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The Bible Doctrine of Sanctification

Contrasted With the "Second Blessing"
Theory of it.

By E. A. ELAM.

THIRD EDITION—REVISED AND ENLARGED.

NASHVILLE, TENN.:
GOSPEL ADVOCATE PUB. CO
1897.

INTRODUCTION.

This tract grew out of a sermon preached by its author in Gallatin, Tenn., Dec. 15, 1895. The sermon was called forth by the preaching of Mr. H. C. Morrison, one of the editors of "The Methodist and Way of Life," published in Louisville, Ky., who was conducting a meeting here at the time with the M. E. Church, South, and preaching the "second blessing" doctrine. This was his privilege; but he undertook to tell what other churches teach on the subject of sanctification, making frequent mention of the "Campbellites," "Christians," "Reformers," as he called them, seemingly according to the mood he was in when he spoke.

Therefore, while the public mind was agitated, it was thought an opportune time to present the Bible teaching on the subject as strongly as I could.

The night Mr. Morrison's meeting closed, Dec. 23, he stated publicly that he would debate the subject, and would "knock a man down with the Bible [brandishing the book], and would pierce him through with the sword of the Spirit," and that he knew people would talk against what he preached after he had gone. As I had already preached ten days before that on the subject, I deemed it proper, upon advisement, to inform him of the fact, and to accept his proposition to discuss the subject. A long correspondence ensued, but no discussion. The correspondence was published in connection with this sermon in tract form. A few of these tracts are left, and can be used wherever it is necessary to show Mr. Morrison's actions in the case.

Although Mr. Morrison could not be induced to engage in a public discussion of the subject of sanctification, he wrote a short review of my sermon in his paper. It was full of scurrility and misrepresentation. He accused me with being dishonest, with garbling the Scriptures as a shyster, with defending and justifying sin, with saying Christ was carnal and Paul was a fornicator and an idolater. The following is one of the closing sentences of his article: "I can't see how the Campbellite Church of Gallatin, Tenn., can afford to bring up its children under the teaching of a man who will point them to St. Paul as a fornicator and an idolater in justification and defense of sin."

The elders and deacons of the church of Gallatin called upon him at Scottsville, Ky., and urged him to come to Gallatin, discuss the question, and sustain these ugly charges if he could; and, upon his refusal to do that, then they demanded that he should retract them in his paper. He promised to read the sermon again, and if he saw wherein he had misrepresented it he would write a correction for his paper, submit it to me before publication, and if it was not satisfactory, then I could have space in his paper for my own correction of his charges and misrepresentations; but the elders having gone, he refused to do either. He admitted in the presence of the elders that I was honest, but refused to say this in his paper, and broke his promise to allow me space to do so. All this has been published in another tract, which also can be used wherever it may be necessary to show how unsanctified a "second-blessing" man can become sometimes.

The above facts are given that the reader may understand any reference made in this tract to Mr. Morrison and his "second-blessing" theory.

Gallatin, Tenn., Jan. 20, 1897.

Bible Doctrine of Sanctification.

SHOULD WE INVESTIGATE?

One of the greatest difficulties in the way of understanding the Bible, and one of the saddest facts which confronts an honest effort to "preach the word" (2 Tim. 4: 1, 2), is the woeful indisposition on the part of so many to investigate what God does say, and a sinful lack of desire to do and to be just what he requires.

If in this investigation I go to the Bible to find only certain passages that will apparently sustain certain opinions and theories, I am dishonest with God, with his word, with the people, and with my soul. "An honest and good heart" (Luke 8: 15) is not only one that speaks the truth in business affairs and deals fairly, but one that searches God's word in order to know and to do only his will. To such a heart it matters not how the investigation turns out; whatever God teaches is received; all theories and preconceived opinions are set aside for his word. To be honest, one should not desire to find in the Bible any doctrine save the teaching of God.

One deals dishonestly with the word of God when he uses one passage to contradict another. God does not contradict himself.

We can never learn the truth on any subject until we take all the Bible says on that subject—every fact, every circumstance, every passage relative to it. To take one statement relative to anything, and ignore all

others, is to plunge at once into darkness. Gen. 1: 1 states a fact. But how did God create the heaven and the earth? Suppose I ignore every passage relative to this, and answer: "O, God did it." But through whom, and by what means? "O, he did it by his power." What is his power to create worlds? "O, he is able to do anything, and would you limit his power?" In these answers there is nothing tangible and satisfactory. Yet they are as tangible as many answers to the question, "What is sanctification?" We are told God does it, or the Holy Spirit does it, or that it is the power of God, and that certain ones "got it," and now "have it." But how does God sanctify people? Through what means is it done? To ask this question is to be told, "You limit the power of God." But suppose we investigate the Bible as to how God created the heaven and earth. We soon learn he did it through Christ (Col. 1: 16), and by his word (Heb. 11: 3). "For he spake, and it was done; he commanded, and it stood fast." (Ps. 33: 9.) God said: "Let there be light; and there was light."

It is a sickly, soul-destroying sentiment that you must not controvert what is preached from the pulpit, especially "during a meeting" and in a public way. But to do so publicly and openly and "during a meeting" is a much more manly, courageous, and Christ-like way than to do so privately and after the preacher has gone. The Bible commends the Bereans for "drawing the Book" on Paul even. "These were more noble than those of Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily whether those things were so." (Acts 17: 11.) Also: "So he reasoned in the synagogue with the Jews and the devout per-

sons, and in the market-place every day with them that met with him." (Acts 17: 17.)

To be afraid of honorable controversy in politics or religion, or in anything, is a sign of weakness, decay, and feeble sentiment. The Lord says we should "contend earnestly for the faith which was once for all delivered unto the saints." (Jude 3.)

It is a great mistake, too, to think that one dislikes people because he controverts their teaching. The greatest love that you can show one is to try to correct his mistakes, and to help him to a clearer understanding of the truth. The truth makes free. (John 8: 32.) It would be very ungrateful, then, to treat him who loves me enough to want me to learn the truth as my enemy. To try to help one to a clearer knowledge of the truth and to salvation is the greatest love you can manifest toward him.

People, too, in religious matters are governed frequently more by a partisan spirit than the spirit of Christ. "Our doctrine" and "our church" frequently blind men to Christ's teaching and Christ's church. A partisan spirit is not the Holy Spirit. We should rejoice in the cross of Christ, and not in parties. A spirit of denominational rivalry is not the spirit of Christ.

It is not Christian (?) courtesy, or any other kind, to suppress one's conscientious convictions, and to sacrifice principles in order to agree with others, either during a meeting or when there is no meeting. That is no way to make peace with God or men. "For whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he shall come in his own glory, and in his Father's, and of the holy angels." (Luke 9: 26.) What Christ says must

be taught. To be ashamed of that is to be ashamed of him—is to be lost. On the other hand, not to oppose what one conceives to be erroneous teaching in others is to show them the greatest hatred. Paul asks: "Am I therefore become your enemy, because I tell you the truth?" (Gal. 4: 16.)

To conscientiously believe error, and to be honest in this belief, does not make error the truth. Hence we should constantly study the Bible and investigate all questions in its light. God's word is the standard of right and wrong. "Thy word is truth." (John 17: 17.) If "sanctification according to the second blessing theory" is taught in the Bible, it is therefore true, and should be accepted by all. It should be preached and contended for by all. If it is not taught in the Bible, people should know it. It is true, or it is not true. All I have said and written on the subject has been with the pure motive to induce people to investigate for themselves. I am not afraid of investigation. If what I believe and preach is not the truth, then I will give it up; for error cannot save me. To be saved is not simply swapping compliments, by agreeing that you are honest and I am honest and all are honest in all the conflicting beliefs of the times, and all are going to heaven together whether the truth is believed and obeyed or not. The truth makes free. Error does not. Let all understand, then, here and now that all the concern I have in this entire affair is to induce investigation, to learn the truth, and to help all on to salvation.

Dr. B. Carradine in his book on Sanctification says: "Don't read books opposed to the doctrine; they will chill your faith, and divert you from the blessing." (Page 161.) "Don't read their works until you are

sanctified; then you can read with a smile, in calmness of spirit, and without hurt to yourself." "Don't listen to men who deny and oppose in various ways this experience." (Page 162.) This shows that the doctor would have people blindly accept his "second blessing" doctrine without investigation. This sounds like bigotry. The truth challenges investigation. He says: "Instead of the books referred to, search a famous old Book which, addressing converted men and women, says: 'This is the will of God, even your sanctification.'" But it seems that he is not particular about people reading all the "famous old Book" says; for he cuts off a part of the sentence, and makes a period where there is only a comma, and perverts the meaning of the passage. (Page 76.) "For this is the will of God, even your sanctification, that ye should abstain from fornication," etc. (1 Thess. 4: 3-6.)

THE "SECOND BLESSING" THEORY.

That the vast difference and great contrast between the Bible doctrine of sanctification and the "second blessing" theory of it may be more clearly seen, I will give here what one of the "great apostles" of the "second blessing" theory says it is. Dr. B. Carradine in his book, "Sanctification," on page 31 says: "When that sanctifying work occurs sin dies in the heart. Various propensities of the body, which regeneration subdued, but could not eradicate, are instantly corrected, arrested, or extirpated. The craving of habit is ended, the root of bitterness is extracted, pride is lifeless, self-will is crucified, and anger and irritability are dead. In a word, inward sin is dead. A sweet, holy calm fills the breast, actually affects the

body, steals into the face, and rules the life. The millennium has begun in the soul." Of Heb. 9: 28—"So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation"—he says (page 134): "It teaches—glory be to God—the second coming of Christ to the soul." Page 60: "Sanctification has taken out that spiritual gunpowder that ignited and exploded under the spark of provocation, and now there is both deliverance from sudden outbursts and from the smoldering fire of resentment as well. The faculty or disposition that responded angrily to insult is dead."

Page 51: "First, it is the utter destruction of inbred sin or inherited depravity in the heart. This sin is called by various terms in the Bible and in religious nomenclature. 'The body of sin,' 'the law of sin and death,' 'the flesh,' 'the carnal mind,' 'the old man,' and 'prone to sin' are some of the names given to describe the dark principle of evil that rules in an unconverted life, and that struggles for mastery in the heart of the regenerated Christian. Call it by what name you will, this is the thing that is destroyed in sanctification, and that is not destroyed in regeneration. Regeneration gives me power over it; sanctification kills it."

"The disturbing element" in a Christian before his sanctification (?) he says, "is called variously by the appellations of original sin, depravity, remains of sins, roots of bitterness, and unbelief." (Page 17.)

All "inherited evil," "inbred sin," "remains of sin," "roots of bitterness," "original sin," "prone to sin," "anger and irritability," "various propensi-

ties of the body," pride and self-will, are "killed," "destroyed," "extirpated," and "eradicated." Then how could a sanctified man ever sin again? If anger is killed, how could one ever get angry? He could not even be tempted to get angry. Therefore he would be free from sin, and even free from temptation in this particular.

But we are told that pride, also, is "killed," "extirpated," and "eradicated." Then a sanctified man could never more be proud, or even tempted to be. But "various propensities of the body," as well as pride and anger, are said to be "killed," "destroyed," "extirpated," and "eradicated." If that does not put one beyond the reach of temptation, and into the realm of sinless perfection, nothing can do it. "The dark medium upon which Satan and the world operated, to the inward disturbance and unrest of the child of God, is utterly removed or destroyed." (Page 27.) How then can Satan approach such an one? It is useless to say, "There are temptations that beat on the sanctified heart" (page 57), for Satan and the world have no medium upon which to operate; and, this being true, such a man cannot be tempted even.

Relating his own experience, Dr. Carradine says: "On the 12th day of July, 1874, God converted my soul, and fifteen years afterwards, at nine o'clock in the morning of June 1, 1889, he sanctified my soul and body." (Page 25.) "A calm settles upon my soul and body. The inward battle and tumult have ended." (Page 26.) The logic of this is that he is free from temptation. All this is a palpable contradiction of the Bible teaching on this point.

Again, if all this "inbred sin," "original sin," "inherited evil," "sinwardness," and "proneness to wan-

der feeling" is "killed," "destroyed," "eradicated," and "extirpated," how could one ever lose his sanctification? Sin would have to be "bred" into him again. If it was "destroyed," and even "eradicated," it would have to "originate" in him like it did at the first. He would have to "inherit" it. He would have to "enter the second time into his mother's womb, and be born again when he is old."

But we are told that some get the "second blessing" the second or third time. All this is self-contradictory, and even ridiculous; but the whole "second blessing" theory is a bundle of contradictions and absurdities.

Still further, if "inbred sin," "inherited evil," and "original sin" are thus destroyed by sanctification, would not the children of a sanctified pair—if, indeed, such a pair, with "various propensities of the body," destroyed, extirpated, and eradicated, could become parents—be always free from such, and therefore sanctified from their mother's womb?

But Dr. Carradine says: "No one can inherit a holy heart." (Page 184.) Why not inherit holiness as well as depravity? According to the doctor's definition of sanctification—the destruction and eradication of "inbred sin and fulness of the Holy Spirit," there would be no such thing left in a sanctified man; and how could he transmit that which he has not? This would break right here the link of inherited depravity. But, according to this definition, Jeremiah was at least born holy, for God sanctified him before he came out of the womb: "And before thou camest forth out of the womb I sanctified thee; and I ordained thee a prophet unto the people." (Jer. 1: 5.) John the Baptist was "filled with the Holy Ghost, even from

his mother's womb." (Luke 1: 15.) Zacharias and Elizabeth were holy people. Did not John, then, inherit this condition of heart that made it a fit temple of the Holy Spirit from birth? Just as well say he inherited this as that he inherited depravity.

Although Jesus was called holy, the Holy Spirit did not descend upon him until he was about thirty years old, and after he had been baptized and had prayed. (Luke 3: 21-32.) Now, if being filled with the Holy Spirit is sanctification, then Jesus was not sanctified till he was about thirty years old; and if sanctification is the eradication of inbred sin and inherited depravity, then Jesus had all this until he was thirty years of age; for he, too, was sanctified—God sanctified him. "Say ye of him, whom the Father sanctified and sent into the world, Thou blasphemest; because I said, I am the Son of God?" (John 10: 36, R. V.) "And for their sakes I sanctify myself." (John 17: 19.)

Dr. Carradine says of sanctification (page 92): "This blessing had been rarely enjoyed before Christ came, but after his coming it should be the privilege of all; it should become a general blessing. The Most Holy Place, typifying the blessing, was entered rarely; but the Son of God would rend the veil, and now all the people could enter in and all become holy." The Bible says the whole Jewish nation was holy, and Paul says the Most Holy Place typified heaven. "But into the second went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people: the Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing. . . . For Christ is not entered into the holy places made with hands, which are the figures of

the true; but into heaven itself, now to appear in the presence of God for us." (Heb. 9: 7-24.) This is another wonderful perversion of the scripture. One would easily conclude that Dr. Carradine does not understand even the mission of Christ, and much less the types of the Old Testament and their antitypes. Notwithstanding he says sanctification "would become a general blessing" after Christ came, yet he says, "Of necessity it is a mystery until my experience of the grace solves and clears it up." (Page 84.) He says, too: "It (the way) is in a measure hidden, just as sanctification is a hidden life." (Page 94.) He says: "The experience and life is still to-day hidden from multiplied millions in the church. It is so hidden that even God's people deny it," etc. (Page 109.) He calls it an obscure way. (Page 95.) He calls it a secret. (Page 109.) It is not only a "hidden and obscure way," "a secret," and "a mystery," but he says it comes suddenly (pages 64 and 84), in a moment (page 77 and 118), and instantaneously (page 44). Also it comes at some indefinite period after one becomes a Christian. In his own case his sanctification was fifteen years after his conversion.

In chapter sixteen Dr. Carradine tells how to obtain the blessings of sanctification, under the following heads: "First, you must believe that there is such a blessing. More depends upon this than one would at first imagine." I should think so. "Second, you must realize your need of this blessing." "Third, you must desire the blessing." "Fourth, you must seek for the blessing." "Fifth, you must not be discouraged." "Sixth, consecrate yourself entirely to God. Put everything on the altar." "Seventh, you must believe that Christ makes you holy right now."

Here is his logic: Christ is the altar, the altar sanctifies the gift; put everything on the altar, and then believe that you have it, and you have it. "The instant I believe it and say it, that instant the work is done." (Page 142.) But one may say this and claim the blessing some days before he receives the "witness" that the work has been done. "I said I believed the work was done in my soul before I received the witness, that in this faith I walked two days, and yet that on the morning of the third day I felt the work of sanctification." (Page 159.) Another man "walked for several days by this 'dry faith,' when one morning" he suddenly received the "witness." (Page 161.) The Holy Spirit is this witness. (Page 83.) Sanctification is the baptism of the Holy Spirit and fire. (Page 49.) "Nothing purifies like fire." (Page 52.) "Third, it is a filling or fullness of the Spirit, such as was never realized before." (Same page.) "In my own case I was peculiarly conscious of the destruction, as by fire, and the fullness." (Page 53.) Yet he says he believed the work was done in his soul two days before he received the witness, the "fullness," and "baptism of fire." But how can sanctification be this "fullness" itself and this "destruction as by fire," and one have it two days before he has any proof of it or "feels" the "fullness?" This is not only contradictory, but a hallucination. One is made to believe that there is a "mystery," a "secret of the Lord," "a hidden and obscure way," "a land of Canaan," "a Most Holy Place," "a second coming of Christ to the soul," or almost anything else a vivid imagination may call it, called sanctification, and he wants it. He is taught to "seek it," to "pray for it," to "wait for it," to "lay all on the altar," to

"believe Christ will do the work right now," to "claim it," and to say he has it, and to keep on saying it until after awhile he will "get it" and "receive the witness," and be made to experience it sure enough.

The above meaning is given to the word sanctification, a meaning which it never has in the Bible or out of it; then the word itself is found in the Bible and the conclusion is drawn that the Bible teaches "the second blessing" theory of sanctification. Thus many people are misled concerning its true meaning and the Bible teaching in regard to it. What the Bible really teaches is sometimes mutilated, as the passage mentioned, (1 Thess. 4: 3-6), of which Dr. Carradine quotes but a part. It is: "For this is the will of God, even your sanctification, that ye abstain from fornication: that every one of you should know how to possess his vessel in sanctification and honor; not in the lusts of concupiscence, even as the Gentiles which know not God: that no man go beyond or and defraud his brother in any matter; because that the Lord is the avenger of all such, as we also have forewarned and testified." This is the entire sentence, but it does not suit "the second blessing" theory, which says that "various propensities of the body" are "killed" and "eradicated" "suddenly," in "a moment," or "instantaneously." The Bible sanctification is "that ye abstain from fornication," "and that every one of you should know how to possess his vessel in sanctification and honor;" but "the second blessing" theory is, an instantaneous "eradication" of "sinwardness" in that direction. This theory being true, there would be neither sense nor necessity in Paul's exhorting the Thessalonians to abstain from fornication, for they

could not commit fornication if they wanted to, because of the eradication of this "propensity of the body."

THE BIBLE DOCTRINE OF SANCTIFICATION.

The words sanctify, sanctification, saint, sanctuary, holy, and holiness, are from the same root in the Greek. A holy person, or saint, is one who has been sanctified; or a holy thing is one that has been sanctified: Holy and sanctified express the same thought.

In the first place, this word is applicable to God, Christ, and the Spirit. Holy Father, Holy Child Jesus, and Holy Spirit are expressions of the Bible. The word sanctify is applied to God. "Then Moses said unto Aaron, This is it that the Lord spake, saying, I will be sanctified in them that come nigh me, and before all the people I will be glorified. And Aaron held his peace." (Lev. 10: 3, R. V.) It is applied to Christ. "And for their sakes I sanctify myself, that they themselves also may be sanctified in truth." (John 17: 19, R. V.) The Greek word for holy (*hagios*—from *a*, not, and *gee*, the earth) means separate from earth, unearthly, and hence in an absolute sense is applicable only to God. Thayer, in his Greek-English Lexicon of the New Testament, says of the verb: "Since the stamp of sacredness passes over from the holiness of God to whatever has any connection with God, *hagiazein*, denotes (2) to separate from things profane and dedicate to God, to consecrate, and so render inviolable." He says it means (1) "to render or acknowledge to be venerable, to hallow." Of *hagios* he says: "(1) Properly, reverend, worthy of veneration;" and "(2) set apart for God,

to be, as it were, exclusively his." For this reason, and in this accommodated sense, things and persons are said to be sanctified, or holy. Hence we read in the Bible of holy men, holy women, holy apostles, holy prophets, a holy nation, holy places, and holy things.

We have not time to give all the references where things are said to be holy, or sanctified, but here are enough to get the meaning of the word: holy mount (2 Pet. 1: 18; Ex. 19: 23), holy city or cities (Matt. 4: 5; Isa. 64: 10), the tabernacle and all its vessels (Lev. 8: 10, 11), and the temple at Jerusalem (2 Chron. 7: 16). The tithes were holy, all the garments the priests wore when serving were holy. "The first-born" of all animals was sanctified to God, as well as the "first-born" of men (Ex. 13: 2). This can only mean that all these things were set apart to God's service. Jerusalem was called the holy city after Jesus had wept over the wickedness of its inhabitants (Luke 19: 41-44), and after he had been crucified there (Matt. 27: 53).

Then, to separate any person and any thing from other persons and things, and set them apart for God's service, was to sanctify them. In Ex. 13: 2 God says: "Sanctify unto me all the first-born, whatsoever openeth the womb among the children of Israel, both of man and of beast: it is mine." And in verse 12 of the same chapter he says: "Thou shalt set apart unto the Lord all that openeth the womb." Sanctify and set apart are here used for the same thing. Joel 1: 14 says: "Sanctify ye a fast." A fast set apart for religious purposes is sanctified. Again, Joel 3: 9 says: "Prepare war," and the margin in the Revised Version says, "sanctify" war. Here a war which God

overrules to the destruction of wicked nations is said to be sanctified—that is, set apart, or overruled, for this purpose.

But sanctify is not confined to the service of God. Heathens called their temples and idols sacred. Worshipers set apart to the service of false gods were said to be sanctified. Jehu said (2 Kings 10: 20): "Sanctify a solemn assembly for Baal." (Revised Version.) These worshipers of Baal were ungodly, idolatrous, wicked people; yet, set apart to Baal worship, they were sanctified.

Our very food is said to be "sanctified by the word of God and prayer." "For every creature of God is good, and nothing is to be rejected, if it be received with thanksgiving: for it is sanctified through the word of God and prayer." (1 Tim. 4: 4, 5, R. V.) "Every creature of God" was created for man, and in the goodness of God was set apart for man's use; and this we learn from the word of God. And every Christian thanks God for it, and prays that he may so use it as to glorify God.

The Israelites were a holy, a sanctified nation. "Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: and ye shall be unto me a kingdom of priests, and an holy nation." (Ex. 19: 5, 6.) Separated from all other nations, the Israelites were sanctified to God. Then out of this sanctified nation certain ones were set apart for certain purposes, hence sanctified. God said sanctify the "first-born"—set them apart as his. But the Levites were taken in lieu of the "first-born." (Num. 3: 40-51.) Thus the Levites were separated from the other eleven tribes, and set apart to a certain

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service; hence were sanctified as priests. Then Aaron and his sons were still further set apart out of this tribe of Levi to serve as high priests. They were sanctified to this service. "And thou shalt put them upon Aaron thy brother, and upon his sons with him; and shalt anoint them, and consecrate them, and sanctify them, that they may minister unto me in the priest's office." (Ex. 28: 41, R. V.) Then Aaron and his sons were sanctified three times: (1) With all the nation; (2) with all the Levites; (3) when set apart as high priests.

In the light of all this, can any one fail to get the meaning of the word sanctify?

In the New Testament Christians constitute God's Israel to-day. They are called a holy nation, a peculiar people, and are therefore sanctified. "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvelous light: which in time past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy." (1 Pet. 2: 9, 10.) Separated from the world, called out of darkness, Christians are sanctified. "They are not of the world, even as I (says Jesus) am not of the world. Sanctify them through thy truth: thy word is truth." (John 17: 16, 17.) "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." (John 15: 19.) All Christians, one as much as another, are called out of the world, have been translated from the power of darkness into the kingdom of God's dear Son. "Who delivered us out of the power of darkness, and trans-

lated us into the kingdom of the Son of his love; in whom we have our redemption." (Col. 1: 13, 14, R. V.) They are set apart from the world to God's service, and are therefore sanctified. "But know that the Lord hath set apart him that is godly for himself." (Ps. 4: 3.) Paul says the Corinthians were "sanctified in Christ Jesus, called to be saints." (1 Cor. 1: 2.)

When God selected Jesus from among all others to come to this world to save sinners, he sanctified him—set him apart to this mission, and sent him. "Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God?" (John 10: 36.) Thus God sanctified Jeremiah to be a prophet before he was born: "Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations." (Jer. 1: 5.) When Jesus came, "the way, the truth, and the life," to do God's will in redeeming the race, he sanctified himself. "And for their sakes I sanctify myself, that they also might be sanctified through the truth." (John 17: 19.) So God sanctifies people, in that he shows them the way out of darkness into light, and pardons their sin when they obey him. "And having been made perfect, he became unto all them that obey him the author of eternal salvation." (Heb. 5: 9, R. V.) He sets them apart to his service. They sanctify themselves when they willingly obey the truth and keep themselves unspotted from the world.

All Christians are children of God, and children of God are heirs of God and joint heirs with Christ. "And if children, then heirs; heirs of God, and joint heirs with Christ; if so be that we suffer with him,

that we may be also glorified with him." (Rom. 8: 17, R. V.) The heirs of God will receive the inheritance. But the sanctified receive the inheritance. "And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified." (Acts 20: 32.) Therefore all children of God are sanctified. One ceases to be an heir as he fails to be a Christian, but he cannot continue or remain an heir, and still be unsanctified. The Lord sent Paul to the Gentiles "to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, an inheritance among them which are sanctified by faith that is in " him. (Acts 26: 18.) When the Gentiles heard the gospel preached by Paul, and believed it, and turned from darkness to light, and from the power of Satan unto God, and received the remission of their sins, they became " heirs according to the promise; " and therefore they also were enrolled among that sanctified number who receive the inheritance. The same process which brought them to the remission of their sins brought them to sanctification—that is, set them apart from the world, with all past sins forgiven, to live a life of holiness to God.

What is the difference, then, between one whose sins are forgiven and one who is sanctified? The moment one's sins are forgiven that moment he becomes the Lord's, not his own, but bought with a price. "Or know ye not that your body is a temple of the Holy Ghost which is in you, which ye have from God? and ye are not your own; for ye were bought with a price: glorify God therefore in your body." (1 Cor. 6: 19, 20, R. V.) He is set apart to serve God—sanctified.

Pardon, of course, takes place in heaven with God, and the one pardoned lives in "newness of life."

"Be not deceived: neither fornicators, nor idolators, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. And such were some of you; but ye are washed [the marginal reading of the Revised Version says "washed yourselves"], but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God." (1 Cor. 6: 9-11.) By faith in Jesus these Corinthians had turned from idolatry and sin to God, and had been baptized into the name of Christ—had "washed away their sins." (Acts 22: 16.) "And many of the Corinthians hearing believed, and were baptized." (Acts 18: 8.) They had been separated from carnal practices, and set apart to a spiritual life, therefore sanctified. Hence Paul argues that they should for this reason abstain from all such sinful practices as mentioned in these verses. Some time in the past they had been washed, had been sanctified, had been justified; and for this reason Paul says they should abstain from these sins of fornication, of idolatry, of covetousness, of extortion, etc. This, then, of itself once and forever destroys the false theory that sanctification either means a state of sinless perfection, or takes out of persons their carnal desires. Christians are exhorted to "crucify the flesh," to mortify their members. "Mortify therefore your members which are upon the earth; fornication, uncleanness, passion, evil desire, and covetousness, the which is idolatry." (Col. 3: 5, R. V.) But the Bible nowhere teaches that by one flash of the Holy Spirit, sent immediately and di-

rectly into the heart, all carnal desires will be instantaneously burned out. The very fact that God tells Christians to crucify their flesh and to mortify their members shows that he does not do it for them in a moment of time and in a miraculous way like he created worlds. "Be not unequally yoked with unbelievers: for what fellowship have righteousness and iniquity? or what communion hath light with darkness? And what concord hath Christ with Belial? or what portion hath a believer with an unbeliever? And what agreement hath a temple of God with idols? for we are a temple of the living God; even as God said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come ye out from among them, and be ye separate, saith the Lord, and touch no unclean thing; and I will receive you, and will be to you a Father, and ye shall be to me sons and daughters, saith the Lord Almighty." (2 Cor. 6: 14-18, R. V.) For this reason Paul says: "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. 7: 1.) These Corinthians some time before had been set apart—sanctified—to the service of God; hence should not serve idols or follow fleshly lusts, but should perfect holiness (sanctification) in the fear of the Lord—go on in this sanctified state, or life, to perfection. Then there was no "instantaneous sanctification" in their case. But Paul includes himself: "Let us cleanse ourselves." Then Paul had up to that time failed to "get it"—that is, "instantaneous sanctification."

But these Corinthians were called saints—sanctified persons. "Unto the church of God which is at Cor-

inth, even them that are sanctified in Christ Jesus, called to be saints, with all that call upon the name of our Lord Jesus Christ in every place, their Lord and ours." (1 Cor. 1: 2, R. V.) All Christians are saints. "But Ananias answered, Lord, I have heard from many of this man, how much evil he did to thy saints at Jerusalem. . . . And he gave her his hand, and raised her up; and calling the saints and widows, he presented her alive." (Acts 9: 13-41, R. V.) One does not have to die and go to heaven to become a saint. But the Corinthians were far from sinless perfection. In their ignorance and weakness they were guilty of many sins. Paul exhorted them to come out of these things, and cleanse themselves of them, and to grow in holiness. But how different from this is a "holiness meeting!" According to some modern practices, Paul should have gone down there and held a "sanctification meeting."

The church of Christ is sanctified. "Husbands, love your wives, even as Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." (Eph. 5: 26, 27.) Christ sanctified the church, "having cleansed it by the washing of water with the word." (Revised Version.) He washed the church, cleansed it, and set it apart as his bride—sanctified it. Paul says to the Corinthians: "I have espoused you to one husband, that I may present you as a chaste virgin to Christ." (2 Cor. 11: 2.) When one is washed, cleansed, and becomes a member of Christ's church, he is sanctified.

But modern sanctificationists teach that cleansing and sanctification are the same thing, and that pardon and cleansing are different things. "Having cleansed it," or having forgiven the sins of all in the church, Christ sanctified it—took it to himself as his bride. In this sense cleansing and sanctification differ. One must be pardoned (cleansed) before he is sanctified—set apart to God's service. But cleanse and pardon, or remission of sins, are used interchangeably. "And almost all things are by the law purged ["cleansed" in the Revised Version] with blood; and without shedding of blood is no remission." (Heb. 9: 22.) "And the blood of Jesus Christ his Son cleanseth us from all sin." (1 John 1: 7.) But his blood was "shed for many for the remission of sins." (Matt. 26: 28.) Then, can one's sins be remitted by the blood of Christ, while he at the same time is not cleansed by that blood? If one is not cleansed from all sin by the blood of Christ, he will be lost. If cleansing from sin and remission of sins are not the same, but one takes place at some indefinite time after the other, then one may be pardoned through the merits of Christ's blood, and still not be cleansed by that blood; and, dying in that condition, a pardoned soul would be lost. This is absurd.

A difference is made, too, between pardon and washing. Christ cleansed the church with the washing of water by the word. But "cleansed" and "pardon" are different words expressing the same thing. The believing, penitent, praying Saul was commanded to "arise, and be baptized, and wash away thy sins, calling on the name of the Lord." (Acts 22: 16.) Certainly washing away sins here means the same as re-

mission of sins in Acts 2: 38, where Peter told the believing Jews to repent, and be baptized in the name of Jesus Christ for the remission of sins.

Then what position does one occupy, anyhow, who is a Christian, but has not become sanctified? There is no middle ground. But Dr. Carradine says there is middle ground. In describing that "something," as he calls it, which sanctification takes out of a Christian, he says: "It is a middle ground, a strange medium upon which Satan can and does operate, to the inward distress of the child of God," etc. (Page 18.) If this "middle ground," or "strange medium," be destroyed then how can Satan "operate" in the way of tempting any man who has the "second blessing?" He further says: "Now that 'something' I wanted out of me." Again: "I wanted to be able to turn upon sin and the world the eye and ear and heart of a dead man." (Page 19.) But Christ says: "He that is not with me is against me; and he that gathereth not with me scattereth abroad." (Matt. 12: 30.) There is no middle ground, then. There are but two kingdoms—Christ's and Satan's—one of light, the other of darkness; and every man is in one or the other. If a man gets out of Satan's kingdom, the world, he gets into Christ's kingdom, the church. Then where does the man stand who has been justified by the blood of Jesus, and is therefore in his church, and yet has not been sanctified (!) by that same blood? How ridiculous! Suppose one who has been justified by the blood of Jesus should die before he "gets" this mystical power called sanctification (!) by the blood of Jesus, would he be lost? Then a Christian is lost. Would he be saved? Then what is the good in this so-called "holiness?"

Although it be not Dr. Carradine's faith, it is nevertheless the logic of his position that unless one "gets" the second blessing he will be lost. He says: "The Savior recognized and alluded to the two blessings or works (conversion and sanctification) in his words to Nicodemus, when he said: 'Except a man be born of water and the Spirit, he cannot see the kingdom of God.'" (Page 92.) This he did not quote correctly. It should be, "cannot enter into the kingdom of God." (John 3: 5.) His doctrine is that one may be converted (the first blessing), and even fifteen years afterwards become sanctified or obtain the "second blessing." But he says Christ taught this "second blessing" in his words to Nicodemus. If, then, Christ taught this, it is essential to salvation, and without it none can enter heaven; for Christ said "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God."

How is sanctification, as taught in the Bible, accomplished? First, notice the different persons and things to which it is ascribed. God sanctifies: "And the very God of peace sanctify you wholly." (1 Thess. 5: 23.) Christ sanctifies. "For both he that sanctifieth and they that are sanctified are all of one: for which cause he is not ashamed to call them brethren." (Heb. 2: 11, R. V.) The Spirit sanctifies. "That I should be a minister of Christ Jesus unto the Gentiles, ministering the gospel of God, that the offering up of the Gentiles might be made acceptable, being sanctified by the Holy Ghost." (Rom. 15: 16, R. V.) The truth sanctifies. "Sanctify them in the truth: thy word is truth." (John 17: 17, R. V.) The will of God sanctifies. "By which will we have been sanctified through the offering of the body of Jesus Christ

once for all." (Heb. 10: 10, R. V.) We are sanctified in Christ. "Unto the church of God which is at Corinth, even them that are sanctified in Christ Jesus, called to be saints, with all that call upon the name of our Lord Jesus Christ in every place, their Lord and ours." (1 Cor. 1: 2, R. V.) We sanctify ourselves. "Having therefore these promises, beloved, let us cleanse ourselves from all defilement of flesh and spirit, perfecting holiness in the fear of God." (2 Cor. 7: 1, R. V.) Is this all one process, or are there as many sanctifications as there are different persons and things to which it is ascribed? Certainly it is but one process. We understand how God made the heaven and earth through Christ, by the power of his word, spoken by the Holy Spirit; but it was only one creation. Then God, through Christ, by the truth preached by the Holy Spirit sent down from heaven (1 Pet. 1: 12), sanctifies all who obey that truth. Jesus prays to God: "Sanctify them through thy truth: thy word is truth." (John 17: 17.) "And ye shall know the truth, and the truth shall make you free." (John 8: 32.) How? "Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently." (1 Pet. 1: 22.) Paul says we are sanctified in Christ. (1 Cor. 1: 2.) How do we get into Christ? "For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ." (Gal. 3: 26, 27.) This is the way to get into him, and we are sanctified in him. "Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up

from the dead by the glory of the Father, even so we also should walk in newness of life." (Rom. 6: 3, 4.) Thus we are separated from the world and sin, and set apart to God's service in newness of life.

IT IS A GROWTH.

How can God sanctify a man by his Spirit unless that man will do God's will? This is impossible. One must obey the truth. "And all the people that heard him, and the publicans, justified God, being baptized with the baptism of John. But the pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him." (Luke 7: 29, 30.) When one from the heart obeys the form of doctrine which was delivered, and is made free from sin (Rom. 6: 17, 18), he is sanctified, he is a saint, he is holy. "Wherefore, holy brethren, partakers of a heavenly calling, consider the Apostle and High Priest of our confession, even Jesus." (Heb. 3: 1, R. V.) He is to learn and to grow then to the full measure of Christian manhood. "Putting away therefore all wickedness, and all guile, and hypocrisies, and envies, and all evil speakings, as newborn babes, long for the spiritual milk which is without guile, that ye may grow thereby unto salvation." (1 Pet. 2: 1-3, R. V.) "But grow in the grace and knowledge of our Lord and Savior Jesus Christ. To him be the glory both now and forever. Amen." (2 Pet. 3: 18, R. V.) "Follow peace with all men and holiness [sanctification], without which no man shall see the Lord." (Heb. 12: 14.) One follows sanctification just as he follows peace with all men. We may as well expect God to give us instantaneously peace with all men by a direct operation of the

Holy Spirit as to expect him to give us sanctification in that way, for we are all to follow sanctification as we follow peace.

Christians are set apart—sanctified—to God, and should remain set apart. They present themselves to God holy sacrifices, and should stay presented. They are called out of the world to stay out and to keep unspotted. “For this is the will of God, even your sanctification, that ye should abstain from fornication: that every one of you should know how to possess his vessel in sanctification and honor. . . . For God hath not called us unto uncleanness, but unto holiness” [sanctification]. (1 Thess. 4: 3, 4, 7.) “If a man therefore purge himself from these, he shall be a vessel unto honor, sanctified, and meet for the Master’s use, and prepared unto every good work.” (2 Tim. 2: 21.) Next verse says: “Flee also youthful lusts.” Did not Timothy have this “inbred” sin destroyed? Instead of telling Timothy to “flee youthful lusts,” and these Thessalonians to abstain from fornication and other lustful practices, it would have been a much shorter route and much more convenient way if Paul had prayed to God to destroy their “carnal nature” or “inbred sin” instantaneously, and then there would have been no need to have written such admonitions. The Thessalonians were good people, but they were to “abound more and more,” and “increase and abound in love.” “Now may our God and Father himself, and our Lord Jesus, direct our way unto you: and the Lord make you to increase and abound in love one toward another, and toward all men, even as we also do toward you; to the end he may stablish your hearts unblameable in holiness before our God and Father, at the coming of our Lord Jesus with all his saints.”

(1 Thess. 3: 11-13, R. V.) "Finally then, brethren, we beseech and exhort you in the Lord Jesus, that, as ye received of us how ye ought to walk and to please God, even as ye do walk, that ye abound more and more." (1 Thess. 4: 1, R. V.)

Paul's experience is given in Phil. 3: 12-14: "Not as though I had already attained, either were already perfect; but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. Brethren, I count not myself to have apprehended; but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." Again: "But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway." (1 Cor. 9: 27.) Here is the effort of a grand man growing in grace and the knowledge of Christ reaching out after a higher life. Christ even grew in favor (grace) with God and man. "And Jesus advanced in wisdom and stature, and in favor with God and men." (Luke 2: 52, R. V.) He learned obedience to God. "Though he was a Son, yet learned obedience by the things which he suffered." (Heb. 5: 8, R. V.) Then I would as soon expect to pray my baby boy into a full-grown, two-hundred-pound man and wise philosopher in an instant as to pray people into a state of perfect holiness instantaneously.

Mr. Morrison wanted to know why, when quoting Phil. 3: 12-14, I did not quote the fifteenth verse. He says it is because "certain opinions and theories" of my own "forced" me "to stop there;" and adds: "Had he quoted the fifteenth verse he would have

been overthrown." Overthrown in what? Let the reader remember I had just given the three preceding verses. Does he think, then, that Paul in verse 15 overthrows Paul in verses 12, 13, and 14? Right here is discovered one of his many difficulties. He seems to have no idea of taking all the scriptures together relative to a subject, and learning from all together the will of God. Hence he betrays himself on this verse when he says: "Here Paul professes all the perfection we have ever preached." But that "Paul professes all the perfection" which he preaches is the point in question, and the very thing which I deny. I do not believe Paul was guilty of any such thing. The gentleman may persuade some now to "profess all the perfection" he has ever preached, but he cannot get Paul into any such error as that. He should not try, then, to make Paul agree with him, or to "profess all the perfection" he preaches; but, on the contrary, he should try to discover what sort of perfection Paul preaches, and he should try "to profess" that sort himself. If this verse contains all the perfection he ever preached, what about all the other verses on perfection? Heb. 6: 1 (Rev. Ver.) says: "Wherefore let us cease to speak of the first principles of Christ, and press on unto perfection." Again, "Paul includes himself" among those who should "press on unto perfection." Does Paul in this verse "profess all the perfection" the gentleman has ever preached? As we have already seen, 2 Cor. 7: 1 says: "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." Yes, "Paul includes himself;" but does he "here profess all the perfection" ever preached by Mr. Morrison? In Phil. 3:

12 Paul says: "Not as though I had already attained, either were already made perfect." But in the fifteenth verse Paul "professes all the perfection" the gentleman has "ever preached." This was not "all the perfection" Paul ever preached or desired to attain; for in verses 12, 13, 14 he said he was pressing on to higher attainments of perfection. I am here reminded of a gentleman who once told me that the fourteenth chapter of John was enough for him. I replied that if the fourteenth chapter of John were enough, then there would be but one chapter in the Bible, and that would be this chapter; because God would not give more than enough. But he has given 1,189 chapters, all of which are necessary to reveal his will to men. So if all the Lord wants us to know about perfection is in Phil. 3: 15, there would be no other verses on the subject; and, since in this verse "Paul professes all the perfection" the gentleman has ever preached, he certainly thinks that is all the perfection necessary for one ever to "profess" or to reach. Yet Paul did not think so, for while at that stage of perfection spoken of in verse 15, which is all Mr. Morrison has ever preached, he says he was still striving for greater perfection. In that very verse he says, "Let us (including himself) therefore, as many as be perfect, be thus minded" (minded like he was). "Thus minded," then, to do what? To do as he was doing. What was he doing? "Not that I have already attained, or am already made perfect: but I press on, if so be that I may apprehend that for which also I was apprehended by Christ Jesus. Brethren, I count not myself yet to have apprehended; but one thing I do, forgetting the things which are behind, and stretching forward to the things which are before, I press on

toward the goal unto the prize of the high calling of God in Christ Jesus.”—Revised Version. This, then, is the difference between perfection as preached by Paul and “all the (im) perfection” preached by Mr. Morrison. Here I want to say again, with emphasis, “If in this investigation I go to the Bible to find only certain passages that apparently sustain certain opinions and theories, I am dishonest with God, with his word, with the people, and with my soul.”

One thing may be perfect of its kind, but imperfect compared with things not of its kind. A man compared with men may be perfect; compared with angels, Christ, or God, very imperfect. Compared with other men, a man may be good; but, compared with God, none are good. To the young ruler Jesus says, “Why callest thou me good? none is good save God.” (Mark 10: 18, Revised Version.) So with “perfect.” God is perfect in the absolute; men are perfect by comparison. They may be perfect men, but not immaculate. The word “perfect” is a translation of the Greek word *teleios*. Thayer, in his Greek-English lexicon of the New Testament, gives the meaning of this word as it applies in the absolute to God, as it applies to things, and as it applies to men. He says: “Of men, ‘full-grown,’ adult; ‘of full age, mature;’” and refers to Heb. 5: 14, which I quote here: “But strong meat belongeth to them which are of full age (*teleioi*—perfect), even those who by reason of use have their senses exercised to discern both good and evil.” Then with Paul those “who by reason of use” have exercised their senses “to discern both good and evil” are the perfect. But perfect (of full age) in this verse is contrasted with “babe” in the preceding one. Thayer’s next reference is Eph. 4: 13. He says: “Until

we rise to the same level of knowledge which we ascribe to a full-grown man; until we can be likened to a full-grown man." The word "full-grown" is used here in the Revised Version. It is opposed to "children" in verses 14 and 15. "That we may be no longer children, tossed to and fro, and carried about with every wind of doctrine [such as 'sanctification,' according to the 'second blessing' theory, for instance] by the sleight of men, in craftiness, after the wiles of error; but speaking truth in love, may grow in all things into him, which is the head, even Christ." (Revised Version.) His next reference is 1 Cor. 14: 20: "Brethren, be not children in understanding: howbeit in malice be ye children, but in understanding be men" (*teleioi*—perfect, of full age). His next reference is 1 Cor. 2: 6: "Howbeit we speak wisdom among them that are perfect." Of this Thayer says: "The more intelligent, ready to apprehend divine things;" and he says it is used in opposition to the word "babes," in 1 Cor. 3: 1. He furthermore says: "Of mind and character, one who has reached the proper height of virtue and integrity," and gives the following references: Matt. 5: 48; 19: 21; Phil. 3: 15; James 1: 4; 3: 2. As respects understanding and goodness, he refers to Col. 1: 28; 4: 12. Anybody who will read this with any degree of care and thought can know what perfect means in the Bible as applicable to men. Take, then, the gentleman's one verse, and give to perfect its proper meaning, viz., "full-grown," as opposed to "babes in Christ;" "adult, of full age, mature," as opposed to "children;" "more intelligent, ready to apprehend divine things;" those "who by reason of use have their senses exercised to discern both good and evil;" those

who "of mind and character" have "reached the proper height of virtue and integrity," to be 'thus minded' (as Paul exhorts) to reach out after what he is striving to reach in verses 12, 13, 14; and you forever knock out of it all the "instantaneous," "second blessing" doctrine Mr. Morrison or any other man has tried to inject into it. The next part of the verse shows this to be the meaning: "And if in anything ye be otherwise minded [if ye have not sufficient knowledge of God's will, if you lack further revelation from God in order to be 'thus minded'], God shall reveal even this unto you." Then verse 16 says: "Nevertheless whereto we [Paul includes himself] have already attained, let us walk by the same rule, let us mind the same thing"—that is, let us hold fast to what we have already attained as to Christian character and development, and press on to higher attainments, until we obtain "the prize of the high calling of God in Christ Jesus." The matter stood thus with Paul: He had attained to a high degree of excellence in the Christian life and character, but was not yet what he hoped to be. He was indeed a spiritual man, was devout and godly; yet he was reaching up for still greater perfection, and longing for broader fields of conquest and glory. There was ever before him the bright goal and the shining prize of the "upward" calling of God, stimulating him to make greater sacrifices, to render more diligent service, and to gain yet brighter victories for Christ, that he might be found of him without spot and blameless at his coming.

"Noah was a righteous man and perfect in his generations: Noah walked with God." (Gen. 6: 9, Revised Version.) Yet Noah got drunk after this. (Gen. 9: 21.) Abraham was perfect. God said to him: "I

am God Almighty; walk before me, and be thou perfect." (Gen. 17: 1.) Yet after this he practiced deception in not telling that Sarah was his wife. (Gen. 20: 1-5.) "There was a man in the land of Uz, whose name was Job; and that man was perfect and upright, and one that feared God, and eschewed evil." (Job 1: 1.) God said this of him. (Job 2: 3.) Yet Job says of his sins: "Wherefore I abhor myself, and repent in dust and ashes." (Job 42: 6.)

I refer to these three great and good men to show that perfect, as used in the Bible, does not mean a state where one never does wrong. Still, when he discovers that he has done wrong, like Job, he will repent in dust and ashes.

GOD MUST BE SANCTIFIED.

"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. 3: 15.) God must be sanctified among the people, as well as the people sanctified to his service. But if the "second blessing" theory be applied here, it is simply absurd to talk of sanctifying God, for he is immaculate. This of itself "destroys," "kills," and "eradicates" the second blessing theory of sanctification. But how is God sanctified among the people and in our hearts? He is the only true and living God in the first place, and then he must be obeyed. Nadab and Abihu, in disobedience to God, offered strange fire before him which he commanded not, and he destroyed them. "Then Moses said unto Aaron, This is it that the Lord spake, saying, I will be sanctified in them that come nigh me, and before all the people I will be glorified." (Lev.

10: 3.) God is sanctified and glorified by strict and implicit obedience. In Num. 20: 8 God tells Moses to speak to the rock and bring out water for Israel, but Moses smote the rock twice with his rod. The water came, but God said: "Because ye believed not in me, to sanctify me in the eyes of the children of Israel, therefore ye shall not bring this assembly into the land which I have given them." (Num. 20: 12, Revised Version.) In Num. 27: 14 God calls this rebellion: "Because ye rebelled against my word in the wilderness of Zin, in the strife of the congregation, to sanctify me at the waters before their eyes." (Revised Version.) To disobey God is to fail to sanctify him. Moses and Aaron are charged with unbelief and rebellion. To believe in God is to believe what he says, and to obey what he commands. These were not moral, but positive commands set aside and ignored by Nadab and Abihu, Moses and Aaron. Man's faith is tested in God's positive commands, and he is honored by man's obedience to them, and dishonored by disobedience. He is to be sanctified in our hearts. "But sanctify the Lord God in your hearts," etc. (1 Pet. 3: 15.) To sanctify him in our hearts is to render loving obedience to him in his positive and moral commands in the gospel. God commands those who believe in his Son with all their hearts to repent and be baptized in the name of Jesus Christ for the remission of sins. (Acts 2: 38.) Nadab and Abihu, Moses and Aaron, failed to sanctify God when they did something else in lieu of what he commanded. How can people now sanctify and glorify God when they teach that it is not necessary for the believing penitent to be baptized for the remission of sins, or when they practice something in lieu of baptism? How can women sanctify God in

their hearts and glorify him, when they make speeches in public assemblies in disobedience to his command? "Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law. And if they will learn anything, let them ask their husbands at home: for it is a shame for women to speak in the church." (1 Cor. 14: 34, 35.) "Let the woman learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence." (1 Tim. 2: 11, 12.)

When Moses and Aaron did not do what God told them to do, and did something else, God said it was because they did not believe in him, and called it rebellion. Notwithstanding Moses' meekness, faith, past service, and grand achievements, he was not permitted to enter the land of promise because he struck the rock when God told him to speak to it. When women do what God tells them not to do, and when men encourage them in it, it is because they do not believe in God, and it is rebellion against him. It is mockery to say it is the Holy Spirit, and they cannot help it; for God never fills men and women so full of his Spirit that they cannot help disobeying him. "If any man think himself to be a prophet [a teacher], or spiritual [to be filled with the Spirit], let him acknowledge that the things that I [Paul] write unto you are the commandments of the Lord." (1 Cor. 14: 37.) But in verse 34 Paul says women must keep silence (not make public speeches) in the churches—not only the church at Corinth, but "the churches," other churches. Then God says: "Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world." (1 John

4: 1.) And in verse 6 he gives us the rule by which to try the spirits: "We are of God: he that knoweth God heareth us [the apostles]; he that is not of God heareth not us. Hereby know we the spirit of truth, and the spirit of error." "He that knoweth God heareth" God's apostles. "And hereby we do know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him." (1 John 2: 3, 4.) Then those women who disobey God in making public speeches in the church are filled not with the Holy Spirit, but "the spirit of error." Those men who encourage women in this disobedience to God are false prophets, guided by "the spirit of error," against whom God so solemnly warns his people.

If God sends his Spirit now into people, saving them in disobedience to his will revealed by the same Spirit through the apostles, and licensing women now to do what he said then they must not do, how do we know but that to-morrow he will send his Spirit into people, guiding them to do entirely different from what that same Spirit influences them to do to-day? Therefore there would be no standard of right, and God's will to-day might not be his will to-morrow, and no one could know at any certain time what his will is only by direct inspiration. Every man would be his own Bible, as it were, and the word of God would indeed be a "dead letter." But God "will have all men to be saved, and to come unto the knowledge of the truth." (1 Tim. 2: 4.) "And his word is truth." (John 17: 17.)

All professed Christian women who desire to make public speeches in churches should be put to shame by the infidel women who are bringing out "the

Woman's Bible." These women want to make public speeches, but they are frank enough to acknowledge that the Bible is against it; therefore they propose to expunge all such prohibitions from the word of God, and to make a Bible (so-called) to suit them in their infidelity and rebellion against God. These women will do less harm than the men and women who claim to be friends of the Bible and to love God's words, yet who set aside God's plain and positive statements forbidding woman making public speeches and usurping authority over the man. One will do less harm to come out like those infidel women, and say the Bible is against it and therefore he is against the Bible. If we are going by the word of God at all, let us go by it all the way. To believe of the word of God only that which suits us to believe, and to disbelieve that which does not suit us, is not faith at all in God. No one can believe in God and be saved by him while at the same time he disbelieves and disobeys what God says. To obey of his commandments what suits us, and to set aside and override such commandments as do not suit us, is no obedience at all; but, on the other hand, is rank infidelity and rebellion.

WHAT SANCTIFICATION IS NOT.

With all this scripture before us, we are prepared to say what sanctification is not. It is not an indefinite, intangible, inexplicable, mystical "power," or mysterious, hidden blessing that one "gets" through an immediate, direct operation of the Holy Spirit upon the heart.—an instantaneous "cleansing" from all desire to sin.

Dr. Carradine says: "Glory be to God, it is no fancy that Christ has kept me from sin for months, and

that my soul in all that time has been filled with perfect peace and rest and love. It is not a fancy that God has in a moment lifted me into a state which I have been vainly trying to reach for a number of years. . . . One experience in a sanctified life is worth a thousand theories." (Page 8.)

This is worse than a fancy. It is a hallucination and deception. Yet, like Dr. Carradine, this is the reason people give for claiming this so-called "second blessing," or "sanctification." They "feel" like it, or they claim that they have been baptized with the "Holy Ghost and fire;" that the Holy Spirit has spoken to them; that they "have seen Jesus," or have had some "blessed experience." No one has seen Jesus since the last apostle died. Paul says, last of all, he saw Jesus (1 Cor. 15: 8); and he who claims to have seen him since speaks against the truth.

Dr. Carradine says taking God at his word is dry faith. "This is faith worthy of the name. No sight or feeling about this. This is what I call dry faith; though, I bless God, it does not stay dry long. It fairly drips with grace, if cherished and kept in the heart a few hours or days." (Page 155.) "I believed with all my heart for two days that God had sanctified me, because he said so. In this faith I walked unwaveringly until the morning spoken of in my experience [the third morning], when suddenly and powerfully God gave me the witness of his work, or the proof that the blood had cleansed me from all sin, and that my heart was pure." (Page 159.)

These quotations show that Dr. Carradine does not understand how the blood of Christ saves. He says there must be a second application of the blood. "The fact of a second faith [the Bible says 'one faith'] in, or

applying of the blood of Christ, in order for the soul to enter into the sanctified life, is here powerfully taught." (Page 89.)

They show, too, that the word of God is not sufficient witness or proof of one's sanctification. This produces "dry faith," but a faith "dripping with grace," "witness," and "proof," "suddenly" and "powerfully" given by the Lord are sought after. God's word is not enough. He must accompany it with the "Baptism of the Holy Ghost and fire." One must hold on to this "dry faith" until he obtains something better—"a glorious experience." Hence Dr. Carradine says: "The things of God have to be experienced in order to be understood . . . of necessity it is a mystery until my experience [not God's word] of the grace, solves and clears it up." (Page 84.) "Here is something that has to be felt to be understood. . . . The Holy Ghost constantly bears witness to his own work, saying continuously and momentarily, child, you are clean; while the soul, with a vision of its own, and with cognitions peculiar to itself, recognizes the work, and the fact of purity, as one would recognize the white-robed majesty of Mont Blanc towering before him." (Page 60.)

You cannot understand this from the Bible. It has to be experienced. The Holy Spirit must directly reveal it, the soul must have its own cognitions. What is the word of God worth to one who believes and preaches this? This experience is put upon a level with God's word and even above it. "The Bible and Christian experience are the cherubim, that with extended wings, cover and protect and preserve the experience." (Page 107.) Here we have the ridiculous statement that the "experience" "preserves the ex-

perience." "But clearer and more convincing than all is one's own experience." (Page 25.) Hence he advises people not to "listen to men who deny and oppose in various ways this experience. How can they speak advisedly and correctly of what they have never felt? Their confessed ignorance of the experience disqualifies them here as instructors and leaders, no matter how wise and good and excellent they may be as Christian men and ministers." (Page 162.) He admits that men may be Christians, wise, good, and excellent, but must not be listened to by others on the subject of sanctification unless they speak from "experience," and preach their "experiences." From a devout, earnest study of the Bible they may see clearly that it does not teach the "second blessing" delusion; but they must not be heard. "One's own experience" goes a long ways further with such a man than the plain word of God. Hence various and wonderful experiences are related in books and papers to teach the "second blessing" doctrine. I give a few examples. Page 14 of Dr. Carradine's book: "While urging the doctrine one morning, the preacher received such a baptism of glory that for minutes he was helpless; and while we were on our knees, supplicating for this instantaneous sanctification, the Holy Spirit fell here and there upon individuals in the assembly, and shouts of joy and cries of rapture went up from the kneeling congregation in a way never to be forgotten." Page 39: "I grant that some have been perfectly prostrated for moments and minutes; but many have not this torrent-like baptism, and yet are as soundly sanctified as the other class." "In the very core and center and heart of the experience is heard the testimo-

ny of the Holy Ghost bearing witness to the fact that this is sanctification." Naturally we would look for great demonstrations; and so it is in the case of some ardent temperaments, and also when God is pleased to call attention to the doctrine in certain skeptical communities." (Page 104.)

Here we are reminded again that the Bible is not sufficient, but that God must manifest "great demonstrations" to convince the skeptical. The main thing in a "holiness" meeting is to work up "great demonstrations" among those of "ardent temperaments." But why God should choose an "ardent temperament" upon which to make "great demonstrations," rather than a cool and unexcitable temperament is a mystery. Is it not the "ardent temperament" which makes the "great demonstrations," and not God?

The following experiences are taken from the Methodist and Way of Life. In the issue of February 26, 1896, Dr. Carradine relates: "One morning a Presbyterian of the 'straitest sect' was sanctified while I was giving an illustration. I have a 'talk' which I have given at comparatively few places, in which I speak of springing up on waves of doubt, trouble, and opposition, and stepping from one to another, and from a high one to a still higher, till perfect victory comes. Several times I have been so carried away with the thought that I am actually rushed into life-like illustration, and on this occasion leaped from the floor to a chair, and from a chair to something higher, and from that to the top of an upright piano. The Presbyterian gentleman was sanctified while I did this; and, in giving his experience afterward said: 'I received the blessing between the time the Doctor left the floor

and the moment he alighted on the top of the piano. I was not sanctified when he was on the floor, but I was when he was on the piano.' ”

Hattie W. Ross writes, January 8, 1896: “ The second time I went to the meeting Dr. Carradine preached what I call a ‘ drunken sermon ’ about the day of Pentecost, when the scales dropped from my eyes. . . . I stood up, and God whispered to me that if I would go to the altar with others who were going, he would give me the baptism there. . . . So the next day I went to the altar again, and there God sent the fire down into my heart, and burned up all the uncleanness contained therein.”

R. Ella Levering writes, December 4, 1895: “ One night, a number of sanctified brethren having come in from a neighboring community, the fire fell in a remarkable way, and the whole end of the church about the pulpit was full of shouting and leaping men and women, drunk on the new wine of the kingdom. Some cried for mercy, and thus had the last remains of prejudice against the work of sanctification swept away, while they themselves swept into the fullness of the blessing.”

Kate Turk writes, November 4, 1896: “ One sinner was under such conviction that he fell down with the jerks, and he came to rejoicing in the consciousness of sins pardoned. . . . Another seeker for holiness lay on the floor about an hour before he obtained it. We all had trances and visions that night. We continued the service until 12 o'clock.”

W. O. Newman writes, March 18, 1896: “ One infidel was converted and sanctified. When he received the blessing I never witnessed such travail of soul. He looked as if he was dying; and when he got it—O,

glory, such a radiance that came over his face! It is a victory in the name of the Lord."

Of a meeting in Sacramento City, T. H. B. Anderson says, March 11, 1896: "There were times when the Spirit was so manifestly present that the stillness of death was on the audience. Once the very room was fragrant with his presence."

B. Sarmast writes, April 8, 1896: "I was not very well till the 25th of January; but, thank God, in our young men's meeting I was divinely healed. . . . Thank God, the power of the Holy Ghost makes me drunk."

Mrs. T. M. Shades writes, February 19, 1896: "I was particularly impressed with one of Brother Morrison's sermons, in which he stated of having the witness of the Spirit in answer to prayer for others; and I was anxious to ask him to pray, and get an answer, if possible, if I was to receive this blessing during his meeting here. . . . I made my request known to Brother Morrison, and he promised to pray for me. On the night of the 12th of January, after the sermon and during the altar service, we had started home, but I thought I would pass by and ask Brother Morrison before I left if he had yet received the witness of the Spirit in my behalf. He answered that my will would come up before him when he would try to pray for me, but asked me to kneel at the altar. I shook my head, and he said, 'Let us all pray.' So I was caught at the altar rail. He called on me to pray. I knew I could not refuse, for I had made a covenant with my Lord that I would never refuse to pray or testify for him. Therefore I began to pray for the Lord to bless me, to be filled with the Holy Spirit, for perfect love and a pure heart, from all sin set free. I was lost to all sur-

roundings, except I heard some one telling me to pray for the Lord to sanctify me wholly. I had prayed all around this, and did not want to say sanctify. I realized at once that this word was in my way; so I prayed for God to remove the prejudice and sanctify me wholly. That instant I received such a baptism of the Holy Spirit, coming like it did on the day of Pentecost. I was for some time unconscious of anything save Christ and the light of his glory, for I was lost in a sea of love divine."

Herein is the remarkable statement that Mr. Morrison could ascertain by prayer to God if any one would "get" the "second blessing" during a given meeting.

But what is the difference between the "witness" and "proof" that many people have "gotten" religion, or the first blessing, and that of those who claim the second blessing? Both go by their "experience." Both claim the direct and immediate operation of the Holy Spirit upon the heart. Both "feel" it. Both claim the baptism of the Holy Spirit; both go to the altar and pray for it and seek it, and give their "feelings" as evidence they "have got it." One man's feelings and experience, trances and visions, are worth as much as another's. Hence those who "get" the first blessing by a direct operation of the Spirit upon their heart, independent of the word of God, and relate their "experience" as evidence that they have it, cannot successfully meet the claims of those who "get" the "second blessing" in the same way. Guiteau said he was moved by the Spirit of God to kill Garfield. He "felt" like it; and, if this is evidence that God "speaks" to men, was not his feelings as good evidence as anybody's? When you get into the realm of "feelings" and "experiences,"

you get out of the Book, and can thereby prove any vagary or delusion in the world. How different all this from God's word! "The prophet that hath a dream, let him tell a dream; and he that hath my word, let him speak my word faithfully. What is the chaff to the wheat? saith the Lord." (Jer. 23: 28.) To preach one's dreams is to preach chaff. God's word is the wheat, the good seed. God says: "He that trusteth in his own heart is a fool; but whoso walketh wisely, he shall be delivered." (Prov. 28: 26.) This is to trust to one's own emotions, impulses, and feelings—to be guided and controlled by these, rather than the word of God.

How different now is the so-called "baptism of the Holy Spirit and fire" from that spoken of in the Bible. Dr. Carradine says sanctification "is a cleansing and purification. The instrument is the baptism of fire. Nothing purifies like fire." (Page 51.) He uses sanctification and the baptism of the Holy Spirit interchangeably, and says the apostles "waited for it," and were sanctified on the day of Pentecost (page 80), and were transformed "into totally different men." (Page 48.)

Is the baptism of fire and the Holy Spirit the same thing? Were the same persons baptized with both? "But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits meet for repentance: and think not to say within yourselves, We have Abraham to our father: for I say unto you that God is able of these stones to raise up children unto Abraham. And now also the ax is laid unto the root of the trees: therefore every tree which bringeth

not forth good fruit is hewn down, and cast into the fire. 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: whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire." (Matt. 3: 7-12.) John speaks here to a mixed multitude, some good and some wicked. The good trees are good people; the trees not bearing good fruit are wicked people, and are cut down and cast into the fire. Everybody knows that refers to the destruction of the wicked. So Christ will gather his wheat (the good) into the garner, but he will burn the chaff (the wicked) with unquenchable fire. This, too, is the destruction of the wicked. Then, when John says that Christ will baptize that mixed multitude with the Holy Spirit and with fire, did he not mean, as he explains in the next verse, that the good (the wheat) are baptized with the Holy Spirit, and the wicked (the chaff) with fire? Speaking to his disciples alone, Christ says: "But ye shall be baptized with the Holy Ghost not many days hence." (Acts 1: 5.) Is it not very significant that he said nothing here of a baptism of fire? There were no wicked present; hence the absence of any reference to a baptism of fire. The wicked will be baptized in that lake which burns with fire and brimstone. Is it not significant that the tenth and eleventh chapters of Acts, in giving an account of Cornelius and his household being baptized with the Holy Spirit, say nothing of a baptism of fire? Peter said he remembered the word of the Lord, "But ye shall be baptized with the Holy Ghost" (Acts 11: 16), but he said noth-

ing of a baptism of fire here. Is it not significant that no Christians are said to be baptized with fire in the Bible? Is it not significant that nowhere did the apostles and Christians generally pray for it? In the light of all this, should anybody now pray for a baptism of fire? How ridiculous, then, this talk of the "fire falling" and "burning out inbred sin," etc.!

Then there are but two recorded cases of the baptism of the Holy Spirit in the New Testament—one in the second chapter of Acts, and the other in the tenth. Referring to this second occurrence of it, Peter said: "The Holy Ghost fell on them, as on us at the beginning." (Acts 11: 15.) These occurrences were nine or ten years apart. If I were to say there was a shower of meteors in 1897 like that one in 1833, that would mean there had been no such shower between these dates. Just so with the baptism of the Holy Spirit.

The baptism of the Spirit was a promise which God fulfilled, and it came without human agency, and enabled all to speak with tongues. (Acts 2: 1-38.) There was no praying for it, no agonizing for it, no physical demonstration in seeking for it. The apostles never prayed God to baptize themselves or any one else in the Holy Spirit. Other miraculous endowments came through prayer or human agency, but they are nowhere called baptisms of the Holy Spirit. Either God hears no prayers now for the baptism of the Holy Spirit or the baptism of the Holy Spirit is now something very different from the only two recorded cases in the New Testament. Then people who claim to be baptized with the Holy Spirit to-day will meet and pray for another baptism to-morrow. This the apostle never did. They never prayed for a baptism of the Holy Spirit—never. It occurred but

once in the case of the apostles. But some people pray now every meeting for it to come down, and for Jesus to come down, etc.

Then, whatever the baptism of the Holy Spirit was for, it was not to sanctify the apostles, for the reason that they were sanctified before that and in another way. Be it remembered here that sanctification and cleansing are used interchangeably by advocates of the "second blessing" theory. When people are cleansed they are sanctified, is their doctrine. Jesus said the apostles were all clean, except Judas Iscariot, before they were baptized with the Holy Spirit. He says: "He that is washed needeth not, save to wash his feet, but is clean every whit: and ye are clean, but not all. For he knew who should betray him; therefore said he, Ye are not all clean." (John 13: 10, 11.) If they were clean, then they did not have to be cleansed on the day of Pentecost with the baptism of the Holy Spirit. Then they were cleansed, not by the baptism of the Holy Spirit, but through the word of God. "Now are ye clean through the word which I have spoken unto you." (John 15: 3.) They were sanctified not by the baptism of the Holy Spirit, but through the truth. "Sanctify them through thy truth: thy word is truth." (John 17: 17.) Thus the apostles were sanctified, and sanctified, too, before they received the baptism of the Holy Spirit.

Then sanctification does not mean sinless perfection, or that a sanctified person, while he is sanctified, does no sin at all. As we have already seen, the righteous Noah, the faithful Abraham, the patient Job, and the meek Moses, all sinned; David, a man after God's own heart, sinned; Daniel, who went through the lions' den, sinned. "And whiles I was speaking, and praying,

and confessing my sin and the sin of my people Israel, and presenting my supplication before the Lord my God for the holy mountain of my God." (Dan. 9: 20.) Peter sinned after he was baptized with the Holy Spirit. "But when Cephas came to Antioch, I resisted him to the face, because he stood condemned. For before that certain came from James, he did eat with the Gentiles: but when they came, he drew back and separated himself, fearing them that were of the circumcision. And the rest of the Jews dissembled likewise with him; insomuch that even Barnabas was carried away with their dissimulation." Gal. 2: 11-13, Revised Version.) The next verse says Peter "walked not uprightly according to the truth of the gospel." The angels sinned. "For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment," etc. (2 Pet. 2: 4.) "For there is no man that sinneth not." (1 Kings 8: 46.) "Who can say, I have made my heart clean, I am pure from my sin?" (Prov. 20: 9.) "For there is not a just man upon earth that doeth good and sinneth not." (Eccl. 7: 20.) James 3: 2, in Revised Version, says: "For in many things we all stumble." But James was writing to Christians, and said "brethren" in the preceding verse. "If we say we have no sin, we deceive ourselves, and the truth is not in us." (1 John 1: 8.) Then the man who says he has no sin is deceived, and the truth is not in him. But we are told that means no sin "to be cleansed." Of course when we understand that cleanse and pardon or forgiveness are the same; but when God pardons one, all his sins up to that time are forgiven, cleansed, washed away. If God does not forgive one all sins he forgives none.

When one obeys God from the heart, if then he is not cleansed from all his sin to that moment he is forgiven none. But such is a babe in Christ. He is weak. He makes mistakes. He sins. Then what is he to do? "My little children, these things write I unto you, that you sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous." (1 John 2: 1.) And, "If we confess our sins, he is faithful and just to forgive our sins, and to cleanse us from all unrighteousness." (1 John 1: 9.) This is God's way and our only hope. But that same erroneous meaning is attached here by "sanctificationists" to cleansed that it never has. These people to whom John wrote were Christians. He says in chapter 2: 12: "I write unto you, little children, because your sins are forgiven you for his name's sake." The position of the sanctificationists is that they were Christians, but had yet to be cleansed—that is, "sanctified."

John says: "If we say that we have no sin, we deceive ourselves." We, who? John and all those to whom he wrote. Then, if the old, tender, faithful, beloved disciple, John, was not yet "sanctified," what about the rest of us? The Apostle John had not yet reached that state where he could say he had no sin, and he warned others against saying it. But he spoke by inspiration. God, who knows the hearts and lives of men, said through John: "If we say that we have not sinned, we make him [the Lord] a liar, and his word is not in us." (1 John 1: 10.)

But in 1 John 3: 9 it is stated that "Whosoever is born of God doth not commit sin ["doeth no sin," Revised Version]; for his seed remaineth in him: and he cannot sin, because he is born of God." But that does not help the "holiness" doctrine any, because

those who believe that doctrine, and claim to be "sanctified," admit that a Christian sins until he gets "sanctified;" but if he sins after that, he "loses it." But a Christian is born of God. A man must be born again, born of God, "born of water and of the Spirit," or "he cannot enter into the kingdom of God." (John 3: 5.) So, by their own admission, one born of God may sin. But, aside from this, what does the passage mean? In the first place, it does not contradict the fact stated in 1 John 1: 8-10, for no contradictions exist in God's word. Then these two statements are harmonious, and we must not give to one a meaning irreconcilable with the other. Now when we see that John is in the third chapter contrasting two lives—one of sin, and the other of righteousness—we can understand him. The seventh verse says: "He that doeth righteousness is righteous." He does not mean a man that does one righteous act, but he who lives righteously, "even as he [Christ] is righteous." Christ lived a righteous life. "For the devil sinneth from the beginning." (Verse 8.) He did not sin once and stop, but kept on sinning. So in verse 4, "every one that doeth sin" (Revised Version), is not one sin or fault into which a Christian through ignorance or weakness has fallen, but doing sin, following it as a life. This a Christian cannot do. He cannot pursue sin. Sin is not his master. But then it is all clear when we remember that the word "commit" is from *poieoo*, which means (1) "to make;" (2) "to do"—"that is, to follow some method in expressing by deeds the feelings and thoughts of the mind." (Thayer.) This, then, a Christian cannot do. He cannot follow sin, carry it on as a business; yet in many things, as James says, he may stumble, and does stumble. As long as

the word of God, which is the seed of the spiritual kingdom of Christ (Luke 8: 11), and the incorruptible seed by which all Christians have been begotten again (1 Pet. 1: 23), remains in one, he does not practice sin. David says: "Thy word have I hid in mine heart, that I might not sin against thee." (Ps. 119: 11.) But how different this remedy from that of those who want to root out all sin spontaneously by a direct impact of the Holy Spirit!

There is much talk about being made pure from "inbred" sin, "carnal nature," and "inherited evil." All this is said to be destroyed by "sanctification." John says, "Sin is the transgression of the law" (1 John 3: 4); and James says, "But every man is tempted, when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin; and sin, when it is finished, bringeth forth death." (James 1: 14, 15.) This is all the "inbred" sin, the "carnal nature," and the "inherited evil" that the Bible talks about. But as long as one is in the flesh he will have to fight the lust of the flesh. You may as well talk about destroying one's appetite for wholesome food and good water as to talk of destroying man's carnal nature. He would no more be subject to temptation than a mummy. That once destroyed, a "sanctified" man would never "lose his sanctification," for forever afterwards he could not be tempted. He would have no fleshly appetites, no fleshly desires whatever, no passions, no lust. He would not even want to eat or drink. "This I say then, Walk in the Spirit, and ye shall not fulfill the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the

things that ye would." (Gal. 5: 16, 17.) This is the struggle that goes on within the Christian against the flesh, which will never end while one lives in the flesh.

But Dr. Carradine says of his own experience: "A calm settles upon soul and body. The inward battles and tumult have ended. The flesh does not lust against the Spirit as formerly, but is led by the Spirit and restrained by the Spirit, calmly and easily and without the fearful struggles of other days." (Page 26.) "It is not a life of hard-fought battles that is entered upon, but a constant experience of easy victories." (Page 105.) How different Paul's declaration at the end of his eventful life of many "hard-fought battles:" "For I am already being offered, and the time of my departure is come. I have fought the good fight, I have finished the course, I have kept the faith: henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous Judge, shall give to me at that day: and not only to me, but also to all them that have loved his appearing." (2 Tim. 4: 6-8, R. V.)

"To him that overcometh will I give to eat of the tree of life, which is in the midst of the Paradise of God."

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