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**PENTECOSTAL SANCTIFICATION**  
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## Part 1

### Pentecostal Sanctification: ITS PRE-EMINENCE

It has been noted by Dr. Daniel Steele and other exegetes, that the revised version of the New Testament, in its rendering of many of the passages which have been used to support the doctrine of entire sanctification under the Wesleyan conception, is exceedingly favorable to it by its more accurate translation of the Greek tenses, and the reinstatement of the definite article. A sample of such text is Hebrews 12: 14. It reads (revised version ): "Follow peace with all men and the sanctification." The authorized version does not fully express the thought of the original in its reading -- "and holiness." The new version brings it out clearly by supplying the definite article "the," and translating the original word for holiness by its primary meaning, sanctification. Hence, gives the idea that there is a sanctification -- that is, the sanctification, as distinguished from other forms of sanctification referred to in the Scriptures. A casual reader of the Scriptures -- especially of the New Testament -- must be impressed that there are various terms of sanctification taught, and as well that there is one form -- that is, the sanctification par excellence in distinction from all other modes presented. It is the sanctification of the Spirit. Let us notice the forms of sanctification over which this is given pre-eminence.

1. Provisional Sanctification. This is taught in such passages as these: "By one offering, He hath perfected forever them that are sanctified;" also, "Jesus that He might sanctify the people suffered without the gate." That is, Christ by the sacrifice of Himself through His death and sufferings as an atonement for sin, has brought the whole race into a sanctified relation to God, in view of which God can now extend mercy and grace to all who will turn unto Him -- that is, God now looks upon all souls as hallowed unto Himself, because sprinkled with the blood of Jesus. In this form, all bad men, as well as good men, are sanctified. But this is a constructive sanctification under the plan of redemption -- real, fundamental, glorious -- but not the ultimate, actual sanctification of the Spirit.

2. Partial Sanctification. The Scriptures teach that every justified, regenerated soul is sanctified, but that the sanctification is only initial and partial. Every believer, in view of his having accepted Christ, is accounted as sanctified to God by his justified relative. Moreover, still, in regeneration, which is the concomitant of pardon, an actual work of sanctification is begun and effected to a considerable degree. Not only is a new life imparted, but a new nature given to the soul. Every grace of the Spirit in a germinal form, such as love; joy, faith, goodness meekness, gentleness, patience, heavenly-mindedness, Christliness, etc., is implanted with the new birth, so that not only as to relation, but also as to nature, a work of sanctification, true and deep, is wrought in the soul. But this is not the sanctification final and complete. It is sanctification consummated.

3. Personal Sanctification. With the new life begotten in the soul as conversion, comes an instinctive impulse to give itself to Christian service, or to set itself apart to some special service. Doing this, it becomes personally sanctified to God in Christian work. For instance: there was a young man -- a friend of ours -- in college, who, being reclaimed from a backslidden state, felt he must enter the mission field. Having finished his college course, he went to China as a missionary,

where for twenty-five years he has been a self-sacrificing toiler. That was his personal sanctification to God in work. Some years since, a splendid young woman, of fine culture, was converted in a revival in one of our pastoral charges. She immediately resolved to lay herself, with all her exceptional endowments and prospects, on the altar of self-sacrifice among the freed women of the South. She is there today toiling from cabin to cabin, in personal sanctification to this blessed work for God. When Miss Frances Ridley Havergal wrote her beautiful consecration hymn-

"Take my life and let it be  
Consecrated, Lord, to Thee,"

it voiced the gracious impulses of her saved soul to be sanctified to service as a personal sacrifice to God. It is possible for one to be thus wholly consecrated to Christian service without having the sanctification of the Spirit.

It has only been a few, months since that there came to me a beloved brother -- an evangelist of great acceptability and of exceptional usefulness- one whose service for souls has been Pauline and heroic. He said: "I find that while I have been for ten years devoting myself to the work of saving souls and have seen hundreds converted, I am not fully saved myself." Here was a glorious servant of God, that had been sanctified to God in his work, but not sanctified of God in his soul. So there are many children of God all about us who, in like manner, are wholly devoted to the service of God, living in complete consecration to Christian work, yet they have doubts, fears, unbelief, inward struggles, and unrest of soul. Why? They are personally sanctified to God in service, but are not sanctified of the Spirit in their hearts. Many of these are vainly hoping that by a redoubling of activity, a renewing of consecration, and a multiplying of self-sacrifices, they will get inward deliverance, and come to complete rest and enjoyment in God Hence the changes which are being rung on "consecrate yourselves," "work, work," as the way to reach ultimate, real, blessed, entire, sanctification, while, well meant, are defeating thousands of earnest souls from realizing their hearts' desires, and deferring the hope of their soul for its complete salvation, until the heart becomes sick and faint.

4. Preparatory Sanctification. Such exhortations as these recur in the Scriptures: "Sanctify yourselves," "Cleanse yourselves' etc., which mean, put yourselves into such attitudes as God has indicated, in order that He may sanctify you wholly. No soul has the power to purify itself -- to make itself holy; but it has, under the atonement, and by the grace already given, the ability to so commit itself to God, and so trust the promises of God, as that God the Holy Spirit can cleanse and sanctify it wholly.

You can say to your sick friend, "Heal thyself;" he may reply "I would if I could;" but you say to him, "You can. Abandon yourself to a physician. Go to the sanitarium; take the treatment." He does it, and is restored. So there is a preparatory sanctification, giving of the soul up to God to be made whole. This is not the sanctification, but it is the John the Baptist that is to bring in the complete sanctification.

Provisional sanctification, partial sanctification, personal sanctification, preparatory sanctification, are all blessed and invaluable modes of sanctification, but they are not what, in

Wesleyan parlance, is called entire sanctification, and in the Pauline terminology, "sanctified wholly." It is the sanctification which cleanses from all sin in the heart, and fills with all the fullness of God. This sanctification is Pentecostal in its power and glory. It is sanctification of the Spirit. The Holy Ghost is its source. He alone accomplishes it.

Dear reader, have you the sanctification? Accept the Holy Ghost as your Sanctifier now.

#### Pentecostal Sanctification: ITS POWERS

The distinguishing characteristic of Pentecostal Sanctification, as suggested in the preceding article, is that it is "of the Spirit." It is finally the Holy Ghost that cleanses, and no other intervening accessory of agency. It is He that effectually completes the sanctification. The human agency is only preliminary. It is indispensable that we "present our bodies living sacrifices, that we choose to cleanse ourselves from all filthiness of the flesh and spirit, and seek to purify ourselves, for only in this attitude can the sanctifying power of the Spirit become operative in the soul. Our personal volition to be separated from sin, and consecrated wholly to God, is only the condition and not the source of entire sanctification. Human agency stands at the beginning of the process of entire sanctification, but Divine agency consummates the work. When it is done, the Lord, in the person of the Holy Ghost, hath done it. The process, however, in the Scriptures, seems to be attributed to two classes of forces. Entire sanctification, or the sanctification, is ascribed to several accessories and agencies; so that it would seem that it is effected sometimes by one and sometimes by another, but a comprehensive study of the Scriptural teaching on the subject will indicate that the work of completed sanctification is the resultant of these accessories and agencies. That the one is instrumental; the other efficient. That the one is the prophet's staff; the other the prophet's personal power; that the former is only effective as conjoined to the presence of the latter. Entire sanctification is through the one, but by the other. Let us notice the functions of these two forces, for both are Divine.

#### I. The Divine Accessories In Entire Sanctification

1. The Blood. Sanctification, in all its stages -- partial, progressive, and perfect -- is repeatedly ascribed to the blood. "How much more shall the blood of Christ purge your consciences from dead works." "The blood of Jesus Christ, His Son, cleanseth from all sin." "They have washed their robes and made them white in the blood of the Lamb."

These and many cognate passages teach that the blood of Jesus bears a very intimate relation to the complete cleansing of the soul.

It is clearly seen that the function of the blood in the process of sanctification is not effectual, but provisional. It is the condition upon which the Holy Spirit can accomplish the cleansing of the soul. Not the contact of the veritable blood in some actual or mystical way, that produces the cleansing, but the blood is the provision by which the sanctifying agent, the Holy Ghost, can come in contact with the soul and completely cleanse it. The blood avails when accepted by faith as the Divine provision for our sanctification. Then the Spirit answers, responds to the soul's acceptance of the blood as the procuring cause of its full salvation, and does the work.

It is not the Spirit that applies the blood, only in the remote sense that He gives the soul to see that it is the acceptance of the blood as the ground of cleansing upon which He will purify it from all sin. It is the blood that secures the sanctifying power of the Spirit through faith. Hence it is indispensable that the soul, to be led unto the sanctification, should apprehend that without the blood there is no remission -- no cleansing -- no salvation; for, but for the blood recognized and accepted as the provision of our redemption, the Holy Spirit could not renew, cleanse, fill, and empower the soul of the believer. The blood is a cleansing accessory, but not a cleansing agent.

2. The Truth. The office of truth in this process of sanctification is familiarly prominent in Scriptural teaching- "Sanctify them through thy truth." "Now are ye clean through the word." "That He might sanctify and cleanse it (the Church) by the word." The prepositions associated with the word "truth," in these passages, all indicate that truth is a channel of sanctification, and not a source. It is that which is to convey the sanctifying power, but does not possess a sanctifying energy in itself, only as it is accompanied by the presence of its author, the Divine Spirit. The truth sanctifies by revealing that need of cleansing by illuminating to the privilege of cleansing and by presenting the method of cleansing. Truth is impotent to do the work of cleansing, but powerful in bringing the soul to the source of cleansing. There is no sanctification without it, but there is also no sanctification by it. It is the promise of cleansing, but not the power for cleansing. There is given unto us in the exceeding great and precious promises that by these we might become partakers of the Divine nature. The truth proffers the grace of cleansing, saying, "It is the will of God, even your sanctification." "Now are ye clean through the word." If the soul accepts upon the word this magnificent offer, then the Spirit speaks again to the soul, "Be thou cleansed," and it is done. The word transmigrates into the very word- the living word of God to the soul -- and it knows that it is performed by obeying the truth through the Spirit. Mrs. Phoebe Palmer was wont to say that God usually speaks to the soul by the truth -- that is, the word -- and that when it is accepted, as it is indeed the very word of God, it immediately becomes life and spirit to the soul, in renewing, or cleansing, or empowering, according as to what it has been received for. Hence, in seeking to promote the experience of entire sanctification, the truth cannot too fully be presented. It is the appointed Divine accessory for the attainment, maintenance, and development of holiness in experience and life.

3. The Faith. It is a Scriptural truth that sanctification is by faith -- "Them which are sanctified by faith that is in me." "Purifying their hearts by faith." "Sanctification of the Spirit and belief of the truth." Such passages as these, and many more like them, warranted John Wesley in saying that we are sanctified, just as we are justified, by faith, and by faith only. Faith is the means by which the blood and the truth become available unto the sanctification of the Spirit. Faith accepts the blood as the ground, and the truth as the channel, and the Spirit as the source -- the efficient source-- of cleansing. Faith is not the sanctifying agent, but it is the sanctifying instrument. It does the work instrumentally, but not actually. It is the act of the soul which commits to the Divine spirit the work of its entire cleansing under the blood and by the truth. So that any attempt to secure' the sanctification other than by faith is a failure, and contrary to the methods of grace. Hence the surprise which many good people experience when they find that after much work, many tears, repeated consecrations, redoubling of diligence, and real growth in grace, they have not come to satisfactory, conscious, inward cleansing. The explanation is they have, under a misapprehension, sought it by these things, when it is by faith.

And it is not only faith that sanctifies, but it is a specific mode of faith that does. It is faith for cleansing. It is a definite believing for the specific grace of entire sanctification. It is a faith that accepts the blood in its purifying efficiency, and relies upon the promises which proffer a full salvation. God says to the soul seeking entire cleansing, "According to your faith be it unto you," and if the soul responds,

"My faith looks up to Thee,  
Dear Lamb of Calvary,"

the Spirit is at once given in His sanctifying, presence, and the soul is made every whit whole.

## II. The Divine Agencies In Entire Sanctification

All the accessories to entire sanctification, as above presented, are Divine by the appointment and sanction of the Holy Ghost. But though Divine, they would be valueless unless supplemented by the Divine agencies. Every person of the Trinity is co-operative in the work of entire sanctification.

1. The Agency of the Father. "It is the will of God (the Father), even your sanctification." "Create in me, O God, a clean heart." "The very God of peace sanctify you wholly." It is the Father that sends the Spirit. He grants the prayer of the seeking soul after the entire cleansing through the intercessions of the Son. It is the act of the Divine Father by which we are made holy. 'God, the Father, does the work authoritatively. He sends forth the behest, "I will, be thou clean."

2. The Agency of the Divine Son. "Jesus, also, that He might sanctify the people, suffered without the gate." "Christ also loved the Church, and gave Himself for it, that He might sanctify it."

Here sanctification is attributed to the Son. He, by His Priesthood, stands in the presence of God for us, presenting those who come unto God by Him for cleansing as sprinkled by His blood, and obtaining for them the gift of the Holy Ghost, which He abundantly sheds forth on them who receive Him as the Anointer and Baptizer with the Holy Ghost. God, the Son, does the work mediatorially.

3. The Agency of 'the Divine Spirit. This grace of cleansing is distinctively called the sanctification of the Spirit. The Divine Father grants the cleansing, the Divine Son dispenses it, and the Divine Spirit imparts it. This glorious work is intrusted to no human hand or mandate. When it is finally accomplished, it is the Divine Holy Ghost that effectuates it. He accompanies and energizes all the accessories; executes the will of the Father and the desire of the Son. So that it is the Holy Ghost that does the work administratively. What a wonderful grace, when such Divine accessories and agencies combine to accomplish it! The work is all Divine. Dear reader, may it be wrought in you as you now breathe the prayer:

"Oh, come and dwell in me,  
Spirit of power within,  
And bring the glorious liberty

From sorrow, fear and sin!

The seed of sin's disease,  
Spirit of health remove,  
Spirit of finished holiness,  
Spirit of perfect love."

Pentecostal Sanctification:  
ITS ESSENTIALITY

Pentecostal Sanctification is not only a specific, definite mode of sanctification, enjoined upon believers, but it is enforced by the incentive of its indispensableness. The writer of Hebrews says, "The sanctification without which no man shall see the Lord." It is essential to fitness for heaven. The thought is that as one in Oriental countries is not admitted to the receptions, coronations, or other occasions of state given to royalty, unless appareled in such dress as may be designated and prepared for the guests, so none shall be admitted into the presence of the King eternal, immortal, invincible, who are not attired in the robes of holiness. When John saw that innumerable company of the redeemed, the answer was given to the inquiry, "Who are these?" was, "These are they who have washed their robes and made them white in the blood of the lamb." None were there that had not on the wedding garment of purity. All were white-robed. All were blood-washed. So, would we join finally that "sacred throng," we must be made clean in the blood of the Lamb.

When Alexander III was coronated Czar of all the Russians at Moscow, in 1882, none were admitted to the splendors of that scene except such as were arrayed in courtly attire. So when the coronation of Christ as King of kings shall occur, none shall behold it and stand before the King of Glory in His beauty except such as have on the vestments of holiness; for "without holiness no man shall see the Lord." The question is often raised, Will not a man who dies converted and is then a child of God get to heaven? Certainly. For no one will die converted that has not been made holy. The man who has been converted, and has sought to work out his salvation, but has not had the light that it was his privilege to be wholly sanctified, or having been persuaded of this, had not been taught the way of this salvation more perfectly, and he dies, and dies thus, having been true to all the light he had, will not have forfeited his justification, but will die converted, and heir to the inheritance that is incorruptible. The full benefit of the atonement for his complete salvation will pass over to him, as it does to the dying infant. The blood of Jesus in the transition of death will cleanse him and the Holy Spirit will sanctify him, and so he will be fitted to see the Lord, which means to live in heaven. But if a converted man who has been illuminated by the teaching of the Word, the light of the Spirit, and the testimonies of the saints that he may, and ought to be, holy, and he does not seek it because of the consecration it involves, or the profession it requires, and thus neglectful and careless, and death overtakes him, he will have either forfeited his regeneration before death came, or will, in the last conflict, cast away his confidence and sink in darkness, and never see the King in His beauty. God is very gracious toward those who are sincere, but have not light -- at least not sufficient light either as to necessity and the way to entire sanctification. But those who know, but will not follow on to know- .who choose darkness rather than light, who will not walk in the light -- He leaves to themselves. And this is just the condition of hundreds now in the Church. The light has come. They are convinced of remaining sinfulness in their hearts, and

consequent inconsistency and spiritual defectiveness in their lives. They have heard God speak out from His throne, "Be ye holy." They have received the testimony of the fully saved, and have said, "Oh, that I were saved unto the uttermost!" but unwilling to make the consecration, or to enter the struggle, or to take the odium of holiness, they neglect, sometimes reject, and not infrequently despise this meetness for the inheritance of the saints in light. So they live, so they die. This is the secret why so many professing Christians have come to the hour of death, affrighted, unprepared, afraid to die.

Many of these have been persons influential, creditable, and useful in some degree in the Church, but have deluded themselves, and surprised their friends in finding themselves at the gates of eternity with a painful drawing back from death, being seized with a pungent sense of unfitness for entering the Paradise of God. Thomas Chalmers, before he became the founder of the Free Church of Scotland, but when yet an eloquent preacher, a masterly scholar, and a powerful theologian, came down to a bed of sickness, and as he thought of death, he looked into eternity, and then looked into his heart, and said he saw that heart was unfit to go into the eternity of which he had had a sight. He called upon God to make his heart right for that transition. God did, but let him come back to life, cleansed and filled with the Spirit to do a marvelous work for God, the Church, and for souls, and then to find himself, after a blessed and fruitful life, at the gates of death ready for his palm, crown, and mansion.

In a ministry of twenty-five years in the regular pastorate, we found seventy-five per cent of all the nominally Christian people who came to the last days of life, and were conscious, unprepared to die, feeling that they would have more time to pray, and to get matters fixed between them and God. Some with so much preparations to make, that before it could be done they had to go into eternity. This has been a painful experience to us, and we record it for warning, and to emphasize the spiritual aphorism -- we must get holiness if we would get heaven. Having holiness, we are ready for heaven anywhere, any time, should we then be summoned into the presence of the King in a moment by sudden sickness or accident.

We can live in our white robes; walk the earth in them, at home, on the streets, in the shop, everywhere. They are for everyday wear. With these, fall where we may, we enter the palace of the King, and are forever with the saved. When that great preacher and unexcelled orator of our Church, Dr. Thomas Guard, smitten down in the strength of his years, lay dying, some one said to him, "Dr. Guard, how is it with you?" He replied, "I have nothing to do." His praying was done, his garments were washed, his love was perfected. He had nothing to do. How blessed to be so saved that when death comes we have nothing to do! So many have so much to do when they come to die, and so little time in which to do it.

If we are holy, then we will have nothing to do but to die. Dying will be enough to be on one's hands, without anything else when it comes. How easy, how sweet, how glorious it must be to die if we are holy!

Christmas Evans, the great Welch evangelist, when in the height of his marvelous career, as he was riding on one of his tours of Gospel preaching, was seized with an inexpressible longing to be holy and doubly anointed with the Holy Ghost. He stopped, dismounted from his horse, went into the woods near the roadside, made an enlarged consecration of his being to God, asked the

mighty incoming of the Holy Ghost, and rose with a wondrous sense of God in his soul as never hitherto. Then, after a subsequent life in which he was a burning and a shining light, on a given Sabbath evening, having preached with immense power, he took sick; Monday, grew worse; Tuesday and Wednesday, sank rapidly. About 4 P. M., with his family and some brethren of the ministry about him, when to all appearances he had fallen into permanent unconsciousness, suddenly he opened his eyes as if aroused by the rustling of the wings of the angelic escort which had come to bear him home, and turning his gaze first toward his loved ones, he waved his right hand, saying, "Adieu!" and then looking up as if beholding the heavenly position, he waved his left hand and said, "Drive on!" and he was at the throne. How blessed it will be to have holiness when the last messenger comes! Then we shall joyously hitch death to our triumphal car, and shout, "Drive on!" and soon be at home forever.

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## Part 2 The Pentecostal Rest ITS ELEMENTS

There is a soul rest which is peculiar to the personal indwelling of the Spirit. This rest is characterized by the Apostle in Hebrews 4:9, "There remaineth a rest to the people of God." It is distinguished by several particulars.

First, it is a rest for the people of God. A rest to which the people of God are heirs because they are the people of God. Every one who has become a child of God has a rest from guilt and condemnation. This is to be followed, if the child of God will follow on to know the Lord, by another rest, what Charles Wesley called "the second rest." Charles Spurgeon used to tell his people "that there was rest for Christians as much higher than the rest upon which they enter at conversion as the rest at conversion is beyond the utmost they had before experiencing pardon.

Second, this rest is a soul rest as distinguished from a bodily rest. There is nowhere promised the believer a rest in this life from sickness, disability, weariness, nor age. Some of God's best saints were burdened with these. But there is a glorious soul rest in the midst of these which is a type and pledge of an eternal rest by and by from these physical burdens.

Third, this rest is a present rest -- a rest which may be entered upon now and here. It "remaineth:" it awaiteth the child of God. "We which have believed (for this rest) do not enter into rest." Whatever is of faith is now. This is a rest of faith, comes of faith; hence it is a present rest. Notice some of the elements of this rest:

### 1. I is a rest from sin.

Sin is twofold. It is an act and it is a principle. As an act, it incurs guilt and bondage; as a principle, it incurs defilement. When sin, as an act, is pardoned, there comes to the soul rest from the burden of guilt and bondage of sin. The weight of condemnation and the sense of Divine displeasure are removed, and a blessed rest is realized. But when the guilt of sin in act has been canceled, and its power has been broken, still the burden of sin as a state of heart, as a bias, a

tendency toward evil, entailing a sense of defilement and impurity, remains, often extorting from the earnest and progressive believer this painful prayer:

"Break off the yoke of inbred sin,  
And set my spirit free;  
I cannot rest till pure within,  
Till I am wholly lost in Thee."

Now, the Pentecostal rest is rest from the burden of indwelling sin. The Holy Ghost, coming in His fullness, destroys the body of sin, annihilates it. He crucifies, kills stone-dead the old man of the heart, and relieves the soul of this body of death which it wearily has been bearing about with it, and the soul comes in the blessed rest of "A heart from sin set free."

## 2. It is a rest from fear.

Not from fear as an instinctive passion, causing us to fear sickness, accident, or death; nor from fear as made of natural timidity. But from servile fear, from living in dread of God's commandments, God's will, God's providences. So many of God's children serve Him under the goad of must: they perform their duties, bear their crosses, render their services, under the lash of fear. They are whipped to them by the scourge of conscience. Hence, the duty is a task, the yoke is hard, the burden is heavy, because of this awful spirit of fear, with which they are bound. But when the fullness of the Spirit is come, love casts out fear. There is no fear in love. There may be fear with love, but when love is regnant, fear is an exile. The yoke that is lined with love is worn with songs. Then duty is delight, service is joy, toil is ease.

## 3. It is rest from darkness.

Not from darkness of sorrow, disappointment, bereavement, nor even from Satanic darkness; for Satan can sometimes spread out the black wing of his presence over us, and we, even when having no darkness of condemnation, may have to walk in its shadow. But it is a rest from that inward darkness of the withdrawal of the Divine presence or its intermittent glory. One may walk in the darkness of sorrow or bereavement or temptation, yet walk in the light of His countenance, illuminating even the earthly midnights of trial and temptation. When the enduring Spirit is come, nights we shall have, but no darkness within; cloud-cast days, but no shadows upon the soul. This moon never refuses its light. The sun no more goes down.

## 4. It is a rest from doubt.

When this rest of faith has once entered, doubt has forever fled away. Uncertainties disappear, wanderings cease, questionings are hushed. These burdens are dropped from the soul. It mounts upon wings as eagles; runs and is not weary. It takes on the bold, strong opinions of assurance, knowledge, faith in its fullness, and the soul breaks forth in the jubilant paean of victory sung by that seraphic and saintly Catholic, Faber:

"I know not what it is to doubt;  
My heart is ever gay."

The Pentecostal rest is a rest from sin, from fear, from darkness, from doubt. Who would miss such a rest? The Apostle had grave anxieties lest his brethren should come short of it. To come short of it is to incur the failure of unbelief. To attain it is to reach the complete victory of faith. The Holy Ghost is the only guide into this Canaan of soul rest, as Jesus is the only way to it. He who will follow the Spirit shall reach it quickly, surely. Twenty-five years since, confused and bewildered by ignorance and misconception, the writer set out for this land of rest, with no pilot on hand to lead the way except the Holy Ghost; but he reached the land, and stands today on one of its most delectable mountains, singing:

"I can see far down this mountain,  
Where I wandered weary years,  
Often hindered in my journey  
By the ghosts of doubts and fears.

Broken vows and disappointments  
Thickly sprinkled all the way,  
But the Spirit led unerring  
To the land I hold today."

#### The Pentecostal Rest: ITS ADVANTAGES

In the previous chapter, we endeavored to present a portrait of the soul rest. It was, however, not much more than an outline of its gracious nature, exhibiting its prominent distinctive feature -- rest from sin, rest from fear, rest from doubt, rest from darkness. We would only characterize it further by saying:

(1) It is a promised rest. "Let us therefore fear, lest a promise being left us of entering into his rest, any of you should seem to come short of it." Being a promised rest, is the pledge of its certainty as an attainment and its reality as an experience.

(2) It is a needful rest. The Apostle exhorts to anxiety, lest it may not be attained, implying that its absence would be a calamity -- a great misfortune to the Christian character and life.

Some have thought this rest only a privilege, and not a necessity. In the picture hitherto presented of this rest, we were not delineating simply some halcyon realms of grace, or some Elysian fields of spiritual blessedness whose borders are desirable, but not essential. By no means. While soul rest is a delight, and is fraught with sweet comfort, yet it is more than all these; it is ballast to steady the life, give equilibrium to the spirit, and impart symmetry to the Christian character. It is the indispensable reinforcement which empowers spiritual activity. Its advantages are obvious.

1. It conduces to spiritual strength.

Soul rest relieves us of the weight of interior sin and weakness, so that the soul's strength goes entirely to support life's burdens of sorrow, care, and trial. Without this soul rest the soul breaks down into discouragement and disheartenment under the strain of its inner burdens, superadded to its outer-life burdens. But with this rest it can run joyously the shining way, however freighted with cares, duties, or services. This soul burden induces the friction of Christian service, which so wears and worries so many Christian people. They have but little comfort, as well as little success and service, because enfeebled and oppressed by the soul burden which consumes the strength that would otherwise make work a joy and service a delight. President Finney used to say, "The reason why so many Christians have so little time or strength or heart to do spiritual work, is that their own salvation is so unsettled, so little at rest, that their strength is absorbed upon their own necessities and spiritual uncertainty. Now, when the soul enters into this rest, its own salvation becomes a settled thing, and the keeping of the soul is so perfectly committed to God that the believer is set free to engage fully and constantly in saving the perishing and advancing the kingdom of Christ. There is a beautiful economy of spiritual force in soul rest which renders it practical as well as enjoyable.

## 2. It gives spiritual power.

Soul rest, begetting as it does a repose of manner, a quietness of spirit, and evenness of demeanor amidst the tempests of care, the surges of sorrow, and the tumults of business, impresses friends, associates, and sinners with the power of grace as nothing else can. In this world of unrest, agitation, and disquietude, a soul at rest is a spectacle so convincing as to be irresistible. In the summer of 1873, during the darkest period of that panic, one day we were walking along the principle street of the capital city of Ohio, in company with a Christian layman and Christian minister. We were enjoying a precious Christian conversation when we were met by a business man, a nominal member of the Church of which we were pastor. He was all excited. He said, "How can you gentlemen be so serene and quiet when everything is going to wreck financially?" The layman in our company, who was also a business man, and, as we knew, was in great financial peril, smiled and calmly replied, "The Lord is good; all will come out right." The agitated brother passed on. Two months after he went to the home of the other layman, and said to him, "Your manner, face, and tone, two months since, taught me my need of God. I said to myself, after the hasty interview on the street that Saturday morning, "No man could be so calm and peaceful as you were unless he has God. I want you to tell me how to get God as you have Him." The soul rest 'of our business friend had wrought in the heart of his business friend a conviction that he needed and must have God.

Two young ladies unexpectedly gave their hearts to God, at a certain period, in one of our pastoral charges. Some months after we said to them, "What induced you to give your hearts to God just then?" "Oh," they said, "it was mother's way. She was always singing, always happy. No difference what came, she would not get ruffled or ill-natured. One day, after our house was thoroughly cleaned, in came our younger brothers with mud on their boots, soiling the floor, and overturning the chairs, and putting things out of place. We got angry. Mother went on singing just as though nothing had happened. We said, 'Mother, why don't you scold the boys? We believe you would keep singing if we were dying.' 'Oh, yes,' replied the mother, 'I would, for I know you are going to die saved and happy.' That night in our room alone we said to each other, 'We must have what mother has.'"

The soul rest which kept cheery and bright that mother wrought conviction in and brought salvation to the daughters. Soul rest is power. Indeed, the soul is never at the point of power until it is at the point of complete rest in God.

3. It is the spring of spiritual activity.

Soul rest, by its inspiration, sets heart, brain, nerves, hand, feet, every power going for God, and it keeps them going. It is the secret of perpetual motion in grace. It is a specific for mere spasms of earnestness. It precipitates the soul into a spell of zeal that does not cease. Rest is far removed from ease. Those who are most at ease in Zion have the least rest, and those who are most at rest are the least at ease, and they are so little at ease that they are troublesome to those who try to be at ease. The people who have soul rest keep up such a doing and working and going that they are thorns in the sides of the dear brethren and sisters who are trying to get to heaven by going to Church once on Sabbath and doing as little as possible in Christian service. Our observation has been that those who have soul rest are those who are at it, and always at it, in Christian service. They are all the while seeking to get souls saved, or believers into full salvation.

Soul rest is so advantageous and so accessory to spiritual life, that when the soul enters into this rest, its ways become ways of pleasantness, and all its paths, paths of peace. The yoke is easy; its burden is light; while at the same time it is carried to the acme of the holy power and effectiveness.

Dear reader, may the Holy Spirit lead you into this land of perfect rest at once!

The Pentecostal Rest:  
ITS ATTAINABILITY

The rest of pardon brings the desire for what Charles Wesley calls the second rest. The instinctive cry of the newborn child of God is--

"Rest for my soul I long to find, Savior,  
if mine Thou art,  
Give me Thy meek and lowly mind,  
And stamp Thy image on my heart."

The birth of the Spirit has, as one of its unmistakable marks, a craving for the fullness of the Spirit. Hence, while it has rest, it also has unrest until it has received the gift of the Holy Ghost. This explains the agitation, uneasiness, disquieting experience of many good people. They are not sinning, but they are not satisfied. The soul born of God cannot be satisfied until the Comforter takes full possession of the soul; then it sings-

"Now rest, my long-divided heart,  
Fixed on this blissful center rest."

The way to this rest is plain. The Holy Spirit has revealed the way, not only to do it, but into it. More, He has come as the pillar of cloud and fire to lead every soul that will follow into it. Whosoever will let Him lead shall enter into this blessed soul rest. Mere theory is a will-o'-the-wisp; mere theology is a blind guide; neither can bring us to that rest. The soul cannot think or reason, or contemplate itself into this rest. It must learn it of Him whose office is to guide into all truth. The best human instruction can only introduce the soul to the Divine Guide. The soul and Guide must make the final stage of the journey together.

Under the light of the Spirit, the soul will come to see three things:

1. It is an immediately accessible rest.

The Apostle says, "Labor therefore to enter into that rest." The word "labor" here has the sense of hasten, as when it is said in Joshua, as the priests stood in the Jordan with the ark, "The people hastened and passed over." The soul must recognize that the way to this rest is open. That all difficulties are removed. The Jordan is divided. Nothing remains for us to do. All that is now necessary is to pass over. We may arise and go over at once. The passage is easy. The labor of entering is not in making a way, but only in hastening to travel the way opened up for the ransomed of the Lord. The way into the Canaan of rest is not tedious, toilsome, troublesome. When the soul has determined to enter in, it may quickly go in, for the waters are parted, the ground is dry, and the journey is short. All teaching that has inculcated the idea that the way to soul rest is hard, has been a mistake. It is not the truth.

It is easy to enter this rest. It is easy to walk in this rest. Some people have made it hard for themselves because trying to pass in by their own way, but found at last the Lord's way easy. All things are ready. Weary, struggling soul, enter that long-sought rest.

2. It is a rest of faith.

"We which have believed do enter into rest." Rest and trust are inseparable. When out of rest, the soul is out of trust; and when out of trust, out of rest.

This rest comes by believing. It is not reached by development. No evolution in grace brings it. Growth has its office. It brings us to this rest, but faith brings us into it. Resolution cannot possess it. Dint of will, strong determination, cannot seize it. The violent take it by force, but not the force of will, but of faith. The soul does not drift into it. It does not come as a matter of course. There is a delusion in that expression, "God in His own good time will give it to me." He will. But that good time of His is when the soul believes. Not as it listlessly waits for some unknown and involuntary event to occur which may impart this rest.

The soul cannot work into this rest. It is not wages. It is not a reward for well-doing. It is a free gift. A gift is to be taken -- not purchased -- not toiled for. Faith is the opened hand that grasps the gift of rest. The only possible way to have this rest is to believe for it and receive it. Believe the promise: "How much more shall your Heavenly Father give the Holy Spirit to them that ask Him." Say yes in your soul to this word of the Lord, and your heart will begin to sing:

"I have anchored my soul  
In the haven of rest."

### 3. It is rest in Jesus

"Come unto me, all ye that labor and are heavy laden, and I will give you rest." The new version says, "I will rest you." Jesus is our burden-bearer as well as our sin-bearer. We may cast all 'our care on Him, for He careth for us. There is no rest without Him. He becomes rest to every soul who leans on Him for repose. But He cannot rest those who will not come to Him. Nor can He give those rest who come to Him, if they do not leave their tired, worn, weak hearts at His feet. Sweet, perfect, abiding rest -- rest for salvation, rest for the future, rest forever -- come sure and soon to the soul that receives Jesus as its rest. May you, dear reader, be able to sing as an abiding experience

"Forever here my rest shall be,  
Close to thy bleeding side."

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### Part 3

#### Pentecostal Topics:

#### NUMBER ONE -- SOUL LIBERTY

The human soul was created free. It came from the hand of God unfettered and disburdened of any disabilities whatever. When, however, it, fell into sin, it fell also into bondage, and in its state of nature groans a captive, ever sighing for its original freedom; for, however far it goes in sin, it does not lose its natural instinct for liberty.

The Gospel is a glorious emancipation proclamation. "If the Son therefore shall make you free, ye shall be free indeed." The nature of the freedom that Christ can give is unmistakable. It is not social freedom, that it heralds, but spiritual freedom -- a freedom which a man can have though he be a slave in chains or a subject under a despot. It is soul liberty, a heart emancipated fully from the moral disability of sin. It is perfect liberty. The soul that has experienced it is free indeed.

That we may more fully apprehend the nature of this soul liberty, it is essential that we should discriminate somewhat in order that we do not imagine that it disenthralles us from disabilities which it does not, and which may co-exist with the most glorious spiritual freedom. Hence, several limitations must be noted.

#### 1. It does not emancipate the soul from physical disabilities.

There is such an intimate connection between soul and body that the conditions of the body exert a powerful influence over the temper and feelings of the soul. When the body is enfeebled by sickness or depressed by weariness, or oppressed by heat or cold or hunger, the soul sympathizes with its tenement, and will experience corresponding depressions, so that the soul will have less buoyancy, less spirit. The weary army, at the close of day, enters battles less hopeful than fresh

and rested troops of the morning. It is not an uncommon thing for the worn Christian mother, fatigued by toil and nervous from care and anxiety, to be tempted that she has lost her faith and peace in God, when her I, joyous, less hopeful feelings come from physical exhaustion and nervous strain. A little rest and quiet is all that is needed to reinstate her courage and good spirits. Many an overworked father comes to the evening hour of worship with a sense of dullness and spiritlessness; this from no fault of his faith or his heart devotion. He is only physically enfeebled.

We may have spiritual freedom despite these physical disabilities. This bondage of the body may co-exist with perfect soul liberty. For there are "bodies of humiliation," as the Apostle Paul says. They are still under the original curse of the fall. By and by there will be a redemption of the body and our free souls shall be freed from their physical disabilities.

Of course, spiritual freedom cannot co-exist with bondage to the body in evil appetites and inclinations. No one can be a drunkard, or a glutton, or a sloven, or an idler, and enjoy soul liberty. Bondage to the body in its abnormal and lustful disabilities is incompatible with soul freedom. Paul says, "I keep my body under and bring it into subjection, lest that by any means when I have preached to others, I myself should be a cast away." Spiritual freedom does not allow the carnal bondage of the body. It is a deception for those who lustfully indulge their appetites and passions, who live to eat and drink, who are epicures, and are knowingly enslaved by narcotics and stimulants, by opiates, intoxicants and tobacco, to boast of soul liberty. They are in bondage to the body.

## 2. It does not emancipate the soul from mental disabilities.

One may enjoy soul liberty and still be the victim of mistake, misconception, and misunderstanding; that is, freedom of soul does not disenthral us from the blunt of mind incurred upon us by the fall. This is important to recognize; for some who are seeking the soul liberty erroneously suppose that, when it is attained, they will at once become incapable of mistake or misconception; that they will be able to understand all mysteries, solve all problems of duty, penetrate all providences, and plan unerringly for all future emergencies and work. It will not bring any such riddance from mental infirmities. Hence, there are those who, having come into the glorious liberty of the sons of God, and finding that they do not always do what is best when they are the most anxious to do so, and are constantly humbled by seeing their well-meant plans prove abortive, and blunder when they need to be wise, are tempted to cast away their confidence and disclaim any emancipation at all, when they are really made free from sin, and have their fruit unto holiness. The fact is, soul liberty may co-exist with mental weakness, infirmities, and disability. There may be, of course, superadded to the experience of spiritual freedom, that of a wisdom which is "first pure, then peaceable, without partiality and full of good fruits;" but such wisdom, coming in answer to prayer, or by the impartation of a gift of knowledge by the Holy Ghost, is not an essential part of spiritual freedom. We may be holy, and yet blunder. We may be pure, and yet be perplexed. Soul liberty is not a substitute for mental endowment by nature, mental development by study, or mental alertness by discipline; it is not an equivalent for common sense, and should never supplant it. Indeed, not many wise, not many learned, attain it. They are so opinionated and conceited that they will not accept the simplicity which brings soul liberty. It is hidden from the wise and prudent, but it is revealed unto babes. While soul liberty does not emancipate from

mental disabilities, they cannot prevent its attainment or its enjoyment. Slaves of ignorance and mistakes may be God's freemen. The wayfaring men, though fools, need not err therein.

### 3. It does not emancipate the soul from Satanic influence.

Satan is a great fallen spirit, and while he is not omnipresent, he is immanent to the human race and has access to the human soul. He understands men better than they do themselves. He can powerfully influence the mind and heart. He is the stronger nature, mightier by original creation, and so mightier also in the common ruin in which he has involved himself and man. His presence and agency we cannot escape, and while he cannot irresistibly destroy us, yet can and does powerfully influence us. He can entice, distract, and darken the mind, and it is a part of our probationary trial to encounter the wills of the devil, and there is no promise that grace in any degree or spiritual emancipation shall deliver us from the fiery darts and hellish influence of the prince of darkness. Hence, how vain the hopes that some would fain entertain that spiritual liberty is the end of all experience in temptation and spiritual darkness!

But in the face of all Satanic influence, we may be free indeed, and may have grace to withstand the wiles of the devil. For the Son of God has been manifested, that He might destroy the works of the devil. That is His mission. Let us not think when we are exhorted to resist the devil that it is enjoined upon us to pit ourselves against this gigantic adversary -- our will against his will, our hand against his hand, our personality against his personality. His arm is longer than ours; his strength greater than ours; his will more powerful than ours; he is more than a match for us. Hence, to resist him, means to turn Satan over to Him who was more than a match for him in the wilderness, who could say to him when legion, "Come out of him," and he obeyed, and the adversary shall be routed and our souls delivered. The great secret of successful Christian warfare is, in every conflict with Satan, to turn him over to the Captain of our salvation. These conflicts will recur again in Christian life, but we may every time come off more than conqueror through Him who hath loved us and given Himself for us. Thus Christian life may become a succession of splendid spiritual triumphs, until at last Satan, having made his last assault, will have to come to the Appomattox, will have reached the last ditch, and our soul having had its final victory over him on the very banks of Jordan, will pass out of his domain forever into the land without a foe.

How much more fully one is equipped for this victorious march to the skies, despite Satan's opposing presence, by having the power and inspiration of soul liberty!

This spiritual freedom is an armor which protects the soul while it wars a good warfare.

While soul liberty exists under these limitations of physical, mental, and Satanic debilities, yet it is a glorious liberty because it is freedom from sin. There is a difference between liberty from sin and relief from sin, just as liberty from a disease offers relief from disease. One may be afflicted with a scrofulous ailment. The skin is parched, sores are upon the body and limbs. He is nervous and restless. He appeals to a physician for help, who treats him with lotion and salves. After some days the sores heal, the feverishness abates, and the restlessness now departs. He begins to get rest; strength returns, health appears, as he thinks, and he desists from the treatment; when the eruptions return, fever again appears, and he is sick as ever. He had had relief, but not

liberty, from the disease. Had the treatment gone to the heart's blood and quenched the seed of the disease, that would have been liberty indeed from it; but it did not, and it was only relief.

So there is such a thing as having relief from sin instead of liberty from it. There are so many who are content to merely have freedom from the ache of conscience, the fever of condemnation, the unseemliness of depravity, rather than go to the trouble to pay the price of a thorough recovery. Some Christians are constantly under treatment for relief from sin. They backslide, get cold, become worldly, lose their enjoyment, lapse into wrongdoing, and then feel so miserable, suffer such spiritual horrors, that they frequently repent and turn to God and get relief. Indeed, a great part of much revival effort is spent in giving and getting spiritual relief, only to have a more serious relapse, while they should be embraced as times for getting spiritual restoration to health and liberty from sin. Where the Spirit of the Lord is, there is liberty from sin. It is by sending the Spirit into our hearts that the Son makes us free indeed.

Pentecostal Topics:  
NUMBER TWO -- SOUL LIBERTY

In the preceding chapter, we treated solely of soul liberty in its limitations, presenting the negative aspects of it, showing that it is not inclusive of an emancipation from physical, mental, or Satanic disabilities, yet that it is a glorious freedom, co-existent with these inevitable forms of bondage which arise out of our probationary relations and the collateral results of the fall.

The bondage of sin consists of a threefold power: First, its existence; second, its fear; third, its weakness. These are the triple forces of sin with which it brings us into captivity. No man is free indeed until the Son hath made him free from sin as an interior taskmaster of the soul. Let us look now at the three aspects of this freedom.

1. Freedom from the presence of sin.

Sin is a twofold nature. First, it is a voluntary transgression of the law; hence, the Apostle says: "Sin is the transgression of the law." But it is also a state of soul, a condition of heart, a tendency, a bias, an inclination toward evil. This is variously denominated in the Scripture, "The sin that doth so easily beset," "the sin that dwelleth in us," "the carnal mind," "the old man," "the flesh:" and in theology it is defined as "inbred sin," "root of bitterness," "remains of evil." By whatever name we may call it, and in whatever terms we may define it, it is easily recognized as that state of heart by which it is easy to do wrong and difficult to do right. It is that which makes it easy to be worldly, formal, and neglectful; that inclines us to envy, jealousy, anger, pride, willfulness, uncharitableness; gives us an affinity for these things. It is the source of aversion to that which is spiritual, producing often a disrelish for prayer, for reading God's Word, for holy conversation and associations. These are some of the manifestations of the presence of sin as a state of soul. And what bondage it is -- the regenerate life impelling us one way, and the sin that dwelleth in us drawing another!- so that the soul sighs under the burden of this inner conflict. How many of God's dear children cry within their hearts!

"Rest my soul I long to find,  
Savior of all, if mine Thou art,

Give me Thy meek and lowly mind,  
And stamp Thine image on my heart.  
"Break off the yoke of inbred sin,  
And freely set my spirit free;  
I cannot rest till pure within,  
Till I am wholly lost in Thee."

Now, from this yoke Christ can make us free and emancipate us from the inbeing of sin as fully as from the guilt of sin. As He removes our transgressions from us as far as the east is from the west, so also will He create in us a clean heart and makes us whiter than snow. He can make us free from sin in us

This does not include freedom from temptation to sin, but it does mean such a deliverance from the love of sin, the inclination to sin, that the probabilities of resisting temptation are in favor of the soul. So long as sin is in the soul, its dip is toward evil, and hence it is easy, under powerful temptation, to fall into sin. The tree inclined southward easily falls to the south, but if it inclines northward, it is very difficult to make it fall southward. So, when the soul has the sinward tendency, it readily falls into sin, but when the sinward tendency is destroyed in it, and a powerful inclination holinessward takes the place of sinwardness, how largely is its likelihood of falling into sin diminished! not that it cannot yield to it, but it does not want to; it is indisposed toward sin; sin is now abhorrent to it, and holiness is agreeable to it. Think you that the soul delivered from this inbeing of sin, and having all the sweetness of holiness and the foretaste of heaven by the indwelling of Christ in it, is going to tamper with temptation, parley with it, and enter it? Not so; its impulse will be to resent it, to take up arms against it. So that while freedom from sin in its presence as a state of soul does not emancipate us from temptation to sin, it does impart a wonderful ability for resisting it. No one who has come into this glorious liberty can say, "I cannot sin," or, "I am never tempted to sin;" for the holiest may be tempted -- indeed, are tempted -- and none are so holy but if they do not watch and pray may fall into sin. None need so much to watch and pray as those who are wholly sanctified by being made free from sin in their souls. Satan's devices against such are more insidious, and the forms of temptation which he presents to them are more subtle, than to those who are less spiritual.

## 2. From the fear of sin in the soul.

It is a principle of our mental and moral constitutions that we become readily the victims of the things we dread. If we fear the epidemic, we most usually contract it. A youth was about to cross a stream on a foot-log. Others had crossed before him safely. He said: "I fear I shall fall in," and he did. We sometimes say, fear nothing but sin. Yet if we fear sin we shall fall into sin. It is the dread of sin that keeps many in its fetters, and that often brings those who have been made free into its bondage again.

The writer had a large experience in working among reformed men during the Woman's Crusade in Ohio, and also during the great Blue Ribbon movement, in both of which he knew hundreds to become permanently reformed; but he never knew one who, having taken the pledge, began to say, "I fear I cannot keep it; I may be overcome," but he went back to his cup and to his wallowing again in the mire of dissipation. So, when a new convert begins to say, "I fear I cannot

hold out," or otherwise to say, "I cannot be kept free from sin," they will again so be in its bondage more oppressive than ever. The fear of sin is the rod by which this taskmaster menaces into bondage the souls of men. A large, intelligent business man, who had been very wicked, became, awakened in a meeting we were holding in one of the city Churches of which we were pastor. His conviction was very pungent, almost overwhelming, as he was bowing for the third night at the altar, agonizing for pardon. We knelt by his side, and he said to us, "Oh, I am afraid I can't hold out." I replied, "If you are afraid you won't hold out, you won't. If you think Jesus means to mock you when He says He will save and keep you, you might as well give it up now." What we said almost startled him. We left him for a few minutes. When we returned to him he had lifted himself upon his knees, and turning his tear-bathed face toward heaven, he exclaimed: "Wherefore He is able to save to the uttermost all that come unto God by Him!"

Faith had supplanted fear! The bondage of fear was broken forever. Ever since he has been more than conqueror through Him who loved us.

Oh, glorious emancipation from bondage again to fear! The soul that has come into the glorious liberty can sing: "I can no longer fear."

### 3. Freedom from the weakness of sin.

Sin in the soul is a morally and spiritually debilitating thing. It is like a hidden disease in the body, warring against, not only its vitality but its strength. The most common ailment in the Church is spiritual weakness. There is a general complaint of weak faith, feeble zeal, impotent joy; and this is not a complaint of new converts or those who have known the way of salvation imperfectly; but it comes from ministers, class-leaders, and members of long standing. The humiliating confession comes from those to whom we might look for strength if anywhere. Yet they say, "I am so weak." "I cannot do anything." Duty to them is a load and worship to them a task. Now, what is the source of this spiritual weakness? It is not sin in the soul? Sin in any degree remaining in the heart is a consumption devouring spiritual vigor; it is an impoverishing thing, a starvation process by which the soul is held in bondage to sin through weakness. It is the policy of Satan to persuade believers to retain just enough sin in them as will starve them into subjection to evil and deprive them of the strength which is freedom indeed.

When sin is taken out of the heart the source of spiritual debility is removed. Soul liberty means freedom from the presence, the fear, the weakness of sin. What a glorious emancipation! When first I began to read theology I apprehended the atonement only as delivering the race from the curse of the Law, and the reconciliation thus received rejoiced my heart, and I could sing: "Oh, the blood, the precious blood, that Jesus shed for me!" But then, by and by, I got a farther insight into the efficacy of the atonement, and saw that it not only delivered from the curse of sin, but that it also delivers from the condemnation of sin; that it could efface the displeasure and impart the smile of God. I accepted it as my ransom from the dreadful guilt of sin, and so I exclaimed: "Behold, Thou wast angry with me, but now is Thine anger turned away, and Thou comfortest me." Then I could sing with a new meaning and a new joy: "Oh, the blood, the precious blood, that Jesus shed for me!" But again I got another still deeper glimpse into the depths of the atonement, and I said that it not only lifted the curse of sin from the race and the condemnation of sin from

everyone who accepts it, but also that it can take away the corruption of sin, remove its bias, destroy its yoke, and set us fully free. I accepted it, and ever since have been singing:

"Now rest, my long-divided heart,  
Fixed on this blissful center, rest."

The cures of sin and the condemnation of sin are the outer walls of this prison-house. But when the corruption of sin is destroyed, the inner prison of the soul is thrown open, and the soul is set fully free. The Spirit answers to the blood to make us free from sin. Mist it, and come into the glorious liberty of the children of God. Where the Spirit of the Lord is, there is liberty.

Pentecostal Topics:

### NUMBER THREE -- SOUL LIBERTY

The Emancipation Proclamation of Redemption is "being made free from sin and become servants to God, ye have your fruit unto holiness, and the end everlasting life." The immunities of spiritual freedom herein vouchsafed are grand. When the soul has come fully into the glorious liberty of the children of God, exalted relation -- it becomes a servant to God; them simultaneously an exalted character, holiness of heart, and the conscious power of an endless life in the soul. Let us examine these results of soul liberty in detail.

#### 1. Spiritual promotion.

"Become servants to God." Sin in the soul is a taskmaster. And so long as it remains there it will be obeyed. "To whom ye yield yourselves to obey, his servants ye are whom ye obey, Whether of sin unto death or of obedience unto righteousness." Now, when the soul is made free from sin, the servitude to sin is broken, and at once the soul ceases to be a servant to God. It is no longer a servile, involuntary drudge of sin, but a chosen, honored attendant of the Lord God Almighty. No believer comes into the high dignity of a servant to God so long as he is in bondage to sin in his soul. For we cannot serve two masters. But so much as we serve sin in so much we fail to be servants of God. One reason why so many Christians find their way hard is that they attempt to serve self and sin, and the world some, and God at the same time. Many wonder why it is so difficult for them to serve God; it is because they are somewhat under the old taskmaster -- sin in the soul. But when they are made free from sin, they at once become servants of God. Then is the soul free to do God's behests, run His errands, and accomplish His will. Servant of God is the most exalted sphere in the universe! Paul delighted to call himself a servant of Jesus Christ. He did not aspire to Rt. Rev. or D. D., or LL. D. The grandest thing that is said of Moses in the Scriptures was uttered by the Lord to Joshua when He appointed him the successor of Moses, "My servant Moses is dead." He did not say the world's best historian, most wonderful lawgiver, greatest warrior, rarest poet, and most matchless leader (yet he was at that time all these) is dead; but My servant is dead. And when one is come into this glorious relation, it exalts all the service that it involves. Nothing, however humble, is then undignified, lowly deeds, unknown acts, the least services to the least ones, proffered cups of cold water, broken prayers, unpretentious words and unbidden tears become splendid achievements, because done for the Divine Master, at His bidding and for His glory. He who has come into the blessed consciousness -- I am a servant of God -- finds in it a compensation for all the pain, toil, and sacrifice it may incur. He no longer craves

appreciation, or position, or renown, as his reward, but finds it in the high honor of being a servant of God; there is nothing menial about it, but it is all magisterial. It is unfortunate that in the New Version, in its literal marginal rendering of those passages in which Paul and others are spoken of as servants of Jesus Christ, the less noble signification of slave (doulos) should be uniformly given, emphasizing the bondservant idea, when the spirit of the original is not that Paul and James and other of God's sin-emancipated children are involuntary, servile, degraded servants, but free, loyal, exalted servants; that they are high ministers, royal ambassadors, heaven's agents, and heaven's heirs. Free indeed; often called upon to do things which to human conception are called humble, undignified, insignificant, but which, done at the behest of the Master, are most honorable and glorious.

This exalted relation the sin-emancipated believer bears; whatever may be his earthly condition -- poverty, chains, sorrow, obscurity -- nothing can deprive him of the high honor of being a servant of God. This is the sphere in which the children of God are to be evermore. They are servants here and shall be hereafter. Speaking of the city of the New Jerusalem, John says, "The throne of God and the Lamb shall be in it, and His servants shall serve Him, and they shall see His face, and His name shall be in their foreheads." Oh, what a blessed thing it is to be a servant of God! Such do we become when made free from sin.

## 2. Holiness of heart.

"Ye have your fruit unto holiness." Holiness is a positive quality of Christian experience. It is the fruit of which cleansing is the root and stalk. Being made free from sin is the emptying of the soul by the purging power of the Holy Spirit through the blood. Holiness is the filling, transforming, sanctifying power of the Holy Spirit, imparting to the soul all the mind of Christ, and all the fullness of God. Unfallen beings are holy; it is a positive quality of nature with them. Fallen beings must first be cleansed, made free from sin. Holiness immediately succeeds cleansing. The great Emancipator having encountered the strong man sin in the soul by its consent, binds sin, expels him, and sets the soul free from his foul presence and power, and when the old man, sin goes hence, all the traders and traffickers which he had gathered about him in the temple of the soul, retire with him. But the house is not left swept and garnished to be reoccupied by him with seven spirits worse than himself, but it is immediately occupied by the Emancipator Himself, so that Christ becomes found in it, the hope of glory, and brings with His indwelling presence all the fullness of God -- He is holy. The glorious experience of holiness is the immediate concomitant and resultant of spiritual freedom from sin. He who seeks and receives cleansing from sin, will also have bestowed upon him holiness of heart, without which no man shall see the Lord. To consent to be made free from sin is to receive holiness of heart.

## 3. Fitness for heaven.

"The end everlasting life." The thought is that holiness is the beginning and heaven the consummation; indeed, that holiness is heaven, more, that heaven is holiness, minus tears, pains, sorrows, and all other disabilities of earth, and plus palms, crowns, thorns, and golden streets, angels, saints, and the glorified Jesus. We once rode through a rich valley, threaded by a very narrow stream. On both sides of the stream were luxuriant fields, beautiful prospects; everything was alike, except that on the nether side were the elegant homes. All else was the same soil, grain,

and beauty. And in this lively picture of nature we saw a vision of holiness, the land of Beulah. It is divided by a narrow stream, or what seems to be a stream, but what many have found to be only a mirage, as did Bishop Gilbert Haven, who said, when dying, "There is no stream at all." On this side it is love, faith, and joy; on the other side the same, except there are the mansions -- "our home, our portion fair." Indeed, holiness of heart here is heaven projected this side the stream. "'Tis heaven begun below," if you are holy. You have verily in your heart just what now ravishes with holy delight the soul of your translated loved ones who are with God. Indeed, if we live holy, we shall, by and by, find that the best part of heaven we took with us there. Holiness is not only fitness for heaven, but it imparts also a conscious readiness for heaven. Then we walk the earth as pilgrims and strangers. We have our conversation (citizenship) in heaven. Amidst the sorrows and the trials, the joys and the prosperities of the present life, such a soul cries, "This earth is not my place, I seek my place in heaven."

Holiness is readiness and fitness for heaven, said that saintly and elect woman of Methodism, Mrs. Mary D. James, after a walk of holiness for sixty years, converted at ten years of age fully saved at about twelve, when suddenly called home, with eyes fixed heavenward, "I am ready," and leaning her head on the shoulder of a friend, she was gone to be with Christ. "The end everlasting life." Glorious end! Oh, the blessedness of soul liberty! how shall I have it? says some reader. "Whom the Son makes free is free indeed." Jesus is the great Emancipator. Accept Him as such. He is the strong Man; stronger than the man of sin in the soul. He is able to expel him. For the Son of God was manifested that he might destroy the works of the devil. May you be made free indeed.

## Pentecostal Topics: LESSONS IN BELIEVING

### I. Reasonable Believing

"Whosoever believeth on Him (Jesus) shall not be ashamed" (Rom. 10:11). The believing herein set forth is the believing which brings salvation. Such a believing is assuming God's Word respecting His Son to be true to ourselves. We say assuming because we have no precedent witness or light in ourselves that is true. So that, so far as we ourselves are concerned, we do not know that it is true, and hence must assume it true to ourselves while it is true in itself. The promise is that whosoever thus assumes God's Word respecting His Son to be true to himself, shall not be ashamed, but shall find it made true to himself in the very things for which he has believed.

The late Dr. Sheridan Baker years since gave me this incident, which illustrates that believing, in assuming God's Word to be true for what it promises. In a revival meeting he was holding, a little girl, about seven Years of age, together with her grandmother, about seventy years of age, presented themselves at the altar as seekers of pardon. In a few minutes the little daughter lifted her face all radiant with heavenly light and began to rejoice that she was saved. The grandmother continued struggling, and finally left the service heart-burdened. She and the child walked home together, one rejoicing, the other weeping. After reaching home, the grandma said to the daughter, "How did you get blessed so quickly, and it takes me so long?" The worldly-wise answer would have been, "You have sinned so much longer." But the child, taught by the Spirit, said, "Granny, I just pretended it was so, and it was so. Granny, you just pretend it is so, and it

will be so." That is as if she had said, in more philosophical but not more significant language. You assume God's Word true to you without any feeling in yourself that it is true, and God will make it true to you. Said a talented minister of the Protestant Episcopal Church to one of the great leaders of the holiness movement some years since, "I attend your meetings for holiness, and enjoy them; but you Methodist people are a queer people. Some of your teachings I cannot understand. You tell people to believe a thing until it is so." "That is just it exactly," was the reply. "You must begin to believe God's Word and keep believing it, and He 'will make it true to you in your experience and consciousness. Whosoever thus believes shall not be ashamed. He shall not be disappointed, but shall have the salvation for which he believes. To men of vain philosophy, such believing is foolishness, but to those who will thus believe, it is found to be the wisdom of God, and the power of God.

### Reasonable Believing

#### 1. It believes on sufficient evidence.

The evidence on which it relies is beyond and not within the soul itself. Evidence within the soul would not be sufficient. That would be taking frames of mind, feelings of emotions, conceptions of the imagination, or determinations of the will as the basis of faith, which would not be believing on the Son, but on ourselves. Our faith does not build on anything less "than Jesus' blood and righteousness."

"It does not trust the sweetest frame,  
But wholly leans on Jesus' name."

True believing brings, as a sequence, good feelings, intelligent realizations, and blessed cognitions of sonship, or full salvation by the witness of the Spirit; but good feelings, realizations, or consciousness of Divine and spiritual verities, are never the ground of saving faith or of believing unto salvation. Some having begun to believe, and having found it yielding peace, joy, and the knowledge of salvation, have been adroitly led by the wiles of the adversary to change the basis of the believing from its true ground to resting on the illuminations, persuasions, emotions of the Holy Ghost, which are the consequents of true believing, and so have forfeited both their faith and the consciousness of salvation. Believing on insufficient evidence always ultimates either in defeat, or the destruction of salvation, while believing on sufficient evidence secures salvation and sustains salvation.

The sufficient evidence is the word of the Lord. No other basis for faith is given us. It bears the twofold mark of sufficiency -- rationalness and demonstration. It has been proved and tried. Upon its rational proofs, it has been accepted, rested upon, and found true. The hopes it has insured, the salvation it has promised, the sonship it has proffered, have all been realized through believing. Believing has thus demonstrated its own reasonableness. It has not been ashamed; never confounded, dismayed, nor disappointed. The soul, assuming the Lord's Word true has found it true to itself. The thing for which it has believed this Word has come to pass. Heaven and earth pass away, but the Word of the Lord endureth forever. The power of that Word passes into the soul that believes it, and becomes imperishable in the Divine life, the glorious salvation, and blessed

immortality which it imparts through the agency of the Holy Ghost. For it is He that makes the believed Word spirit and life to the soul.

## 2. It believes in a sufficient person.

"Whosoever believeth on Him" (the Son). The object of faith is the eternal Son of God. He is the Author and Finisher of our faith. The promises are sufficient evidence, because they are in Him, yea, and in Him, amen. They are the Word of God, the Son. He who believes the Word, believes in the Son. He who trusts the bridge over the chasm trusts the mighty abutments upon which it swings. Its strength is in their strength. The promises are only the outstretched hand, the everlasting arm of the Son. He who rests in that hand, and leans on that arm, believes on the Son. The discrimination that we are not to believe the promise, but the Son, is not a true distinction. He who believes on the promise, believes in the Son, and whosoever believes in the Son, believes on the promise.

Well says the hymn--

"The promise don't save,  
Though the promise is true."

It is the Son that saves by the promise. Is not believing reasonable when the nature, character, and work of the Son is contemplated? He is God manifest in the flesh. He is the mighty to save. This is His mission. He made all things and upholdeth all things by the word of His power. How rational believing in the Son is! Said an inquirer to Mr. Moody, "I can't believe." "Whom can't you believe?" said the evangelist. "I can't believe myself," was the reply. "Well, thank God," rejoined Mr. Moody. "That is the one person whom you don't have to believe." "Whom then am I to believe?" asked the seeker. "You are to believe Jesus," answered Mr. Moody, quickly. "Oh, is that it? I can believe Him. He is the Son of God," and in an instant he had found peace. He who believes on Him is not ashamed. He who is not confounded; does not hang his head, but feels the dignity and security of believing in such an omnipotent and sufficient Person.

## 3. It believes for a sufficient end.

"Receiving the end of your faith, even the salvation of your soul." It is impossible to believe on sufficient evidence, and in a sufficient Person, without believing for a sufficient end. The sufficient promise and sufficient person guarantees a glorious end. It is salvation. Whosoever believeth shall be saved. Scriptural believing must compass an end. It is for something. Believing in an evangelical sense for nothing is impossible. "I do believe," we hear it said, "but I did not receive." Such believing is sentimental, it is dreaming, it is reverie. We believe that we may receive. "Whatsoever things ye desire when ye pray, believe that ye have received them, and ye shall have them." The receiving is so much the end of our believing, that believing is accounting them as possessed, in order to their being had. The things of grace, pardon, purity, power, and other spiritual bestowments, are the aim and end of real believing. They are sufficient to command and elicit faith. They are the incredible things to the natural man. The impossible things to human ability. If they were creditable in themselves, or possible to ourselves, they would not be possible.

But because salvation and grace are impossible to us, and incredible 'to human understanding, they are a sufficient inspiration and end for believing.

He who believes for salvation shall not be ashamed, for the end will honor and magnify the means. The salvation which such believing secures exalts and glorifies the faith. The end will adorn the faith; proclaim it "great," "precious," "victorious," because it brings salvation.

No soul that believes on the Son is disappointed respecting salvation. When a soul says, "I believe but do not receive, I am saved," it confesses in the same breath that it is not believing. For faith says, "He saves." He that believeth, receiveth what? Salvation. Whosoever believeth on Him shall not be ashamed. He shall not reproach himself as foolish, irrational, presumptuous, but shall rejoice in the wisdom, sensibleness, and safety of such believing.

Pentecostal Topics:

LESSONS IN BELIEVING

## II. Supernatural Believing

We sought, in the last chapter, to show that believing unto salvation is a reasonable believing. Even while such believing is natural, we did not mean to imply that it is only natural. It is natural in the sense that it harmonizes with the normal laws of the mind. Yet it is supernatural in that the intellect and heart must be graciously aided in order to exercise and experience the believing that is unto salvation. Because saving faith is supernatural, it is all the more natural. The Divine Spirit working within the soul has an infinite care that it conforms to the normal and natural process of human thought. The Apostle sets forth the supernatural character of faith in Hebrews 11:1: "Now faith is the substance of things hoped for, and the evidence of things not seen." This is not a definition of faith; it is a delineation of faith, or believing as a principle or activity of the soul. It is the very nature of faith, whether it be saving and sanctifying faith, or special faith inspired by the power of the Spirit to count all things that are naught as though they were. Hence, such faith becomes the equivalent of things hoped for, and the demonstration of things not seen. So that the faith, or the believing that prevails in prayer, either for salvation or for temporal things, which are made known to us by the Spirit as being according to the will of God, is that which believes. "Ye have received.", That is, so account the things or the salvation as possessed that it says, "It is done," and lo! in that moment it is done. This accounting that God will do what He has promised to do is the supernatural element of Scripture faith and distinguishes it from all natural forms of faith. It is the gracious element in believing.

This is the stamp of Divinity which irradiates the faith of Abraham. "Who against hope believed in hope according to that which was spoken, he considered not his on body now dead, he staggered not at the promise of God, being fully persuaded that what He (God) had promised He was able to perform." Jesus said, "All things are possible to him that believeth." Faith effects are supernatural because faith itself is supernatural. Scriptural believing is enigmatical until its supernatural character is recognized. Faith is by the operation of God. It is a fruit of the Spirit. It is the agency of the Holy Ghost in saving faith that constitutes it SUPERNATURAL BELIEVING.

Let us notice the method of the Holy Spirit's agency in effecting a believing unto salvation. Of course, He does not irresistibly and arbitrarily originate believing in a human soul. He does not give faith as the ravens fed Elijah, or as the Lord bestowed manna upon the Israelites. Faith is not a spiritual entity, ready-made, which God drops into the hearts of men for the purpose of believing. Yet it is that which He works in the heart by the operation of the Spirit, when the soul works with Him, by seeking, looking, asking. Nor does the Holy Spirit become active in the soul, enabling it to believe, unless the soul has consented to His antecedent manifestations in awakening, conviction, repentance.

It is only in following the Spirit in the enlightenment, contrition, and penitence He has already wrought that He can lead it on unto a believing unto salvation.

The Divine agency is man invested in saving faith in a threefold way.

1. The Holy Spirit has given a supernatural basis for believing.

This basis is the revealing record respecting the Son: "These things are written that ye might believe that Jesus Christ is the Son of God, and believing ye might have life." The Holy Ghost, by inspiration, has so given it that it commands the confidence of the soul. As the eye responds to light, and the ear to sound, so does the soul to the truth of God's Word. Without this revealed truth, the soul could not believe. The written Word makes faith possible. The purpose of revelation in respect to salvation is that "ye might believe." God's Word is the specific antidote of doubt, and it is related to personal salvation. Said a lady to us, "What is one to do when doubt or temptation to doubt assails the soul?" We replied at once, "Take a dose of promise." There is one sure cure for unbelief; it is the Word of God. There is one infallible source of faith; it is the Divine promise respecting His Son, By the Spirit-given Word the Holy Ghost invites, urges, cheers on the seeking soul to believing; and but for its assurances, and promises applied to the heart, the penitent, seeking, lingering heart never could and never would believe and go rejoicing on its way to the skies. The Holy Spirit, by the written Word, furnishes the adamant ground for believing.

2. The Holy Ghost has imparted to every human soul the Supernatural Power to believe.

Through the atonement of the Lord Jesus Christ, so much of the help of the Holy Spirit is given to every soul that it has the gracious ability to repent and believe. However consummate this wreck of the fall, this much at least has been recovered in the death of Jesus on the cross -- all men can believe. There are no constitutional doubters. The cognomen, "Thomas the doubter," is a misnomer. Potentially all men are believers. Faith is natural; unbelief is carnal. The sin of unbelief is that men can, but will not, believe. This justifies the Divine execrations and consequences revealed against unbelief. The soul can believe! There is in it so much of the Holy Spirit's enabling presence that when it would believe, as it contemplated the Divine promises respecting salvation, it can and does believe. But for the gracious ability which the Holy Spirit imparts, the poor, conscience-smitten soul, awakened, contrite, struggling to find peace, rest, and salvation, could not look up and do the superhuman thing of believing on the Son.

3. The Holy Ghost grants to the seeking soul Supernatural Help in its effort to believe.

This help of the Spirit, promised co-operation with every earnest seeker, is a different manifestation of the Spirit's gracious aid from that enabling power of the Spirit just referred to. As Mr. Fletcher says, "The seeking soul using the one talent of prevenient grace or gracious ability already bestowed upon it, the Holy Spirit adds another talent which is the helping grace." So that by the co-operation of human choice and Divine aid the soul believes on the Son. This supernatural help of the Spirit, by which the soul receives the Son as its personal Savior, is not the witness of the Spirit. The witness of the Spirit is given that we may know we are saved, and follows saving faith. The teaching that the witness of the Spirit is the source or ground of saving faith inverts the method of grace and is unscriptural. There is a gracious help of the Spirit in believing, without which the soul cannot and does not believe, but it is not the help of the witness of the Spirit which always succeeds in order of thought the exercise of saving faith.

The process of believing -- that is, the supernatural believing on the Son -- is like this: the seeking soul comes to the supernatural record the Spirit has given respecting the Son, recognizing at the same time that through the aid of the Holy Spirit involuntarily bestowed upon it, it can believe. Then it chooses to believe, and in the exercise of this voluntary purpose the gracious helping power of the Spirit is given to it, and the consummation is reached in the consciousness, "I believe on the Son."

In the light of this method of grace as to believing, several discriminations are obvious:

1. That believing unto salvation is not a mere mental assent to the truths of the Gospel.

If so, then believing would be only a rational thing instead of a gracious work.

2. That believing unto salvation is not simply saying, "The Word says you are saved, accept it as true and you are saved."

The Word does not tell anyone he is saved, but does promise that if anyone believes he shall be saved.

3. That believing unto is not an inference.

Like this: I believe the promise; the promise is true, therefore I am saved.

Such is reasoning, but it is not believing. Believing unto salvation is that conscious reliance upon the Son for pardon or full salvation as leads the soul to say, "He doeth it." Such believing saves. It is of the operation of God. It transcends all merely logical, rational, or intellectual processes. Whosoever thus believes shall not be ashamed.

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THE END