, the Spirit is certain to witness to it. His testimony never fails. Faith itself is an evidence—Heb. 11:1. Now believe God's promise to sanctify you now. Throw away all your doubts and tell the devil you will not take any more. Believe without a doubt that he does sanctify you.

A true faith will do its own talking and not stop to call its own name. In that respect it is like the Holy Ghost. It never calls its own name. The truth of the matter is, Wesley says: "You have just what you have faith for." If you have faith to be sanctified, then you are sanctified.

The Holy Spirit does it through your faith. A true faith takes God at his word, and quits watching him to see whether he will do as he says. He is perfectly trustworthy and needs no watching. You want him to change his testimony from justification to sanctification. He can't testify to your sanctification till you

get it. You can't get it till he sanctifies you. He can't do it till you believe. While you believe, he does it.

After it is done he testifies to it. A true faith is the most talking thing in the world. You this moment exercise faith in Jesus to sanctify you by his blood. Never go back on that faith, but tell it to the ends of the earth. Believe and talk as you believe. Thus ring out the testimony of faith from the mouth of hell to the judgment bar.

We have come to the sixth and last step, which actually seats you on the golden throne of full salvation, never to come down. I mean the experience of entire sanctification. The last step brings you on the throne itself, which is simply the glorious *experience of entire sanctification*. After you have untied the Saviour's hands by doubtless faith in him to do it now, and having turned the arduous job over forever into his hands, you entered the rest of faith unutterably sweet; some of you found a calm so sweet you thought you had reached Heaven and the angels were fanning you amid the balmy breezes of glory. Some of you were flooded with holy laughter, and others were

caught away in rhapsodies of joy. Some of you realized a river from the heavenly ocean turned down on you, and others found themselves sinking into an ocean without bank or bottom, meanwhile you become vividly conscious that sin, your old enemy, is dead, and you join with the angels in the shout over Old Adam's grave. You find the little things that used to trouble you, now sing heavenly lullabies to cheer you on your way.

The very things you feared would uptrip you fail to move you. Even disappointments, insults and all sorts of calamities give you no sorrow, for Jesus carries you and your troubles, too. Your faith is no longer manward, moneyward, nor churchward, but Godward. He holds you in the hollow of his hand. As to the witness of the Spirit you have forgotten all about it. You are filled with God and flooded with his glory.

You care nothing about what people will say of you. You are proof against scandal. You can say with Paul, "None of these things move me." The divine leadership, now gloriously realized, settles all problems as to the present and the future. Your great trouble

was borrowing trouble from the future. The most of the trouble you ever had, you never had ; you borrowed it from the future, and it never came. The truth of it is, Jesus lives your life for you, and no wonder it is a cloudless sunshine. A sanctified home is a little heaven. I know whereof I speak. Our home is very humble, but perfect love there reigns, perfect love for one another makes us try to bear all the burdens and relieve all the rest. It is the very opposite of selfishness.

No wonder Satan fights sanctification, for he knows it will lock him up in hell, bring the millenium and transform this wretched suffering world into a paradise. Reader, come up out of the wilderness and sit down on the throne of King Solomon. The steps are before you. The Holy Ghost is waiting to give you all the help you need. Take the steps and you will find the experience a glorious reality ; perhaps you think I have exaggerated. Take the steps and you will say with the Queen of Sheba, "The half hath not been told," or with sanctified Paul, "It is impossible to tell it."

Your English says: "Unlawful to tell it."

Impossible is the correct reading. Paul was doing his best to tell it at that time and felt that he was making a signal failure. It is a heavenly experience to robe us for heaven. Earthly language can but partially describe it. Glory hallelujah and Amen, but they fall short. It is better felt than told. You take these steps and promise God you will die before you will doubt. Before you are aware you will have more feeling than you know what to do with, and you will get more and more as long as you don't doubt. Wesley says: "If you never doubt you will not need the witness of the Spirit." You need not bother about the witness.

Take God at his word and shout out loud enough to stir all hell. Die rather than doubt. The Holy Ghost will flood you with testimony before you are aware. I know whereof I affirm; I have traveled that road.

The witness of the Spirit is simply the realization of the experience. It seems to me that I have had enough such realization since I entered this valley of blessing twenty-three years ago for at least a thousand souls. Consecrate fully, believe God and take an irrevok-

able vow against doubts, praise the Lord and do your whole duty. He will not only give you all the experience you want, but infinitely more than you ever dreamed of this side of Heaven. If all the people in the world had told me there was such an experience of peace, joy, and happiness for me this side of Heaven, I could not have believed it. Now with my sanctified faith I can believe God for anything he tells me, but I could not before. How then did you get it? I did not have to believe God for the beauty, grandeur, sublimity and glory of the experience. I simply believed him for sanctification and his promises, through the cleansing blood applied by the Holy Ghost. As to the experience, I could not know that till I received it.

You don't know the delicious flavor of the fruits of Canaan till you get there and eat them. You don't know how it feels to sit on the throne of King Solomon till you get there.

SCRIPTURE USED BY THE OPPONENTS OF
SANCTIFICATION.

You can scarcely conceive the puzzle the opponents of this doctrine get into when they undertake to find comfort in the Bible. I attended the Hughes-Howe debate at Wilmore, Ky., a few days ago. President Hughes, of Asbury College, affirmed Christian perfection and Elder Howe denied. While Hughes was speaking it sounded much like reading the Bible, as every word said was either Scripture or in perfect harmony with it. On the contrary, during Elder Howe's speeches, I almost concluded I was listening to Bob Ingersoll. I am satisfied Bob never delivered a series of lectures (and I have read a number of them) more flatly contradictory of the plain word of God than Elder Howe's speeches against Christian perfection. Shakespeare says: "The man who tells a lie is not conscious of how great a task he has undertaken, for he will be forced to tell twenty more to maintain one." Elder Howe is a preacher, and I suppose an honest man. I impeach no man's veracity.

He did not mean to tell the lie he undertook to establish in presence of a vast multitude.

Satan told it and he said he believed it. If you had been there and heard the straight-out infidel speeches (I mean speeches flatly contradictory of the plain word of God) he had to make to disprove Christian perfection, I am satisfied you would never try it yourself nor want to hear anybody else try it. I tell you the devil himself turns pale and hell blushes on an occasion of that kind. Out of about forty inspired authors in the Bible, the opponents of Christian perfection have never had the audacity to claim but about four as favoring their position. Job, Solomon, Paul and John. God himself settled the question of Job's perfection by telling the devil several times over that Job was a perfect man. Though the devil was not heterodoxical enough to deny it, when these three presiding elders, Eliphaz, Bildad and Zophar, came in they denied it stoutly, setting forth the same doctrine of sinning religion advocated by so many preachers at the present day. Frequently we hear their statements quoted by our opponents:

"The Heavens are unclean in his sight, the stars are impure and he chargeth the angels with folly." We should remember when God came in a whirlwind, he condemned the false argument of those men and said: "You have not spoken that which is right concerning me as my servant Job hath. Therefore offer a sacrifice and my servant Job shall pray for you." So we see God decided the debate in favor of Christian perfection against those anti-holiness preachers, turned it into a holiness meeting, called on Job's opponents to come to the altar and consecrate and have Job to pray for their sanctification. I hope they got it. I wish I had heard the results of that holiness meeting conducted by the Almighty while Job prayed for the seekers. Elihu was in the experience, but so overawed by these influential anti-holiness preachers that he was about scared out of his testimony. I hope he became clear and the other three all got sanctified. Did not Job confess he was wrong? He did, but not on the subject of his perfection which God claimed for him and he so stoutly maintained against his three opponents throughout the debate. In this God abun-

dantly vindicates him to the end. The thing about which he repented, *i. e.*, changed his mind, was the divine philosophy of his terrible afflictions. This he widely missed because he did not understand it. Hear his confession: "I have spoken things too high for me, things which I did not understand. Therefore I abhor myself and repent in dust and ashes." But God himself settles the matter in controversy and says to his anti-holiness friends: "You have not spoken that which is right concerning me as my servant Job hath."

The coming of the Lord gave Job light to see his mistake about the philosophy of his afflictions which he had not before understood. About this he repents. But he never flickered on his perfection, till God came and abundantly vindicated him, even turning the debate into a holiness meeting for the sanctification of his opponents. Solomon is often quoted in Eccl. 7:20. "There is not a just man upon the earth that doeth good and sinneth not." If that were Scripture it would forever settle the question against us. It is very foolish to argue against a plain statement of God's word. I never do it. If the English

Bible were the original, that one scripture would completely upset me. But as the Old Testament was written in Hebrew I go there and find it does not say any such thing. The Greek Old Testament was translated by seventy learned Jews 280 years before the coming of Christ. That does not say any such thing. The Latin Old Testament was translated during the Apostolic age, and regarded as having Apostolical authority. That does not say any such thing. Then what is the correct reading? "There is not a just man on the earth who doeth good and may not sin." It simply states that all are liable to sin, which we all admit. Don't you know there are two thousand errors in our English Bible? Before you make a grave issue, always go to the original. Never argue against a plain statement of God's word. Set it down, either you are wrong, or you utterly misunderstand that statement. Many a time you make a grave issue and argue on it probably till you grieve the Holy Spirit. When there is nothing in it but a mistranslation. You can't afford to do that. You will always damage your experience by arguing against a

plain statement of God's word. I have known holiness preachers try to explain away every thing that sounds against them. That is a mistake. They are in great danger of losing ground by grieving the Holy Spirit who always sets a premium on candor. Rom. 7 is quoted currently by our opponents, as settling the question that even Paul the Apostle committed sin daily and constantly. The Roman letter is wonderful for its symmetry and comprehensibility. The first chapter is to the heathens, offers them all salvation through the universal presence of the Holy Spirit who is none other than the incarnate Christ, but floods them with condemnation for the depreciation of the light they have. They are left without excuse. The second chapter is to the Jews, *i. e.*, to all the members of the visible church. He finds them in the same condemnation with the heathens and for the same reason. Verses 28, 29 set forth the pure spirituality of salvation whether in the church or out. Then logically follows Paul's midnight picture of total depravity of all the unregenerate. Verse 19 of 2d chapter concludes his argument on the sin side. Verse

20. He begins the argument on the grace side. Starting out with justification by the free grace of God through faith alone without works. (However the faith by which you are justified is a working faith. Yet you are not justified by the works but by the faith alone.) As this argument sets forth the only way by which a sinner can be justified and is consequently the most important and it is the longest argument in the Bible, running to the close of the fifth chapter. Now that you are truly justified by grace through faith alone, you are in good fix to be sanctified. So the 6th chapter is all on sanctification by crucifying the old man and burying him into death, *i. e.*, into the atonement so deep the resurrection trump will never raise him, and in this way utterly destroying the body of sin. The 7th chapter is the recital of Paul's personal experience of entire sanctification. In verse 6th, he claims the experience positively and goes on to describe his awful conflict with inbred sin, while convicted for the experience and seeking it. Now, I will briefly prove that the seeker in this chapter was in a high justified state living an unsinning life as all who

get sanctified must. But he earnestly seeks and right here finds entire sanctification. Verse 14, "I am carnal," (so are all Christians till they are sanctified, I. Cor. 3:3,) "having been sold under sin," is a simple allusion to the Edentic transaction when Father Adam sold us all out for one mess of apples. Verse 15, "That which I do I know not (allow is wrong) and will not."

Vs. 15 and 19 declare positively that he commits neither known nor willing sin. "So away with your sinning religion," in Rom. 7. You say he sinned, but he says he did not. I believe Paul and think you are mistaken. He positively asserts twice over that he committed neither known nor willing sin. That is simply the experience of a true and faithful justified man. You say, "Well, I am like Paul. When I would do good, evil is present with me." There is a vast difference between you and Paul. Evil is present with you and you yield; I do it. Evil was present with Paul, but he resisted, and did it not. The difference is, you are on your way to hell for committing sin. Paul was on his way to Heaven because he resisted it. Whereas, Paul declares in

verses 15 and 19 that he committed neither known nor willing sin. In verses 17 and 20 he positively certifies that indwelling sin caused all his trouble. He was not responsible for that indwelling sin. It was born in him. All he had to do was to get rid of it. For this he was doing his best. He committed the blunder common and fatal to almost all Christians, namely, that of legal obedience. How natural it is for us when lacerated and tormented by indwelling sin, to conclude we can keep the commandments so perfectly that all these inward troubles will get away. This man tried the law and everything else, till utterly discouraged and heart-broken, he gives up all human devices, acknowledges his utter wretchedness, at the end of all hope turns the whole matter over to the omnipotent Christ. He is joyfully surprised at his own triumphant shout of victory. Will you do likewise? The historic metaphor settles the question that this was sanctification. There is but one element in regeneration. Here there are two—the living soldier typical of the new man created in the heart in regeneration, and the putrescent corpse tied to him, forcibly symbolizing old

Adam with all his hideous corruptions, so vividly described in this chapter, having them conquered in regeneration, and all this time kept down by grace. Finally the disharmony culminates. Something must be done or the poisonous effluvia will actually kill the soldier, *i. e.*, the new man. He has fought and struggled to get rid of the old dead body of inbred sin, till his strength fails and despair seizes him. Then in a moment of desperation he turns the fetid old corpse of evil nature over to the omnipotent Christ, and it is gone before he knows it. This old body is Adam the First. He is too strong for us; we never can kill him. It is the province of Adam the Second to slay Adam the First.

When did Paul receive this wonderful sanctification? The date is not revealed. I think it was soon after his conversion, *i. e.*, in about three years. You remember when he received that powerful conversion at Damascus. Like others when gloriously converted, he began to preach at Damascus with all his might. Immediately he quit and went away off to the wilds of Arabia and rolled around there in the sands, amid the wild beasts and savages, three

years. This was a favorite place with God. Here Moses, John the Baptist, and doubtless many other heroic spirits had been sanctified in by-gone ages. Of these three years he writes not a line. I have never written a line of the fifteen years of my unsanctified ministry. It was not worth writing. We know this, when he came back at the end of three years, he was wrapped in sanctifying fire, and so remained till he ascended to Heaven from Nero's block. Doubtless there in Arabia he received the experience described in Rom. 7.

I. John (1:6; 2:1). The gross ignorance of our educated ministry on the plain word of God is simply astounding. I heard an exceedingly fluent, eloquent and able man, who stands at the front of his denomination, commenting on John 1:7: "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 from all sin." He vociferated and emphasized that we are bound to commit sin all the time in order to have sin from which to be cleansed all the time. He certified that the apostle John himself had to commit sin constantly to the very end of his life in order to verify what he

wrote. It will be a miracle of grace for anybody under such preaching to escape the bottomless pit. In these passages, we have the truth enforced by a well known rhetorical figure called antithesis. The peculiarity of this figure is, it heightens truth by contrast with error. If you want a white man to look really white, put him out with a lot of negroes. If you want the Ethiopian to look really black, exhibit him with a crowd of white men. If you want to show your horse to advantage, take him out where no other looks so well as he does. Here John magnifies the beauty and glory of God's people by showing them up in vivid contrast with Satan's people :

SIN SIDE.

VERSE 6 : If we say that we have communion with Him and walk in darkness, we lie and tell not the truth.

This verse is on the sin side, plain and explicit. If we are there, we are liars walking in darkness down to hell.

VERSE 8 : If we say we have no sin we deceive

GRACE SIDE.

VERSE 7 : If we walk in the light as he is in the light, we have communion with him and he with us, and the blood of Jesus Christ his Son cleanseth us from all sin.

This verse is on the grace side, glorious and complete, embracing conversion. Walking in the

ourselves and the truth is not in us.

This verse is on the sin side, black as the midnight of hell. You surely will not be gump enough to apply this to a Christian. It is given here to scare you away from the midnight darkness of the devil's kingdom.

VERSE 10: If we say we have not sinned, we make Him a liar and his word is not in us.

This is the sin side again. We have all been in Satan's kingdom. We can't be there and not sin, for he is stronger than we and will force us to sin. The only way to escape him is to get out of his kingdom.

You get out of it in regeneration and it gets out of you in sanctification.

light and sanctification cleanseth from all sin. O, what a glorious contrast!

VERSE 9: If we confess our sins he is faithful and just to forgive us our sins and cleanse us from all unrighteousness.

Here we have full salvation glorious and grand. Forgive means justification and cleanse means sanctification. So this is another of the Lord's battering rams to knock all sin and all devil out of you and robe you for glory. Be sure you now receive this wonderful salvation.

VERSE 1 OF CHAP. 2: The division here is unfortunate, my little children. I write unto you that you sin not.

However, young converts, the weakest sort of Christians are kept from sin. "If we sin we have an advocate with the Father." So has every sinner this side of hell. It is awfully wicked to make that an apology for sin. God's plan is that you shall not sin; but if you sin

and get out of the kingdom (as you certainly do if you sin), you have an advocate to reclaim you if you repent and get you back again. Millions of people are walking straight through the churches to hell, claiming the right to sin with impunity. Which one of these columns applies to you? The grace side or the sin side? Hark, that is Satan's lie to lead you to hell. You can't be a sinner and a Christian at the same time. Satan says you can, but God says you cannot.

If you apply both these columns to the same person at the same time, you make a senseless hotchpotch of the whole matter. Don't you know the way to hell is just as vividly described in the Bible as the way to heaven? In eight and ten verses you have the way to hell described faithfully to keep you from traveling it. Are you going to be foolish enough to take, keep and travel it? What about the preachers who point it out and tell their people to travel it. They will bear their blood.

O, the terrible havoc of souls when blind guides find Satan's way pointed out in the Bible to warn the people to fly from it and

shout aloud, "Come, all you people; here is the way; walk ye in it." This is no fancy picture. It is an undeniable fact that many popular preachers are ransacking the Bible to find the passages which describe the sin side and hold them up, as they think, to comfort their people. It is Satan's false comfort to lull them to sleep till he can dump them into hell. Beware how you take comfort by letting down the standard. All such comfort is Satan's chloroform to lull the people to sleep.

You are not sent as a comforter, but as a preacher to warn the people to flee the wrath to come. The people in the churches are clamorous for some one to comfort them in their way to hell. If they were right with God they would not need a preacher to comfort them.

The Holy Ghost would give them Heaven in their souls.

False preaching makes bad people feel good and good people feel bad. As the great majority are bad, the temptation is strong to the preacher to comfort people in their sins. The very opposite is their duty. Such is the power of the plain unadulterated gospel that when faithfully

preached it will force the people either to fall out with their sins or fall out with the preacher. If preachers are faithful, sinners will either part with them or part with their sins. *Popular Religion* says: "Just give me religion enough to keep me out of hell, not enough to make me queer." All the people who take it land in hell. If you don't do your best for Heaven, you will never get there.

An English nobleman advertised for a carriage driver. Three young men responded. They all want the job. Only one can get it. He meets them sitting in his office, looks them in the face, and says to the first applicant: "Sir, along one of my carriage roads there is an awful precipice of five hundred feet deep. How near can you drive with perfect safety?" Thinking his adroitness must settle his destiny, he responds: "Sir, I can drive within eighteen inches of the precipice with perfect security." Then he turns to the second. Of course, he must beat the first or lose the position. He responds: "Sir, I can drive within a foot of the precipice with perfect safety." Now he turns to the third, who by this time is much excited. He throws up his hands and shouts aloud:

"O, please your honor, if you let me drive, I'll run just as far as possible from that precipice every time." "Sir, you are my carriage driver; you are the man to whom I commit the life of my wife and children."

If you study the Bible to find an apology for sin you are a wicked infidel, and will soon be in hell. God help you to take warning and change your tactics. Let everybody and the devil, too, know once for all that you are out for the best, deepest, strongest and grandest case of Holy Ghost religion God has for you.

SECOND BLESSING.

This is a phrase we seldom hear among holiness people. It was used by Wesley and his compeers. It is used in the Bible. Rom. 1:15 says: "I come to you that you may have a second benefit." It should read a "second grace." Rom. 1:11. Paul says: "I long to see you to impart unto you a certain spiritual blessing that you may be established."

We all know that sanctification is the establishing blessing. The reason I do not use the

phrase "second blessing" is because its misapplied use by our opponents has somewhat fastened on it the simple idea of an impulsive blessing, of which we receive many in the justified state without getting sanctified at all, that the phrase has been perverted and become misleading. I generally say, "Second work of grace." I suppose we can all accept the laconic doctrine of Sam Jones on the "second blessing." He says: "It is a wonderfully good thing for the man on whom the first has not had the desired effect." If you are not sanctified wholly the necessary effect has not been reached. What is the attitude of the people who claim sanctification as the result of conversion? Very few undertake to identify it with conversion. They generally claim that it is received afterward. So even in their case it is a second work of grace. They claim, however, that it is not a new experience, but an enlargement of the old. That is the reason why they can't testify to sanctification. They have not received it. Theirs by their own confession is but an enlargement of regeneration, which is simply growth in grace. I had

a very interesting experience of that sort before I was sanctified.

As to the possibility of entire sanctification along with conversion, neither Wesley nor any of his followers ever raised a question. Wesley said he never had known a case of the kind. Neither have I. Many doubtless think they receive full salvation in conversion. But the very fact that sin rises in them before they are conscious of transgressing a known law of God, is demonstrative proof that it is not dead, but simply so stunned that for a time it played 'possum. I am constantly associated with sanctified people. I am intimately acquainted with them from the Atlantic ocean to the Mexican border, and have never heard a clear testimony to entire sanctification that did not claim it in a second work of grace received after conversion.

But you holiness people, discourage testimony unless it be on the line of a second work of grace. You are mistaken; we extend perfect spiritual freedom to everybody in our meetings. We don't care when nor how you get sanctified; just so you get a good case of it. If you think we rule the meetings with a

rod of iron, come and see. You will find we don't rule them at all. But the Holy Ghost rules them. The greatest camp-meeting man in Louisiana after forty years' preaching—a powerful revivalist—came to Scottsville, Tex. I read his face like a book. Knew he had an extraordinary experience of regeneration; but was satisfied he was not sanctified. He thought he had full salvation but claimed no second work of grace. We bade him welcome to the Lord's battlefield. He took an active part, felt at home with us and was happy. Before the meeting was over he got convicted for sanctification and gloriously entered the experience. He had great spiritual power before. Since that second change he has enjoyed an unutterably sweet soul rest he never knew before. When I was assisting Brother Dodge in a meeting at Atlanta, Ga., last September, a Methodist preacher eighty-one years old came to the meeting. He was none of your dead dried up men. He was all on fire for God, I thought he was in the sanctified experience till he corrected me. During the meeting he became powerfully convicted for it, sought it with all his might and received as

bright a sanctification as I ever witnessed, even prostrating him on the floor where he lay for an hour unable to stand on his feet, but all the time shouting like an angel. He testifies clearly and positively to entire sanctification received then and there by faith, after preaching sixty-one years with awful efforts to grow into it.

Bro. Caridine is right in his statement of *generic difference*. We have the blessed consolation that the Bible is precisely right. The Holy Ghost who does the wonderful work of human salvation, has selected the very right word to reveal his work in every case. Regeneration means to be born again, *i. e.*, to receive life again. As we lost spiritual life in the fall, we receive it back again in regeneration. Where you have the old Saxon word *quicken*, the Holy Ghost says *Zoopoises*, a compound from *Zoon*, life, and *poioo*, to create. Hence you see the Holy Ghost creates divine life in your dead soul in regeneration. The English word sanctify means to purify, the very opposite of create, for a purification always takes away something and a creation adds something. Hence they are generically different.

The Greek *hogiazoo*, the word the Holy Ghost uses for sanctify, is much stronger than the English. It is a compound from *gee*, the dirt, and *alpha*, the strongest negative in the Greek language. Hence it means to take all the dirt out of you. As *gee* means the world, and John says: "All this is the world, the lust of the flesh, the lust of the eye and the pride of life." So you see what sanctification does. It takes all the filth and all the meanness out of you. Whereas regeneration is a creation, sanctification is a destruction, the former is an addition and a glorious one, the life of God is added to your dead soul; the latter is an equally glorious subtraction—the life of sin is taken out of your soul. Of course you cease to commit sin when you are converted, but the sin principle lives in you till it is utterly destroyed in sanctification. As Wesley well says: "Despite all the grace received in regeneration and all your efforts to grow in grace, unless the Lord speak the second time, 'Be clean,' we must content ourselves the best we can to remain full of sin till death." That old virus of inbred sin, which we inherited from Adam the First, Psalms 51:5, has sat-

urated and filled the warp and woof of our spiritual fiber and polluted our entire being. As regeneration is contemporary and co-extensive with justification, it simply cleanses away the pollutions wrought in the heart by actual transgressions, leaving the profound spiritual depths of pride, unbelief, temper, lust, passion, avarice, ambition, vanity, egotism and worldliness, for the cleansing blood in sanctification to utterly expurgate. Of course these dark elements of inbred sin are kept down by the grace received in regeneration, till we can get them utterly destroyed in sanctification, otherwise we would backslide out of the kingdom.

All your experiences of growth in grace after regeneration are simply the normal differentia of regeneration and sanctification; and are radically and generically different. The former builds the house of God, the latter destroys the house of Satan. The former plants the Lord's crop, the latter destroys all the devil's weeds so the crop can grow. *It is a significant fact that all the churches in the world recognize the absolute necessity of entire sanctification in order to admission into Heaven.*

As even old dark Catholicism has all sin burnt out in the fires of purgatory, which means sanctifier, from the Latin *purgo*, to purify, after death. Calvinists have death kill sin. All put the death of sin somewhere between conversion and Heaven. The world is to-day flooded with holiness literature. Who ever saw a book on holiness written by a one-blessing man? I have seen books of that kind against holiness. If you wanted to move out in the experience of holiness would you hunt for books against the second work of grace? You would find them awfully scarce, and when you read them they would freeze you into an iceberg. Do you want books written by second-blessing men; you can find them anywhere and everywhere. They will all do you good and help your experience. Books on holiness, from the standpoint of a second work of grace, even now flood the church, and are increasing more rapidly than any other kind of religious literature. One hundred thousand copies of publications, all on this subject, have gone out from my humble pen. These are but the beginning of what the hungry people are clamoring for, and what I expect to write, if

the Lord gives me life and health. It is almost impossible to find a holiness book from the standpoint of but one work of grace, and when you find it, it is not worth reading.

So far as literature is concerned, we certainly have the run on all our opponents. When they write on holiness it is simply to oppose us, and you will find their writing destitute of spiritual power and edification. It is only a mess of carrion to feed Satan's vultures (the carnality in unsanctified hearts).

WE LIVE IN AN AGE OF EVANGELISM.

In my extensive travels I enjoy a vast field of observation. I have never known an evangelist of any spiritual power or efficiency who was not enjoying or seeking the experience of sanctification as a second work of grace. The men and women in all lands who are moving the world to-day have received this experience. Bishop Taylor, the prince of all saints at the present day, and General Booth, the hero of heroes, have long been in the experience. The Greek language, in addition to the singular

and plural numbers, has also the dual, which sets forth names in pairs.

THE WORLD IS DOUBLE BOTH IN PROVIDENCE
AND GRACE.

Two hemispheres constitute the world. God pairs off the human race. The organism is in pairs—two hands, feet, eyes, ears, nostrils, lungs, hearts. All machinery goes in pairs—two wheels opposite each other. Take out this arrangement in pairs and the world would stand still. It is equally true in the Bible in Christian experience. God's book is in two volumes—the Old and the New Testaments. The plan of salvation is evolved in two covenants. Christ sent out his preachers two by two. "Sin is double—Adamic."—Psa. 51:5, and actual. The water and the blood both came out of our Saviour's heart when lacerated by the Roman spear, and represent the complete redemptive scheme. The water throughout the Bible means regeneration and the blood sanctification. If I were to notice everything in the Bible setting forth this glorious double salvation, it would take me the balance of my

life. The Old and New Testaments are both flooded with it. The Old Testament, as a whole, is on the plain of justification, the New that of sanctification properly inaugurated on the day of Pentecost. The apostles and disciples were converted in the time of Christ and sanctified at Pentecost.—Acts 15:9. Cornelius and his band were in a high state of justification and sanctified when Peter preached in his house. All of our Saviour's parables are full of the two works of grace. The nobleman who began to build the tower made a final and utter failure, being unable to finish it.

Ten virgins, Math. 25, all get their lamps lighted (all regenerated) and start on their Christian pilgrimage. Five of them utterly failed, and were lost forever, because they did not receive the second work of grace,—get their vessels filled with oil. Throughout the Bible oil symbolizes the Holy Ghost. Hence it means get their hearts filled with the Holy Ghost, *i. e.*, get sanctified. The next parable in the same chapter is equally forcible. One received one talent, buried it, and lost his soul. Another received two talents, doubled them, and saved his soul. Another received

five talents, doubled them, and saved his soul. You see plainly in this parable all who double, saved their souls, and the delinquent lost his soul. The New Testament is all on the line of a second work of grace—one to bring you into the kingdom and the other to get you ready for Heaven. If you neglect the latter, like the foolish virgins and the one talented man, you forfeit the former.

JUSTIFICATION IS A HELLWARD AND SANCTIFICATION A HEAVENWARD BLESSING.

Justification has reference to hell, God's penitentiary for the retribution of the violated law. It puts you where you can't go to hell unless you forfeit it. Sanctification is strictly a heavenward blessing, in the fact that it takes out of you everything out of harmony with God and Heaven, and robes you to meet the King in his beauty. The covenant you enter in justification induces sanctification. If you fail to go on to perfection, you simply forfeit your covenant and lose your soul. This position the whole Bible vindicates and corroborates. Heb. 6 exhorts you promptly to go

on to perfection and vociferates with all emphasis the inevitable alternative that, in case of failure to go on to perfection, "you will become a hopeless apostate, never be reclaimed, and make your bed in hell." Heb. 12 gives the same kind of an argument with the same conclusion. It positively declares that without holiness, *R. V.*, without the sanctification, no one shall see the Lord. Then it follows immediately with the appalling revelation that if you don't get this holiness you will become a hopeless reprobate, like Esau, die without hope and be forever lost.

IS A CHRISTIAN IN DANGER OF HELL?

No, but he is in danger of apostasy and then of hell. As long as he is a Christian he is in no danger of hell, because hell was not made for Christians. They can't go there till they become sinners. But the above scriptures, and floods of others like them, settle the fact that God requires all Christians to be sanctified. If they disobey God by refusing to go on into holiness, they grieve the Holy Spirit, fall into condemnation and become backsliders. Then

they are ready for the backslider's hell. It is not necessary that they become immoral and leave the church. All they have to do is to lose the life and power of Holy Ghost religion out of their hearts. This millions do, live and die honorable members in their churches, and lose their souls in hell.

CAN I NOT GET SANCTIFIED GRADUALLY?

I am now writing in Missouri. Gradually I approached this great State; I suddenly reached the Mississippi river; I crossed it very quickly as the train ran through the suspension bridge. I approached sanctification nineteen years. I suddenly entered it twenty-three years ago. Got under the blood. In the twinkling of an eye Jesus' blood can sanctify. It does not take an omnipotent Saviour long to do a great work. Is sanctification always a quick operation like regeneration? The Bible abundantly so reveals. I am nearly done writing this book. It cost me much hard labor. I am willing to sell out the manuscript now for one dollar for every case of instantaneous sanctification I can find in the New

Testament alone. In that case I would have more money than I have had in many a day. The Greek language has an aorist tense. No other language has it. God made the beautiful, definite and forcible Greek to lock up his truth so tight that the devil can't pervert it except by downright lying. Sanctification is mentioned much more frequently than regeneration. It is constantly in that aorist tense. The peculiarity of that tense is that it always reveals an instantaneous action. The man who believes in a gradual sanctification ought to read his Greek Testament. If he can't, he can get somebody to read it for him. The man who denies the Bible revelation of instantaneous sanctification is to be pitied for his ignorance.

SUPPOSE A CHRISTIAN DIE UNSANCTIFIED ?

That is not a supposable case. From the time of your conversion, you are in the hands of the Holy Ghost, your keeper and sanctifier. "He has the keys of death."—Rev. 1:18. Death can't touch you till he gets you ready. Suppose I die by accident. That is man's

word. There are no accidents with God. My dear father was killed by lightning. The neighbors called it an accident. The angels and redeemed spirits called it God's mercy.

John Fletcher says: "If you are not already perfect or pressing toward it, you are already fallen. If God sees proper to take you out of the world while you are earnestly seeking but have not yet received the blessing, he takes the will for the deed, finishes his work and takes you home to Heaven. Hence originated the phrase, dying grace, which ought to be called living grace. You have not the grace you need to live with till you are sanctified. Unsanctified Christians look upon death with horror, sanctified people with most delightful anticipation, as their sweet release from this prison of clay and glorious passport to Heaven. This glorious blessing called dying grace, which God gives his saints as they near the silent shore, which wraps them in shouts of victory and makes their death chamber the vestibule of Heaven, is none other than sanctification. It lights up the countenances of all dying infants. We are often thrilled with the testimony and spiritual power of dying Chris-

tians, the whole neighborhood aroused and many brought to repentance.

O, the good they could have done if they had received that blessing in the morning of life, and utilized it for the salvation of souls! God wants to give you that blessing, so you can use it for his glory so long as you live. Wesley says: "The unsanctified Christian goes to Heaven; but not till he gets something more. If he don't receive it, he grieves the Holy Spirit by refusing, backslides and makes his bed in hell."

CONCLUSION.

Wesley pronounced holiness, sanctification and perfection synonymous. He was a most profound scholar, deeply illuminated by the Holy Ghost and knew what he was talking about.

A little plain statement of fact will settle all controversy and show you that Wesley was right. Of course the Greek Testament is the only authority. In it, there is but one word for holiness and sanctification, so they are bound to mean the same thing. That is the

reason why the Revised Version uses Sanctification where the old English says Holiness. Heb. 12:14, etc.

Sanctification is from the Latin *facio*, to make, and *sanctus*, holy. Hence, it simply means to make holy. Perfection is from the same Latin *facio*, to make, and *per*, complete. Christ came to destroy the work of the devil, which is sin. He completes this in sanctification. So for him to make us holy and to make us complete mean the very same thing. From these facts you see Wesley was right, and holiness, sanctification and perfection all mean the same work of grace. Of these words Satan hates Sanctification and Perfection much more than he does Holiness, notwithstanding the words mean the very same thing in the New Testament. It is because sanctification and perfection, in their English use, forcibly imply the sanctifier and perfecter, who is God. The devil does not care how much religion we have if God is not in it. He knows it will not take us to Heaven. When we talk about holiness Satan can step in and persuade us that we are holy by nature or by good works. When we say sanctification, that means that

we are unholy, and God alone can make us holy ; and if we are not made holy we will be lost forever. Purification reminds us how imperfect we are and how God, heaven and angels and redeemed spirits are all perfect, and if we ever get there we must be perfect too, and none can perfect us but God.

Beware how you tamper with the devil and let down God's standard of holiness which he requires of all who enter Heaven. If Satan can slow you down, he will drag you into hell.

BE SURE YOU GET A GOOD CASE OF SANCTIFICATION BY A DEFINITE SECOND WORK OF GRACE.

Those who advocate it on other lines all oppose the profession of it, which is demonstrative proof that the thing with them is spurious. If they had it they would tell it. No wonder they are opposed to telling it when they have nothing to tell. If they had a good case of sanctification, you would as well tell a volcano to be silent. After all, they profess

nothing but regeneration, and are often terribly weak on that. So, to say the least, we have all they claim and our sanctification beside. There is no mistake about it, the holiness people actually have an experience which others have not. The only actual trouble with our opponents is the lack of the experience. God help us to be charitable but at the same time truthful. God has made us the custodians of this grand truth and this glorious experience. In this we are honored above the angels, who would gladly come down and take our places. All the ecclesiasticisms have been so manipulated by the world as to be unsafe custodians of this Heavenly treasure God has permitted us to carry in earthen vessels. God help us to be true. Angels and redeemed spirits look on us with complacency. Heaven rejoices and hell groans over our success. Let our watchword be holiness to the Lord, while the blood-stained banner floats over our grand army. Let us continue to fight under the black flag whose meaning is no compromise with sin and error in any of their insidious forms. "For there is no discharge in this

war." Eccl. 8:8. I have told you of a grand and glorious experience, which you must have or lose your soul. As the Bible says, it is holiness, *i. e.*, sanctification, or hell. Be courageous. Accept the situation. Many will tell you of an easier and broader way along which you can travel with safety. You would better not only take the King's Highway, but get as near the middle as possible and stay. This is your only chance. If you come out wrong, you are forever ruined. Get the clearest possible case of full salvation.

The whole includes all of its parts. Full salvation includes regeneration and sanctification. But regeneration does not include sanctification. Beware how you estimate what God requires. It is a risky business. Cover all the ground. If you leave out an inch, Satan will put his foot on it. My final encouragement in the case is the glorious fact that you have an omnipotent Saviour, who will not only do all you trust him for, but flood you with surprise, by sweeping infinitely beyond, and doing vastly more for you than you ever asked or thought.

“Now to Him who is able to do so exceedingly abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the Church and in Christ Jesus unto all generations for ever and ever. Amen.” Eph. 3:20.