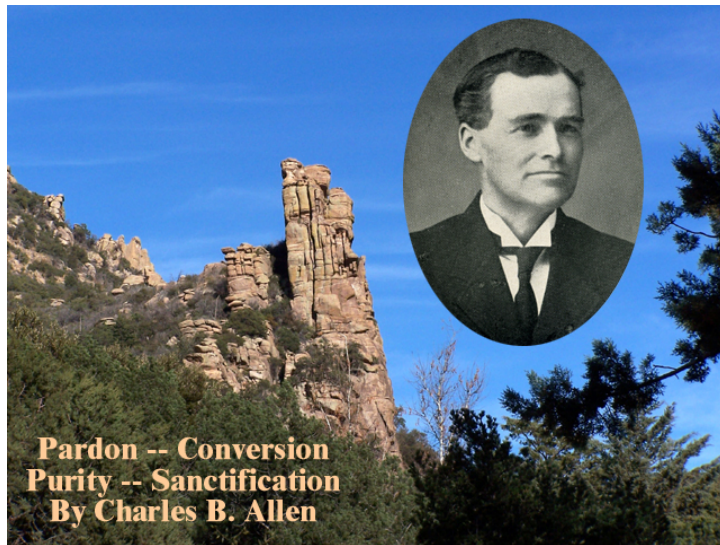


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PARDON -- CONVERSION -- PURITY -- SANCTIFICATION
By Charles B. Allen
Evangelist Of The Colorado Conference
Of The Methodist Episcopal Church



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FOREWORD -- By Bishop Robert McIntyre

Those who have loved and listened to Rev. Charles B. Allen in his wholesome and eloquent sermons have wished he would make a book anti let us read the deep truths over and over. We have not failed to say so to him again and again. With his quiet smile he has replied: "O perhaps I will some day." Well did we know what he waited for. What he always waits for. Now the Spirit has moved him to print two of his heart-moving discourses, and send them forth on the wings of the press. May they fly far, for their message is sorely needed. He was a successful Pastor, and is a victorious Evangelist. This has a true binocular view of our business, and gets the proper focus on the grave work of the Preacher.

The Paraclete has told this man some thrilling facts not known to all who climb the pulpit stairs. In the silent clean white sanctuary of the soul he has been initiated into certain secrets which are good to know and sure to enrich folks for all eternity. There are some men whom it is a benediction to foregather with, to listen to, to look at, to read after. He is such an one. I gladly speed this booklet. I wish a million could be scattered far and wide. If this word of mine induces any man to read it, he will think pleasantly of me ever after, which will be a kindly aftermath for us all.

Yours In His Work,
Robert McIntyre
St. Paul, Minnesota,
Feb. 13, 1912

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PREFACE

My personal outlook after nearly thirty years in the high commission to, "Preach the Word" is that the personal experience of Pardon or Conversion, followed by full abandonment of the saved one in an uttermost surrender and consecration to Jesus for Entire Sanctification, the cleansing from inbred sin, the abiding fullness of the Holy Ghost furnishes the equipment for sustained enthusiasm, and success in the surpassing art of soul winning. These lines are sent out with the prayer that some who read will be incited to press to Pentecostal heights.

Charles B. Allen,
Denver, Colorado

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01 -- PARDON -- CONVERSION

The Words of Jesus:

"Verily, verily I say unto thee, Except a man be born again (from above) he CANNOT see the kingdom of God" (John 3:3).

"Verily, verily I say unto thee, Except a man be born of Water and of the Spirit, he CANNOT enter into the kingdom of God" (John 3:5).

"Marvel not that I said unto thee, Ye MUST be born again" (from above) (John 3:7).

The Spiritual Birth

"Ye must be born again." Three times in the third chapter of John, Jesus speaks in this way. I heard Gipsy Smith, speaking to thirteen thousand people on this subject say, "I am not here to defend this doctrine of the new birth; it does not need my poor defense. I am not here to explain it; it cannot be explained. I am here simply to preach it without apology." I took from the bookshelf the other day a volume of Mr. Spurgeon's sermons. I found one on the words of Jesus quoted above. How this mighty preacher cleared the deck for action. As I read I could not wonder that souls were won to Christ under his preaching. He used this illustration at the beginning. "Suppose a law were in force in England that no one should ever have audience with the Queen unless born on the British Isle. A native of one of the Colonies comes to us, lives here ten years, then applies for audience with her Majesty on the grounds of his ten years residence. His request is denied because he was not born on the Isle. After another ten years spent in learning the language, and perfecting English habits and dress, he renews his request on the basis of his fluency in the use of our tongue and his dress and manners. He is refused again because not born on the Isle. Another decade is given to amassing wealth, followed by lavish giving to all good causes till his name is known as a great and good man. He comes again claiming his right to see the Queen on the basis of his good works. He is refused on account of his foreign birth." Mr. Spurgeon made telling application of the illustration. "Some of you have taken on the manners and airs of Christians and hope by these to gain the kingdom; but they will avail you nothing." "Ye must be born again." Some of you are depending upon your baptism for your salvation. That rite will not save you. "Ye must be born again." The new birth is imperative, nothing will take its place. "Not by works of righteousness which we have done, but according to his mercy he hath saved us by the washing of regeneration and the renewing of the Holy Ghost. (Titus 3:5.) The kingdom of the natural means death; the kingdom of the spiritual means life. The new birth is passing from, "Death to life and from the power of Satan unto God." Jesus assures us that unless we have that much help we cannot see the kingdom of God. The basis of the natural is too low to catch a vision of the spiritual. We must be lifted up

from above. Since Jesus declares it without qualification, would it not be well for us to cease our quibbling about it and surrender quickly and cheerfully to Christ and be saved on the easy terms of the gospel?

People already born in the flesh need to be born again of the Spirit if the words of Jesus be true. Without this second or spiritual birth there is absolutely no hope of eternal life. Jesus insists that we must be "born of the Spirit." He also said in the company of living people, "I am come that ye might have life." They were then enjoying the blessing of physical life, hence the life he refers to is something additional. Christianity has to do with the supernatural. We hear the expression, "Holy Ghost religion." The fact is we have no hint in the Bible of any other sort of Christianity except the Holy Ghost type. Jesus insists on the spiritual birth in the third of John. St. Paul (1 Cor. 12:3) puts it like this, "I give you to understand that no man can say that Jesus is Lord but by the Holy Ghost." Certainly a man might consent to the fact of the history of Jesus; that a man back in the centuries, wrought a unique and enduring work and left an impress on human life that abides. All this does not mean that such a person has had a change of heart; the new birth to renewal of life and conduct. The Bible experience of personal salvation has to do with the divine as well as with the human. A Christian experience that can be accounted for on the basis of the human, and that can be fully explained, is far short of what the Bible has to offer in its plan of Holy Ghost religion, in the spiritual birth. Dear friend, do you know Christ in the new birth? The mystery of the new, sweet, spiritual coming of Jesus into your unworthy life to abide. Are you trying to get on in the right way without any inner light, without the vital living touch of Christ? I beg you to immediately claim your full right and privilege in the blood of Jesus whereby you are allowed the knowledge of the new life, in the gift of a new heart, by the spiritual birth. You need it. Your heart will never know satisfaction till the Spirit comes in saving power to your own life. Do not try to explain away your privilege; do not let formal professors explain it away for you. Just plead this blessed promises until the fire falls, and you have the witness of the Spirit to your faith that your sins which were many, are ALL taken away. He came, "to give the knowledge of salvation unto His people by the remission of their sins" (Luke 1:17).

The spiritual birth is necessary because something has gone wrong with the natural man. He is a fallen creature. He has a fallen nature. He acts exactly like a sinner. No amount of training will bring the new nature. Christianity is not a matter of training. It is a new creation and new birth in Christ Jesus. Something has gone wrong in human life, and, according to the Bible it is so radically wrong that all the old condition must be utterly rooted out by the cleansing blood of Jesus before there can be any hope of eternal life. The difficulty is not exceptional, it is universal. It applies to ALL men, "For there is no difference; for ALL have sinned, and come short of the glory of God" (Romans 3:22, 23). "The heart is deceitful above all things, and desperately wicked" (Jer. 17:9). "To be carnally minded is death; but to be spiritually minded is life and peace, because the carnal mind is enmity against God; for it is not subject to the law of God neither indeed can be. So then they that

are in the flesh CANNOT please God" (Rom. 8:6-8). "The imagination of man's heart is evil from his youth" (Gen. 8:21).

Jesus again puts the matter plainly in Matt. 18:3, when he says: "Except ye be converted, ye SHALL NOT enter the kingdom of heaven." Man was born in the image of God but he sinned and fell. The result of the fall was to efface the image of his Maker. Now he must be converted, turned about, faced around, or according to the Word he will never know eternal life. The effect of the first sin was that the culprit fled from God and hid, and all descendants of the first Adam have faithfully followed his example. They have turned their backs on God and fled to cover themselves and hide their sin. God sought for and called after this first sinner saying, "Where art thou?" He has pursued and called like that after every sinning son of Adam since. Every sinner has heard this persistent call of God in multiplied warnings and admonitions of conscience when walking in wrong ways.

According to the Word, the natural man, the unawakened sinner, the unconverted soul is dead, helpless, hopeless. He knows absolutely nothing about spiritual things. These things he cannot know until born again, thereby being rid of the sin that blinds, binds and deceives. "The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned" (1 Cor. 2:14). "Eye hath not seen nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him. But God hath revealed them unto us by His Spirit" (1 Cor. 2:9, 10). Now out of all this we are pressed to the conclusion that the spiritual birth is a necessity; that without it there will never be any life hid with Christ in God. Learning, culture, good society, refinement, good surroundings carry no regenerating power. We may have the very best in all these important things, and we would not detract from their full value, but we may possess them all and not have an atom of vital piety, or personal salvation. Ye must be born again.

The evidences of the new birth. -- The world asks to be shown the advantages of the Christian life. Where are the evidences that a Christian man is better than a sinner? What is the difference? "What do ye more than others," are suggestive words from the lips of Jesus. The world is quite convinced that one who makes a profession of being a disciple of Jesus ought to bear some outstanding tokens of it all the time. The Bible promises that such shall be the case. The Bible proposes that when its remedy is applied, the subject treated will immediately show the singular, transforming power of the gospel, and that its validity shall be further evidenced by a continual, godly walk and upright conversation. "And he said unto them all and if any man will come after me, let him deny himself and take up his cross daily and follow me." (Luke 9:23).

Look at the Bible a moment along this tangent and see where we make landing. Take a little course in practical theology from the First Epistle of John 3:8, 9, 10: "He that committeth sin is of the Devil." Now that sounds reasonable, sensible, practical. Indeed, when we come to think a little, we see that this Bible

way of putting it exactly meets our opinion. When we see a man sinning" we naturally conclude that he is a sinner, and the Bible confirms that conclusion as we see in the quotation above. Next we read, "Whosoever is born of God doth not commit sin." Here we have the other side as plainly put which exactly meets the general view of the case. After all it does amount to something to yield to Christ; to commit one's life into the keeping of Jesus; to "Renounce the Devil and all his works, the vain pomp and glory of the world." It is more than a sham, a pretense, a profession. There is a transforming, renewing, remaking of the whole life. Here we have proof that there is wealth and worth in the blood, of Jesus. Now follow on a little and get the conclusion of the case: "In this the children of God are manifest and the children of the Devil." The world must have clear, unmistakable evidences placed before it so that the saved and the lost people can be distinguished and known. "By their fruits ye shall know them." Not by their profession, for they might "Profess that they know God but in works deny him, being abominable, and disobedient, and unto every good work reprobate." (Titus 1:16).

Christianity means to be transformed by the vital touch of Jesus. It is an implanted, an imparted new life. "For we are members of his body, and of his flesh, and of his bones." (Eph. 5:20) "Christ formed in you." (Gal. 4:19). Another evidence of the spiritual birth is, "That there is therefore NOW no condemnation to them who are in Christ Jesus." (Rom. 8:1). The darkness, the heaviness, the condemnation all gone, the evidence, "a joy unspeakable and full of glory," and "a peace that passeth all understanding." It gives no honor to Christ to produce a failure in the Christian life; it always discredits the whole plan. It is to the honor and glory of our blessed Lord that he can save common every-day men and women till they walk straightly, talk straightly, and act straightly as a direct result of momentary dependence on Christ. The world taking knowledge of such people know that they are with their Lord. May the blessed Spirit seize the life of the whole professing discipleship, until every altar fire shall burn with the fire that shall NEVER go out. (Lev. 6:13).

Where shall I seek and find the spiritual birth? Many are waiting at altars where Jesus will never be found. One of the most subtle schemes of the Devil is to set people seeking in wrong places, till they are worn and discouraged when he suggests that they had better give up the quest. A man of ripe scholarship and ample means sought soul rest in wide travel, and in a personal examination of the various religions of the world. He visited their churches, their schools, and read their books. Twice he circled the globe and as he traveled his unrest deepened. He came to the home land again declaring that he was farther than ever from the goal of his desire. He sought in the wrong place and could not possibly find. I heard Dr. Wilson who was for seventeen years rector of St. George Parish, London, Ontario, tell how for these years he had denied the possibility of a man's knowing God. His idea was that by fidelity to the rites and sacraments of the church alone could we be accepted. After these years of formalism he found his way to the penitent form in a Salvation Army Hall in the town where he was pastor and after eight hours of uninterrupted seeking he stepped out into the light of personal salvation. A few months later he attended a meeting in New York City where he heard a message to

believers and responding to the invitation yielded himself in entire consecration to God and was sanctified wholly. The traveler referred to above was on a hopeless chase in all his worldwide wandering. Before he started if he had taken Dr. Wilson's short cut to the place of humiliation and prayer, he could have had the sweet presence of Jesus dwelling in his heart in all his going. The old route traveled by St. Paul is the only one opening to the Cross, and thank God it is open now as when the apostle to the Gentiles traveled it. If any one could have found his way to Jesus along the head line alone, St. Paul, the foremost scholar of his time, would have been the man. He insists that he did not find Christ that way. Hear him tell the simple story: "I neither received it of man, neither was I taught it but by the revelation of Jesus Christ" (Gal. 1:12). Hallelujah! No doubt or uncertainty about that. Ignorance or learning is no bar in our approach to Christ. In speaking of his apostleship he says: "An apostle, not of men, nor by men, but by Jesus Christ and God the Father, who raised him from the dead." When Peter cried out, "Thou art the Christ the Son of the living God," Jesus answered him, "Blessed art thou Simon Barjona, for flesh and blood hath not revealed this unto thee but my Father which is in heaven" (Matt. 16:17). Hence the spiritual birth has its origin and source in God through Christ, by the blessed Spirit. The best we know in "flesh and blood" cannot reveal it to us. St. Paul says: "Immediately I conferred not with flesh and blood" (Gal. 1:16). If your salvation is accepted on the word of some person, however good, and worthy as an example, you are apt to shift. The best person you know is subject to the allurements of the tempter. Certainly he need not yield, yet he may be overcome and fall. If he does, your standard has fallen, and you go down with your standard. Earnest seeker, I beg you to seek away beyond all the best people you know, and ledge your eternal hope in the unchanging Christ. It is not an unusual thing to hear people say: "If that man falls I will give up my faith in God." That statement will not be made by the soul who has fought his way to Christ. The falling or shifting of another will simply drive him with closer clinging to Jesus.

If I believe, will that save? No. James takes that up when he says, "Thou believest there is one God; thou doest well; the devils also believe and tremble." The man who believes unto salvation lays hold on Christ, and casts his soul on him until something happens in him. It is not difficult for a man to believe that something has been wrought for him; he knows that very well, perhaps has never doubted it. A change in belief that will work new conditions in his case is to believe that just now in answer to his faith, God for Christ's sake has wrought in him his personal salvation. That will set things going in a new direction. In twenty-seven years in the ministry I have met many people who are living a dismal, far-away Christian life without any vital touch of Jesus in it. No real heart throb; no fresh breaking of bread for daily hunger, just dragging along in a listless, heartless fashion. Dear soul, God has something vastly different from that in store for you. He can begin in you a great work now and complete it to the day of Jesus Christ. The theory of our holy faith is that the path grows brighter, and the experience better; that the days just gone are the very best we have ever known in our walk with Jesus. Thank God the theory is not extravagant. The experience of living in the daily fellowship and companionship of the Master exceeds the theory. Yes, we are

to do more than simply believe. We have it put clearly in Rom. 10:10. "With the heart man believeth unto righteousness." Then there is a goal to set out for, something to be gained, a station to make and the Bible calls it righteousness. There is an object, a prize ahead in our believing, and we are to hold on till we reach it. The token that our believing has the proper quality in it is that we cease to do evil and begin to do well.

The reason that the world has not taken much stock in some believers is that they have not believed far enough. They claim to be believers without any transforming results, whereas the Bible insists that if we are true believers something will happen. "With the heart man believeth unto righteousness." "If any man be in Christ Jesus, he is a new creature; old things are passed away, and behold all things are become new" (1 Cor. 5:17). Certainly that is plain enough. A man who had run with swift feet in wrong ways many years said in testimony, "When I was converted I lost about half of my vocabulary." He was so wrought upon and transformed that he spoke a new language. There is no hope for the carnal sinful soul. We may believe; we may put on the airs and manners of a Christian; we may attend church services, we may catch the modern popular fad of joining the multiplied new organizations that are springing up within the church, we may attend the services with unfailing regularity. All these things are good and point in the right direction, but after it is all over each soul so engaged will need to believe for himself unto personal righteousness for his personal salvation.

According to the Bible we have only two classes of people in the world, the saved and the lost, the carnal and the spiritual, the dead and the living, the Christian and the sinner. Everybody belongs to one of the two classes. Not one soul in all the world for a neutral class or a third place. And Jesus says that between these two classes is a great bridgeless, bottomless gulf, separating the one from the other in time, and that the gulf of separation extends into eternity. The only hope of transfer from one class to the other is to be born of the Spirit. There is no power in any natural man to leap the chasm. He must be lifted up from above.

Sudden conversion. Sin kills suddenly, instantly; sin is death by suicide. The message of the Bible is not that the sinner may die. That is never the message of the Bible. The Bible constantly declares that the sinner dies suddenly, instantly, immediately, on the commission of his sin. From that moment he is "dead in trespasses and sins," and if he continues in that condition his ultimate and eternal damnation is assured. He may live months, or years after his soul is lost, and the stopping of the throb of his physical heart will not cause the loss of his soul. It will simply settle the matter of eternal destiny. His sin unrepented of and unforgiven killed him and robbed him of present salvation, and eternal felicity. "In the day thou cuttest thereof thou shalt surely die." The Devil has gone about from the beginning contradicting that statement of the Creator. He said to Eve, "Ye shall not surely die." Every now and then he finds some human agent who will aid him in his subtle work; the result is that everywhere there are some who do not believe that after all sin is so very bad, and that finally it will all turn out right. They say: "We must not

demand too much of the people lest we discourage them." The Devil is back of all that line of argument. Sin kills every time, everywhere, and every sinner without exception falls dead in his spiritual life on account of sin. There is a damning blight in sin. "The soul that sinneth it shall die," is the unchanging note of the Bible message.

Well, thank God, Christ can save as quickly as sin can kill. If there is sudden death in sin, there is likewise sudden life in righteousness. Jesus says: "He that believeth on the Son hath everlasting life." Now here we have the gist of the whole matter. This has been the day star of hope to many a soul. And at the same time it has been the sandbar wrecking others. Why? Well, I will try to tell you. Some have said: "Well, I am a believer, and if I am a believer that settles it." The fact is, that it does not settle it as we hinted above, until we find what sort of a believer you are. The belief that brings salvation is to believe till the seeking sinner comes to righteousness. A believer who continues in sin and wrong is not a saved soul. He is lost. There are tens of thousands of people who are believers in the fact that Jesus is the Christ, who make no claim whatever to being Christians or his disciples. I have had them say: "Oh, yes, I am a believer in Christ and always have been, but I am not ready to become a Christian." That puts it exactly in keeping with the facts in tens of thousands of cases, believers but not Christians. To be a Christian, is to believe unto righteousness, and then to keep on a believer unto righteousness for, "We are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end." Jesus says, "If ye continue in my word then are ye my disciples indeed."

Whom is the spiritual birth for? Who is called to the new life? That blessed comprehensive word, "whosoever," tells the story. Every sinner is offered salvation. The last truant soul may enter into life by surrender to the Lord Jesus Christ. "God so loved the world that he gave his only begotten Son that WHOSOEVER believeth in him should not perish, but have everlasting life." Almost the final message in the Bible is in the same line. "The spirit and the Bridle say, Come. And let him that heareth say, Come. And let him that is athirst, Come. And whosoever will let him take of the water of life freely."

Indeed, the invitation is very wide. "Look unto me and be ye saved all ye ends of the earth; for I am God and there is none else" (Isa. 45:22). "That he (Jesus) should taste death for every man." (Heb. 2:9). "Not willing that any should perish, but that all should come to repentance (II Peter 3:9). "For the grace of God that bringeth salvation hath appeared to all men" (Titus 2:11). Hallelujah! We will proclaim the glad tidings to a lost and drifting world.

The gospel message is one of hope and good cheer to any soul sick enough of sin to utterly forsake it, and cast himself at the foot of the cross. Apart from Jesus the sinner's case is utterly hopeless. He is now "dead in trespasses and sins," and his final damnation is certain unless he awakes from his death slumber and runs to Jesus. "He that hath the Son hath life; and he that hath not the Son of

God hath not life." There is no such thing as a Christless Christianity. There are many Christless religions, but no Christless Christianity. It has been necessary, however, to slab all the modern sham religious makeshifts with scripture to get the gullible and unsuspecting public to swallow down the quack nostrums. According to the Bible, the best life outside and apart from Christ is death. "He that hath not the Son, hath not life." That puts the case in an exact way. It is clear, good, final, terse, conclusive, abrupt. It really settles the case. Hence the question is, Have you received Jesus into your inner soul life? Have you inner Christianity? Has the blessed faith taken a deep hold on your life within so that you are now "providing for honest things, not only in the sight of the Lord, but also in the sight of men." Does the inner light shine to the outer life so that he who runs may read? Do those who live nearest your life know that you are God's child humbly walking in the light His Spirit gives daily? Is your Christ a living Christ? Every living Christian has a living Christ. Wayward wandering child; you my friend farthest away from right, and light, and hope, hear again the blessed, "whosoever" of your loving elder brother Jesus and, "turn ye, turn ye, for why will ye die." One upward look of faith will change the whole current of your life.

*** * * * ***

02 -- PURITY -- SANCTIFICATION

John Seventeen

"Sanctify them through thy truth, thy word is truth." -- The Prayer of Jesus.

"He that is ashamed of me and MY WORDS in this adulterous and sinful generation, of him shall the Son of man be ashamed when he cometh in the glory of His Father with the holy angels." -- Words of Jesus.

In this seventeenth chapter of John is recorded the high priestly, intercessory prayer of our Lord. We will have it for our meditation and study under the following order:

First: Was there any occasion for him to pray?

Second: For whom did he pray?

Third: Am I included in the prayer?

Fourth: Has the prayer been answered for me?

We call your attention to the fact that the subject of this prayer is Sanctification. We all know the deep aversion to this subject. On that account we will ask you to notice that your Bible is quite filled with this topic. The word sanctification and its relative terms are found in the Bible about twenty-two hundred

times. This being true, I face this situation, namely, if I am prejudiced against sanctification and holiness, I am prejudiced against that which is webbed and woven all through the Word of God. Bishop Foster speaking of holiness in the Bible has this to say:

"It breathes in the prophecy, thunders in the law, murmurs in the narrative, whispers in the promises, supplicates in, the prayers, sparkles in the poetry, resounds in the songs, speaks in the types, glows in the imagery, voices in the language, and burns in the spirit of its whole scheme, from its alpha to its omega, from its beginning to its end. Holiness! holiness required! holiness needed! holiness offered! holiness attainable! holiness a present duty! a present privilege! a present enjoyment! is the progress and completeness of its wondrous theme! It is the truth glowing all over, webbing all through revelation; the glorious truth that sparkles, and whispers, and sings, and shouts, in all its history, and biography, and poetry, and prophecy, and precept, and promise, and prayer, the great central truth of the system."

Personally, I was alarmed when I found that my opposition to the doctrine and experience of entire sanctification put me in exact opposition to the central theme of the Bible. When that fact dawned upon me it helped me to quickly straighten out. At this time I will not seek to express my personal opinion about sanctification. Instead of that I will put down what Jesus says about it in his prayer for believers. The drift of these lines will be "The Words of Jesus versus Personal Opinion." In the seventeenth of John we have the longest recorded prayer of Christ. He tarries to pray on the verge of Gethsemane, close to the passion, and well under the shadow of the cross, just the day before he died. We must believe there was some urgent necessity for this prayer, that he did not simply pray that the gospel by, the Beloved might be more complete.

"Let us stop here and ask a question that will come up persistently if the prayer has not yet had answer in the reader's life. The question is this. What would it mean to have this prayer answered in my life? We will begin our answer by saying that it would NOT mean any of the things that parlor gossip, street corner controversy, and enemies of the truth have alleged and insisted that it would mean. This is a great step toward helping to find the answer we seek. Some people have been supplied with their whole fund of information about holiness, and sanctification by street corner reports, and have taken these false rumors to be a final rendering of judgment from the high court of appeal.

If this prayer of Jesus for your soul should have answer, it would mean the very reverse of all these base rumors. In a general every day sort of answer to that question we will say, that it will mean that you will have practical, every day, working, common sense, Scriptural salvation, without frills, fringes, or eccentricities. It would result in a plain Bible fashioned man or woman living each day a constant, consistent, consecrated, Christian life. Such a goal I grant you is

much needed and is likewise much desired by every normal follower of the Lord Jesus Christ.

I beg that we will get our help in this quest direct from the very fountain-head, from the very Word itself, with the guidance of the Holy Spirit, and the light is certain to shine clear. The doctrine of entire sanctification is not the doctrine of any man or set of men, it is primarily, as we have seen, the doctrine of the Bible, hence Jesus prays "Sanctify them through thy truth; thy word is truth." It is quite essential and I assure you quite safe, and will result in surpassing blessing if you secure scriptural holiness.

First: For whom did Jesus pray? If you will follow the chapter closely you will be in no sort of doubt about the matter, for he most carefully describes the people about whom he speaks. Will you follow me as, we lock this matter up. We will begin at the sixth verse of this seventeenth chapter of John. It will help if you take time to turn to it in your Bible. This sixth verse reads, "I have manifested, thy name unto the men which thou gavest me out of the world." Now we want to turn back a little to see what happens to a man given to Jesus out of the world according to Christ's own statement. Read in the second and third verses what Jesus says about it, "That he should give eternal life to as many as thou hast given him, and this is life eternal, that they might know thee the only true God and Jesus Christ whom thou hast sent." Now there we have it blazingly clear and the definition comes from the lips of Jesus. Those for whom he prays, according to his own words are people who know God and Jesus Christ. They are not lost people but have eternal life. Now returning to the sixth verse he goes on to say: "They have kept thy word." In the same order he proceeds in verse seven, "Now they have known." The revised version has it even better, "Now they know." Present tense. They have assurance, knowledge of the truth. In verse eight, "For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they believe that thou didst send me." These words could not possibly refer to sinners. It may however help to confirmation if we search the scriptures a little. Turn first to 1 Cor. 2:14. "The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned." We have seen that the people for whom he is praying under his own words about them already know him, believe him, and receive him. In John 1:12 it is put like this, "But as many as received him to them gave he power to become the sons of God, even to them that believe on his name." These for whom he prays are covered by that description. The subjects of his intercession believe and receive him, hence they must be sons of God, while he prays for them.

It seems to press on the heart of the blessed Lord to leave no vestige of doubt in this matter for in the ninth verse he puts it abruptly: "I pray not for the world, but for them which thou hast given me." A little later he died for the lost world but just now he is praying only for those given him out of the lost world. We might ask why the Master pursues this subject when he has so completely covered it that he who runs may read. For this reason dear friend, the Devil at the start does

his utmost to hinder us from getting religion. When by faith we leap away beyond him and land in the zone of safety he immediately changes tactics and seeks to hold us back from the best things in the blessed life. He brags on what we have. He insists that we are doing as well as we ought to expect to do. The Devil is determined that so far as he is concerned no believer shall ever become a seeker for anything ahead in the spiritual life. Against this subtle argument comes this plain earnest prayer of Jesus that people clearly saved may be clearly sanctified. He continues the description of the people he prays for. In the tenth verse he says, "I am glorified in them." We cannot wrest or mistake that statement. For they are neither sinners or backsliders, else he would not speak like that of them. No sinner, or backslider in any way brings honor or glory to Jesus, but the people for whom he prays now glorify Him. Some doubt has been expressed as to whether they were saved at this time, but the Master settles this in one brief sentence: "None of them is lost." Out of that there is only one conclusion possible and that is if they were not lost at the time he was in prayer for them they were saved. This is further confirmed by turning to the Acts 1:14. Here you will find the names of the eleven disciples recorded; only Judas the traitor is missing. They were saved enough that when they heard the Pentecostal promise, they made for the upper room and waited for the falling fire. That alone would give token of a fair state of grace.

In verses fourteen and sixteen he speaks of them in exactly the same terms, twice saying, "They are not of this world even as I am not of this world." Jesus speaks several times about them in regard to their relationship to the world in such terms as these: "They were given Him out of the world." "They are still in the world." "They are not of the world." The Christian is "Hid with Christ in God." That is the Christian's living-place. In John fourteen thirty, Jesus says, "The Prince of this world cometh and hath nothing in me." If he has nothing in the King he has nothing in the subject. The blessed Lord speaks with no uncertain sound when he refers to the relationship of his disciples of THIS WORLD. There must be complete divorcement between the follower of Christ and the world. Hear him John 15:18-19. "If the world hate you ye know that it hated me before it hated you. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world therefore the world hateth you." This same line of truth is followed in James 4:4. "Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? Whosoever therefore will be a friend of the world is the enemy of God." Here we have it put plainly. In the revised version in the margin the verse begins like this: "Ye who have broken your marriage vows with God." That helps us to understand more clearly the rugged language of the King James version. When we think a little we do not count that, "adulterers and adulteresses" is too strong. When one claims to be a child of God, the very least expected of him is that he will persistently separate himself from worldliness. This is the demand in the baptismal covenant, which it will refresh us to hear again. You could not receive that holy rite until you bowed under this close obligation. "I renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same. I will not follow nor be led by them." That covenant is always, taken under most solemn conditions, all heaven witnessing while friends

and others are usually present. There you kneel at the sacramental altar and have put upon you this weighty obligation. Now contrast the covenant with its open and glaring violation. With this short review before you turn again to James 4:4 and as you read you will see how perfectly the case is stated. Well does F. B. Meyer say, "The Christian should find no pleasure in the worm that rotund no place for his Christ." This old devil-ridden, lost world would hardly allow Him a place to be born, he was crowded out with the cattle in the stable. Not satisfied with this indignity, it pursued him till he was nailed to the cross and His side broken in. In the face of these facts some professedly Christian people clamor for a world drenched life as consistent with Christlikeness. After he speaks of these for whom he prays, making it plain that they are not conformed to this world, but transformed, he removes another doubt, and answers another question in the fifteenth verse. Jesus knew that a good many people would want to decide that the experience and blessing of entire sanctification is something that occurs just a little before death, and that all sanctified people should die soon. Knowing that this blessed truth would be twisted and distorted, he settled the matter for all time in unmistakable and unanswerable terms when he says, "I pray not that thou shouldst take them out of the world but that thou shouldst keep them from the evil." Sanctification gives one a fitness for heaven and the needed equipment for remaining on earth and doing the work God wants Christian people to be about. Indeed really saved people are not pining for death. They have had one memorable death and burial; namely the death of what the Bible calls the "OLD MAN" of sin. Now they are willing to live here until God gets ready for them yonder. If you ask them, "Do you want to die?" They will smile and say, "No, I aim to keep everything ready for death at a moments notice, but I am willing to wait till the summons comes. I do not want to arrive in heaven ahead of time." I was in a distant state from Colorado holding meetings. It was my first visit to that part of the country. The people dwelling there asked me how I was impressed with their State, how I liked the country and the people. In all truthfulness I could answer these inquiries with real enthusiasm. I did enjoy the travel, the country, and the people. When they asked me how long I should remain, I would say, "Well, I would like to stay longer, but my ticket makes it necessary for me to start for Denver on such a date." Every time I spoke of how I enjoyed the trip, I would remember that in a little black pocketbook in my vest right over my heart was a witness for Denver. My good ticket was validated, signed, stamped, and properly punched, and warranted to land me in the Union Station in my home city. I had a perfectly delightful time in this neighboring State with this ticket clear through to Denver. I grant you I would have had a sorry time if I could not have seen beyond the border line of that State, and if I had had no Denver witness or hope. So the Christian, with his heavenly hope assured, his passage secured, his transportation validated, stamped, punched, witnessed, sealed, and he as certain of heaven as of his present earthly home, abandons himself to Christ and in sweet surrender is ready to suffer, and rejoice, and plan and pray, and work, and rest till Jesus comes.

Now to sum up a little we find that the people for whom Jesus is praying are under the following descriptions:

They are now,

Given to Jesus.

They have kept his word.

They know God.

They know Jesus Christ whom he hath sent.

They have eternal life, and this no sinner has.

They now have the Father manifested unto them.

They believe in Jesus.

They glorify Jesus.

They have come to Jesus from the world.

They are yet in the world.

They are not of the world.

The world hateth them.

None of them is lost.

All these points are covered in the prayer of Jesus. In other places in the gospel, we have it said of them, "Your names are written in heaven." In another place Jesus says, "Ye have followed me in the regeneration." They were "Sifted as wheat" hence they were not chaff. They were as, "sheep in the midst of wolves." After this exalted statement of their character, Jesus asks the Father to "Sanctify them through thy truth, thy word is truth." If they needed the blessing prayed for by their Lord after he speaks of them as he does, do not we need it? Thank God he embraced us in this outcry of his burdened heart for a little later he says, "Neither pray I for these alone, but for them also which shall believe on me through their word." It was Christ's desire that this prayer Should have such answer in the lives of his disciples that they should testify to it and confirm the value of it in their lives that others would be led to the same blessed state. In his own words in this prayer he says, "Sanctify them through thy truth," "That the world may KNOW that thou hast sent me." We have about the same thing in Ezekiel 36:23. "The heathen shall know that I am the Lord, saith the Lord God, when I shall be sanctified in you before their eyes." That is exactly what Jesus says in his prayer for believers. The obligation after receiving the blessing is to tell it out.

This obligation is enforced all through the Bible. Notice how it is put in I Peter 3:15. "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."

The question will arise, "How may I know the work is done that I may witness with confidence?" You may be assured by the witness of the Spirit. Read Hebrews 10:14, 15, "For by one offering he hath perfected, forever them that are sanctified whereof the Holy Ghost is also a witness unto us." Now that completes the whole order from seeking to finding and the Holy Spirit witnessing. We are not only to get the blessing, but we are under immediate obligation to spread the glad tidings of

the boundless salvation. If he has blessed us the purpose is to make us a blessing, and we dare not at the peril of our soul-life hide our light under a bushel. On the other hand, if we do not have the blessing, we should keep still in the midst of the witnessing company.

In Deut. 26:1-3 you will find a very suggestive illustration as to how the confession and the witnessing should be done, and confirmed by incontrovertible evidences. Read it through carefully for your soul's help, "And it shall be, when thou art come in unto the land which the Lord thy God giveth thee for an inheritance, and possessest it and dwellest therein; that thou shalt take of the first of all the fruit of the earth, which thou shalt bring of thy land that the Lord thy God giveth thee, and shalt put it in a basket and shalt go unto the place which the Lord thy God shall choose to place his name there. And thou shalt go in unto the priest that be in those days, and say unto him, I profess this day unto the Lord thy God that I am come unto the country which the Lord swear unto our fathers for to give us." The witness with his basket full of fruit that he has grown on his land, is a good type of what is essential in a good witness to the grace of entire sanctification. When he testifies he must have a fruitful life in grace to sustain his testimony and confirm what he says with his lips. If not, the people feel perfectly free to doubt the validity of his claim. The bells and pomegranates on the border of the high priest's robe in equal division are a type of the demand for an equal division of fruit and testimony so we are called upon to mingle in due proportion in our lives the fruit with the witnessing. Regarding testimony, Mr. Wesley says, "Immediately I declared to all, we are saved from sin, we are made holy by faith. This I testified in private and in public and in print and God confirmed it by a thousand witnesses." (Vol. 7:38).

If God has wrought out the blessed cleansing in your heart-life, you can do no less than let it be known. If you are in the business of living to represent Jesus and showing the advantages of his discipleship you ought to be willing to put out your sign. Mr. Wesley did it, he says, "immediately." Little blustering stores sometimes have great top-heavy signs; the stock is low, the quality poor and the room small, while the front of the little run-down, dwarfed place is plastered with signs assuring those who read that it is the only place in town. to buy. Great, substantial, well buttressed establishments never do anything like that. A plain sign adorns the entrance, and when you see the suitable and becoming sign, chaste and orderly your experience in such matters leads you to say, "Ah here is the place to buy." The Lord deliver us from spiritual bluster in our spiritual business. If you are in the business, put out your sign, "Saved, sweetly kept, cleansed in the blood of Jesus, sanctified and filled with the Holy Ghost; and the tide deepens as the days go." If you were formerly in the spiritual business but have fallen on hard times and the Devil closed you out; in the interest of common old-fashioned honesty the sign ought to come down. It is very misleading to keep up a sign of "SALVATION" over a backslidden, empty, sinful life, though it is not unusual to do so: Charles Wesley preaches the truth of sanctification in these lines:

**"When I can read my title clear
To Mansions in the skies,
I'll bid farewell to every fear,
And wipe my weeping eyes."**

The whole range of spiritual experience is beautifully covered in these lines. In regeneration, we get our title to the heavenly estate; regeneration saves from sinning. According to the theology of the universal Christian Church there "remains in the heart of the regenerated an infection of nature," A cloud on the title. That cloud is called inbred sin, "the old man of sin." According to the scriptures entire sanctification cleanses the regenerated heart from, "inbred sin," puts to death, "the old man of sin." Sanctification clears the title. Until this clearing of the title Mr. Wesley, in the lines quoted above, intimates that the Christian's eyes are weeping. Jesus speaks in the same way in John 16:22 when he says, "Ye now therefore have sorrow, but I WILL SEE YOU AGAIN and your heart shall rejoice and your joy no man taketh away from you." As I look up the reference here I see it points to Acts 2:46. It is post-Pentecostal. It is simply a matter of history in the common order of Christian experience that many professed followers of Christ have very little joy in their life. Their free testimony is that they have grave uncertainty about finally winning out in the contest. They have weeping and heaviness of heart. The devil dares them to go ahead into much of the victorious exultant life, assuring them that they will drift back, and it will not last. How different the exultant life of the Pentecostal Christian. The one who has dared to believe that this prayer applies to him and can be answered now in his own heart-life to his personal sanctification. Then the title clears, the last cloud is removed, the witness is given bright and clear that all is well. While the faith that brings the Comforter in His fulness, abides, the Comforter, according to the words of Jesus WILL NEVER GO AWAY. Then the lines quoted above come in with true telling effect and we know so well their import. Have you beyond question, a title to eternal life, in the valid, vital, sweet experience of pardon and regeneration? Thank God! We ought to tarry for a period of unspeakable rejoicing that the title is gained. There is enough in that to set things going well in the soul.

Now comes the question and it fits in exactly right here; "Have you cleared the title in sanctification? Has your Lord's prayer for your ransomed soul had answer yet?" These are vital, good, pertinent, questions, with which to close this meditation. If the prayer is not answered for you, my friend, I beg you to have this high priestly, intercessory outcry of Jesus for your soul-life answered at once, "Sanctify them through thy truth, thy Word is truth."

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THE END