

All Rights Reserved By HDM For This Digital Publication
Copyright 1999 Holiness Data Ministry

Duplication of this CD by any means is forbidden, and
copies of individual files must be made in accordance with
the restrictions stated in the B4Ucopy.txt file on this CD.

* * * * *

SCRIPTURAL HOLINESS

By B. A. Cundiff

Of the Louisville Conference,
M. E. Church, South
Pentecostal Publishing Company
Louisville, Kentucky

* * * * *

Digital Edition 02/02/99
By Holiness Data Ministry

* * * * *

INTRODUCTION

The author of this book has enjoyed the experience of entire sanctification thirty-nine years, meanwhile Kentucky and the adjoining States have felt the power of his faithful, able and earnest preaching on this characteristic theme of gospel truth. A marvel of extraordinary memory, his preaching is the most Scriptural I ever heard. In that respect this book is like his preaching, Biblical, radical, thorough and unanswerable. It will meet an appreciative reception with all the Author's many friends, while his enemies will read it through curiosity and get a blessing out of it. It is certainly a valuable contribution to the vast and rapidly accumulating literature of this great and worldwide Holiness movement. To this mighty ocean of God's providence the Author commits it and bids it circulate to the ends of the earth. Spirit of God give it the wings of an Apocalyptic angel: let it fly and wield its flaming two-edged sword till the great archangel shall descend and preach the funeral of time.

W. B. Godbey

* * * * *

Chapter 1

THE INSPIRATION OF THE BIBLE, AND ITS REQUIREMENTS

Do you believe that the Bible was written by inspired men? If you do not, I will ask you how do you account for its existence? If you are intelligent, and have sufficient education to read the Bible, you are impressed with the fact that it was composed by intelligent persons. We cannot believe that wicked men composed it. We admit that wicked men can compose books; or there would not be so many worthless books in the world; but they do not publish books that condemn themselves, as the Bible condemns the wicked. Just think, how would the following Scripture sound from the mouth of a wicked man: "Say ye to the righteous, that it shall be well with him: for they shall eat the fruit of their doings. Woe unto the wicked! it shall be ill with him: for the reward of his hands shall be given him?" Isa. iii. 10, 11. "The wicked is driven away in his wickedness: but the righteous hath hope in his death." Prov. xiv. 32. "Therefore the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous. For the Lord knoweth the way of the righteous: but the way of the ungodly shall perish." Psa. 1. 5, 6. "God judgeth the righteous, and God is angry with the wicked every day." Psa. vii. 11. "The wicked shall be turned into hell, and all the nations that forget God." Psa. ix. 17. Now if wicked men were to compose a book to give to the world, they would doubtless leave out such sentences as would condemn themselves. Therefore we conclude that wicked men did not compose the Bible.

Did good men compose it? We know that good men can write, or we would not have so many invaluable books. But we cannot believe that good men, uninspired, composed the Bible; for the writers of the scriptures claimed to be inspired. "For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost." 2 Pet. 1. 21. "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. iii. 16, 17. Now if good men were writing a book they would not make use of such sentences as the above, unless they were inspired by the Holy Ghost; if they did they would deceive the people, condemn themselves and become hypocrites, And the Bible pronounces the heaviest woes upon this character. "Woe unto you, Scribes and Pharisees, hypocrites." Matt. xxiii. 25. "Fearfulness hath surprised the hypocrites." Isa. xxxiii. 14. "The hypocrite's hope shall perish." Job viii. 13. If good men were composing a book, and were to claim that they were inspired, knowing at the same time that they were not, they would realize that they had forfeited their character and had become hypocrites, and they would doubtless leave out such sentences. Therefore we conclude that good, uninspired men did not compose the Bible. It was written by inspiration, and we must regard it in that light.

We now repeat our first question: Do you believe the Bible is an inspired book? If you do, then you believe that it teaches the doctrine of entire sanctification. If you do not believe this, I ask you to read the following scriptures: "Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate." Heb. xiii. 12. "For by one offering he hath perfected forever them that are sanctified. Whereof the Holy Ghost also is a witness to us." Heb. x. 14, 15. "For both he that sanctifieth and they who are sanctified are all of one." Heb. ii. 11. "That the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost." Rom. xv. 16. "For this is the will of God, even your sanctification." 1 Thess. iv. 3. "And the very God of peace sanctify you wholly: and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." 1 Thess. v. 23. "But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear." 1 Pet. iii. 15. "Sanctify yourselves therefore and be ye

holy; for I am the Lord your God. And ye shall keep my statutes, and do them; I am the Lord which sanctify you." Lev. xx. 7, 8. These scriptures mean something; ask yourself why God put them in his book. If you believe the Bible to be the inspired word of God, you must admit that Jesus is the Christ, that he was crucified, and the object of his suffering was: "That he might sanctify the people with his own blood." If Jesus sanctifies us with his own blood are we not made perfect? Certainly we are. "For by one offering he hath perfected forever them that are sanctified;" and we have the direct witness of the Holy Spirit testifying to this great work when we are sanctified. As saith the scripture: "Whereof the Holy Ghost also is a witness unto us." Moreover Christ considers us one with him and the Father. After he had prayed for his disciples, and for those who should believe on him through their word, he says: "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us." John xvii. 21. If any one asks how are we sanctified, we answer, Jesus sanctifies us "With his own blood;" and we are "Sanctified by the Holy Ghost." And this is according to the will of God, for it is written, "This is the will of God, even your sanctification." It is also written, "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." (Why did an inspired man pray for our sanctification, if we cannot be sanctified?) But when will God sanctify us wholly? Whenever we give him full possession of our hearts, "But sanctify the Lord God in your hearts." That is, give him full possession of the temple, and he will make it holy; or sanctify yourselves wholly to God, and he will sanctify you and make you holy. Read carefully the following scripture: "Know ye not that ye are the temple of God, and that the spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." 1 Cor. iii: 16, 17.

Do you now believe that the Bible teaches the doctrine of sanctification? If you do, do you believe that God requires you to be sanctified? If you do not, I will ask you to read the following scriptures: "Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness is accepted with him." Acts x. 34, 35. "For there is no respect of persons with God." Rom. 11:11. "So then every one of us shall give account of himself to God." Rom. xiv. 12. "For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." 2 Cor. v. 10. These scriptures mean something. They show that God is not a respecter of persons, but he does respect character. If the apostle prayed for the sanctification of the church . if Christ prayed for the sanctification of his disciples, and those who believed on him through their word; if he died to sanctify the people with his blood; then this is the character which he respects; and if he requires me to be sanctified, he requires it of all, therefore, of you. "The Lord loveth the righteous." Psa. cxlvi. 8. "God is angry with the wicked every day." Psa. vii. 11.

If God will save one righteous man, he will save every righteous man; and "Verily there is a reward for the righteous." Psa. lviii. 11. If he will send one wicked man to hell, he will send every wicked man to the same place; "For there is no respect of persons with God," and, it is written, "The wicked shall be turned into hell." Psa. ix. 17. If God commands one sinner to repent, he requires the same thing of all sinners. He "now commandeth all men everywhere to repent." Acts xvii. 30. If God requires one penitent sinner to "Believe on the Lord Jesus Christ," he requires the same of all penitent sinners. He says, "He that believeth on the Son hath everlasting life; and he that believeth not on the Son shall not see life; but the wrath of God abideth on him."

John iii. 36. If God requires one man to be born again, he requires it of all men; and he said to Nicodemus, "Ye must be born again." John in. 7. If it is the will of God that one of his children should be sanctified, it is his will that all should be sanctified; and "This is the will of God, even your sanctification." 1 Thess. iv. 3. If God will sanctify one of his children, he will sanctify every one who will do his will, or sanctify themselves; for he says, "Sanctify yourselves therefore and be ye holy; for I am the Lord your God. And ye shall keep my statutes, and do them; I am the Lord which sanctify you." Lev. xx. 7, 8.

We now repeat our question, "Do you believe that God requires you to be sanctified? If you do, then, are you sanctified? and if not, why not?" You may answer that you do not know this would indicate that you are not: for the religion of the Bible is a know-so religion. Job said, "I know that my Redeemer liveth." Job xix. 25, St. John says, "We know that we have passed from death unto life." St. Paul says, "We know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal the heavens." 2 Cor. v. 1. If you say that you hope you are sanctified, this expresses a doubt; and if you doubt you are not sanctified. You may say that you hope to be sanctified. Then you express a desire, and an expectation of something which you have not yet received; go on, and may you realize your hope. If you are not sanctified, but desire to be, then read the following Scriptures: "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." Mark xi. 24. "If ye then, being evil, know how to give good gifts unto your children; how much more shall your heavenly Father give the Holy Spirit to them that ask him." Luke xi. 13. "Blessed are they which do hunger and thirst after righteousness: for they shall be filled." Matt. v. 6. "Wherefore he is able to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them." Heb. vii. 25. "For by one offering he hath perfected forever them that are sanctified. Whereof the Holy Ghost also is a witness to us." Heb. x. 14, 15. If these Scriptures impress you with the willingness of God to give you the desire of your heart; to give you the Holy Spirit; to fill you with righteousness; also with the ability of Jesus to save you to the uttermost, then are you willing to hunger and thirst after righteousness till you are filled with the Holy Ghost and of faith? till you are saved to the uttermost? If you can say now that you are sanctified, I will say, Praise the Lord! "Is thine heart right as my heart is with thy heart?" ... "If it be, give me thine hand," and let's walk hand in hand, and work side by side, for the glory of God, and the salvation of the people; for this is the great business of life; to prepare for heaven, and to be instrumental in getting others to go to that good world.

* * * * *

Chapter 2 SANCTIFICATION THE QUALIFICATION FOR HEAVEN

Holiness is the qualification to see God, or to dwell in heaven. St. Paul says, "Follow peace with all men, and holiness, without which no man shall see the Lord." Heb. xii. 14. In the revised version this reads, "Follow after peace with all men, and the sanctification," etc. Holiness and sanctification mean the same thing. Entire sanctification makes us holy Hear the word of God, "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." 1 Thess. v. 23. Those who are "blameless" are without sin; those who are without sin are holy; and those who are holy are

sanctified? Those who are sanctified throughout spirit, soul and body, are holy; those who are holy are without sin; and those who are without sin are blameless. This logic will stand criticism. There is one subject which cannot be overthrown by criticism. It is this: Holiness is the qualification for admission into heaven. But when, and how, can this qualification be obtained? When men begin to theorize on the subject they differ. Every doctrine of the Bible, when understood and believed, brings to us a present personal experience. We are co-workers with God in our own salvation. Paul says, "Work out your own salvation with fear and trembling; for it is God which worketh in you both to will and to do of his good pleasure." Phil. ii. 12, 13. Salvation, from its incipiency to its completion is an experience. The sinner, under the convicting power of the Holy Spirit, has an experience, not only of his sins, but of conviction for sin; and with this experience he prays, "God be merciful to me a sinner." Luke xviii. 13.

The penitent sinner has an experience as he comes into a justified state, not only of the grace of God enabling him to believe, but also that he does believe, and believing, he is justified. "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." Rom. v. 1. The convert has an experience, not only of the converting grace of God, but of the direct witness of the Spirit that he is born of God;- for it is written, "Because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, "Abba, Father." Gal. iv. 6.

The child of God also has an experience, when under conviction for a clean heart; he feels that there is something lacking or wrong; and he feels a hungering and thirsting after righteousness as he reads, "Blessed are they which do hunger and thirst after righteousness: for they shall be filled." Matt. v. 6. God never did create a desire without having something with which to satisfy it. The sanctified have the experience that they are cleansed from all sin; and they have the direct witness of the Holy Spirit testifying to it; For by one offering he hath perfected forever them that are sanctified. Whereof the Holy Ghost also is a witness unto us." Heb. x. 14, 15.

Jesus gives us a sure rule by which we may test all these great doctrines. He says, "If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." John vii. 17.

There are five different theories on sanctification. We will examine each one separately, then give the Bible view. Only one way can be right, and the Bible is the standard by which to judge.

* * * * *

Chapter 3 FIRST THEORY HOLINESS OBTAINED IN CONVERSION

The first theory is that sanctification takes place in conversion. Those who advocate this theory must assume one of these three positions. 1st, That original sin is destroyed in conversion; or 2d, that there is no such thing as original sin; or 3d, that original sin will remain, and that there is nothing in it which is opposed to holiness; as conversion makes the convert holy.

We will examine these positions, commenting with the second proposition, which claims . that there is no such thing as original sin. Here is the point of controversy. If there is no such thing as original sin, to be destroyed in conversion, then, there can be no such thing as the second blessing, or entire sanctification subsequent to conversion.

Every child comes into being holding a relation to Adam, the fallen, and to Christ, the Redeemer. "For as in Adam all die, even so in Christ shall all be made alive." 1 Cor. xv. 22. Here the apostle is running parallel lines. As all fell in Adam, so all are redeemed in Christ. "Therefore, as by the offence of one, judgment came upon all men to condemnation: even so by the righteousness of one the free gift came upon all men unto justification of life." Rom. v. 18. Here are parallel lines again. The child in its relation to Adam comes into being with original sin in the soul, mortality in the body, under the law; in its relation to Christ it comes into being under the law; protected by the law, "unto justification of life." "By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." Rom. v. 12. There is a sense in which all have sinned. All have not committed actual sin, but all come into being with original sin in the soul. David says, "Behold, I was shapen in iniquity; and in sin did my mother conceive me." Psa. li. 5. Dr. Clarke says, "I believe David to speak here of what is commonly called original sin; the propensity to evil which every man brings into the world with him, and which is the fruitful source whence all transgression proceeds." St. Paul says, "For I was alive without the law once: but when the commandment came, sin revived, and I died." Rom. vi. 9, He was alive without the law when he was a little child. The commandment came when he became responsible to God, then sin (original sin) revived, and he died a spiritual death.

Conversion removes, or blots out, all actual sins, but does not remove, or destroy original sin; if it did it would place the convert above the "little child." This it does not do. "Except ye be converted and become as little children." Little children have original sin in them, and so have babes in Christ. Is it true that babes in Christ have original sin in them? If it is, the position that original sin is destroyed in conversion is not true.

Now that we have shown that there is original sin we will go back to the first proposition, that original sin is destroyed in conversion. Let us examine this statement under the light of revelation.

Conversion blots out all our actual sins. "Repent ye therefore, and be converted, that your sins may be blotted out." Acts iii. 19. When we are converted all our actual sins are blotted out, we are regenerated by the same power and at the same time. No one "can forgive sins but God only," and no other can regenerate the soul. "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost which he shed on us abundantly through Jesus Christ our Savior," Titus iii. 5, 6.

When we are regenerated we are in a saved state, from the fact that we are in a justified state; all our actual sins are pardoned, divine life is imparted to us, and we are the children of God. We have the direct witness of the Spirit to the fact that we are the children of God, for it is said: "The Spirit himself beareth witness with our spirit that we are the children of God." Rom. viii. 16. It may be asked, when do we receive this witness? Just as soon as we are born of God he sends forth the Spirit of his Son into our hearts, crying, Abba, Father.

Faith is the last, and the essential thing that precedes being born of God, for, "Whosoever believes that Jesus is the Christ is born of God.." I John v, 1. But repentance must precede faith. St. Paul says, "I kept back nothing that was profitable unto you, but have shewed you, and have taught you publicly, and from house to house, both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ." Acts xx. 20, 21. The apostle here places repentance before faith.

Repentance brings the sinner to the end of the law, that is, to Christ. "For Christ is the end of the law for righteousness to every one that believeth." Rom. x. 4. The law commands repentance. God "now commandeth all men everywhere to repent." Acts xvii. 30. Every transgressor of the law must repent, or perish. "Except ye repent ye shall all likewise perish." Luke xlii. 3. The convicted sinner repents of the sins which he has committed. God does not convict a sinner for original sin, but for actual sins; these are the sins for which he repents; and when repentance has done its perfect work, under the convicting power of the Holy Ghost, the sinner comes to the end of the law, here he finds Christ." For Christ is the end of the law for righteousness to every one that believeth." Rom. x. 4. When the penitent sinner believes on the Lord Jesus Christ, he believes for the pardon of the actual sins which he has committed against God, and not for the destruction of original sin. His own sins are upon him, weighing him down with trouble and sorrow. He desires pardon for these sins, and peace with God; this is what he prays for, and believes for, and this is what he receives. "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." Mark xi. 24.

When the penitent believes with the heart unto righteousness, he is justified; all his sins are pardoned, and he has peace with God. "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." Rom. v. 1. What a blessed, happy state the convert enters; he feels no condemnation, he has peace with God through our Lord Jesus Christ. The divine life has been imparted to him by the regenerating power of the Holy Ghost, and he knows that he is a child of God. We magnify conversion. It is the work of God, and without it we could never see or feel the need of entire sanctification.

The awakened sinner sees the necessity of repentance, faith, and the new birth: these are preached to him, but entire sanctification is not. God convicts the sinner for sin that he may repent, believe, and be born again; but does not convict him for entire sanctification. Jesus prayed for sinners that they might be forgiven, "Father, forgive them; for they know not what they do." Luke xxiii. 34. Jesus did not pray for the sanctification of those sinners; but he did pray for the sanctification of his disciples. "I pray for them: I pray not for the world, but for them which thou hash given me; for they are thine, " John xvii. 9. "They are not of the world, even as I am not of the world. Sanctify them through thy truth." John xvii. 16, 17. Here we see that Jesus did not pray for the sanctification of sinners, but believers. Now then, as Jesus prayed for believers, or converted people, that they might be sanctified, we conclude that entire sanctification, or holiness, is not obtained in conversion.

* * * * *

SECOND THEORY -- ENTIRE SANCTIFICATION, OR HOLINESS, IS OBTAINED BY GROWTH IN GRACE

This is the second theory which we notice. Growth is to prevent dwarf age, falling from grace, or death. It is said of John the Baptist when he was a child, "And the child grew, and waxed strong in spirit." Luke 1. 80. There was nothing to prevent his growth. The angel said, "He shall be filled with the Holy Ghost, even from his mother's womb." It is also said of Jesus, "And the child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon him." Luke ii. 40. There was nothing to prevent the growth of Jesus; he was a holy child. The angel said to Mary, "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that holy thing which shall be born of thee shall be called the Son of God." Luke 1. 35. "And Jesus increased in wisdom and stature, and in favor with God and man." Luke ii. 52. There was no defect in his body, neither had he carnality in his mind, therefore there was nothing to prevent his growing in wisdom, and in stature. St. Peter says, "As newborn babes, desire the sincere milk of the word, that ye may grow thereby." 1 Peter ii. 2. It is an established fact that the babe which does not grow will either die or be a dwarf. But if there is no defect in the body, and the child grows a number of years, it will be a full grown man or woman. Then it ceases to grow; growth has done its work, If the babes in Christ, do not grow, they will be dwarfs, or die a spiritual death. The babes in Christ may grow, and become strong in God; they may contend against the world, the flesh and the devil, and gain victories over them; and yet have an enemy within, i. e. the carnal mind in a subdued state. This they never can grow out, it must be destroyed by the Son of God. When this is done they are perfect men and women and just prepared to grow. If they had grown into perfection, then they would have ceased to grow; just as the full grown man or woman does.

Some theorists assume the position that entire sanctification is obtained in conversion. Then they must believe that original sin is destroyed in conversion, or that there is no such thing as original sin; either position is in direct opposition to the scriptures.

There is only one place in the Bible we are commanded to grow in grace, and that is to prevent falling away. "Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness: But grow in grace, and in the knowledge of our Lord and Savior Jesus Christ." 2 Pet. iii. 17, 18. Here we see that a growth in grace is essential to prevent falling from grace. We must use the grace as God gives it to us, or he will cease to give. All grace is the gift of God. "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God." Eph. ii. 8. Regenerating grace is the gift of God, we receive it from him. "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost: which he shed on us abundantly through Jesus Christ our Savior." Titus iii. 5, 6. The sinner cannot grow into this regenerating grace of God; but he can (under the leadership of the Holy Spirit) repent, believe and receive it from God; and then he can grow in grace. The sanctifying grace is also the gift of God. "And the very God of peace sanctify you wholly: and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." 1 Thess. v. 23. The children of God cannot grow into this sanctifying grace: but they can consecrate themselves wholly to him, believe the promises, and receive it from him; then they can grow in grace. We may grow in grace and not be sanctified, but we cannot remain in a sanctified

state without growing in grace; neither can the justified continue in a state of justification without growing in grace. We must speak "the truth in love," and "grow up into Christ in all things," if we would keep under the cleansing blood, the refining fire of God's love, and the purifying power of the Holy Ghost.

Grow and sanctify are different words, and do not mean the same thing. We will take Webster's definitions. 1. Grow. "To advance; to improve; to make progress; as, to grow in grace, in knowledge, in piety." 2. Sanctify. "In a general sense, to cleanse, purify, or to make holy." See the difference in these two words. Grow, "to advance." Sanctify, "to cleanse." Grow, "to improve." Sanctify, "to purify." Grow, "to make progress." Sanctify, "to make holy." Growth can never cleanse, purify or make holy. It advances, improves, makes progress in one's state, but it does not change it to something else; only in the sense of bringing to maturity, or ripening.

Sanctification does not advance, improve, or make progress. It eliminates, or removes that which is unclean; it makes pure by removing that which is impure; it makes holy by removing that which is unholy.

We will now examine the two words, growth, and sanctification, defining them also according to Webster. 1. Growth. "Advancement; progress; improvement, as growth in grace or piety." 2. Sanctification. "In an evangelical sense, the act of God's grace by which the affections of men are purified or alienated from sin and the world, and exalted to a supreme love to God, also, the state of being thus purified or sanctified." Now, as Webster defines growth as advancement, progress, improvement, hear what Jesus says: "So is the kingdom of God, as if a man should cast seed into the ground; and should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how. For the earth bringeth forth fruit of herself" -- first the blade, then the ear, after that the full corn in the ear." Mark iv. 26, 27, 28. The ground cannot produce something from nothing. The seeds must first be cast into the ground, then they will spring and grow up, first the blade, then the ear, after that the full corn in the ear. Now if the ground is fertile, and well cultivated; if the gentle showers fall in the right season, and the sunshine warms the ground, there will be growth, if there is nothing to prevent it. But suppose a few blue lice gather at the roots of the corn, they will prevent the growth, and cut off the yield. Growth will not destroy these insects; but if they can be destroyed without injuring the corn or ground, then the growth will go on till the corn is brought to perfection; growth will then cease. So in the kingdom of grace; the good seed is sown. ("The seed is the word of God.") If it goes down into an honest heart conviction for sin ensues; the man repents as the law demands; this brings him into a state where he can believe for pardon; then he is converted and God owns him for his child. Here a growth in grace begins, if they obey the admonition of the apostle. "As newborn babes, desire the sincere milk of the word, that ye may grow thereby." 1 Pet. ii. 2. Now, if there were nothing in the convert to prevent it, there would be rapid growth; but there is remaining in him still the carnal mind, or original sin. Growth in grace cannot take this out, although it may keep it subdued as a subjugated enemy, but it cannot destroy it. If this original sin could be destroyed, then growth would be rapid. Is there no way by which it can be destroyed? Yes, praise the Lord, there is! It can be destroyed by a second work of grace. The first takes away all our actual sins; the second takes away original sin; we are then sanctified by the grace of God. "Then speaking the truth in love, we may grow up into Christ in all things." Eph. iv. 15. As we do not grow into entire sanctification, but receive it as a second work of grace, we may grow on forever, But if we could grow into sanctification as the corn grows into

full, ripe corn, then, like the corn our growth would cease. My beloved brethren, if you place entire sanctification at the end of a period of growth, and receive it by growth, then when it is attained you cease to grow. But if you say growth must continue forever, then, according to the growth theory you can never be sanctified. This is the point to which your theory leads.

* * * * *

Chapter 5

THIRD THEORY -- ENTIRE SANCTIFICATION IS OBTAINED AT DEATH

This is the third theory on this subject. What is physical death? It is the extinction of physical life, or the separation of the spirit from the body. "The body without the spirit is dead." James ii. 26. Death can do nothing but separate the soul from the body. -- The soul is "the inward man," and has personality, individuality and immortality. The body is "the outward man," and it has personality, individuality and immortality. The soul is spirit, the body is matter. The body being matter can neither think, will or act, unless acted upon; therefore the body cannot sin. "Every sin that a man doeth is without the body" so says the Lord in 1 Cor. vi. 18. It is the soul that sins, and "The soul that sinneth, It shall die." Ezek. xviii. 20. Sin separates the soul from God, as death separates the soul from the body. -- As the body is dead when the spirit is separated from it; so, the soul is "dead in trespasses and sins," when separated from God my sin. "Your iniquities have separated between you and your God." Isa. lix.2.

The soul that sins is not only "dead in trespasses and sins," and separated from God, but is also under the curse of the law; for "Cursed is every one that continueth not in all things which are written in the book of the law to do them." Gal. iii. 10. The soul that goes out of the body dead in sin, separated from God, under the curse of the law, must go to the prison house of hell, and there remain bound by the law till the resurrection of the dead. Then it will be brought forth, and be judged. "For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." Eccl. xii. 14.

As no pardons are granted between death and the judgment, or at the judgment, therefore all who die in their sins will hear the awful sentence, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." Matt. xxv. 41.

The sinner may be saved in death, like the dying thief. And this is the only place on record in the Bible where any one was thus saved; and he was blessed before he died. It is said that God pardons his children and they will sin again; and he will pardon, and they will sin; and that this will go on indefinitely till death; then in death, God will sanctify them, make them holy and take them up to heaven. There is a moment when the soul is separated from the body, in that moment the soul enters the spirit world and the body is dead. Now if the theory be true that sanctification is obtained in death, and cannot be obtained before; at just what time does this great change take place? Is it in the very article of death, or just before, or just after? If we say it is in the article of death, then we confine the omnipotent, omniscient and omnipresent Sanctifier to a specific moment in every individual case, in opposition to the Scriptures, and the oath of God. "The oath which he swore to our Father Abraham, that he would grant unto us, that we being delivered out of the hands

of our enemies, might serve him without fear, in holiness and righteousness before him, all the days of our life." Luke 1. 73, 74, 75. This Scripture teaches that we are delivered from our enemies, that we serve him without fear, in holiness and righteousness, and all the days of our life: not after death. We praise God that he can both make and keep us holy in this life.

2. If we say that we are sanctified just before death, it might be asked, How long before? Say one minute. Can Jesus save us from all sin one minute before death? Can he keep us in perfect holiness for that length of time? Surely he can. He says, "All power is given unto me in heaven and in earth." Matt, xxviii, 18. "Thou shalt call his name Jesus: for he shall save his people from their sins." Matt. 1. 21. He died to "Sanctify the people with his own blood." Heb. xiii. 12. Can he not sanctify us one hour before we die, and keep us holy for that length of time? Certainly he can. "He is able also to save them to the uttermost that come unto God by him." Heb. vii. 25. Now if Jesus can save us one minute, or one hour before we die, and keep us in holiness that long, can he not for one day? and if for one day why not all our days, that we may serve him in holiness and righteousness all our days?

3. If we say we are sanctified just after death, then it takes place in eternity; and the Bible knows no pardon for actual sins, or cleansing for original sin in eternity, In the Bible we read, "He that is unjust, let him be unjust still: and he which is filthy let him be filthy still." Rev. xxii. 11. Those who die unjust can never repent, believe, or be justified, but will be raised up at the resurrection unjust. "There shall be a resurrection of the dead, both of the just and unjust." Acts xxiv. 15. Those who die filthy will remain filthy. "Let him be filthy still." Now is the time to be cleansed. "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." 2 Cor. vii. 1. This "cleansing" we are called on to do ourselves, not to leave it for death to do for us. It is a sweet experience to know that we are serving God "in holiness," and that "we are kept by the power of God through faith, unto salvation ready to be revealed in the last time." 1 Peter 1. 15. Who can preach, or believe that entire sanctification is obtained in death? No one while living can have an experience on this line. It will be indeed like "a leap in the dark" to all who risk it.

* * * * *

Chapter 6

ENTIRE SANCTIFICATION OR HOLINESS OBTAINED IN PURGATORY

Where, and what is purgatory? An imaginary place, or state after death, in which the souls of persons are supposed to be purified. The Bible does not say anything about this imaginary place. Our fourteenth article of faith is against it. It says, "The Romish doctrine concerning purgatory, etc., etc., etc., is a fond thing, vainly invented, and grounded upon no warrant of Scripture, but repugnant to the Word of God." -- [Discipline] The Bible says nothing about pardon for sin, or cleansing from sin after death. "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest." Eccl. ix. 10. This Scripture teaches that nothing can be attended to after death which should have received attention in this life. It does seem to be plain enough to settle forever the idea of purgatorial sanctification. There will be no change in character after death. Those who die unjust will be raised up unjust. Those who die filthy can not be cleansed by any purgatorial fires, they

will be filthy still. Now is the time to be cleansed, after death it will be too late. It is our privilege to be cleansed from all filthiness of the flesh and spirit even now; and to "stand and rejoice in hope of the glory of God." This is a blessed, sweet experience. But there is no comfort in the thought that perhaps, somewhere in the spirit world, in the imaginary purgatory I may be made holy, and enter heaven at last. Take care, take care! "Life is the time to serve the Lord, The time to secure the great reward."

We conclude, therefore, that the purgatory theory is not of God, but of men.

* * * * *

Chapter 7

FIFTH THEORY -- SANCTIFICATION WILL BE OBTAINED IN THE RESURRECTION

This theory grows out of the belief that if all carnality, or depravity is taken out of the body it will die. Carnality then, according to this belief, is essential in the body, and as death cannot destroy it there, it must be destroyed in the resurrection. This is the last horn on which these theorists can hang. The premises on which this theory is based are false, for carnality is not in the body, but in the mind. "For to be carnally minded is death: but to be spiritually minded is life and peace." Rom. viii. 6. The death referred to here is not the death of the body, but that of the soul. Carnality is not a part of the mind, for the mind can exist without it; but it is that corruption which is in the mind which "is not subject to the law of God, neither indeed can be." Born. viii. 7. As long as it remains in the mind there will be enmity, and rebellion against God: but when it is destroyed the mind will be spiritual, and in harmony with God.

Mortality is not a part of the body, but when mortality is destroyed by the Son of God the body will be immortal. Neither death nor the resurrection can remove sin, or cleanse from sin, or change character. "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars forever and ever. Dan. xii. 2,3. Hear our Lord's comment on these words. "Marvel not at this: for the hour is coming, in the which all that are in the grave shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." John v. 28, 29. This shows that their destiny was fixed before death. There will be two classes of people raised up at the resurrection; those who have done good, and those who have done evil; and each will be judged according to his works. "And the sea gave up the dead which were in it: and death and hell delivered up the dead which were in them: and they were judged every man, according to their works." Rev. xx. 13.

These Scriptures establish the fact that we will be raised up at the last day with the same characters in which we died; and in these characters we will be judged. "For we must all. appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." 2 Cor. v. 10. We must appear in the judgment in the same bodies in which we formed our characters: therefore the body must carry its personality and individuality through the resurrection.

True, "It is sown in corruption; it is raised in incorruption; it is sown in dishonor; it is raised in glory; it is sown in weakness; it is raised in power; it is sown a natural body; it is raised a spiritual body." 1 Cor. xv. 42, 43, 44. Here we see the body will undergo four changes, but it does not lose its identity. It passes from a state of "corruption" to one of "incorruption;" from a state of "dishonor" to one of "glory;" from a state of "weakness" to one of "power;" from a "natural" to a "spiritual body." Three things will be destroyed at the resurrection; corruption, mortality and death. "For this corruptible must put on incorruption. and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory." 1 Cor. xv. 53. 54.

There is no sin in corruption. When the body dies, its natural form will be destroyed by corruption, according to the laws of nature. The body of our Lord did not "see corruption;" the form of his body was not destroyed. There is no sin in mortality, or death. The body of Jesus was mortal, and he died; yet there was no carnality, or depravity in him. All carnality, or depravity, may be destroyed in the sanctified saint of God; yet the body is mortal and it must die; but he does not commit sin by being mortal, or in dying. "Precious in the sight of the Lord is the death of his saints." Psa. cxvi. 15. The saints who die in the Lord, sleep in Jesus; and those who sleep in Jesus will awake in his likeness. David said, "I shall be satisfied, when I awake, with thy likeness." Psa. xvii. 15. There is a perfection in the resurrection which heightens our joys. St. Paul alludes to this when he says, "Not as though I have already obtained, or am already made perfect: but I press on, if so be that I may apprehend that for which also I was apprehended by Jesus Christ."

Who shall fashion anew the body of our humiliation, that it may be conformed to the body of his glory, according to the working whereby he is able even to subject all things unto himself." Phil. iii. 12:21. (New version)

If we desire to receive our bodies back from the grave fashioned like the glorious body of Jesus, we should desire to be prepared to live in them with him, to the glory of God. This preparation must be made in this life, and in order to this we must first become the children of God, and then be made pure. "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when we shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure." 1 John iii. 2, 3. It takes entire sanctification to make us pure, or one with Christ, "For both he that sanctifieth and they who are sanctified are all of one." Heb. ii. 11. When we are made one with Christ, (that is, of one nature,) our love is made perfect. A pure heart, filled with perfect love under the sanctifying power of the Holy Ghost gives us the abiding assurance that if we continue in this state, we will pass death in holy triumph saying, "O death, where is thy sting," and come up from our graves with the victorious shout, "O grave, where is thy victory!" We can also pass the judgment with humble boldness, having no fear of condemnation. "For perfect love casteth out fear." We can then enter the new heaven to dwell with Christ and the saints forever; for "We, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." This is a present glorious hope; but who can preach, or hear the terrible theory, that we cannot be sanctified till the resurrection with this sweet experience?

* * * * *

Chapter 8 THE BIBLE VIEW

We have now passed over the theories of men, and will take up the Bible view, which teaches that sanctification, or holiness, is obtained as a second blessing, or a second work of grace.

The facts brought out in the preceding chapters show that we all come into being with original sin in the soul; that (a) it is not destroyed in conversion; (b) growth cannot remove it; (c) death has no power over it; (d) purgatory has no real existence; (e) the resurrection cannot take it out: and we will now show that faith in God is the only remedy.

It is then asked, "But why do we need a second work of grace? We need it to destroy original sin, or carnality. The carnal mind is opposed to holiness, to God, to Christ and the Holy Spirit; and it prevents the children of God from being a unit. It blinds the eyes, so that they will not come to the true light. It makes them feel as St. Paul did when he was seeking sanctification, "I find then a law, that when I would do good, evil is present with me." And if they hear a preacher say, yes, this warfare must be kept up till death, or the resurrection; original sin will rise up and say, yes, that is it, you can never overcome. The devil will tell you anything; he will use a minister of the gospel, or anybody else; just so as to keep you from seeking sanctification.

All the children of God should desire to be holy; to have everything taken out of them that is unholy, as holiness is the qualification to see God, or to enter heaven.

This should be the very aspiration of our being, that we may please God and be like him; and as he cannot look on sin with the least degree of allowance; as long as we live in any known sin, we cannot please him. He says, Ye shall be holy for I the Lord your God am holy." Lev. ix. 2. When we are made holy we are one in Christ, and the Holy Ghost is our comforter to abide with us, and we are one with "all the holy brethren." The holy people do the will of God on earth, as it is done in heaven. We pray for this when we say. "Our Father which art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven." Matt. vi. 9, 10.

The sinner can repeat this prayer; but he is not prepared, or willing, to do the will of God as it is done in heaven. The sinner is not commanded to be holy, but to repent. "Repent ye therefore, and be converted, that your sins may be blotted out." Acts lii. 19. The penitent is not commanded to be holy, but "To believe on the Lord Jesus Christ." Acts xvi. 31. The unconverted are exhorted to "be born again," not to be holy; see John iii. 7. Those who have repented, believed, and have been born again, are commanded to be holy. "But as he which hath called you is holy, so be ye holy in all manner of conversation; because it is written, "Be ye holy; for I am holy" 1 Pet. 1. 15, 16. It must be remembered that Peter was not writing to sinners, but to the "Elect according to the foreknowledge of God, through sanctification of the spirit." 1 Peter 1. 2.

Now as converted people are commanded to be holy, we conclude that they were not made holy in conversion; and, as the command is in the present tense, we conclude that we may be made holy now. "Behold, now is the accepted time; behold, now is the day of salvation." 2 Cor. vi. 2.

Are you ready to make the consecration to God, to take him at his word, and receive the second work of grace now? If not, why not? Do you know that you have been converted, and that you have peace with God now? Do you believe in entire sanctification? Have you received it? If you have, tell it to others to the praise of God. If you have not, will you seek it now? When you were converted (the first work of grace) your actual sins were blotted out; the second will destroy your original sin and make you free." "Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed: and ye shall know the truth, and the truth shall make you free." John viii. 31, 32. Were those Jews in a justified state? They certainly were not condemned, for they believed on Jesus; and it is written, "He that believeth on him is not condemned." John iii. 18. They had received the word of Jesus, and he promises them a second blessing upon this condition, "If ye continue in my word." One may believe in Jesus, be his disciple, receive the word of God and have power with him at times, and yet not be free.

The apostles believed on Jesus; they received the word from him, and had power to cast out devils; yet they needed a second blessing. For this Jesus prayed. "I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil. They are not of the world, even as I am not of the world. Sanctify them through thy truth." John xvii. 15, 16, 17, The questions are often asked, "Did the apostles ever receive this second work of grace? If they did, when, and where was it? We have nothing to do at present with these questions. It is enough for us that Jesus knew that they needed a second blessing, and that he prayed to the Father to sanctify them. When we know the truth in all its fullness, we are sanctified, made free and have soul rest. Jesus says, "Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls." Matt. xi. 28, 29. There are two distinct blessings brought before us in this scripture. Penitent sinners labor and are heavy laden with the weight of their actual sins. Jesus knowing this says, "Come unto me all ye that labour and are heavy laden, and I will give you rest." This is conversion and is received by coming to Jesus; coming is believing, "For he that cometh to God must believe that he is, and that he is a reward of them that diligently seek him." Heb. xi. 16. When the penitent sinner seeks the Lord and finds rest, or is converted then Jesus offers him a second blessing, upon these conditions, "Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls." This is a hard lesson for some to learn. Before we can receive the second work of grace we must become meek and lowly in heart. After we receive this great blessing we can then testify to the truth of the next verse. "My yoke is easy, and my burden is light." O how easy it is to work for Jesus when he has given rest to our souls! The yoke is easy, and the burden light. When Jesus gives us soul rest then are we free indeed, as it is written, "If the Son therefore shall make you free, ye shall be free indeed." John viii. 36. No man is free while he is living in sin, for "Whosoever committeth sin is the servant of sin," John viii. 34. But thanks be to God, Jesus "is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

John the Baptist pointed to Jesus and said, "Behold the Lamb of God which taketh away the sin of the world." John 1. 29. Christ Jesus came into the world to save sinners; not in their sins, but from them; "For he shall save his people from their sins." Matt. 1. 21. We are saved from our actual sins by pardon; and from original sin by cleansing; as the beloved disciple said, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1. 9.

The second blessing is no new doctrine. John the Baptist taught it when he said to his disciples, "I indeed have baptized you with water; but he shall baptize you with the Holy Ghost." Mark 1. 8. It would be very hard to believe that none of John's disciples were justified, or converted. He brought them under obligations to repent, and to believe on Christ, of whom he said, "He shall baptize you with the Holy Ghost." St. Paul met with some of John's disciples at Ephesus, to whom he said, "Have ye received the Holy Ghost since ye believed?" These disciples had believed, but they had not received the Holy Ghost. We do not know just how far their faith went, but they were taught to believe on Christ. "John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus." Now if these disciples believed that Jesus was Christ, in that very moment they were born of God, for "Whosoever believeth that Jesus is the Christ is born of God." I John v, 1. But they said, "We have not so much as heard whether there be any Holy Ghost." They could not mean that they had not heard of the Holy Ghost, for John had taught his disciples that they should be baptized "with the Holy Ghost." They simply meant that they did not know that the Holy Ghost had been given, He had come upon many in his refining, sanctifying power, but they had not heard of it. They had repented, believed and had been baptized; and there they stopped, like a great many do now. Their teacher had taught them to expect a second work of grace, but they had not received it and when they met a sanctified preacher, he put the question directly to them, "Have ye received the Holy Ghost since ye believed?" They answered so indirectly that Paul knew they had not received the second blessing since they believed. He then asked them, "Unto what then were ye baptized?" They could answer this; they said, "Unto John's baptism." Then Paul said, "John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus." You will bear in mind that these disciples have believed now if they believed "with a heart unto righteousness" that Jesus is the Christ, they were justified, converted or born of God. "Whosoever believeth that Jesus is the Christ is born of God." I John v. 1. That is the way St. John expressed it. after three years training with Jesus. But these brethren, although converted, had not received the Holy Ghost, but "when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied." Acts xix. 6.

These disciples spake with tongues, and prophesied when the Holy Ghost fell on them, as those did on the day of Pentecost. John the Baptist preached sound doctrine, when he preached the great doctrine of the second blessing. What inspiring words fell from his lips when he said, "I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost and with fire." Matt. iii. 11.

The disciples of John were well instructed in the doctrine of the "second blessing:" and when some of them became followers of Jesus, he also taught them the same grand truths. After he had passed the cross and the tomb, he said to his disciples, "For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence." Acts 1. 5.

When our Lord said to his disciples, ye shall be baptized with the Holy Ghost, he was not talking to sinners, but to those who were . justified. He had said of them when he was praying to the Father, "They are not of the world, even as I am not of the world." John xvii. 16. He knew that

his disciples were converted, and that they needed a second work of grace, or the baptism of the Holy Ghost to make them holy: for he couples the promise of the Father with this baptism. "And; being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which. saith he ye have heard of me. For John truly baptized with water," etc., (4th verse). It has been asked, "Did the disciples ever receive the second blessing?" Yes, on the day of Pentecost they received the baptism of the Holy Ghost, according to the "promise of the Father." "This Jesus hath God raised up, whereof we all are witnesses. Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear " Acts. ii. 32, 33.

If the disciples needed a second work of grace to make them holy, to prepare them to meet the temptations, to perform the duties of life, and to serve God with a perfect heart and a willing mind; do we not need the same? Certainly we do, for we have the same world, flesh and devil to contend with that they had: and unless we have the same blessing we will make failures, just as they would have done without it. And if we have the same Holy Spirit dwelling in us that they had, we will triumph over the world, the flesh and the devil, just as they did; and we cannot without this divine help.

We have the same promise which the Jews had, if we love Jesus and keep his commandments. He says, "I will pray the Father, and he shall give you another Comforter, that he may abide with you forever: even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you." John xiv. 15, 16, 17. This was spoken more especially to the Jews but after Peter had received the baptism of the Holy Spirit and fire, at Pentecost; and had witnessed the same on the Gentiles at the house of Cornelius, he said, "And God which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us; and put no difference between us and them, purifying their hearts by faith." Acts xv. 8, 9.

Faith brings the penitent sinner into a state where "God might be just, and the justifier of him which believeth in Jesus:" It brings the consecrating Christian into a state where God can sanctify him wholly, or purify his heart. This is set forth in the latter part of the commission which Jesus gave to St. Paul, to go to the Gentiles. "To turn them from darkness to light, and from. the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me." Acts xxvi. 18. These words of Jesus tell how we are sanctified. He says plainly they "are sanctified by faith that is in me." Could he be more explicit?

The great object of preaching is to get people saved from sin, or sanctified wholly. For this St. Paul prayed, "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you, who also will do it." 1 Thess. v. 23, 24. Let's examine this prayer, and epistle, taking a retrospective view of the theories that we have passed over.

We will begin with the first theory, Sanctification is obtained in conversion; which is in direct opposition to this prayer. St. Paul knew that the Thessalonians had been converted, and that they had lived up to their profession.

1. The gospel was preached unto them. "For our gospel came not unto you in word only; but also in power, and in the Holy Ghost, and in much assurance." (Chap. 1. 5.) There was no discount in the gospel, nor the spirit in which the Thessalonians received it.

2. The spirit in which it was received, for they "received the word in much affliction, with joy of the Holy Ghost." (Ver. 6.) The word had point, and pierced to the heart; it had edge, and cut down to the soul; it had weight, and went down like leaden weights into the soul. This produced "much affliction," and deep heart-rending repentance. They were then enabled to exercise faith in Jesus " then they received "joy in the Holy Ghost."

3. The effect which the word had upon their lives; they "turned to God from idols to serve the living and true God." The sword of the Spirit cut them from their idols, and turned them to serve the living and true God.

4. They were "in God the Father, and in the Lord Jesus Christ." (Chap. 1. 2.)

Surely those people were converted, for they were in Christ; and "If any man be in Christ, he is a new creature." 2 Cor. v. 17. St. Paul after telling them that he gave thanks to God for them' always, and makes mention of them in his prayers, says "Remembering without ceasing your work of faith, and labor of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father." (Chap. 1. 3.) Here was a high standard of religion held up by these people, but not the highest. The apostle says again, "For what thanks can we render to God again for you, for all the joy wherewith we joy for your sakes before our God; night and day praying exceedingly that we might see your face, and might perfect that which is lacking in your faith." (Chap. iii. 9, 10.) What was lacking in their faith? They needed a higher degree of faith to enable them to make a full consecration to God, and to exercise the faith necessary to entire sanctification. The apostle was confident that if he could see them face to face, he could inspire them with this degree of faith, and that they would be wholly sanctified. He prays for this, and that proves that he knew that they had not obtained it in conversion.

We will next take up the second theory, sanctification by growth in grace. This theory is in direct opposition to the prayer of the apostle. "And the very God of peace sanctify you wholly." The apostle does not pray that the Thessalonians may grow into sanctification, he prays God to sanctify them. If a man desires a clean heart he does not pray to God to help him to grow into it; but he goes to God and cries out, "Create in me a clean heart O God; and renew a right spirit within me." Psa. lii. 10. St. Paul desired the sanctification of the Thessalonians because it was the will of God; as he tells them. "For this is the will of God, even your sanctification." 1 Thes. iv. 3. In perfect harmony with the will of God he prays, "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." This takes in the whole man, does not leave the body out, condemned to sin, while the soul is saved.

We next notice the 3d theory, Sanctification obtained in death. If this be true, how can we understand the above prayer? It makes the impression that we may not only be sanctified wholly throughout, spirit, soul and body; but that we may be preserved in this holy state "unto the coming of our Lord Jesus Christ."

It has been said, "Well this is only a prayer, and how do we know that it has ever been answered?" That is not the question. The question is this, Did St. Paul know that the Thessalonians needed this second work of grace, and that they could obtain it before death, and be preserved blameless till the coming of Christ? If he did not, why did he pray for it? If he did, the doctrine is forever settled, we can be sanctified wholly, and preserved in that state through life, in death and forever. Let no one doubt the promises of God. "Faithful is he that calleth you, who also will do it." Make the consecration complete, and believe for entire sanctification and the work is done; "For God hath not called us unto uncleanness, but unto holiness." 1 Thes. iv. 7, And as he is faithful we know that he will verify his promise.

We now notice the 4th, or Purgatory theory. Now if we could believe that there is such a place as purgatory, and that holiness could be obtained in it.; still how could we reconcile it with this prayer? What reason is there for the apostle to pray to God to sanctify them, and preserve them to the coming of Christ, if purgatory was to do it? The idea is too absurd to need refutation.

We next notice the 5th theory, Holiness obtained at the resurrection. If holiness cannot be obtained till the resurrection of the dead, it cannot be obtained before the coming of Christ, from the fact that the dead will not be raised till his second coming. "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." 1 Thes. iv. 16, 17. Here St. Paul sets forth the fact that the dead will be raised at the coming of Christ, and that not before. Now if entire sanctification or holiness is obtained at the resurrection, it cannot be obtained before the second coming of Christ. How then could they be preserved blameless unto his coming? That which is blameless is without sin, that which is without sin is holy, that which is holy is sanctified. God does this work, and it is a thorough work. It takes in the whole man, spirit, soul and body.

This work may be wrought in us in the present time, and we may be preserved in this holy state till he comes again. We leave the theories, and turn to the Bible doctrine. Holiness obtained as a second blessing.

The members of the church at Thessalonica were converted, we dare not say they were not. They were "in God the Father, and in the Lord Jesus Christ." They had a "work of faith: and labour of love, and patience of hope in our Lord Jesus Christ." They were "ensamples to all that believe in Macedonia and Achaia." Surely they were not only converted, but partially sanctified. St. Paul knew that they were converted, and that they had not fallen from grace, nor were they lukewarm professors, If he had thought that they were either sinners, lukewarm, or backslidden, he would not have said to them, "Rejoice evermore. Pray without ceasing. In everything give thanks: for this is the will of God in Christ Jesus concerning you. Quench not the Spirit. Despise not prophesying. Prove all things; hold fast that which is good. Abstain from all appearance of evil." This describes a high state of religion, for the justified; and St. Paul would not ask God to sanctify one below this state. Yet he prays for them, "The very God of peace sanctify you wholly." Here is the Bible doctrine; partial sanctification in conversion; this is the first work of grace in the soul, and a great work it is. It means the forgiveness of sins; or the blotting out of all our actual sins, and the

impartation of divine life to the soul that was "dead in trespasses and sins." With this divine life in the soul, the convert can present his body a living sacrifice wholly to God, and believe for entire sanctification; which is the second work of grace. This is the crowning work for this life; it is the destruction of original sin, or inbred corruption; and the filling with righteousness, or the fullness of God.

We can preach this as a Bible doctrine, with a present, personal experience. Praise the Lord for the privilege of preaching a full salvation!

* * * * *

THE END