

From

POLLUTION

To

PURITY

By PETER WISEMAN

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From Pollution to Purity

By

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Preface

We have in the following pages honestly tried to cover questions such as:

The WHY

The WHAT

The WAY

The WHEN

and many other aspects of Bible Sanctification.

Believing as we do that the Rev. John Wesley is the greatest human authority on this subject since the days of St. Paul, we have used his great definitions on the subject in hand whenever we could secure them.

Now—and personally—while we do consistently, and we trust Scripturally, profess the grace of sanctification, often expressed by the phrase, Christian Perfection, we do consistently, and we trust Scripturally, acknowledge our imperfections; hence the possibility of mistakes.

The mere reading of these pages will not do. It will be necessary to look up the Bible references, check on them with the subject matter in the pamphlet. Please do this.

THE AUTHOR



From Pollution to Purity

I. THE DOCTRINE OF SIN

1. THE FALL OF MAN.

“Original sin in the human family was the wilful deviation of the Federal head of mankind from the perfect law of his Creator who placed him on probation. Through this act of disobedience he fell from original righteousness and became dead in sin, deprived in mind and corrupt in heart.”

The fall of man “into sin was internal and external; the sin first of the human spirit and then of the human flesh. Separation from the supreme will was consummated within before it was exhibited in the act; the inmost principle of sin is the severance of the self from God; the entertainment, therefore, of the question, ‘yea, hath God said,’ was the beginning of human evil. This was the first formal sin, though not alluded to in the Scripture as such. The outward act was the look of concupiscence towards the tree, which had in itself the guilt of partaking, and was followed by partaking itself. Hence in all New Testament references to the original sin, its principle of disobedience is made prominent. The woman being deceived was in the transgression. And when Adam yielded to the enticement of Eve, he only proved that he had already consented to her act: he also was in the transgression. His sin was disobedience.” — *Christian Theology* by W. B. Pope. (I Tim. 1:14; Rom. 5:15, 19; Gen. 2:19; 3:6) .

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2. INBRED SIN: INDIVIDUAL AND UNIVERSAL.

Inbred sin is that hereditary moral corruption common to all men since the fall of Adam. It is a "bias of human nature toward evil" (Pope). It is our corrupt nature (Eph. 4:22). It is "the body of this death" (Rom. 7:24.). It is an indwelling foe in human personality (Rom. 7:20). It is "an evil heart of unbelief" (Heb. 3:2). It is "enmity against God" (Rom. 8:7), religious anarchy in the human soul, and the source of actual sin. (Jer. 17:9; Ps. 51:5; Rom. 6:6; Gal. 5:19-21).

The fall of man affected the whole man and the whole race, (Isa. 1:5, 6; Psa. 51:5 Rom. 5:12; 7:17).

3. ACTUAL SIN.

Actual sin is the wilful transgression against the moral law of God, and may either be a sin of omission, i. e., failing in duty, or a sin of commission, i. e., doing something against or contrary to the Spirit and the Word of God. (1 John 1:10; 5:17; 3:4; Matt. 25:40; Psa. 51:3; Rom. 14:23).

4. DISTINCTIONS.

Original Sin belongs to Adam as the primary transgressor. Inbred Sin is Adam's fallen nature transmitted to his posterity. Actual Sin is man's own which he actually commits. Wilful transgressions involve the concurrence of the will. Involuntary transgressions do not involve the concurrence of the will and therefore do not bring guilt.

5. SIN TWO-FOLD.

Sin, then, is two-fold. It is in what we do and in what we are; in act and in principle. Thus the necessity of a two-fold cure, pardon for the act and purification for the principle.

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II. THE DOCTRINE OF ATONEMENT

6. RECOVERY THROUGH CHRIST.

The atonement made by the Lord Jesus Christ is for sin; redemption is from sin. The latter is general and special: "He is the Saviour of all men, especially of those who believe." (1 Tim. 4:10).

The Atonement Pre-figured and Predicted

The atonement of Christ is both pre-figured and predicted in the Old Testament. It is seen in the coats of skin prepared for our first parents (Gen. 3:4), in the offering of Abel (Gen. 4:4), in the Exodus (Exod. 12), in the Levitical sacrificial system, in the seed of the woman (Gen. 3:15), in the sin offering (Psa. 22), in the substitutional Saviour (Isa. 53), in the cut off Messiah (Dan. 9:26), and in the smitten shepherd (Zech. 13:6).

There are about three hundred and thirty-three specific Old Testament pictures of the sacrificial death of Jesus Christ.

The Passover Lamb

The lamb selected for the Passover had to be without blemish (Ex. 12:3, 5), and Peter speaks of the Christ "as of a Lamb without blemish" (1 Peter 1:19).

The little lamb was slain or killed. Christ is the Lamb slain (Rev. 5:15). "Ye killed the Prince of Life," said the Apostle. The blood was their protection, "When I see the blood, I will pass over you." (Ex. 12:13). "We are redeemed by the precious blood of Christ." (1 Peter 1:19). The blood had to be sprinkled. (Ex. 12:7). So the sprinkling of the blood of Jesus Christ. (1 Peter 1:2). "A lamb for a house." (Exod. 13:3). "This is my body." "I am

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the bread." It was a memorial forever. (Exod. 12:14). "Do this," said Jesus, "in remembrance of Me." (Luke 22:14). "Ye shall eat unleavened bread." (Exod. 12:18). "The unleavened bread of sincerity and truth." (I Cor. 5:8).

The atonement in Christ bears certain relationships:

(1) *To the Father*

1. It is the outcome of His love, at the same time the measure of that love: "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish but have everlasting life." (John 3:16).

It is to manifest the righteousness of God: "Whom God hath set forth to be a propitiation through faith in His blood, to declare His righteousness for the remission of sins that are past, through the forbearance of God."

It is the only basis of reconciliation of man to God: "When we were enemies we were reconciled to God by the death of His Son." (Rom. 5:10, 11).

(2) *To the Law.*

Christ was born under the law: "When the fullness of the time was come, God sent forth His Son, made of a woman under the law." (Gal. 4:4).

Christ bore the curse of the law: "Christ redeemed us from the curse of the law, being made a curse for us: for it is written, 'Cursed is every one that hangeth on a tree.'" (Gal. 3:13).

Christ fulfilled the righteousness of the law: "Therefore as by the offence of one judgment came upon all men to condemnation: even so by the righteousness of one the free gift came upon all men unto justification. For as by one man's disobedience many

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were made sinners, so by the obedience of one shall many be made righteous." (Romans 5:19).

Christ met all the demands of the law: fulfilled it, that is, filled it up, abolished it. The ceremonial law served as a schoolmaster to bring us to Christ. Having found the Christ, we no longer need the schoolmaster.

(3) *To the Son*

The cause of the atonement is found in our sins; "He died for our sins"; but the atonement of Christ with respect to Christ, is found in the following:

In His Death. "If when we were enemies we were reconciled to God by the death of His Son, much more being reconciled, we shall be saved by His life."

In His Cross. "We preach Christ crucified." "God forbid that I should glory save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me and I unto the world." (Gal. 2:20).

In His Blood. "This is My blood which was shed for many for the remission of sins." (Matt. 26:28).

In His Very Self. "Who His own self bare our sins in His body on the tree." (I Peter 2:24).

(4) *To Mankind*

The world. "Behold the Lamb of God which taketh away the sins of the world." (John 1:29).

For sinners. "The just for the unjust." (I Peter 3:8).

For the individual. Christ "tasted death for every man." (Heb. 2:9). "Who loved me and gave Himself for me." (Gal. 2:20).

For His people. "Thou shalt call His name Jesus, for He shall save His people from their sins." (Matt. 1:24).

For the Church. "Christ also loved the Church, and gave Himself for it; that He might sanctify and

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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 might be holy and without blemish." (Eph. 5:25-27). "The atonement is sufficient for the whole world, it is efficient to the salvation of those only who repent and believe." (Binney).

7. EXPIATION BY ATONEMENT.

There are said to be three probable ways of salvation: namely, the claims of the law, the virtue of works, and by expiation. As to the first, the Word says, "By the deeds of the law shall no flesh be justified." With respect to the second, it says, "Not of works, lest any man should boast." It must, then, be by atonement or expiation. This expiation must come from God in order to be valid and to avail with Him. It must at the same time belong to humanity. Hence the necessity of the incarnation, God becoming man, the God-man. "There is one God and one Mediator between God and man, the man Christ Jesus." (1 Tim. 2:5).

The appropriation of the benefits of the atonement in Christ to the soul by faith in Him marks the initial step in salvation from sin, but faith is only possible on the ground work of repentance. "Repent ye and believe the gospel." (Mark 1:15).

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8. REPENTANCE.

"Repentance is a deep, godly sorrow produced in the heart of a sinful person by the Word and Spirit of God, whereby from a sense of sin as endangering to his own soul and displeasing to God, he with grief and hatred turns from all his known sins to God as

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his Lord and Savior." —John Wesley.

Repentance is a repulsing by the moral nature toward all that is unlike God, for sin is unlikeness to God. This grace of repentance must be retained in order to retain the grace of salvation and to obtain the grace of sanctification. (Luke 13:3; Acts 3:19; 11:18; 2:38).

9. SAVING FAITH.

"Faith is not only an assent to the whole Gospel of Christ, but also a full reliance upon the blood of Christ; a trust in the merits of His life, death, and resurrection; a recumbency upon Him as our atonement and our life, as given us and living in us. It is a sure confidence which a man hath in God that, through the merits of Christ, his sins are forgiven and he reconciled to the favor of God; and in consequence thereof, a closing with Him, and cleaving to Him, as our 'wisdom, righteousness, sanctification and redemption,' or, in one word, our salvation." —John Wesley. (Rom. 5:1; Acts 13:39; Eph. 2:8; Heb. 11:1; Rom. 1:17).

10. JUSTIFICATION.

"Justification is that act of God the Father, whereby for the sake of the propitiation made by the blood of His Son, He sheweth forth His righteousness (or mercy) by the remission of sins that are past."—J. Wesley. (Rom. 2:6; Luke 18:14; Rom. 3:24).

11. ADOPTION.

The practice of adoption was common among the Romans. It was the act by which a child might be taken into another family and made a son of that family by adoption. Theologically it is the act of God's free grace whereby one is received into the

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family of God, made His child and heir to the Divine inheritance. (Eph. 1:3-14; I Peter 1:2-5).

12. REGENERATION.

"Regeneration is that great change which God works in the soul when He brings it into life; when he raises it from the death of sin to the life of righteousness. It is the change wrought in the whole soul by the Almighty Spirit of God, when it is created anew in Christ Jesus. When the love of the world is changed into the love of God, pride into humility, passion into meekness, hatred, envy, malice into a sincere disinterested love for all mankind." —John Wesley. (John 3:6; 1:12; 2 Cor. 5:17).

13. A DISCRIMINATION — CONVERSION, PARDON, FORGIVENESS, JUSTIFICATION AND REGENERATION.

Conversion, pardon, forgiveness and justification are terms often used synonymously, yet each term carries with it a slightly different shade of meaning. Conversion, the turning from (1 Thess. 1:9), usually expressive of the human act; "pardon, in strictness and as used in the Scripture," says Bishop Foster in his Merrick Lectures (Third series), "is an administrative act by which the penalty of sin affixed by law is remitted, not exacted. Forgiveness is a personal act, which includes pardon, but goes further in that it not only includes the remission of penalty but reinstates the offender in the favor of the offended—restores loving relation between them. When pardon is understood in this broader sense, as it constantly is, there is no use for the added term forgiveness." Justification includes pardon at the same time it stands for a relative change or change of relation. Regeneration is what God does for us in changing

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our nature, the freeing of the soul from the power of actual transgression and from the dominion of sin. All these forementioned terms are included in the New Birth. They suggest a different aspect of the same work of God in the human soul.

Dr. Luther Lee says, "Regeneration reverses the current of the affection, and so renews the whole soul that all the Christian graces exist. . . . Regeneration is a renewal of our fallen nature by the power of the Holy Spirit, whereby the regenerate are delivered from the power of sin which reigns over all the unregenerate. . . The power of sin is broken; the principle of obedience is planted in the heart." (Theology pp. 194-200).

1. "Justification is a work done for us, but regeneration is a work done in us.

2. "Justification changes our relation to God, and restores us to his favor by a pardon, while regeneration changes our state—our real character.

3. "Justification removes the guilt of sin which we have committed, while regeneration removes the love of sin.

4. "Justification removes the punishment we deserve, remits the penalty of the law; but regeneration plants the principle of obedience in the heart. . . ."

14. REGENERATION DISTINCTIVELY MARKED.

The marks of regeneration or the new birth are outstanding:

(1.) There is a complete change and reversal. (2 Cor. 5:17, 18).

(2.) It is marked by glorious victory as a Christian over the world (I John 3:4), and over sin (I John 3:9). In this connection, however, we have the emergency clause, "If any man sin, we have an ad-

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vocate with the Father, Jesus Christ, the righteous." (I John 2:1).

(3.) It is marked by a righteous life. (I John 2:29; 3:7).

(4.) It is marked by brotherly love. (I John 3:14).

(5.) It is marked by a compassionate heart. (I John 3:16, 17).

(6.) It is marked by a recognition of the Lordship of the Lord Jesus. (I John 5:1).

(7.) It is marked by the witness of the Spirit. (Rom. 8:16).

15. THE WITNESS OF THE HOLY SPIRIT.

The witness is direct and indirect. The first, "the testimony of the Spirit, is an inward impression on the soul whereby the spirit of God directly witnesses to my spirit, that I am a child of God; that Jesus Christ has loved me, and given Himself for me; and that all my sins are blotted out, and I, even I, am reconciled to God."—J. Wesley. (Rom. 8:16; 1 Cor. 2:12; Gal. 4:6; 1 John 3:24).

The second, the indirect. "This is properly the testimony of our own spirit; even the testimony of our conscience."—J. Wesley. (2 Cor. 2:12; Gal. 5:22, 23).

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16. SANCTIFICATION.

The word sanctify has two meanings: it signifies to consecrate, to separate from an earthly and common use, and to devote or dedicate to God and His service. It also signifies to make holy or pure. In the process of making holy, sanctification is that gradual work of grace in the regenerated soul which precedes and

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leads up to entire sanctification.

It is two-fold:

(1.) "To make sacred or holy, to set apart in a holy or religious use, to consecrate by appropriate rites, to hallow."

(2.) To make free from sin, to cleanse from moral corruption and pollution, to purify. (John 17:17). "Especially (Theol.) the act of God's grace by which the affections of men are purified or alienated from sin and the world, and exalted to a supreme love to God." —Webster's Dictionary.

Sanctify—"To make holy or clean, either ceremonially or morally and spiritually; to purify or free from sin. * * * In Theology, the act of God's grace by which the affections of men are purified and the soul is cleansed from sin and consecrated to God; * * * conformity of the heart and life to the will of God." —Century Dictionary.

As to the nature of sanctification, the Rev. Luther Lee defines it as "that renewal of our fallen nature by the Holy Ghost, received through faith in Christ, whose blood of atonement has power to cleanse from all sin; whereby we are not only delivered from the guilt of sin, which is justification, but are washed entirely from its pollution, freed from its power, and are enabled, through grace, to love God with all our hearts, and to walk in His holy commandments blameless." (Heb. 2:11; 1 Thess. 4:3; 2 Cor. 7:1; Col. 3:5; 2 Tim. 2:21).

The word sanctify has two definite meanings, as we have seen. In the process of making pure, sanctification is that gradual work in the soul leading up to the second definite work of grace or crisis, and it is expressed by such passages of Scripture as those which call for the cleansing of ourselves from the

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filthiness of the flesh and spirit (2 Cor. 7:1), the process of dying (Rom. 6:6), and other passages. When Paul addressed the Corinthians as "sanctified in Christ Jesus" (1 Cor. 1:2), he no doubt used the term either in its process, as aforementioned, for sanctification commences in regeneration and continues in the new life; or as an incentive to the church regarding her privileged position, namely, sanctification in Christ; for the Corinthians at that time had not the experience of sanctification in heart purity as chapter three, verses one to four clearly reveal. In his first letter to the Corinthians, Paul uses the word sanctified with respect to the marriage vow and the home (1 Cor. 7:14). Then again, when the writer to the Hebrews urged them to follow after holiness, literally, the sanctification, (Heb. 12:14), he urged the second definite crisis or work in the soul. When he prayed for the Thessalonians that they might be "sanctified wholly," he prayed for the experience (1 Thess. 5:23). In this prayer Paul used two Greek words: "Teleos"—complete; "holos"—whole. The word "holoteleis" means complete in every respect. He was anxious, it seems, for a complete deliverance from all sin, and for spiritual healing. Furthermore, the word sanctification may be used with reference to the life of the sanctified, meaning a state of grace, a development in God, after the second definite crisis in the soul.

It is thus revealed that the term, sanctification may be used to express the fact of dedication to God for sacred use, the act or definite work in the soul in definite cleansing from all sin, the process of development from the moment of conversion, the state to which the church is called, or the state or condition of soul following the definite act of cleansing, gen-

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erally known as holiness. This work of grace is also known as "Christian Perfection," "Perfect Love," "Heart Purity," "Entire Sanctification," "Holiness," and similar terms. From the standpoint of Theology—and we trust orthodoxy—it may be suggested that Sanctification is a process involving a crisis, a second definite work; also "Holiness" a state in which we live after the second definite work has been wrought, a life lived under the cleansing flow, a life of fulness in God the Holy Spirit.

17. SANCTIFICATION NOT COMPLETE AT REGENERATION—

Some argue that sanctification is complete at justification. To this Rev. J. A. Wood replies: "The theory that the soul is entirely sanctified at regeneration involves the whole subject of Christian sanctification in great difficulties. The following are some of them:

"If sanctification is complete at justification, then every man who enjoys religion is entirely sanctified.

"If sanctification is complete at conversion, then every Christian, to be truthful, should profess entire sanctification.

"If all who are converted are entirely sanctified, then all the directions in the Word of God to seek holiness, sanctification, or perfect love, are given exclusively to sinners.

"If sanctification is complete at justification, then ministers have no right to urge Christians to 'go on unto perfection,' or to 'cleanse themselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.'

"If entire sanctification is complete at justification, it is so in opposition to the experience of the whole church of God; and, with slight exceptions, the whole Christian world has been seriously mistaken

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during two thousand years.

"If all that are regenerate are wholly sanctified, then whosoever is convicted for full salvation, and groaning after it, is at once to infer that he was never converted, or that he is now backslidden. Thus would this heresy, if received, perplex and harass with perpetual difficulties and discouragements the very members of the church who are most deeply concerned to possess all the mind that was in Christ.

"A system involving such difficulties cannot be received as the truth of God and should be regarded as anti-scriptural and avoided as dangerous heresy." See *Perfect Love* pp. 27, 28, for full discussion.

18. REGENERATION — SANCTIFICATION

Regeneration is an instantaneous work of grace whereby the soul receives new life, being created anew in Christ Jesus. Sanctification is sometimes the progressive work of the Holy Spirit in the regenerated soul by which inbred sin is gradually mortified and the new life perpetuated. It is also the instantaneous operation of the Holy Spirit of God in the regenerated soul, through the atoning merit of the Savior's blood, whereby sin is purged and the love perfected.

19. HOW SANCTIFICATION IS OBTAINED

Not by growth, "Grow in grace." This is the admonition of Scripture. The soul must first be brought into the grace of regeneration, then grow in that grace. The same is true with respect to sanctification.

Not by discarding the body of flesh, as some erroneously teach. There are two different Greek words used generally, one is soma, meaning the physical body, the other is sarx, meaning the carnal body, the fleshly, the body of sin. The first is to be preserved

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until the coming of our Lord Jesus Christ (1 Thess. 5:23), the second when used for the carnal nature is to be destroyed. (Rom. 6:6). Christ took upon Him a body yet He knew not sin, though He became a sin offering. Sin is only in the human body as it is in human personality. (Rom. 7:20). The human body may become the instrument of sin. (Rom. 6:19).

Not physical death . . Death is our enemy, the last enemy. It separates the soul or spirit from the body but makes no transformation on the soul. It means a change of worlds. Moreover, the Scripture speaks of some who were perfect while still alive. (Psa. 27:37; Philippians 3:15).

Not by mere suppression . . Suppression in the sense of retaining victory over sin, is necessary in order for victory; destruction, purging is necessary in order for deliverance from sin.

Not by placing on the Altar—The body of sin, the carnal mind, cannot be consecrated. It cannot be placed on God's altar. It must be hated and abhorred. "Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's." We must consecrate ourselves and our possessions, not our sin.

The regenerated person hates and abhors the sin that dwelleth in him. It dwells within but dies not reign. The removal of it from the soul is expressed by the Greek aorist tense which signifies a single stroke, touch or act. There is a gradual process leading up to the act of Entire Sanctification and a gradual process of development following it; but the act itself is instantaneous.

First, God the Father is the source of our sanctification: "The God of peace sanctify you wholly." "Sanctified by God the Father." (1 Thess. 5:23;

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Jude 1).

Second, Christ Jesus is the sacrificial agent: "Sanctified through the offering of the body of Christ once for all." (Heb. 10:10).

Third, the blood of Christ is the meritorious agent: "Jesus, that He might sanctify the people with His own blood, suffered without the gate." (Heb. 13:12).

Fourth, the Divine will is the determining agent: "This is the will of God, even your sanctification." (1 Thess. 4:3). God wills it and we should will it.

Fifth, the Word is the revealing agent: "Purified your souls in obeying the truth through the Spirit." (I Peter 1:22). "Sanctify them through Thy truth; Thy Word is truth." (John 17:17).

Sixth, the Holy Ghost is the administrative agent: "Sanctified by the Holy Ghost." (Rom. 15:16) "Through sanctification of the Spirit." (II Thess. 2:13).

Seventh, faith is the conditional agent: "Sanctified by faith." (Acts 26:18). "Purifying their hearts by faith." (Acts 15:9). Note this faith is made possible by repentance of believers (See Mr. Wesley's Sermon on Repentance of Believers).

20. HOW LONG MUST WE WAIT?

As to the time element between the experience of the new birth and sanctification, one cannot say. Light has much to do with it. Some have simple faith while others struggle. The Rev. J. A. Wood says, "There is no time stated in the Scriptures which must elapse after conversion before the soul can be entirely sanctified." Both the Rev. John Wesley and Dr. Adam Clark testified to the fact that they had never known of a person to receive both experiences at one and the same time.

The question, "How are we to wait for this

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change?" that is, the change of heart purity, Rev. John Wesley's answer is illuminating: "Not in careless indifference, or indolent inactivity; but in vigorous universal obedience, in a zealous keeping of all the commandments, in watchfulness and painfulness, in denying ourselves, and taking up our cross daily; as well as in earnest prayer and fasting, and a close attendance on all the ordinances of God. And if any man dream of attaining it any other way (yea, or of keeping it when it is attained, when he has received it even in the largest measure), he deceiveth his own soul. It is true, we receive it by simple faith; but God does not, will not, give that faith, unless we seek it with all diligence, in the way which He hath ordained.

"This consideration may satisfy those who enquire why so few have received the blessing. Enquire how many are seeking it in this way; and you have a sufficient answer." (*Plain Account* p. 55).

21. CONSECRATION AND ENTIRE CONSECRATION

Consecration commences with the new life. Consecration argues life, for a dead thing cannot consecrate. Consecration is subsequent to surrender which is necessary in order to obtain pardon. Consecration is, therefore, subsequent to conversion and is the presentation of oneself with all of his relationships and possessions to God. Consecration must be complete according to our light. It means "Yes" to all His will and plan; "Yes" to what He has revealed and "Yes" to what He may reveal. We perfectly will His perfect will. Entire consecration, however, may be viewed as having to do with the spirit of consecration rather than with its comprehensiveness. Dr. W. B. Pope, in his *Christian Theology*, Vol. III, pages

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50. 51, says, "The Spirit is imparted in His fulness for the entire consecration of the soul to the Triune God; the love of God having its perfect work in us, is the instrument of our deliverance from indwelling sin; and the return of that love made perfect also is the strength of our obedience unto entire holiness."

22. HOLINESS

"Holiness is that habitual disposition of the soul which directly implies the being cleansed from all sin; from all filthiness of the flesh and spirit; and in consequence, the being endued with those virtues which were also in Jesus Christ, and being so renewed in the spirit of your minds as to be perfect even as your Father in heaven is perfect.'" —J. Wesley. Holiness is a life lived under the precious blood, the Christ life. (Matt. 5:48; Luke 1:74, 75; Eph. 1:4; I Thess. 5:23; Heb. 12:14; I Pet 1:16).

23. SANCTIFICATION — HOLINESS

Sanctification is an instantaneous work of grace whereby the soul is purified from sin, and made perfect in love; holiness is generally understood to be that state of grace in the soul which follows the act of sanctification. The former is a work, the latter is a state.

This wonderful life is marked by the following:

(1.) A abundant Life — "Life more abundantly" (John 10:10); by the fulness of God within, "an earthenware jar filled with Deity." (II Cor. 4:7).

(2.) Perfection. Perfect Love—"Perfect love casteth out fear." I John 4:16-21). Perfect Peace, "Peace that passeth all understanding." (Isa. 26:3).

(3.) The Fulness of God—"That Christ may dwell in your hearts," "filled with the fruits of righteousness which are by Jesus Christ." (Phil. 1:11; Eph. 3:17). Thus the fulness of Christ. "Be filled with the

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Spirit," "filled with all the fulness of God." (Eph. 5:18; 3:19). Thus the fulness of the Spirit of God.

(4.) Holy Compassion and Zeal—"Purify unto Himself a peculiar people zealous," "put on therefore as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering." (Titus 2:14; Col. 3:12).

(5.) Unbroken Communion and Illumination—"Fellowship one with another and the blood of Jesus Christ His Son cleanseth us from all sin." (I John 1:7,8). "The comforter . . . shall teach you all things and bring all things to your remembrance, whatsoever I have said unto you." (John 14:26). The greatest of teachers within!

(6.) Divine Power—"Ye shall receive power after that the Holy Ghost is come upon you and ye shall be witnesses unto me." (Acts 1:8).

(7.) Perfect Satisfaction, issuing in a radiant life—God within accomplishing His divine purpose in and through us means perfect satisfaction to the soul. Only God can satisfy and He can and does, especially in this great experience.

"I want to write a book," said one to Sir Walter Scott. "Be a book," replied the great writer, "that is better." "The colony of heaven," "free citizens of heaven" (Weymouth). "Ye are God's husbandry, ye are God's building." "Ye are the salt of the earth," "the light of the world," "a sweet savor of Christ," "fragrance of Christ" (Weymouth). An ungodly man said of a sainted bishop, "If I had stayed another day in his presence I am afraid I would have to become a Christian: his spirit was so pure, so attractive, and so beautiful." (Phil. 3:20; I Cor. 3:9; Matt. 5:13,14; I Cor. 2:15).

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24. CHRISTIAN PERFECTION

Christian perfection is not absolute perfection, for that belongs to God alone. It is not angelic, for angels are not human, and they have a perfection peculiar to their being and service. It is not Adamic, for this extended to the whole of man—mentally, physically, and spiritually. It is not sinless. On this point, Rev. John Wesley said, "I believe there is no such perfection in this life as excluded these involuntary transgressions (mistakes, errors, infirmities, etc.) which I apprehended to be naturally consequent on the ignorance and mistakes inseparable from mortality, therefore sinless perfection is a phrase I never use lest I should seem to contradict myself." "I believe a person filled with the love of God is still liable to these involuntary transgressions."

"What is the judgment of all our brethren? - Every one may make mistakes as long as he lives. A mistake in opinion may occasion a mistake in practice. Every such mistake is a transgression of the perfect law. Therefore every such mistake, were it not for the blood of atonement, would expose to eternal damnation. It follows that the most perfect have continual need of the merits of Christ, even for their brethren. 'Forgive us our trespasses.' " J. Wesley.

"How shall we avoid setting perfection too high or too low?" asked Mr. Wesley. — "By keeping to the Bible and setting it just as high as the Scriptures do. It is nothing higher and nothing lower than this: the pure love of God and loving our neighbors as ourselves. It is love governing our tempers, words, and actions."

The Rev. J. Wesley submitted the following propositions:

(1.) "There is such a thing as perfection; for it is again and again mentioned in the Scripture."

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(2.) "It is not so early as justification; for justified persons are to 'go on to perfection.' " (Heb. 6:1).

(3.) "It is not so late as death; for St. Paul speaks of living men that were perfect." (Phil. 3:15).

(4.) "It is not absolute. Absolute perfection belongs not to men, nor to angels, but to God alone."

(5.) "It does not make a man infallible while he remains in the body."

(6.) "Is it sinless? It is not worthwhile to contend for a term. It is salvation from sin."

(7.) "It is perfect love. (I John 4:18). This is the essence of it; its properties, or inseparable fruits are: rejoicing evermore, praying without ceasing, and in everything giving thanks." (I Thess. 5:16. etc).

(8.) "It is improvable. It is so far from lying in an indivisible point, from being incapable of increase, that one perfected in love may grow in grace swifter than he did before."

(9.) "It is amissable, capable of being lost; of which we have numerous instances."

(10.) "It is constantly both preceded and followed by a gradual work."

Christian Perfection positively considered may be seen in the following:

(1.) It is Perfection of Love. "Herein is our love made perfect, that we have boldness in the day of judgment: because as he is, so are we in this world. There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is no made perfect in love." (I Jo. 4:17, 18).

(2.) It is Perfection of Faith. "Night and day praying exceedingly that we might see your face and perfect that which is lacking in your faith." (I Thess. 3:10). The grace of faith involved in the adjustment of faith must be distinguished from the gift of faith. Sanctifying faith is marked by freedom from unbelief

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concerning God's gracious will in our lives, and in this blessed experience it may be said,

"Trusting is like breathing here;
Just as easy doubt and fear
Vanish in this atmosphere
In Beulah land."

(3.) It is Perfection of Heart. (II Chr. 16:9).

(4.) It is Perfection of Spirit. "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you . . . resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also. And whosoever shall compel thee to go a mile, go with him twain . . . Be ye therefore perfect even as your Father which is in heaven is perfect." (Matt. 5:39-48). A "clean heart and a right spirit" go together. (Psa. 51:10).

(5.) It is Perfection of Will. It is a will perfectly coinciding with the Divine will: "Stand perfect and complete in all the will of God." (Col. 4:12).

"Take my will and make it Thine;
It shall be no longer mine.

Take myself and I will be
Ever, only, all for Thee."

It is a state where we will what God wills, how He wills it and when He wills it.

"Sweet will of God, still fold me closer
Till I am wholly lost in Thee."

(6.) It is Perfection of Unity. "Sanctify them . . . that they all might be one; as Thou Father art in me, and I in Thee, that they also might be one in us; that the world may believe that Thou hast sent me. And the glory which Thou gavest me I have given them; that they may be one, even as we are one: I in them and Thou in me, that they may be made perfect in one; and that the world may know." (John 17:17-23).

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25. SANCTIFICATION AND THE TENSES

In considering this argument from the tenses of the Greek New Testament we cannot do better than quote from an outstanding Greek scholar:

- (1.) "The present tense, as 'I am writing.'
- (2.) "The imperfect denotes the same continuity or repetition in the past, as 'I was writing.'
- (3.) "The aorist indicative, as, 'I write.'
- (4.) "The perfect denotes an action as already finished at the present time, as 'I have written; my writing is just now finished.' It also expresses the continuance of the result down to the present time; as the formula, 'It is written,' is literally, 'It has been written,' and implies that it now stands on record.
- (5.) "The pluperfect denotes an act which took place before another past act.
- (6.) "The chief peculiarity lies in the aorist. We have in the English no tense like it. Except in the indicative, it is timeless, and in all the moods indicates what Krueger styles 'singleness of act.' This idea our translators could not express without a circumlocution in words having no representatives in the Greek. 'The poverty of our language,' says Alford, 'in the finer distinctions of the tense often obliges us to render inaccurately and fall short of the wonderful language with which we have to deal.

"All exhortations to prayer and to spiritual endeavor in the resistance of temptation are usually expressed in the present tense, which strongly indicates persistence.

"Example: Matt. 7:7. 'Keep asking (pres.), and it shall be given you; seek (pres.) again and again, and ye shall find; knock persistently, and it shall be opened unto you.'

"The next thing that impresses us is the absence of the aorist and the presence of present tense when-

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ever the conditions of ultimate salvation are continuous, extending through probation, and not completed in any one act. A careful study of the Greek will convince the student that it is a great mistake to teach that a single act of faith furnishes a person with a paid-up, non-forfeitable policy, assuring the holder that he will inherit eternal life, or that a single energy of faith secures a through ticket for heaven. The Greek tenses show that faith is a state, a habit of mind, into which the believer enters at justification.

"But when we come to consider the work of purification in the believer's soul by the powers of the Holy Spirit, both in the new birth and entire sanctification, we find that the aorist is almost uniformly used. This tense, according to the best New Testament grammarians, never indicates a continuous, habitual, or repeated act, but one which is momentary, and done once for all.

"E.g., Matt. 8:2, 3, 'And behold there came a leper, and he kept worshipping (imperfect) him, saying, Lord, if thou wilt, thou canst cleanse (aorist) me (once for all). And Jesus, stretching out (aorist) his hand, touched (aorist) him, saying, I will, be thou instantaneously cleansed' (aorist).

"The leper prayed to be cleansed, not gradually, but instantly, and it was done at a stroke, according to his faith.

"John 17:17-19: 'Sanctify (aorist imperative) them (once for all) through thy truth (that is, through faith in the distinctive office and work of the Comforter) . . . And for their sakes I am consecrating (present) myself, in order that they in reality may be permanently sanctified.

"The imperative aorist denotes an action either rapidly completed and transient, or viewed as occurring but once.

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"Acts 15:9: 'Instantaneously purifying (aorist) their hearts by faith.' This verse is a key to the instantaneous sanctifying work of the Holy Spirit wrought in the hearts of believers on the day of Pentecost, since the words 'even as he did unto us' refer to that occasion. See Acts 10:45-47.

"Rom. 6:6: 'Knowing this, that our old man was crucified (aorist, once for all), that the body of sin might be destroyed (aorist, at a stroke), that henceforth we should no longer be serving (present) sin. For he who (once for all, aorist) died (unto sin) has been justified from sin.'

"The aorist here teaches the possibility of an instantaneous death stroke to inbred sin, and that there is no need of a slow and painful process, lingering until physical death or purgatorial fires end the torment. Men are not crucified limb by limb, after one part is dead finding a hand or arm or finger alive, but the whole life is extinguished all at once.

"II Cor. 7:1: Let us cleanse (aorist) ourselves (at a stroke) from every filthiness of the flesh and spirit, perfecting (present) holiness in the fear of the Lord.'

"The tenses used in connection with various metaphors and phrases employed to denote entire sanctification are significant.

"Example, Gal. 2:19, 20: 'For I through the law died (aorist, quite suddenly) to the law, that I might live unto God. I have been crucified (perfect) with Christ (and stay dead till now), and it is no longer I that live, but Christ that liveth in me.'

"Here is a perfect answer, in Paul's testimony, to the advocates of a lingering death of the old man, continuing up to the separation of soul and body. There was a time when Paul died to sin by crucifixion—a short and sharp kind of death—and the old man lived no more.

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"Eph. 1:13: 'After that ye believed (aorist), ye were sealed (aorist) with that Holy Spirit of promise.' Here the believing and the sealing are acts distinct, definite and complete.

"Eph. 3:16-19: Here are seven aorists in four verses: 'Grant,' 'be strengthened,' 'dwell' (i.e., take up his abode), 'may be able to comprehend,' 'to know,' 'be filled.'

"May we not infer that Paul chose this tense to convey most strongly and vividly the ability of Christ to do a great work in a short time, to save believers fully, and to endow them with the fullness of the Spirit.

"Eph. 4:22-24: 'That ye put off (aorist) the old man.' Here the aorist is used because the act of putting off is one and decisive. 'And that ye be renewed (present) in the spirit of your mind. And that ye put on (aorist) the new man, which after God is created (aorist, was instantaneously created) in righteousness and true holiness.'

"I Thess. 5:23: 'And the very God of peace (once for all) sanctify (aorist) you wholly.'" (See "The Tense Readings of the Greek New Testament, Milestone Papers," by Daniel Steele, pp. 52-86 for a full discussion of the subject).

26. SANCTIFICATION CONSISTENT WITH INFIRMITIES.

Dr. Daniel Steele says: "Infirmities are failures to keep the law of perfect obedience given to Adam in Eden. This law no man on earth can keep, since sin has impaired the powers of universal humanity. Sins are offences against the law of Christ, which is epitomized by John, "And this is His commandment, that we should believe on the name of His Son Jesus Christ, and love one another." (I John 3:23).

"Infirmities are an involuntary outflow from our

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imperfect moral organization. Sin is always voluntary.

"Infirmities have their ground in our physical nature, and they are aggravated by intellectual deficiencies. But sin roots itself in our moral nature, springing either from the habitual corruption of our hearts or from the unresisting perversion of our tempers.

"Infirmities entail regret and humiliation. Sin always produces guilt.

"Infirmities in well-instructed souls do not interrupt communion with God. Sin cuts the telegraphic communication with heaven.

"Infirmities, hidden from ourselves, are covered by the blood of Christ without a definite act of faith, in the case of the soul vitally united with Him. On the great Day of Atonement the errors of the individual Hebrew were put away through the blood of sprinkling, without offering a special victim for himself. 'But unto the second (tabernacle) went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people' (Heb. 9:7). Sins demand a special personal resort to the blood of sprinkling and an act of reliance on Christ.

"Infirmities are without remedy so long as we are in this body. Sins, by the keeping power of Christ, are avoidable through every hour of our regenerate life. Both of these truths are in Jude's ascription, 'Now unto him that is able to keep you from falling (into sin, or as the Vulgate reads, *sine peccato*, without sin), and present you faultless (without infirmity, not here, but) in the presence of his glory with exceeding joy.' Jude understood the distinction between faults, or infirmities, and sins. In this scheme of Christian perfection, faults are to disappear in

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the life to come, but we are to be saved from sins now. A thousand infirmities are consistent with perfect love but not one sin. Thus we see on undisputed authority we may be conscious of human weakness yet well pleasing to God."

27. SANCTIFICATION CONSISTENT WITH TEMPTATION.

For one to be tempted does not prove that he has sinned or has sin. The wonderful Christ, the sinless One, was tempted. "A man is tempted," says Saint James, "when he is drawn away of his own lust and enticed" (James 1:14); "lust" means desire, not necessarily sinful desire, for sanctified people are cleansed from sinful desire, but legitimate desire, which may become the occasion of temptation and temptation in turn may become the occasion of sin. "No temptation or evil suggestion to the mind becomes sin," says Rev. J. A. Wood, in his book, *Perfect Love*, "till it is cherished or tolerated. Sin consists in yielding to temptation. So long as the soul maintains its integrity so that temptation finds no sympathy within, no sin is committed and the soul remains unharmed, no matter how protracted or severe the fiery trial may prove."

In his book, *Christian Purity*, Bishop Foster, on page 55, says: "To this most difficult question we answer, sin begins whenever the temptation begins to find inward sympathy, if known to be a solicitation to sin. So long as it is promptly, and with full and hearty concurrence of the soul, repelled, there is no indication of inward sympathy, there is no sin."

28. SANCTIFICATION IN PURITY AND MATURITY.

"The Scriptures," says Rev. Thomas Cooke, in the book, *New Testament Holiness*, "always discriminate between purity of heart and ripeness and ful-

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ness of Christian virtues. The one is the work wrought within us in a moment by the omnipotent power of the sanctifying Spirit, and the other a natural process involving culture and discipline. Purity has reference to kind or quality, but maturity has respect to degree or quantity. . . . Holiness is both a gift and a process, and as such is both instantaneous and gradual."

Purity of heart is made possible by the work of the Spirit of God; maturity is the result of years of experience. Purity is instantaneous and is obtained by faith; maturity is reached through trials, tests, experiences. Purity may be considered in the light of quality; maturity in the light of quantity. Purity is purity; maturity admits of degrees.

As to the matter of growth in connection with holiness, it may be said that there is growth in grace from the moment of conversion but we cannot grow into holiness. Dr. Daniel Steele says: "Growth in grace, while accompanied by increasing power to abstain from actual sin, has no power to annihilate the spirit of sin, commonly called original sin. The revelation of its indwelling is more and more perfect and appalling as we advance from conversion." (*Love Enthroned*, p. 104). After the work of entire sanctification the soul may grow more rapidly in grace than before, for the simple reason the hindrance to growth and advancement is removed from the soul.

29. SANCTIFICATION AND HUMAN PERSONALITY

Man did not lose by the fall the natural image of God, his freedom of choice as a person. He lost the moral image of God and this is restored through Christ, "in righteousness and true holiness." Man as a personality is the creative work of God, and let it be remembered that God does not destroy in redemp-

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tion what He made in creation. Through Christ He destroys the works of the devil (I Jo. 3:8), but not His own work of creation. He destroys sin but not the ability to sin. A sinful person may become a regenerate person and a regenerate person may become a sanctified person, a person in whom dwelleth God; but he is, nevertheless, a person with the power of choice as before.

Human personality, then, is unchanged in respect to the power of choice, which centers in the will, the capital moral power of the soul. The question is often asked, "How could sin enter after once it is removed?" In answer to this it may be asked, "How did it enter the first pair in the garden of Eden?" If sin entered the human personality in the garden despite the perfection of body and mind of the original pair, may it not re-enter a cleansed personality, especially with the frailties of this physical body? Indeed! We are not saved from the capacity for sin nor the ability to sin; but we are saved from the very existence of sin within human personality and we are kept clean by the fact of present, perfect cleansing through the blood on the basis of fellowship, obedience, and faith (I John 1:8). "If sin is cast out," said Mr. Wesley, "see that it no more enters." On this very point, Mr. Wesley declared his dependence momentarily on the blood stating that if he did not trust the blood the next moment he would be in darkness, death and hell.

30. SANCTIFICATION — SUPPRESSION OR ERADICATION?

The truth revealed in the Greek tenses (section 25) should, we believe, prove to any person the fact of an instantaneous work in the soul of a believer. It is marked by the lightning (aorist) tense. It is

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an act of circumcision (Deut. 30:6; Col. 2:11), an act of purging (Psa. 51:7; John 15:2), an act of cleansing (I Jo. 1:9), an act of crucifixion for the purpose of death, (Romans 6:6,7), and a creative act (Psa. 51:10; Eph. 4:24).

What is this work? Is it suppression or is it eradication? One has said that it is neither; it is habitation. But why not involve the three for that matter: suppression, in the sense of victory over sin in all its forms and manifestations from the time of regeneration (see section on sanctification); suppression, in the sense of keeping under the human body (I Cor. 9:27), not the body of sin, however, for it cannot be subjected (Romans 8:7), but it can and should be laid aside, discarded (Hebrews 12:1). It is eradication, in the sense of cleansing (Psa. 51:7; Ezek. 36:25; I Jo. 1:9); purging (Psa. 51:7; John 15:2); purifying (Acts 15:8,9); destruction of the body of sin (Romans 6:6,7; Gal. 2:20). It is habitation, for He said, "I will dwell in them and walk in them." It should, however, be remembered that there is first the cleansing and then the filling. "Put off . . . the old man and put on . . . the new man." (Eph. 4:22, 24). "Instantaneously purifying (aorist) their hearts by faith" (Acts 15:9) is recorded concerning the apostles and disciples when the Holy Spirit came on the day of Pentecost.

Sin removed by cleansing, purging, is the Scriptural position, without, of course, any extreme notions. The word eradication has been greatly misunderstood and misinterpreted, so that to use it certainly involves explanation.

31. SANCTIFICATION—CALVINISM AND ARMINIANISM

The "Five Points" of Calvinism are:

Predestination, limited atonement, moral necessity,

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irresistibility of saving grace, and the absolute final preservation of believers. Placing Calvinism and Arminianism in contrast we have the following:

CALVINISM

1. Predestination.
2. Limited atonement.
3. Moral necessity.
4. Irresistible saving grace.
5. Absolute and final preservation of believers.

ARMINIANISM

1. Conditionality of salvation.
2. Universality of the atonement.
3. Moral freedom.
4. Resistibility of saving grace.
5. Possibility of final apostasy.

There have been many modifications of these five points since the days of Calvin, modifications even by those of the Calvinistic fundamentalists. Many of our day appear to come very near the Arminian position. For instance, it is quite common to hear some of them proclaim a "free gospel" to "all" and "for all." Consider this in the light of the "first point of Calvinism." The same is true regarding the "second point." Who among Calvinistic fundamentalists proclaim a limited atonement? And I have yet to meet one who does not believe in the resistibility of saving grace. It really appears to us that about all that actually remains of the five points that have any emphasis worth while among them is the last point, so that there is not much difference today between the fundamentalists of the two schools, Calvinism and Arminianism. There is, however, the difference of the doctrine of full salvation as advocated by Mr. Wesley and believed and taught by those who adhere to this truth. This class, too, are fundamentalists and more.

Arminianism, in harmony with Scripture, argues conditional election, "Whosoever will, let him come,"

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in other words, we determine our election. It argues universal atonement, that God's provision through Christ for the world is universal and unconditional; but in its application it is individual and conditional; that the atonement made by Christ is equal to the deepest human need, even to the removal of the sin principle from human personality, the destruction of the works of the devil in the human heart. (I John 3:8). It argues that salvation from sin, both in act and in principle, is by faith, "justified freely by faith," "sanctified by faith." That is possible for all, for God would have all men to be saved and come to a knowledge of the truth. In harmony with Scripture Arminianism argues the possibility of a relapse from grace. In connection with this last point, please read in order the following scriptures: Ezek. 33:12, 13; Luke 13:9; John 6:6; 15:2, 6; Acts 13:43; 14:22; I Tim. 4:1; 5:12, 15; Heb. 6:4-6; 10:26, 27.

In the last analysis, it is not what saith Calvinism, or Arminianism, but, what saith the Word?

32. SANCTIFICATION AND THE ANOINTING

Entire sanctification is two-fold, negatively cleansing and positively filling. The Holy Spirit is the great administrator. He indwells and is there to do for us and through us the plan and order of God. "Ye have an unction," an anointing from the Holy One. This anointing may take the form of illumination, unction, power of convincing speech (see John 14:17, 26; 15:26; 16:13; I John 2:20, 27), that indescribable manifestation of the blessed Deity to us or upon us which will make us invincible and victorious! "He hath anointed me to preach the gospel," said Christ, and such a testimony is the privilege of the Christian ministry, though, perhaps, not in the fullest sense of the term as was his, for he received the "Spirit

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without measure."

We should look to God for power to accomplish all his will and plan concerning us. Do we not need anointing? He is able. The same God who sends the Spirit to apply the Savior's blood to the soul, cleansing perfectly, filling all the place, and indwelling, can anoint for service as need may require. He may distribute his gifts which are enumerated in I Cor. 12:6-11, and placed according to their relative importance and merit (I Cor. 12:28). The residue of the Spirit is within him. He is equal to our need, and it is our privilege, yea, our duty, to look to God for mighty outpourings of the Holy Spirit in power and glory as did the old Methodists and others who did things for God.

May God make us clean; keep us unto His eternal glory through Christ Jesus; and use us mightily to advance His Kingdom among men! Amen!

