

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

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

* * * * *

CHARLES J. FOWLER
Compiled By Duane V. Maxey

* * * * *

Digital Edition 02/01/99
By Holiness Data Ministry

* * * * *

CONTENTS

- 1
Introduction
- 2
A Distinction -- C. J. Fowler -- C. H. Fowler -- Two Different Men
- 3
A Listing Of Publications By Charles J. Fowler
- 4
About The Arrangement Of This Compilation
- 5
C. J. Fowler Selections From The HDM Library
- 6
The Altar Service -- Chapter 5 By C. J. Fowler
- 7
Sanctify Them -- Sermon By C. J. Fowler
- 8
Sermon By C. J. Fowler
Delivered At The General Holiness Assembly
Chicago, Illinois, May 5, 1901

How To Keep Sanctified
A Booklet By C. J. Fowler

* * * * *

THE GRAPHIC INCLUDED WITH THIS PUBLICATION

The front cover of the printed booklet, "How To Keep Sanctified" has an artistic design showing the booklet Title, Author, and other information. A JPG graphic of this part of the front cover of the booklet is included with this publication as hdm0844.jpg, and may be viewed in the Preview-Menu under the name: "How To Keep Sanctified (Booklet Cover).

* * * * *

Part 1
INTRODUCTION

This started out to be nothing more than the digitizing of "How To Keep Sanctified" by C. J. Fowler. Then I decided to search references to him in our HDM Library and place various ones with said booklet text. I found so much that I finally decided to create this "Charles J. Fowler" compilation. This, then, is not a chronological sketch of C. J. Fowler, but merely a compilation consisting of material that I found related to him in our HDM Digital Library, coupled with the text of his booklet, "How To Keep Sanctified."

* * * * *

Part 2
A DISTINCTION -- C. J. FOWLER -- C. H. FOWLER -- TWO DIFFERENT MEN

Perhaps it would be good for users of our Library to bear in mind that Charles J. Fowler and Charles H. Fowler are two different men. Both shared the same first and last names, both were advocates of entire sanctification, and both were referred to as "Dr." Fowler. However, the differences between the two, of course went beyond the fact that their middle initials were not the same. Among the those differences, we may make this distinction: Charles J. Fowler, the subject of this compilation, was a long-time President of the National Holiness Association, whereas, Charles H. Fowler was a bishop in the M. E. Church.)

* * * * *

Part 3
A LISTING OF PUBLICATIONS BY CHARLES J. FOWLER
(From hdm0280)

Back to Pentecost, Philadelphia: Christian

Chair-Talks on Perfection. Chicago:
Christian Unity, Its Secret and Success.
How to Keep Sanctified Chicago:

* * * * *

Part 4
ABOUT THE ARRANGEMENT OF THIS COMPILATION

Since this is not a life-sketch, I will not attempt to arrange the selections below about C. J. Fowler in a chronological order corresponding with the events of his life. With the exception of those chosen portions of material taken from unnumbered files, I will insert the selections in numerical order after the numbers of the files from which they were taken. References taken from unnumbered files will be placed where I think they might best fit. Two sermons and one complete chapter by C. J. Fowler have been placed separately beyond the rest of the selections. The new material, "How To Keep Sanctified," I will place last in the file. I leave it up to students of C. J. Fowler's life to fit the references into their proper order relative to his life. I am not aware, for sure, at this point whether a biography of Charles J. Fowler has been written, but regardless of what the case may be, it his hoped that the contents of this compilation will acquaint the reader better with the large contribution this man made to the development and furtherance of the Holiness Movement of his time.

* * * * *

Part 5
C. J. FOWLER SELECTIONS FROM THE HDM LIBRARY

HTEC\HTEC-VO1\FOWLERCJ.tex

C. J. FOWLER'S HOLINESS EXPERIENCE TESTIMONY:-- I was brought out from darkness into light as clear as day. I can say that I was never tempted from that minute to this to doubt that I was converted, that night in the old Methodist Church in the White Hills of New England. I got conversion in that little old church. I need not tell you; I could not tell you those heavenly sensations that accompanied it, and God has used me as an instrument to bring thousands of precious souls to Christ. On the occasion of my sanctification, I went into a service and they were praying for somebody. I didn't know who. I knew it fitted me. I was pastor of a large church at the time. I went forward and Deacon Morse came and knelt by my side and began to pray. He said: "O, God, we are unworthy to pray for this preacher. He has been a successful preacher." I hate to say this, but this what he said: "He has been a successful preacher, a useful preacher. He is pastor of a commanding church. We are unworthy, etc." I knew that man wasn't working along God's line. That prayer enhanced my suffering. He seemed to be conscious of this; He stopped to take breath and said: "God take the devil out of this fellow." Here I was, pastor of a large church, and here I was down on the floor, but I said: "If the devil is in me, I want that prayer answered. If he is not he must not come in now," and I stuck to it and God brought me in and I am in now.

My soul is on the stretch for victory here. Give us such a victory as shall be felt all over the world, that the angels in heaven may rejoice, and you and I have cause to shout hallelujahs for thousands of years without taking breath! O, that somebody might get deliverance!

* * *

AUTHORS\B-FOLDER\BUTLE-CW\HDM0027.tex

FOWLER LEADS A STARCHY WOMAN INTO HOLINESS BY A TIMELY REPROOF:-- I [C. W. Butler] remember an illustration Dr. C. J. Fowler gave of this truth to which I am witnessing. Dr. Fowler was pastor of a Methodist Church in New England, and of course, true to the truth, he had a holiness revival in his church which produced living witnesses to this experience. He said that one evening at the close of a happy, victorious service where many witnessed clearly to the joy of full salvation, a very refined, cultured, kid-gloved lady of his church came up to him and said, "Dr. Fowler, don't you think these people are making altogether too much of this question of entire sanctification?" Dr. Fowler replied, "Sister, did it ever occur to you that you have something in you that kicks on the Word of God?" The question stung her with conviction. She sought and obtained the blessing. He said ever after that she was always talking about and witnessing to the experience, using the term sanctification.

* * *

AUTHORS\G-FOLDER\GIRVI-EA\HDM0091.tex

FOWLER WAS THE FIRST EVANGELIST CALLED BY BRESEE'S NAZARENE CHURCH: -- "I brought Dr. Mac Donald and Dr. Watson from the East to do evangelistic work, and they were the first holiness evangelists that had ever been brought to this part of the country. I did this when I was in the First Methodist Episcopal church in Los Angeles. Later when I went into Peniel hall, I brought Joseph Smith and Dr. Carradine to Southern California for evangelistic services. After we came into the Church of the Nazarene, Dr. C. J. Fowler held our first evangelistic meeting, lasting three weeks. Afterward we had H. C. Morrison, Bud Robinson, and Will Huff, who also conducted a great meeting; and at the time of the General Conference of the Methodist Episcopal church, Dr. C. J. Fowler took charge of another very successful meeting in our church. Associated with Dr. Fowler in that meeting were Bud Robinson, H. C. Morrison, and Brother and Sister Harris. At the time that we went to the new building on the corner of 6th and Wall street, a great evangelistic meeting was in progress, conducted by Rev. C. E. Cornell, the present pastor of our First church. Long before that, in the early days of the church, we had Brother Kent as an evangelist. At other times we held meetings conducted by Rev. J. T. Hatfield, Rev. C. W. Ruth, Rev. L. Milton Williams, Rev. Jeff Rogers, Mrs. Rose Potter Crist, Rev. Seth C. Rees, and Rev. I. G. Martin.

FOWLER BRESEE'S EVANGELIST IN 1903:-- At the time of the march from the old tabernacle into the new one, and for a few days thereafter, Brother C. E. Cornell, at that time a lay evangelist, conducted a series of revival services in the First church. During these meetings, which closed on March 30, 1903, there were two hundred seekers at the altar, and a great tide of salvation.

On March 31st, immediately following Brother Cornell's meeting, a great twelve-day campaign began in the First church, led by the Rev. C. J. Fowler president of the National Holiness Association, Rev. Bud Robinson, Rev. Will Huff, and Mr. and Mrs. Harris, the gospel singers. Although almost incessant rains interfered very much with the attendance at these great meetings, there was much salvation, and the service closed on Sunday, with twenty-two definite seekers, and a mighty manifestation of the presence and power of God.

* * *

AUTHORS\H-FOLDER\HANEY-ML\HDM0095.tex

M. L. HANEY'S HIGH ESTIMATION OF FOWLER:-- The third President of the National Association, Rev. C. J. Fowler, fills well, and wonderfully, the place of his predecessors. He combines the logic of McDonald, with the fire and force of Inskip, in a marvelous degree. It may be seriously doubted whether any member of the National Association, living or dead, has ever excelled him in depths of Divine knowledge, or devotion to the work of God. This statement is made after years of close heart relation with this man of God.

FOWLER ELECTED PRES. NATL. ASSOC. IN 1893:-- The camp at Des Moines in 1893 was esteemed as in advance of the one which preceded it; indeed it may truthfully be said, the Iowa State Camp has grown from the beginning, not spasmodically, but steadily... The camp at Des Plaines, Illinois, was led by the National this year [apparently 1893] and was among the best ever held on those grounds. Dr. McDonald was at his best, and stood as a mighty prince in Israel. Dr. Carradine preached graciously and it was there we met Dr. C. J. Fowler for the first time and heard his wonderful sermon on Judas. Dr. McDonald had for a time insisted that his age should excuse him from the Presidency of the National, and mentioned earnestly C. J. Fowler as his successor. His brethren reluctantly accepted his resignation, and acquiesced in his choice of a successor by electing Doctor Fowler to preside over them. The wisdom of that choice each year becomes more apparent, and the National never did so wide a work as it is now doing.

* * *

AUTHORS\M-FOLDER\MORRI-HC\HDM0139.tex

H. C. MORRISON REFLECTS THE PRIVILEGE OF HAVING ASSOCIATED WITH FOWLER AND OTHERS:-- It would take several volumes to tell of the meetings, the interesting incidents, and the delightful fellowships that I have had with Dr. Fowler, so long President of the National Holiness Association, Dr. McLaughlin, the saintly scholar, a long time editor of the Christian Witness., Dr. Butler, the present President of the National Holiness Association, Dr. John Brasher, for many years a faithful evangelist of full salvation, at one time President of John Fletcher College, John and Joseph Owen, and that wonderful and saintly soul, Bud Robinson. As I indulge in these pleasing ruminations, there rises before me an army of devout, consecrated men whom I have loved, and with whom I have labored, many of whom have gone home to the city beyond the skies. Thinking of these great good souls, I praise God that it was my privilege to be born, to grow up and have some part in the ministry of these interesting times of the revival, and

the doctrine and experience of full salvation, and the cleansing blood of Christ. As I think of these men, some of whom have passed on, and others in the great harvest field of service, I am reminded of the following verses found in John's first Epistle: "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God; therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him: for we shall see him as he is."

* * *

AUTHORS\B-FOLDER\BENNE-WG\HDM0209.tex

FOWLER A CO-WORKER WITH CARRADINE, H. C. MORRISON, BUD ROBINSON AND WILL HUFF:-- The first holiness campmeeting that I [W. G. Bennett] ever attended was a scene long to be remembered. Dr. C. J. Fowler was in charge and did considerable of the preaching. Dr. B. Carradine, Dr. H. C. Morrison, Bud Robinson, Will Huff were among the preachers. The last Saturday was nothing short of tremendous.

* * *

ILLUS\HDM0233\HDM0233.tex

FOWLER WHEN SEEKING HOLINESS:-- Dr. C. J. Fowler, noted holiness preacher and for many years head of the National Holiness Association, was seeking to be sanctified. He was the pastor of a very fine church and felt that he needed this experience to please God. He attended a holiness meeting and went to the altar. God guided him in his consecration, and he laid on God's altar many things, including a gold-headed cane, and his stovepipe hat. After saying amen to all this, he still did not get the witness that he was sanctified.

Then he asked God if there was anything else he should lay on the altar. God showed him that he had a professional pride, that there was in his heart a desire to be known as the pastor of a large church, and that he loved to have places of prominence in the church. But he promised God that he would be content to be an unknown, and that God would have his reputation. Then peace came and he knew he was sanctified. And God gave to him a field of usefulness wider than he could ever have attained had he refused to take the despised way of the Cross.

* * *

HTEC\HTEC-VO1\MCLAUG-M.tex

FOWLER SANCTIFIED IN 1885? -- In January, 1885, her [Mary McLaughlin's] husband [G. A. McLaughlin] called a holiness convention in their church for four days. The Holy Spirit was so wonderfully poured out in those four days that the meeting ran on, for eleven weeks. It was impossible in those first 4 days to do much preaching, because the power of God was so upon the people. In that convention one hundred and fifty of the membership professed the experience of

entire sanctification and fifty of the adjoining church with their pastor Rev. C. J. Fowler, now president of the National Association for the Promotion of Holiness.

* * *

ILLUS\HDM0331\HDM0331.tex

PRESIDENT OF THE NATIONAL HOLINESS ASSOCIATION:-- Dr. C. J. Fowler, the cultured and scholarly president of the National Holiness Association, saw the worth of this pair [Bud Robinson and Will Huff] and secured them as workers for coast to coast campaigns.

* * *

AUTHORS\S-FOLDER\SHAW-SB\HDM0372.tex

WHILE PREACHING, C. W. RUTH QUIZZES FOWLER ABOUT HIS HOLINESS EXPERIENCE during one of the sessions of the General Holiness Assembly held in Chicago, May 3-13, 1901:--

I have confidence in the brethren here in this Assembly. I want to tell you what they are saying. They are saying that there is such a thing as the second blessing; that after our sins are forgiven, there is left in the heart, original sin. Then they come again and ask God to take that out of the heart, and the blood of Jesus does that. I want to ask if there are any witnesses here to that fact.

Bro. Fowler: "I can say that He did it for me."

Do you mean to say that there is such a thing as a second experience, after your sins are pardoned?

Bro. Fowler: "Yes."

And that this inbred sin can be suppressed and held down?

Bro. Fowler: "No, sir!" Several voices: "No!"

Do you mean to say that this inbred sin can be cleansed out of the heart?

Bro. Fowler: "Yes, sir."

I would like to know if there are any witnesses to this fact.

Bro. Fowler: "Here is one. God did that for me."

Do you mean to tell this congregation that, after you were converted, you grew into this?

Bro. Fowler: "No, sir."

Do you mean to say that after your sins were forgiven and God had accepted you, you were still conscious of inbred sin in your heart?

Bro. Fowler: "Yes, sir."

And you asked him to cleanse that out of your heart, and He actually did that?

Bro. Fowler: "Yes, sir."

Then you got this second experience, as a second definite work in your heart?

Bro. Fowler: "Yes, sir."

We have plenty of witnesses here. I want all who have that experience to raise their hands. (Scores if not hundreds of hands went up in response).

After the sermon, the invitation was given, and fifteen seekers came forward, and a large number gathered with them about the altar in prayer and supplication.

* * *

AUTHORS\C-FOLDER\CORBE-CT\HDM0447.tex

BRESEE CALLED FOWLER AS AN EVANGELIST:-- Here Dr. Bresee -- the "Man of God's Glory" -- launched the new movement right in the heart of growing Los Angeles. To assist him he called the strongest evangelists of that day, such as Drs. William McDonald, G. D. Watson, Beverly Carradine, C. J. Fowler, H. C. Morrison, Rev. Joseph H. Smith, Rev. Bud Robinson, Rev. Will Huff, and others. God came in those holy gatherings and hundreds were swept into the gospel fountain. Bresee referred to the church as a "center of fire."

ABOUT FOWLER TEAMING ROBINSON AND HUFF:-- In 1902, with encouragement from Dr. Morrison and others, he joined Rev. Will H. Huff, a young evangelist just out of Peniel College, Peniel, Texas. Dr. A. M. Hills, the college president, had given Huff five years in gospel training. Together Robinson and Huff traveled America. God used them mightily in soul-winning campaigns among peoples of all faiths that enjoyed the flaming truth of full salvation.

Dr. C. J. Fowler, president of the National Holiness Association, had heard of the worth of this, unique pair and he slated them in coast-to-coast campaigns. This move not only enlarged their borders but greatly increased their usefulness. Bud Robinson also teamed with Rev. L. Milton Williams and later with Rev. C. W. Ruth. In all of these noble efforts God increased the talents and message of holiness through the life and spirit of Bud Robinson.

* * *

ILLUS\HDM0480\HDM0480.tex

FOWLER ON PREACHING "WHAT YOU KNOW" -- You have heard of the earnest young preacher (especially earnest on the question of holiness) who was discoursing eloquently against holiness in his pulpit one Sunday morning. After his people had congratulated him, an humble and unlettered member, but one in whom all saw true piety, shook his hand and said, "Brother, you say there ain't no holiness, but the next time you preach that sermon you better say, 'not as ye knows of,' for I've had it for lo these twenty years." -- Charles J. Fowler

FOWLER ILLUSTRATED THE DIFFERENCE BETWEEN MISTAKES AND SINS:--
193. Mistakes and Sins. -- A mistake does not take on the seriousness that sin does. The wrongness of it is not meant; in sin the wrongness is meant. Mr. Jones says, "I saw Mr. Fowler smoking a cigar yesterday, and I was sorry; I did not think he would do that." Mr. Smith says, "I saw Mr. Fowler smoking a cigar yesterday and I was glad; it is just what I thought he would do behind the scenes." Now, what are the facts? Neither saw me smoking a cigar yesterday or any other time for the reason that I did not do that. Both of these men said the same thing that is not true. Did they lie? One did; the other did not. One thought the man he saw smoking was Mr. Fowler; the other knew it was not; one intended to tell the truth; the other intended to tell an untruth. The difference was in the intention. -- Charles J. Fowler

* * *

AUTHORS\R-FOLDER\ROBIN-RA\HDM0501.tex

FOWLER STILL WORKING WITH BUD ROBINSON IN 1915:-- In the fall of 1914 Rev. M. Edward Borders, who was then pastor of our church at Malden, Mass., began to write me to give him a great convention in April, 1915. I had so many calls that I didn't see how I could go but finally Dr. C. J. Fowler wrote me one of the most beautiful letters I ever read and pleaded for me to make one more trip through New England, that he wanted to be with me some more before he went up and I finally arranged the date.

FOWLER'S DEATH IN 1919?:-- Our next regular convention was at Indianapolis in one of the large Methodist churches. Brother Huff and Brother Gouthey had come across from the north and joined us in Indianapolis and we closed up the first coast-to-coast campaign on the last Sunday of April, 1920... Early Friday morning I was up and made a run to Oskaloosa, Iowa, to help in the campmeeting. The campmeeting that year was unusually interesting, from the fact that in the fall before Dr. C. J. Fowler, who had been president of the National Association for the Promotion of Holiness for twenty-five years, had been called to his reward, and as Brother Ruth was field secretary, he was the one that put on the coast-to-coast campaign. During this campmeeting a new president was to be elected, and we had the members of the National Association from a number of states, some from as far as New York and many from the central states. They had a great band of workers for that year and the annual meeting of the Association was in session three or four days. Rev. Will E. Huff was chosen as president of the National Association for the Promotion of Holiness.

* * *

FOWLER EMPLOYED ROBINSON AND HUFF IN 1903 -- Dr. C. J. Fowler, President of the National Holiness Association and one of the editors of the Christian Witness, was a close second to Dr. Morrison in introducing Bud Robinson to the people. He early employed Will H. Huff and Bud Robinson as members of his "Coast to Coast" convention team. Their first engagement was in November, 1903, only a little over a year from the time that the Robinson-Huff evangelistic party was formed...

FOWLER HUMBL Y PRAYED TO BE MADE MORE LIKE BUD ROBINSON:-- I had mentioned Dr. C. J. Fowler who was at that time the president of the National Holiness Association. Comparing himself with Dr. Fowler he said, "Dr. Fowler was born so nice." Then he continued to tell of a meeting with Dr. Fowler in California where a drunken woman made comments during the sermon so that Dr. Fowler could not preach any more. Uncle Bud stood up and said, "Now, Dr. Fowler, let me try," and proceeded to say as how it was a drunk woman, they should be glad it was not themselves, and that God could save her and save them too, and that they all needed Jesus. He made an altar call and several responded. During the altar service, Dr. Fowler knelt beside him and prayed, "O Lord, make me more like Bud Robinson." -- Paul S. Hill.

L. A. REED HEARD FOWLER WHEN HE WAS ABOUT 10 YEARS OLD:-- When I was a lad of about ten years I first saw "Uncle Bud" Robinson. My parents had taken me to a big tent meeting at Jamaica, L. I., N. Y., where the engaged evangelists were Dr. C. J. Fowler, Will Huff and Bud Robinson.... L. A. Reed, Pastor, First Church of the Nazarene, Chicago, Illinois.

* * *

FOWLER DID NOT WANT TO BE A HINDRANCE TO REVIVAL:-- God, most certainly, wants to give revivals but oftentimes He cannot. When Charles J. Fowler was a lay preacher, he was invited to a New England town to hold a series of meetings in a prominent church. He preached faithfully for a week or more under seemingly favorable circumstances, but with little results. One night at the close of the service he requested that all the members of the local church should remain awhile for consultation. This they did. Mr. Fowler then said, "God is certainly with me. He aids me in preaching, helps me in public prayer and in my private devotions. Our meetings are good as to attendance and attention, but no results in salvation. What is the matter? If it is with me I must find it out at once and get right, or go home." After a prolonged silence a young man, prominent in the life of the church, arose, and with great emotion said, "It may not be my place to speak, but I must. To me the situation is this: Our church has a commanding place in this town and has prospered in the years past. Of late we have not been holding our own with the other churches. Our congregations, while good, have dropped off some, as has our Sunday school; and our finances have not been up to the usual. I thought, in my heart if we have a revival it will call attention to our church, fill up our Sunday school, increase our congregation, and help our finances. I deplore all this, but I must state this as the confession of my soul as a man and as an officer in this church." He was hardly down when another said substantially the same thing, as did several others. There was a genuine spirit of confession and humiliation before God which was

striking and searching. God was pleased. The Spirit came and the revival was on in earnest -- a multitude found God in the next few days. If the motive in prayer is wrong, then the reason why the prayer is not answered is at once explained.

* * *

AUTHORS\N-FOLDER\NEASE-FW\HDM0724.tex

FLOYD W. NEASE REFERS TO FOWLER'S FIERY LOGIC:-- But how to meet the fierce onslaught? We hear the alarm and have no call but to a resurrection of dead men. Would to God John Wesley were with us! we lament. Would to God Finney were alive today to wake us from our lethargy! Would to God we could have Inskip with his revivals! Would to God Fowler were here with his logic on fire! Would to God Bresee could bring the glory down upon us!

This is the cry of cowards or of sluggards, the whine of lazy young men and women. God is depending on you and me to make the Wesleys, the Finneys, the Inskips, the Fowlers, the Bresees of today. God will not fight today's battles with dead men. Sell your cloak and buy a sword, He commands. Face the facts of your own day, measure the strength of your enemy and prepare to meet him.

* * *

AUTHORS\J-FOLDER\JESSO-HE\HDM0822.tex

FOWLER'S PREDECESSORS AND SUCCESSORS SEEN:-- The National Association for the Promotion of Holiness is now the corporate name of the organization which came into being at the national camp meeting of 1867. This association has been the instrument in developing some of the mighty leaders in the interdenominational ministry of this doctrine, among whom should be mentioned: John S. Inskip, William McDonald, Charles J. Fowler, Joseph H. Smith, Henry C. Morrison, Edward Walker, Seth C. Rees, Phineas F. Bresee, C. W. Ruth, and others.

* * * * *

Part 6
THE ALTAR SERVICE -- CHAPTER 5
By Charles J. Fowler

From: hdm0053 -- The Altar Service
A Symposium Compiled By Beverly Carradine

The method of "The Altar" has come to be too universal to need explanation, and too useful to need apology. All methods in dealing with souls that are public and pronounced have not had the sympathy of a certain class of good people, not to say that they have had their criticism.

People in sin are on the wrong side; in public and in private are wrong. If they do not feel this, and know this, and are ready to confess this, no method will aid them; certainly some private, easy-going plan which aims mainly to getting them into a church will be of no service for good. Nothing short of an earnest, outward confession will help that soul to better things.

And Christians who have sin in them have a condition of wrongness from which they need deliverance; and genuine Christians want it.

The altar service is particularly for those two classes. It is an act of commitment; it is an outward acknowledgment of need.

Sin is very subtle. While no test should ever be made, from which those even the most sensible and sensitive have a right to draw back, the sin of the heart will ever enter earnest protest to any method which exposes it.

Here is the decided advantage which the open method of the "mourners' bench" has always had above the Inquiry Meeting, or the After Service, which is generally conducted with the select few present, and practically with closed doors.

In relation to sin there are but two sides -- those for it, and those against it. To bring a serious soul to take a stand against sin, is a good and, indeed, a long step towards getting rid of it.

We would not antagonize any method that helps souls; but we cannot but feel that the altar method has proved itself of such value that it should be yielded for none of which we know.

But this service has its approach; this is the use of truth calculated to produce a condition of soul that makes the altar a fitting place. This leads me to say that too much emphasis is placed, oftentimes, upon the altar, both upon the part of the pew and the pulpit. If the altar service is regarded as the only time and place that definite work is expected to be done with the sinner or the saint, then it is emphasized out of all proportion to its intent or its historic value.

If the service preceding the altar call be as definite and determined as it should be -- the preaching and all connected therewith as explicit and expectant as the situation demands -- there should be results, as the more general service is going on. "While Peter yet spake these words, the Holy Ghost fell on all them which heard the word." "And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard us: whose heart the Lord opened, that she attended unto the things which were spoken of Paul."

I can but feel that this phase of the subject has had too little attention. While it can, likely, never take the place of the altar, the altar should never so fully become a substitute for this.

We should expect greater results under the ministry of the word than we do. The principle of receiving what faith claims, obtains here; we get all we expect. What do I mean? I reply we do not expect people to be converted and sanctified while we are preaching; if we did they would be, for generally there is value enough in the sermon to secure this, and the Spirit of God certainly is ready to savingly apply it.

But the altar is here to stay; but only is it here to be used. One of its important features is

The Altar Call

This should be definite and well-defined. It should be radical, in that it goes to the root of things, but at the same time so reasonable that intelligent and serious people would not have grounds to complain.

Of course a call may be made, and oftentimes is, that looks toward a definite end when the call itself does not immediately include it. A meeting may not have come to that degree of conviction that warrants a call as close as the end the leader has in view, which he hopes to realize by this more general invitation. For instance, he wants to reach the recovery of backsliders and the sanctification of struggling Christians, in a given service; or, he wants to commit all the people, possible, to the work in hand, and his call may be as general as "All who have any salvation or who want any let us gather about the altar." Or, he may say, "All who want to see these special meetings promote the salvation of the people, gather for prayer about the altar." Then during the prayer service at the altar he can seek to draw out any who may be ready to acknowledge a particular need, which may result in the general quickening of all present not only, but the definite helping of serious ones.

Of course meetings will not advance far, before invitations should be given that will closely test the situation, and determine who just then are ready for advanced ground.

I have said that the call should be well defined, whatever the end is in view, and should be reasonable.

The other day we shared in a service where the leader of the meeting evidently wished to ascertain who had already come into the gracious fullness of entire sanctification, in order to open the way to seekers of that grace. But he gave the most awkward call; he said, "All who now have the Christ-burden on you -- who especially feel the inward groaning for souls -- stand." The only interpretation we could give to the language was that only those who then were in "soul travail" could get to their feet. This possibly might be a reasonable call at some rare exigency, but it was a strange one at that time.

And then calls must not be extravagant. Things may be true which it would not be becoming to incorporate in an altar call.

The call includes a confession. If a meeting be divided in order to the creating of conviction, or unto the helping of hesitant ones, it simply draws out a confession as to the obtainment of the people; this confession should be as modest as should it be by word of mouth, in an individual way.

I am sure we would hesitate to have people say, "I am holy, I am filled with the Holy Ghost, I am free from sin;" for while this ought to be true with all living people under this gospel dispensation, this would not be the way to put it. Is it needful for me to say why? Then I answer, It

is no direct and definite confession of the grace of God; it is rather what "I" am. That will not do. And, thank God, we are not afflicted with these forms of expression sufficient to emphasize them, save as they are more liable to appear in an ill-advised call than in an individual confession: "All who have a holy heart; all who are filled with the Holy Ghost rise." This we regard as objectionable. How should it be put? "All to whom God has given the Holy Ghost; all whom God has cleansed from all sin, stand;" this form of expression magnifies God and his grace, and the person that much retires.

"Dividing the house" may be overdone. I am sure it is -- but it must not be given up. It creates a "stir." It brings to pass, again, a fact realized earlier, "At that time there was no small stir about that way." It makes certain ones nervous; they need to be. Not a few "sort of claim holiness," who never were, nor are definite, and this way of putting it causes a timely and tumultuous disturbance. I know from experience. It bothered me; but it brought me. Perhaps no one thing was more used of God to bring me out than this. Multitudes will not like it; if they were right they would; there is nothing unreasonable in the method. But it hurts the old man. A preacher of this class lately got up under a test, but with not a little hesitation, and said aloud, "I have the Holy Ghost, but do not like your formula." But the formula was of God; and a little later, at the altar, he came to like it.

Now at the altar itself! Oh, how great a task and grand is this! How much there is to be said. If God were not here to rule and overrule, to work in spite of human blunders, to bring things to pass though we, in our unwisdom, had hedged up all the way, how could there be expectation of good results?

There are, bless God! wonderful results at the altar. While much is done that is crude and crooked, the most at the altar "come through" blessedly. While much is done that should not have been; while not a little is said that should have been unsaid, yet souls are blessed; not because of these things, but in spite of them.

I have taken the liberty to write of that that lies around the subject proper. Others more experienced and more wise will discuss the means and measures that have to do with best altar services. I am glad to contribute this much to an important question in this great business which has to do with the building the kingdom of God.

* * * * *

Part 7

SANCTIFY THEM

By C. J. Fowler, Haverhill, Massachusetts

Message 7 from "The Double Cure" -- hdm0302

Echoes From National Camp-Meetings

"Sanctify them through Thy truth: Thy word is truth" (John 17:17).

Those who are familiar with the Scriptures, recognize these words as from our Lord's prayer -- the prayer he offered for all believers. Not only for those who were about him, but for all, of all time. "Neither pray I for these alone, but for them, also, which shall believe on me through their word."

The prayer was for those about whom He speaks to the Father in these words, "I pray for them; I pray not for the world, but for them which Thou hast given me; for they the Thine. I have given them Thy Word; and the world that hated them, because they are not of the world, even as I am not of the world."

That for which he prayed -- the grace he sought for them -- was something distinct from the experience they already had. It was an experience definitely and suddenly realized, as their subsequent history witnesses. That these disciples had grace -- had real Christian experience -- is exceedingly clear in this entire prayer.

"Sanctify Them"

For what did He pray? What is that which this word is made to carry?

Sanctification is used in the Scriptures interchangeably with justification, regeneration, adoption, conversion and the like, but not in that sense alone. The Corinthians are addressed as "sanctified in Christ Jesus," and at the same time their entire sanctification is denied, for they are addressed as "yet carnal" and exhorted to perfect "holiness in the fear of God." In Paul's epistle to the Thessalonians, prayer is offered that they may be sanctified "wholly."

Sanctification is a double term -- used for the partial work of salvation and for the complete work of salvation. This is a distinction that needs to be kept in mind if confusion of thought would be avoided. What is true of this term and doctrine in the Scriptures is not true of justification or of adoption. To say, "If one is justified or adopted, he is justified and adopted, and that is the end of it and all of it, might be exactly true; but it would not be true to say, "If one is sanctified, he is sanctified, and that is the end of it and all of it." Because, as we have said, sanctification is a double term, having a two-fold meaning, while the other terms are single, having one meaning.

It may be best, for the clearest understanding, to always use the qualifying word "entire" when one means complete sanctification, but it is not necessary to do so in the interest of exact statement. We use the term sanctification here in its completed sense. Sanctification is not

Exemption From Temptation.

Instead of the sanctified being placed, because of the experience, where they are no longer tempted (as certain persist in saying is taught), they are placed where they may be, and probably are tempted more severely than ever before. Since temptation is a process of discipline and development, larger tests may be placed on one, since the nature to be developed is stronger to bear it. An adult would need more rugged and violent exercise to strengthen his muscle than a mere

child would. The difference between one sanctified and one not sanctified is the difference between an adult and a child.

Sanctification is not exemption from

All Liability Of Falling.

Instead of teaching, as some affirm we do, that a sanctified soul has come to a place where he cannot fall, we instantly and constantly declare its opposite. The experience and grace of sanctification enhance one's probabilities of standing -- make one more sure. Sanctification places one where he may not fall, not where he cannot. It is one thing to be able not to fall, and quite another not to be able to fall. We teach the former.

Sanctification is not exemption from

Mistakes.

What are mistakes, primarily, but errors of judgment? No amount of grace changes one's essential nature. Man's essential nature is finite, limited, restricted. Such a nature not only can err, it must err in the very nature of things. No mind, save an infinite mind, can be free from errors of thinking.

Hence sanctification is not exemption from

Wrong Practices.

Conduct cannot be better than conviction. No one will make his living better than what he sees it should be. If it be better, it would be a mistake, for it would be doing better than he intended. Judgment must graduate conduct. If judgment be astray, practice must be. Blessed is the man, if not happy, who brings his conduct into harmony with his convictions.

Since one does not always know just the exact right, so he will not always do just the exact right.

But, such wrong conduct is not condemnable, either by God or man. Because the intention was right. A loving father prepares a medicine for his sick child, but by mistake, he poisons it. Who condemns him? Neither God nor man. His intention saves him from the clutches of the law and from divine penalty.

Sanctification is not a better ethical or outward life than justification. Surely one must be true to his light to keep justified, and no one can be more than true to his light. Justification demands as correct outward deportment as sanctification does. It is a grave error to think because one is only justified, and makes no confession of holiness, he may be indifferent as to his conduct. "Whosoever is born of God doth not commit sin."

Sanctification may clarify the vision -- may cause one to see the divine requirement more fully, and in that way change the outward conduct; but it does not have to do with outward conduct, primarily, in contradistinction to justification.

Sanctification is not alone

Salvation.

That is, there is a salvation apart from sanctification; we mean to say, one who is not sanctified has a salvation.

The Scriptures call attention to the places of ultimate human destiny -- heaven and hell. None go there by any sovereign decree. God does not say to one, "You shall go to heaven," and to another, "You shall go to hell." Character -- what one is -- graduates destiny. What one is, is determined by his relation to Jesus Christ; He is the touchstone of character. One goes to heaven because he is fitted for heaven; there is no other place for him in the universe of God; he is heavenly and must go to his own place. So, one goes to hell because he is fitted for hell; there is no other place for him, he goes to his own place. As a falling body strikes the earth by natural law, so a sinful, sinning soul drops into hell, under a law of its nature. As a live bird, freed from confinement, flies away and up, so a holy, heavenly soul, goes to God and heaven by the law of its nature.

A salvation may exist without fitness for heaven. A sinning soul comes to the altar for prayer. He is converted, hopefully, soundly converted. We say he is saved, and we say well, for so he is. He is justified freely -- treated by God as though he had never sinned; he is regenerated graciously, new life imparted to him; he is adopted fully, made "an heir of God and a joint heir with Jesus Christ." He is saved, saved from the guilt, dominion and choice of sin. But is he fully saved? Is he delivered from "all sin," and thus fitted for the inheritance of the saints in light? Experience, theology and the Scriptures says "No." What say the theologians? Says the eminent Dr. Hodge of Princeton, "According to the Scriptures and the undeniable evidence of history, regeneration does not remove all sin." The renowned preacher, Frederick W. Robertson, remarks on the fifty-first Psalm, "Two sides of our mysterious two-fold being here. Something in us near to hell; something strangely near to God. Half diabolical -- half divine: half demon -- half God. In our best estate and in our purest moments, there is a something of the devil in us, which, if it could be known, would make men shrink from us. The germs of the worst crimes are in us all." The senior Dr. Tyng says to young communicants, "Be watchful, your Christian course is to be maintained in the midst of temptations. Though truly a child of God, you still carry with you a heart far from sanctified, a remaining sinfulness of nature in its appetites and propensities, which demand unceasing vigilance. You cannot afford to relax your vigilance over these outgoings of your own sinful nature." John Wesley says, "That believers [regenerate persons] are delivered from the guilt and power of sin we allow; that they are delivered from the being of sin we deny." The Holy Spirit declares, "The flesh lusteth against the Spirit, and the Spirit against the flesh."

Here is an unlikeness to heaven in those who are really Christians; here is a salvation, and yet that with it, which heaven has nothing of. "There shall in nowise enter in to it anything that defileth."

Just here, experience is indisputable -- all know there is a condition of wrongness within them after regeneration.

In the gospel, provision is made for its removal, "The blood of Jesus Christ, His Son, cleanseth us from all sin."

The method of recovery is by

Co-operation.

The same as in regeneration. The truth is preached to a sinner. He sees his need, accepts the gospel and is saved. Thus he has co-operated with the truth unto his salvation. Just so is one recovered from all sin. He hears the truth, sees his need, apprehends his privilege, and, accepting the proffer, enters into full redemption -- is sanctified.

But there is another class of people, Christians, to whom the truth has not thus specifically come. They, though seeing their need of holiness, do not understand it to be their privilege to possess it; and they go on through life without it, and so far as we know, die with no added light upon the question. A most frequent and obstinate objection to the doctrine of holiness is voiced in these words, "What becomes of these good people who know nothing of this truth. They are Christians, and good Christians; they are not manifestly, entirely sanctified; now, if this experience is absolutely needful in order to enter heaven, and they know nothing about it, what of them? Are they lost?"

This leads to our saying: There is another feature of the process of recovery from all sin, which is, the ministry of the Holy Spirit upon a passive or nonresisting agent. What is meant by a "passive or nonresisting agent?" Here, for instance, is a child one year old. Is that child a responsible moral agent? No, it has not yet come to the time of responsibility. Is the child in a saved state? i. e., if it were to die at that time of life, would it be saved? We all, unhesitatingly, say "Yes." But let us stop for a moment. While the child is innocent from any actual and voluntary transgression, is it free from all sinfulness? Has it no moral taint, no indwelling sin-principle? As this precious babe lies in its mother's lap, you are interested, only in its gentle cooing and sweet smiling but you are struck by the presence of something beside gentleness and sweetness. See its little body straighten and its feet fly; hear its yell and squall while the face reddens, indicating, unmistakably, what in an adult would properly be called rage.

Parents speak of it as "spunk," "naughtiness," "temper" and the like. It is sin -- real, inner badness. Not voluntary and responsible wrong-doing, but real and lamentable wrong being. We cannot hesitate to declare that the child has in its little self-hood, something they do not have in heaven. That exhibition of spirit and temper is impossible there. No question is raised here as to the probability of its being taken to heaven in the case of death, but that it would not be taken there without change. Certainly, that something we recognize present in the child must be absent in order unto its admission there.

Paul states the actual, gracious condition and standing of such children, "Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life." "Life," "justification of life," is the inheritance of this child by virtue of the atonement. He farther says, "Whom He justified, them He also glorified." Justification secures glorification; but, in the nature of things, not without farther change. "Holiness, without which no man shall see the Lord," applies to irresponsible children as to men.

Now, since this life is the period of probation and recovery from sin must be here; since the child has sinfulness of nature; since no such element of character is admitted to heaven; since this child is in irresponsibility; we conclude the Holy Spirit applies to the child the merit of Christ's sacrifice, sanctifying and cleansing it from all sin. The child is a passive, not-resisting agent, and its salvation is the salvation of one who is not a voluntary, active agent, but of an involuntary, passive one. This is our meaning of the "ministry of the Holy Spirit upon a passive, nonresisting agent."

The eminent Dr. Hovey, in "Biblical Eschatology," teaches, "From the fact that no account of the last judgment refers to the case of infants or idiots, we think it rational to infer that, from the beginning of time, the effect of the fall upon their moral nature has been removed by the Saviour, through the work of the Spirit, before they enter the life to come. No other hypothesis agrees so well with the assuring silence of Scripture in regard to their destiny; for we are unable to find within the lids of the Bible any hint of their being lost forever, or any faintest suggestion of prayer for their renewal after death. It is, therefore, safe to trust that, in the case of those who are thus removed from the only hopeful state of probation, the second Adam has, by His perfect grace, destroyed the work of the first Adam."

What now is true of infants, we apprehend is true of adults, about whom question is raised. What becomes of these good people? If they are Christians, as is claimed for them, they are justified; if justified, they are entitled to glorification; nothing but a forfeiture of their justification can defeat their glorification. If they had no light on farther privilege and duty they did not reject light; not rejecting light, but walking in all they had, kept them continually in the Lord's hands, and the Lord can and will care for all souls who trust [here the printed book text ends with no punctuation -- perhaps the final word "Him" with a concluding period was inadvertently omitted. -- DVM]

We have no fear about irresponsible children, idiots and the heathen, "who do by nature the things contained in the law." We have no concern about good people who love God and seek to keep His commandments, but who are so circumstanced as they have limited light on Christian attainment. Our concern is for those who have light, that they may improve it and not fall into condemnation by its rejection.

All justified people -- are "heirs of God, and joint heirs with Christ." Nothing but a refusal to comply with whatever conditions God places upon one, brings condemnation and causes forfeiture of the child-relation and experience. This condemnation perils the soul, and if not recovered from, causes its loss forever. The secret of its being lost is not so much that sanctification was not experienced as that justification was not maintained, and justification was

lost by refusing the farther light of sanctification. The eminent Mr. Fletcher taught that the grace of the Holy Spirit, sanctifies all who do not resist His influences.

Our answer, then, to the question as to what becomes of good people who knew nothing about sanctification as such, is, God takes them to heaven; but not without sanctifying them. They are saved on exactly the same principle that irresponsible children, idiots and the heathen, who do not reject what light they have, are saved, as passive, non-resisting agents. He who is justified is sure of heaven; but, if farther light is given to Christian privilege and duty, he must most certainly accept and walk in it to maintain his justification.

Says Bishop William Taylor, who has had no little observation of Christian experience and who is no mean theologian, "What, do you mean to say that a justified soul is in danger of being lost? Nay, justification by faith secures to us a title to heaven, holiness, the fitness for it, but the justified soul is in the immediate care of the Holy Sanctifier, who holds the keys of the gates of death and will perfect His work before He opens the gates; but the man or woman who dares to ignore a positive command of God and neglect a palpable duty, will hereby disjoint their justified relation, grieve the Holy Spirit of God and fall into the snare of Satan."

Many souls, then, are lost, not primarily because they were not sanctified, but because they were not justified; and many such lost their justification by refusing sanctification.

Sanctification is entire and perpetual dedication of the whole self-hood to God.

"Take my soul and body's powers;
Take my memory, mind and will;
All my goods and all my hours;
All I know and all I feel;
All I think, or speak, or do;
Take my heart, but make it new."

Sanctification is the utter expulsion of the sin-principle. It is the fullness of what, before, one has had in part. Sanctification is "an instantaneous deliverance from all sin." It is "the pure love of God and man shed abroad in a faithful believer's heart by the Holy Ghost given unto him to cleanse him and to keep him clean from all the filthiness of the flesh and spirit, and to enable him to fulfill the law of Christ, according to the talents he is intrusted with, and the circumstances in which he is placed in this world." "The degree of original sin which remains in some believers, though not a transgression of a known law, is nevertheless sin, and must be removed before one goes to heaven, and the removal of this evil is what we mean by full sanctification." "Regeneration is the beginning of purification. Entire sanctification is finishing that work,"

"They came to the gates of Canaan,
But they never entered in;
They came to the very threshold,
But they perished in their sin.

"On the morrow they would have entered,

But God had shut the gate;
They wept, they rashly ventured,
But, alas! it was too late.

"And so we are ever coming
To the place where two ways part;
One leads to the land of promise,
And one to a hardened heart.

"Oh, brother, give heed to the warning,
And obey His voice today;
The Spirit to thee is calling,
Oh, do not grieve Him away.

"Oh, come in complete surrender,
Oh, turn from thy doubt and sin;
Pass on from Kadesh to Canaan,
And a crown and kingdom win."

* * * * *

Part 8

SERMON BY C. J. FOWLER

Delivered at the General Holiness Assembly

Chicago, Illinois, May 5, 1901

From -- hdm0372

Text: I Cor. iii. I hope that we will remember that the objective end of this afternoon service is not the sermon, but that it is soul salvation that is all-important. The sermon I expect will be related to that, but your prayers and attention will be very essential.

The passage I have selected as a text is Paul's first letter to the Corinthians, Third Chapter. (Reading of Chapter.)

Christian experience is life -- soul life. "And you hath He quickened, who were dead in trespasses and sins." And this, life is spiritual, -- effected, sealed and controlled by the Holy Spirit of God; born of the Spirit. "As many as are led by the Spirit of God, they are the sons of God."

This spirituality, this life, is fruitful. "The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." Our initial experience then is divine, and, for a time is profoundly satisfactory, but only for a time. This leads me to say that, usually, Christian experience is contradictory. One is not only conscious of the presence of the fruits of the Spirit, love, joy, peace, etc., but he becomes conscious of the presence of the opposite of these in his heart. While he knows love is there, he is conscious of the presence of envy; while he knows joy is there, yet there is a tormenting fear; while peace is there, there is an inner conflict while there is long-suffering, yet there is impatience while there is gentleness, there is something

of self will while there is goodness, there is a mixture of pride; while there is meekness, there is anger; while there is faith there is a condition of unbelief; and while there is temperance there is something of inordinate desire. While the fruits of the Spirit are there, there is something of the opposites. I have said that, usually, Christian experience is contradictory. I do not mean to say that there is no exception. John Wesley said that often in conversion the "old man" got such a blow between the eyes that he didn't rally for awhile, but it is only a question of time and a very limited time before the regenerated heart will awaken to the consciousness of these untoward things. This is so real as to suggest doubt that he ever came into the light. So real is this as to suggest inquiry on his part as to the why of it and the how of it. He says: "Why if I am converted, do I feel this thing? Why do I have these untoward things in me?" Right here is laid the foundation that may wreck that soul; or here is laid the foundation of truth on which that soul can build a structure that will stand forever. Let that soul go to a religious teacher and raise this question: "Is a man that feels pride, unbelief, self-will and anger unconverted? Or does it mean the absence of spiritual life?" The answer may effect the condition of that soul forever. To say to that person "You are not converted. Converted people never feel anger, pride, unbelief or self-will." To tell him that, is liable to discourage him forever. But say to that person: Yes, you may have been converted. The presence of those things is not evidence that you have not been. You want to thank God for the things He has done for you. You must remember that this is not a normal condition. God has something better yet for you. He not only can convert you He proposes to cleanse this away.

I have just read that which has to do with this contradiction of experience. These people addressed by the apostle are "brethren," -- evidently not unconverted sinners, but brethren in Christ, You will note he calls them "babes in Christ." It is true they were babes in Christ. The babe is in the human family, coming through the doorway of natural birth, just as much as the mother that holds it. These babes were in Christ, and were brethren in Christ. They are spoken of as Gods husbandry. They are Gods tilled land; Gods productive soil. And they were Gods building. Building carries the idea of ownership and occupancy. "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you." And He says they are holy. Every Christian is holy. Not that every Christian is unmixedly holy. Before you and I were converted, we were unholy. The power of unholiness possessed and guided us. When we were born again, the principle of holiness was put in us and guided us. In that sense, every Christian is holy. I say, to be a Christian at all is to have a principle of genuine divine holiness within you. "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." Now the will of God is enthroned in that soul, and that soul says "yes" to the divine will; but when we are first converted, we don't always say "yes," without a protest.

The apostle in the text is giving a large place to conversion, regeneration or justification. He says: "Brethren," "Babes in Christ;" Gods productive land, holy and belonging to Christ, showing clearly a condition as being children of God, and yet he said he could not speak unto them as spiritual, but as carnal. And that distinguished minister and reformer of New York has scriptural basis for his phrasing when he says "Carnal Christians." When one says there is no such thing as a carnal Christian, he breaks with Paul. Paul says they are "Babes in Christ," but are carnal.

I want to ask your attention to the popular and usual method of dealing with carnality. There are two great systems of theology, with which we are pretty familiar. I refer to Calvinism on the one hand and Arminianism on the other. Both of these great systems teach that which I am trying

to emphasize. I would like to read you something that may interest you from the Calvinistic Catechism:

"Question. From whom does God defend his people?

"Answer: From all their enemies.

"Question: Who are their enemies?

"Answer: Sin, Satan, the world and death; the worst of which is indwelling sin.

"Question: How does Christ defend believers from sin?

"Answer: By keeping alive the spark of grace in an ocean of corruption.

"Question: What is meant by dying to sin?

"Answer: Ceasing more and more from the love and practice of it.

"Question: "Do not the remains of sin in our old man oppose this death?

"Answer: Yes. Most vigorously.

"Question: How do they oppose it?

"Answer: By secret lusting and violent fighting against grace in our hearts.

"Question; Does indwelling sin ever prevail against grace?

"Answer: Yes. Very often ..."

There is a clear statement, strong enough to show that what I am undertaking to convey is scriptural from the standpoint of Calvinistic doctrine.

I next quote you from the Arminian doctrine:.

"Original sin is the corruption of the nature of every man, whereby man is, in his own nature inclined to evil and that continually. And, this infection of nature does remain in them that are regenerate, and, although there is no condemnation to them that believe, yet this lust has, in itself, the nature of sin."

The position taken in these statements is not peculiar to the Methodist, Baptist or any other denominational credal statement.

Now, when you come to the Arminian statement and ask when sanctification is to be complete, the answer is: It may be before death. How? There ought to be uniformity of answers

here. All who claim to be adherents to Arminian theories sought to agree, but they do not. You know there is a double answer. Some say you get deliverance by growth in grace, -- a long drawn out process. (Cries of "No.") Others say you get it by faith, a sudden and instantaneous process. Let me give you a statement that is clear and interesting. A writer, very prominent in Methodist circles is writing concerning what Methodists believe. He says:

"Some believe and even assert that it is a matter of personal experience, that following regeneration by a special and separate act of the Holy Ghost in answer to prayer and faith that claims it, the soul may immediately and consciously be raised to a state in which all evil tendencies will be eradicated. Others believe that, by continuous growth it may ultimately come into this state while yet in the body."

For a few moments I want to consider this last thought; growth in grace as a method of getting sanctification, -- as a process of eliminating this old man, carnality, and becoming every whit whole. Some say, "but you do not believe in growth in grace." We do believe in it, and we think as nobody else believes in it. Why we allow, brethren, that a baby that has pronounced consumptive tendencies will grow, but a baby that has no unhealthy tendencies at all will grow much better. We believe an apple with a worm hole in it can grow, but an apple without the worm hole will grow better. We are not denying growth in grace, but we are insisting on it and insisting upon the right conditions unto growth in grace. What do people mean by growth in grace as a way of getting rid of the old man? May I put it in this way: What is the philosophy of it? There is a philosophy of salvation. The Bible is full of the philosophy of salvation.

I confess that I do not know what this "grow in grace" means. I have no way of knowing. Nobody has ever told me. I have never read it in any book, or heard it in any sermon or testimony. I do not know what these dear men and women mean by growth in grace as a method of getting sanctified and getting rid of the old man. I can only imagine. If I accepted this idea, I would have a theory. I am not an advocate, or believer in it. I want to suggest that growth in grace as a means of getting rid of the old man and being sanctified wholly is unreasonable for me to believe and inequitable for God to require. Here is a man converted when twenty years of age. He dies when he is eighty.

Sixty years to grow out carnality. Another is converted at twenty and dies at forty years of age, and the distance is twenty years. Another is converted at the age of twenty and dies at the age of twenty-one, and the distance is twelve months. Still another is converted at twenty years of age and dies within a week. His opportunity to get sanctified by growth or any other method is limited to one week. To tell me that God would allow it, to say nothing of requiring one man to wait twenty years for what another gets in a week is unreasonable. Things are exactly equal here. For God to allow one man to struggle up across the years with this thing, to the end, and let another man get it in six days or one day would be unequal. It is also a misnomer. People who say we get sanctified by growth in grace do not mean what they say. Here is a man present this afternoon, eighty years of age, -- an old man, tottering and feeble it may be. One of you holiness workers has talked with him. That dear man says he was converted away back sixty years ago. He says: "I don't understand what you are saying about getting sanctified. I had not been a Christian long before I noticed them, these wrong things in my heart and I am just as conscious of the presence of them in my heart now." Now it is four o'clock, I will say, when you have this conversation with that

venerable Christian brother. In going down yonder steps he slips and falls and breaks his neck. Five minutes after you were talking to him he was in eternity. His opportunity to get rid of those things which existed in his heart was just five minutes. His opportunity to outgrow that condition was five minutes. The sixty years absolutely counted for nothing in getting rid of the old man. We do not say that he does not get rid of his carnal nature in the five minutes, but we do insist that he does not get rid of it by growth in grace. ("Amen.") Every state of grace is clearly experimental. Every phase of spirituality has two sides, which for the sake of trying to make it plain, I shall designate as positive and negative. I can remember when I was awakened. I was not an infidel, nor an agnostic. I could have preached not a little truth before I was converted. There was a day when God spoke to me in my inner consciousness. It was the testimony of the Holy Ghost to my soul that I was a sinner and doomed to hell. There was the negative side and there was the positive. There was the consciousness of being a sinner and the divine testimony to my soul that I was a sinner.

If we get sanctified we know it. I am not saying now whether we get it by growth, or death, by purgatory, or how! I just as naturally found myself in with the world as does water run down hill, but the moment God spoke peace to my heart, Gods people were my people. ("Amen.") When I was sanctified, I just as naturally took to the holiness people.

You never heard of a case in your life where a man got the divine attestation of this thing we are speaking of, who said "I got it by growth." Here is a man that rises and says he was converted 20 years ago, out back of his good old fathers barn, about 4 o'clock in the afternoon. He hadn't been converted a great while before he found in his heart something that led him to do things he knew he ought not to do. He went to his class-leader and minister, and they told him that was the way we all felt, and that he mustn't conclude that he was not converted. They said to him: "You must read your Bible, be careful to attend Sunday School, and enjoy all the means of grace." He says: "I did. I read my Bible; I attended all the means of grace the best I could, and I found I was growing in grace, but these things that so distressed me were still there. I still kept on. I was very active in church and Sunday School. I was instrumental in doing much good, and by and by it all became clear and I was sanctified wholly, all through the growth of grace." You never heard that kind of testimony in your life. ("Never.") If this idea of growth in grace is correct, you ought to hear it every day.

Here is a man that gets up and says: "I was converted 20 years ago, back of my good old fathers red barn, about 4 o'clock in the afternoon. I had not been converted a great while before I found these things in my soul. I went to people about it and they said we are glad you came. We have watched you with interest. We thought you were converted. We are glad you came to us with this. We want to tell you there is another work just as definite as this. (That begins to sound natural!) If you will go and ask God to sanctify you wholly, He will do it." I didn't know any better. I went right at it and said: "Come now and do this work in me, and God did it, just as definitely as I was converted out back of the barn, and I have had it all these years. Hallelujah!" You have heard that experience everywhere. ("Yes "Amen!") The next time somebody says the way to get it is through growth in grace, very courteously ask him if he got it in that way.

I want to bring two witnesses; two men, not from the common walks of life. I want to bring one of the greatest men Methodism has ever had, Wilbur Fisk. This man of God was twice elected bishop, once in the United States and once in Canada, but he declined the office, feeling, as he

said, that he could do more good devoting himself to the education of the young. This marvelous man went down to Cape God in August, 1819, to attend a small tent camp meeting, among a few poke-bonnet old women; got down in the straw and asked God to sanctify him. He said he was instantaneously delivered from inbred sin and all doubts, and in after life he bore witness to what he got in the straw in that old Plymouth Camp Meeting on the shores of Cape God.

Take the next witness, Stephen Olin, whom the historian says stands forth with commanding prominence in the annals of the Methodist Church. That man, with broken health, went across the seas and visited the coast of Africa in the hopes of improving his condition. While standing one afternoon in the white sands by the Nile, looking up in the skies, with nobody about but the donkey boys and a few Arabs to look on, he received the witness and broke forth in shouts over the marvelous and magnificent life he got in the fullness of the gospel of Christ.

I was brought out from darkness into light as clear as day. I can say that I was never tempted from that minute to this to doubt that I was converted, that night in the old Methodist Church in the White Hills of New England. I got conversion in that little old church. I need not tell you; I could not tell you those heavenly sensations that accompanied it, and God has used me as an instrument to bring thousands of precious souls to Christ. On the occasion of my sanctification, I went into a service and they were praying for somebody. I didn't know who. I knew it fitted me. I was pastor of a large church at the time. I went forward and Deacon Morse came and knelt by my side and began to pray. He said: "O, God, we are unworthy to pray for this preacher. He has been a successful preacher." I hate to say this, but this what he said: "He has been a successful preacher, a useful preacher. He is pastor of a commanding church. We are unworthy, etc." I knew that man wasn't working along Gods line. That prayer enhanced my suffering. He seemed to be conscious of this; He stopped to take breath and said: "God take the devil out of this fellow." Here I was, pastor of a large church, and here I was down on the floor, but I said: "If the devil is in me, I want that prayer answered. If he is not he must not come in now," and I stuck to it and God brought me in and I am in now.

My soul is on the stretch for victory here. Give us such a victory as shall be felt all over the world, that the angels in heaven may rejoice, and you and I have cause to shout hallelujahs for thousands of years without taking breath! O, that somebody might get deliverance!

When the invitation was given, about twenty-five seekers came forward and half the congregation crowded around the altar.

* * * * *

Part 9

HOW TO KEEP SANCTIFIED

By Charles J. Fowler

Printed Book: No Date -- No Copyright

* * *

God-Kept

Nothing is clearer in the word of God and in the experience of his people, than the fact of salvation from sin. This is not only true, but this salvation may be permanent -- it may be constantly and unbrokenly kept. More than this is true, and it is, that the power, the blessing and usefulness of this salvation may ever increase. Bless God!

Still it is true that this salvation may be lost, this beautiful experience may be snatched away. Indeed, one may become a real and an awful backslider from even so great a grace. This is clearly taught in the Scriptures and in the experiences of people all around us.

These opposite truths should cause people both to rejoice, and yet to tremble; to take heart, and yet to take heed. That salvation may be lost, should put all on their guard.

One of the secrets of maintaining the experience of sanctification is to recognize that no experience sustains itself. We have all heard the statement and the most of us have made it, "get holiness and it will keep you." This has been said to encourage people who have been tempted to think that if they would get sanctified, they could not keep it.

In saying to such, "if you will get sanctified, it will keep you," we have intended to state what was true; but the fact is, it is not just so. The fact is that no experience keeps an experience; we are not sustained in a certain state of salvation by that state, but by Him who gave it to us. That the experience of holiness places one in a safer place, and girds him with an added power, is unmistakably true; but it does not keep one. Experience may properly be called it. Some object to our teaching sanctification as a "blessing" because they regard the experience as an "it;" they prefer to speak of the "Blesser" rather than the blessing; of him instead of it.

There is truth here mixed with confusing error. Sanctification or holiness is an "it." "Faithful is he that calleth you who also will do it." But this blessing is from the Blessor; the "it" from the "him."

For keeping we must look beyond the gift to the Giver. One is not kept sanctified by sanctification, but by the Sanctifier! This must be kept in mind. The psalmist said:

"The Lord is thy keeper: the Lord is thy shade upon thy right hand. The sun shall not smite thee by day, nor the moon by night. The Lord shall preserve thee from all evil: he shall preserve thy soul. The Lord shall preserve thy going out and thy coming in from this time forth, and even for evermore.

"Behold, he that keepeth Israel shall neither slumber nor sleep. He will not suffer thy foot to be moved: he that keepeth thee will not slumber.

"My help cometh from the Lord, which made heaven and earth."

Here is a great and constant keeping, but he -- the Lord -- does it! Peter also declared the same when he said, "Kept by the power of God unto salvation."

Physical life demands attention. However powerful and promising, it does not sustain itself. Here is a young man of splendid form and force -- he has broad shoulders, strong limbs, straight back, good blood -- in a word, he is well. Is this splendid life of his self-sustaining? Is his health to continue just because he has it? Let this strong young fellow ignore certain laws that condition the continuance of these powers and see how long his strength and quickness of step will remain with him; let him neglect sleep, food and exercise and see how soon he is as weak as any other man who boasts of no strength.

* * *

Backsliding Not Sudden

No more is there an outer man than is there an inner man; there is the spiritual, as is there the physical; and it needs attention.

Life is a tenacious thing and allows no interference without protest; that which seeks to limit the existence or expansion of life, will discover what we mean. The merest worm as it crawls along the earth seeks to protect itself against all encroachments upon its life or liberty. Take a higher or stronger form of life as in a dog; to protect himself against violence he will bite and fight to the bitter end. Take man. He is justified in taking even the life of a fellowman who seeks to encroach upon the liberty and existence which belong to him. This is simply saying that life is sensitive, insistent, exacting, resentful and resourceful, that it may be protected. This is nature; it is just an expression of the great law governing intelligent life, and that not intelligent as well. A strong band of iron about a tree will find itself grown over and literally lost to view while the tree grows out and up as though no grip of strength had encircled it. A sapling has taken root in soil in the crack of a great rock, till not having room for itself it actually breaks open the great dead stone by the demands of its life.

But no life is comparable to the spiritual. It does not give itself up easily and he who gives it and seeks to conserve it, does not retire from the scene of the soul at once upon the approach of the soul's danger.

Therefore we have been in the habit of thinking that spiritual declension and death were not come by suddenly; they were reached rather by a process -- a downward going, more or less drawn out. As the young man of strength and of health does not come to a condition of weakness and illness suddenly, so with the spiritual man. If what one eats and drinks be disregarded; if sleep be ignored and a lounging about in idleness in the pent-up quarters of sin be indulged in, it will not be long before the step will slacken and spring be gone from the heel. So with the greater and better man within us. If spiritual food and spiritual rest and spiritual exercise be lost sight of, or ignored, then declension follows which if not rallied from, ends in final death.

How frequently do people contract disease because they were so susceptible to it through a weakened condition; and how many can live in most unsanitary conditions and contract no fevers because of the resistance their good health gives.

We cannot always be well in body it may be, but the soul can. If health and strength are desirable for the body, how much more for the soul. If the outer man is of value enough to demand attention that its interests may be conserved, how should the inner man have it? We cannot altogether get away from the untoward conditions of evil that are around us, for we are in a world that abounds in sin, but we can be rid of the conditions of spiritual weakness that so invite disease that wait to fasten upon the soul.

We all know people who in early or middle life were declared to be unable to resist their physical inheritances long, but would be in early graves, who have taken such systematically "good care of themselves" as to outlive the promising and strong who made the prophecies. Three times a day, in all weathers, there comes to our door a "postman," who only a few years since was given over to die early with consumption, [TB] but those outdoor exercises and hard work have been the means of curing, so that with ease he makes his long round daily. One of the most distinguished editors and ministers in our land, asserts that he has been cured of a lung trouble by mountain climbing, and he is now a hearty man of over seventy years.

The soul needs care unto its spiritual preservation.

* * *

Private Prayer

Spiritual life, if it be maintained and developed, demands stated private prayer. It may be thought well-nigh strange that we should emphasize such a condition as this; one which has so much to do with the very beginnings of spiritual life. It is possible that apology or reason enough may appear as we proceed.

Prayer is the language of love, loyalty and dependence. If one loves another he naturally seeks communion with that one; one finds his heart going out in genuine loyalty, and finds also that this person in the affections is no inconsiderable factor in the life.

One of the figures of the scriptures emphasizing the mutual relation between Christ and his church, is that of betrothal and marriage. If a young couple have any call to get married, the things we have mentioned as elements of love will be noticeably present. We make no apology for employing this figure, and dwelling upon this tender experience of real love.

These young people, genuinely loving each other, want and should want to be much alone, with no company present save themselves.

We are dwelling upon true affection as it exists among the true and the pure. These, whose lives are mutually enwrapped, find out that the bustling world, the care of business or even the presence of the family circle to be in their way. They are a world within themselves, and this great fact that lies rooted in the very nature must have recognition with all concerned, even as it has natural expression with these beautiful young lives. We pity, exceedingly, any whose experiences in life have been so unfortunate or worse, that these words seem to be suggestive of romance or of sin. A young couple came under our notice who though looking toward marriage with each other,

seemed not to care to be alone; they sought rather to be in the society of others constantly when together, and seemed restive if not. Our fears were aroused because of the unnaturalness of this situation, and to one whom we dared and in whom we had rights we expressed our alarm. This pair of unmatched people were united in marriage only to seek the divorce court inside of three months.

Love demands the quiet and even the secrecy of one heart; conversation must be had, though pure, in the privacy of two fond hearts; if other ears are open conversation must be in whisper; this is the demand of true love.

And a genuine loyalty has place here in an element of natural affection. Who that is a gadder, or a flirt, has any call to join in life's sacred and lofty privileges and obligations such as the holy relation of marriage carries? What a pity it is that a dear and devoted life should be sacrificed with such an apology for the thing called a man or a woman. Love that is true is filled with this attribute of loyalty, and however bright another might be in person, prospect or position there is but one in the whole world to him or her whose heart beats in true love. These lives are so one in all that is noble, natural and divine, that they are mutually dependent; the one, under right limitations, lives in and for the other. Let these facts be with us and the divorce courts have gone from us forever.

The heart that carries love for the divine Bridegroom demands the quiet and the secrecy of private prayer. "Jacob was left alone" because he sought it. His may have been the exigency of fear, but nothing save the quiet of the night-time by Jabbok's ford could meet the demands of that soul of his.

If our love for and our practice of private prayer be a measure of our love to Christ, how do we fare in the presence of this test?

Family and social prayer are not private prayer. We do not believe that holiness people are lacking in these things. One, we think, will go far and long to find a holiness man, or even a woman, who does not practice family prayer or its equivalent, and as to social prayer -- prayer in the prayer circle of the church -- they are hardly at fault here. But, when it comes to closet prayer we are forced to the conclusion that great fault lies at our door.

"In the closet the battle is lost or won." The battle, alas! too frequently seems to be lost. Who but grieves that so many need to come up to our meetings for repairs. Do not misunderstand us. We are not deploring this coming if there is a demand for it; but that the demand exists. This repair-business is so prevalent, that our minds have been occupied with a study of the secrets of this situation, and we are forced to the conviction we are stating.

As astounding as the statement may seem to some, we are forced to make it, that the holiness people, in general, do not practice secret prayer; and that is a secret, if not the secret of the failure in personal experience and incompetence in Christian service.

We do not mean that there is nothing that passes for this kind of prayer; there is a saying-prayers -- like at the bedside at night or at some hurried, well-nigh begrudged time in the

day, but it does not have value that warrants its being called private prayer; such exercises are hurried and brief and finally become formal. There will be excuses enough for this spiritual misdemeanor and some of them may seem for the time to be reasonable, but the end is weakness if not death.

Not a few people who read these lines will read themselves into them, and know that painful as it is, we are stating the truth. If causes are many and increasing, it simply means that the need for stated prayer-seasons is the greater; that person who keeps up the private altar and waits before God, finds that the ashes of his camp fires are not found twice in the same place -- he is farther in the land of Canaan possession each time the sun sinks in the west.

That God is no respecter of persons is as familiar as it is true; but God has great respect for conditions. He would give great grace and that constantly, to all, but does not; and because He cannot. Isaiah's declaration is not sentiment or poetry when he asserts that "they that wait upon the Lord, shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint." Do we covet such strength? Then let us not forget it is given to those "that wait upon the Lord."

But does some tempted but misled heart ask, "Is not this strenuous? Is not this making the life of holiness a task and a burden?" Yes, if love knows such a thing! Did the true hearts find the evening ride too long, or the chat at the front gate a burden, or the considerable time given to plans for the future a drudge? Then is Christian love overtaxed in time given to prayer -- talking with God?

* * *

A Two-Fold Life

The writer has had a pointed, not to say painful, experience of this matter. He is and has been engaged in the varied work of the holiness minister whose parish is the world. In common with any earnest preacher, his life is a two-fold one -- i. e., it has its own (that related to himself) and that related and devoted to others. These might be called personal and professional. The work for others is not as likely to suffer from a lack of prayer, as is this other responsibility -- this care of himself. What can one do in the field without God, and how can God be had save as He is waited upon for his cooperation? So it is that we pray over our messages and over all our work, and that with earnestness and continuousness.

When in the field, how assured we are of the Divine presence and blessing; if not all we want of blessing attend our labors, it is certain that God is with all faithful workers and at least some results are realized, if not all one craves. Paul sought to save "some" -- he would save all but did not expect it.

But when, for a time, the labor for others is laid by (as it is with most evangelists and should be with all), so far as being afield is concerned, and one retires into the place of change and rest for a season, a peculiar peril confronts him. He does not now need to be before God as

when on the firing line, and the danger is that he will be before God but little for this reason, as well as for other reasons that will put in an appearance.

Wherever such a work is, if he be true, his time is mortgaged like to circumstances beyond his control. When in the field, the time belongs to the work of the field, and when at home to the legitimate interests there. Things to do or have done have been saved up for his coming. There is a sled to fix, a cart to mend, a pane of glass to set, some wood to split, a few calls to make, or a little visit among friends with the family; oh, a "thousand and one" things to do that are as much a duty and as truly a privilege as to blow the trumpet for God away from home.

A young man said to the writer, in the midst of a gracious meeting, where a multitude were getting blest, and none more than we workers: "This is great; no trouble in gaining ground here for one's self and getting happy, but what afflicts me is, I do not stand up well when at home." Why not? We think we have been stating the great reason -- this lack of private prayer.

In a really proper analysis of the situation, it will be discovered that we are professional, and that we seek to take on strength when engaged in outward service to do it for the service, and neglect our own soul's upbuilding.

The times we set apart for private prayer when at home we found were not seldom interrupted by that which had claims on us and seemed to have right to those moments; at last in our desperation of soul we determined to protect our faith at all hazards -- to look after the upbuilding of our own experience and faith without regard to the preparation of sermons for the field, or actual labor in it.

But how should this be done? This was a vital and practical question with us, and, if we mistake not, will be with a good many who read these lines. We had no desire or right to demand no interference with these times set for our personal devotion; for it often became necessary then to go on an errand for a hurried woman who needed then a spool of thread from down town, or the telephone demanded an answer to its call, or a child having stuck a sliver under its finger nail had to have attention, or a friend had come around to take us to ride; so it came to pass that we were interrupted, and [that,] in spite of ourselves.

But the demand of our soul-life found a way. It was to do as, at times, our Lord did -- have the prayer hour, as to set and prolonged time, before the day begins -- before the household was awake, and before the duties of strenuous life were upon us. We bought a reliable alarm clock and set it how and where it would disturb not more than one, and that but for a moment, but would get us awake and out for a good hour alone with God. So, our own personal prayer time is in the early morning, when none wants us around save Him who needs no sleep.

In our own happiness of soul; in our conscious strength against temptation; in our opportunity to cover a wide field in prayer to God; in our increased interest in those who have rights in our prayers and have asked for them; in a constantly growing conviction that we are getting ahead in all that engages us; in a widening vision of what God can and is going to do; in a deeper sense of the privilege of communion with the Father of our spirits; in being advantaged every way, have we something to show for our method as to secret prayer.

We are not stating the duty of another as to when the stated prayer time shall be, but we do mean to declare its necessity; we do fear its scarcity; we do emphasize again and again that the failure so apparent and confessed has its secret here, more than elsewhere.

The flesh is too weak. We demand discipline over it. The cry of an untrained nature (if not of a sinful one) is for ease and a rest not needed. If our Lord were to speak to us as He did to certain ones, "What, could ye not watch with me one hour?" Might he not find occasion to chide and rebuke? To be exacting of ourselves will prove to be exceedingly beneficial. Is an hour out of twenty-four too much for the soul's exercise? And we mean just this literally -- sixty minutes. Jesus spoke of time, and so did Paul.

"Oh, I would not be so mathematical in religion!" Well, would we be spiritual in religion? and would we come to something, for ourselves and for others? Then it may become us to take note of this suggested method as a secret of having what could properly be termed private prayer.

This prolonged prayer season will be found to enhance the value of our briefer moments with God; it will give unction to the exercise at the family altar; it will make our fragmentary and ejaculatory prayers more frequent and more fragrant; it will cause an open heaven and an unclouded vision into it; in a word, it will emphasize character -- what we are -- and because of this secure to us a conquest when in labor for others [that is] otherwise impossible.

The brilliant scholar and teacher, Austin Phelps, in a little book entitled "The Still Hour," likens this kind of prayer to the great abutments and piers of a bridge, which make the traffic of the railroad or highway possible; so this stated prayer gives value to our exercises which are more miscellaneous and brief.

* * *

Take Time To Be Holy

Jesus said: "Man shall not live by bread alone, but by every word that proceedeth out of God." The food of the soul is the word of God. What bread -- "the staff of life" -- is to the outer man, God's word is to the inner. Suppose we neglect or refuse food, then what? The answer is with all, it is weakness and death. What then of the soul-nature? To fail to supply the inner life with the word of God, is to realize this same result -- spiritual weakness and death.

The continuance of spiritual life and its development, demand the time factor. There is a song, familiar to many, the burden of which is "Take Time to be Holy."

To become holy may not involve the question of time; but to continue in holiness certainly does, to a noticeable and proper degree. The fact is, as little as any like the thought, people are too much in a hurry to allow their being holy. And we are not meaning to say that they are too engrossed in the cares of life to give attention to becoming holy; we mean rather, that having become holy they are tricked into dullness of experience if not into the loss of it entirely, by the rush of life.

The market men have a certain stamp they put upon certain bundles, and it is "Rush." That stamp seems to be upon our American life, indeed to an alarming extent. What we seem to need now is to have more days added to the week; time seems to be too brief for people to get into the seven days all that they want to do. The American people in general, and those who live in the latitude which has the most ozone in the atmosphere in particular, are a lively, aggressive and rushing class of mankind. From early morn to the night-time, the usual man and woman are tumbling over themselves in the regular, if not regulated cares and affairs of the day. Take, for instance, the single matter of eating. To look at the child as it comes to be able to "feed itself" at the table, what nature demands and directs relative to speed in eating will be seen. How slowly the usual little child eats. And it by no means is, mainly, because of inexperience; but simply an unperverted nature exercising itself in the manner of food-taking. "Oh, Mary, how slow you are; you never will be done with your breakfast!" So this natural child is taught early to throw the food into its mouth and give it a few turns over and run it down the throat half chewed.

How many people spend much more than forty-five minutes a day at the table eating three meals? Some do; the most do not. This American habit would mean indigestion among so many, that an exception would hardly be found, were it not that the activity of labor, especially out-of-doors, offsets the miserable practice. "Ten minutes for refreshments," the trainmen yell, and the passengers scramble out of the train and tumble up to the counter in the restaurant and eat a lunch made possible to eat in such a brief time by the free use of milk or a liquid of some kind; then a scampering back to the train, which is yanking them about before the passengers can get seated, in its rush to get off.

Tens of thousands of wage earners get out of the places of employment at the noon hour as though driven out by a raging fire; they rush home, tumble into the house and half out of breath eat a hearty meal, and up, out and back by the time the whistle blows one o'clock, and the whole proceeding as though something dearer than life depended upon this race. There is one thing that the inventor must certainly secure for the American people, and that is rapid transit by pneumatic tube -- get in and be shot to the destination of the dinner table. But we forget; there is one thing more to be added, and this is an individual stomach-filler. We suggest as a starter toward the invention, an old-fashioned sausage stuffer. Rushity rush! Rushity rush!

What has this to do with keeping sanctified? Well, if there is any truth in what we are saying, we should say that it has much every way to do with it. The fact is that this manner of life has a direct influence upon our religious experiences. This rush-life must be resisted, at least to the extent of giving one time to be holy. We have little time to be holy. We have little time to pray. We have little time to read the word of God. Alas! then what? Not a few who read these lines know.

The fact is, we reverse the order of things We do not mean to do it -- we mean not to do it -- and yet so many alas! do it; business and care come first, as against the matter of being holy. Theoretically this is not so; but practically it is. In our thinking we do not allow this -- of course we do not -- but in our living we do. The home caring, the store keeping, the farm working, the school teaching, the dress making, and a multitude of legitimate activities none of which should be wholly ignored or can be, get so nearly the whole time that only a fragment for the soul is left; and

a fragment that is so hurried, and stinted, if not actually begrudged, that it carries no value sufficient to be of worth to the soul.

We must face this fact; the sooner the better; whatever we do or do not do, we must be holy! God, or our convictions, demands no impossibility. Character, [inward purity, the experience of entire sanctification] as to quality, is come by at once; but the quantity of it conditions the continuance of the quality! We may and do become holy at once; but holiness must be sustained, and this demands attention. Better, far better, drop one meal a day to get time to read God's word for the health of the soul, if no other method can be found for the supplying the greater nature with its sustenance.

The relation of the scriptures to the peace, the delight and strength of the inner self every Christian knows. To read devoutly a few verses or chapters, is to go from this exercise with as conscious satisfaction and added power as one ever finds in the physical nature from having eaten an inviting and nourishing dinner. Oh, we may not be exactly correct when we say with "as conscious satisfaction and added power," but before many hours have gone, the consciousness will be delightfully present.

Let us urge again the business of being holy. If the term "business" should seem to be somewhat too exacting or worldly to apply to so spiritual a matter, may we not suggest that besides its definition -- that which engages one's attention -- it is sanctioned by our Lord's own use -- while his lofty and divine mission was spiritual, he spoke of it as "business." [Luke 2:49 "And he said unto them, How is it that ye sought me? wist ye not that I must be about my Father's business?"]

The business of holiness! Many remember the saying of the quaint cobbler when asked as to what his business was, replied, "My business is serving the Lord, and I mend shoes to pay expenses."

Holiness people are not seldom derisively called "hobbyists." This should not be rejected, or accepted with hesitation if the meaning of the term be considered, which is "a favorite pursuit." Holiness people ought always to have this favorite pursuit -- that of following holiness; for it "is profitable unto all things, having promise of the life that now is, and of that which is to come."

* * *

Acknowledge God

God is not only the most intelligent and loving Being of all intelligences, he is the most sensitive and appreciative. None feel as quickly and deeply as he and none so appreciate the devout attentions of the creature. If God be a Person he has these feelings, and if he be God He has them in an infinite degree. The long-suffering of God in dealing with the misdemeanor of men is far from an evidence that he is unmindful of it.

God would be acknowledged; and he must be upon the part of those who would secure and maintain his favor. "In all thy ways acknowledge him and he shall direct thy paths."

We are now seeking to emphasize a feature of devotion, with which, it is possible, we are not as familiar as with other features. By an acknowledgment of God we mean an expression to God and an attitude before him, alone, of appreciation of him and his goodness. Someone has given an interesting division of prayer in these words. "Prayer, with its face toward God, and prayer with its face toward men." The first might be illustrated by the language, "O come, let us worship and bow down: let us kneel before the Lord our maker." Here is prayer in the aspect of worship, of adoration, of (may we say it?) appreciation; prayer of recognition and praise. The other aspect finds expression in such familiar language as "Ask and ye shall receive." Here is prayer as supplication, as a seeking to get something from heaven.

Of this latter phase we need not speak; all hardly need that this be defined. But this former exercise we wish to emphasize.

Most people are before God only when something is wanted -- the asking of prayer is that with which we are more familiar and in the habit of using, if not that about which we only know; and yet, it is not prayer's highest form. We are not saying that the time is ever with us when we are not in need and may not ask, but we are meaning to say that there is that which is higher, richer and diviner and far more profitable to one's soul than the asking form of prayer; asking if not selfish, is always laden with self-interest as to its motive.*

[The last statement of the above paragraph, that asking is "always laden with self-interest" is not altogether true. For, it is possible for one to ask God for something for another, being completely devoid of any selfish reason for that asking. When Jesus asked the Father to forgive those who crucified Him, "for they know not what they do," there was not one ounce of self-interest in that request. His words, "Father, forgive them," were not a demand, but a request, and asking -- and an asking that was totally concerned about the need of others. Further, it is possible for Christians to likewise ask of God, without a speck of self-interest in their requests. Fowler's statement would have been entirely true by simply changing one word: "asking if not selfish, is often [not always] laden with self-interest." However, these remarks are not intended to be criticism of this excellent message. Now, back to the writers point at hand. -- DVM]

God is good. In Himself and in all His relations to mankind, especially to those who trust Him. One turns his prayer around, or better, he turns himself about from the attitude of seeking something at the hand of God, and adores Him from whom everything of good comes. "O God, how gracious thou art; what hast thou not done for me and for mine. Thou art good to all. Thy tender mercies are over all thy works. Men forget Thee, but thou art gracious, O how mindful art Thou and tender and full of compassion. I love Thee; I worship Thee; I adore Thee; glory be to Thy name forevermore!"

Such is not the language of a suppliant -- not of one who wants something -- but rather is it the language of a giver -- of one sending back an appreciation of divine benefits.

This suggests what we mean by a recognition of God before him and before him alone. It is secret; it is sincere; it is successful. Did one want to get ahead with God -- have heaven really

favor him -- there would be no way equal to this. But, to do this to get ahead would spoil it all. No such thought lives with him who finds his heart drawn to this holy exercise of communion.

Again, we say, nothing gives such flight of wing to the soul as this adoration; and nothing so pleases him with whom we have to do and before whom one comes. God values, as none less than God can, a spirit of appreciation upon the part of his creatures. None so in need that they live upon the bounty of another, find the hand of the benefactor so open, as those who remember in gratitude the favors of the past. What child is in such favor with the parent as the one who has a genuine spirit of appreciation of father or mother, so as to love to be with them, more than they care for the presents they may get.

There is a love for the companionship of God apart from what may come to one as a return from being in that company. To be alone with God, one sits in a chair by the window, or lies on the couch, or attends to the active duties of the house; to be alone with God at business, on the train, or anywhere that the devout nature finds itself looking away to Him in whose infinite life he lives; this is to please the Father of our spirits, who loves, infinitely, to have His own creatures bless Him.

* * *

And Before Men

But a recognition of God and of His goodness will naturally and necessarily take another direction -- it will be as well before men. We call this confession; confessing Him in the audience of the people as public opportunity, or even private, is given. Yes, this is Christian testimony; and yet, we choose to use the language we have brought to the front here -- a recognition of God before men; declaring what God has wrought. Let the language and spirit of the devout soul in its attitude before God in secret, be taken up before the people and God gets glory.

We do not like to present this in the form of duty; is it not rather a great privilege? And yet, duty may mingle with privilege here. For, this about which we are writing is so scarce in the usual gathering even of the people of God, as to be regarded "irregular;" the attitude of the unspiritual, and the accusations of the devil make this so difficult sometimes, that duty may have to come to the front somewhat.

But the absence of this testimony increases the obligation and privilege; for if the holy people are betrayed to hide their light, what will become of the reputation of God? Is He a Saviour from sin in the sense of deliverance and maintenance? Does He keep that committed to his trust? Does he really sanctify and satisfy? If any know this, when alas! the most do not, what becomes of God's reputation, we ask again, if those who do know, fail to recognize this before men?

* * *

The Indwelling Spirit

In order to maintain sanctification it will be necessary to emphasize, in our thinking and in our faith, the positive aspect of this work.

In the teaching and preaching of holiness people it is said, and said truly, that there are two sides to this work and this grace -- the negative and the positive -- the cleansing of the heart from all indwelling evil, and the coming in of the Holy Ghost. Not that there are here two distinct experiences as to time; not that one is cleansed and then some time later the Spirit comes in; these works are rather coetaneous, yet in the order of thought and indeed of the divine operation, these are separate and distinct. As a vessel must be emptied of whatever may be in it before it can be filled with anything else, so the heart must be cleansed from all the residuum of evil before it can be filled with the Spirit.

The coming of the Holy Spirit into the cleansed temple of the soul is the positive aspect of entire sanctification, and into this temple he has come to dwell.

This is our hope. Here is our power. This Presence in us is the source of our fullness of peace, of joy, of love and of all that stands for the fullness of grace; and His presence is the secret of our constant victory against all contending forces that would disrupt our faith and destroy our souls, As no power is comparable to his, then no power can possibly overcome the heart that has entempled within it this real God-person.

This great and all-important truth must be recognized. God is within and He is our keeper. Whatever of submission to Him, of faith in Him, of appreciation of Him it takes to have Him come in, it takes to have Him abide. To observe these conditions is to keep Him, and having Him we need nothing else and can have nothing more.

* * *

Sanctification Of Others

If we keep sanctified we must needs give attention to others that they also may come into the experience of this great grace. Jesus said, "And for their sakes I sanctify myself, that they also might be sanctified," i. e., He consecrated or devoted Himself unto this end. In this sense we are to sanctify ourselves, or devote ourselves to the sanctification of others, To be indifferent to this means to forfeit what we have. This experience is for us to enjoy, to be sure, but for us to communicate to others as well and this should be, with us, a delight.

No single truth can be so dear to God as that of entire sanctification, since it makes one holy. Holiness is God-like-ness. God loves and must love that which makes one like Himself.

The holiness movement is a movement by itself. It is not a Church movement. We must be read here with care. We are not saying that it is anti-church -- opposed to the church -- for it is not; but we are saying that it is not a movement that the church, as such, has fathered and fostered.

To illustrate: The Y. M. C. A. movement, the Woman's Christian Temperance Union, etc., were not instituted by the Church. While they are made up to a considerable degree of people who

are Church members, the Church as such did not found these and does not foster them. On the other hand the Baptist Young People's Union, the Epworth League, etc., were created by the Church and are cared for by it.

The holiness movement is made up, with the rarest exceptions, of Church members and reliable holiness associations demand that its members be related to some Church, yet no denomination of Christians formed this movement, and no denomination looks after it. It exists independent of all; and in many cases it exists, notwithstanding the wishes of many to the contrary.

If we get others sanctified it means that we appreciate the fact relative to the providential meaning of the holiness movement as such. It is this that brought us into the experience. We were not sanctified through the regular means and methods of the Church, but through the means and methods of the holiness movement itself. It was through some holiness convention, or holiness camp meeting or holiness evangelist, that the Holy Ghost got us sanctified, and if it was our pastor, he in all probability was himself brought into the experience through the means we have mentioned. So that at the farthest we are the grandchildren of the holiness movement.

* * *

Honor The Movement

The Spirit of God would have the method sustained which He has instituted, at least providentially to carry on this work. The regular ministrations of the Church in the pulpit, prayer meeting, revival services, etc., etc., should be giving attention to this and secure these results; but if they do not, God will have it done by other means as He is now doing in the holiness movement, which method he has been using for some forty or more years.

This means that we need to support this work by our prayers, sympathy, and outward activity in attending its various meetings, etc., and in the giving of our money. We are not meaning to say that we should withdraw these from the local Church where we hold our membership, or from the denomination of which we are a part -- this we do not mean -- but we do mean that we need to honor the movement which God has used to get us sanctified, and do it in ways that are of practical value.

Facts are abundant, in the personal history of multitudes, that prove the position we are taking. In the several decades of this movement a great many people have been at the altars of the holiness meetings as seekers of the experience of entire sanctification, and a great many ministers and laymen in our churches have claimed the blessing, and evidently for a time enjoyed it. But only for a time. Our close and wide observation in twenty-five years has convinced us that this failure has been largely due to a failure to be identified with the movement itself -- a failure to be an avowed and recognized holiness witness and advocate. We know of no person in the entire land who has kept a ringing testimony to this grace outside of those who have been open and constant advocates and defenders of this faith. We do not mean that they have been members of this or that holiness association, or of any association, but we do mean that they have been identified with the holiness people and the movement as such.

* * *

Holiness Literature

Every enterprise has its organs and varied literature to represent it. We have only to suggest this to have it appreciated. What industry, profession or trade, but has its papers and magazines and periodicals of varied sorts to represent it? The farmer, the mechanic, the physician, and even the saloonist and tobacconist have their current printed matter to represent them, inform their constituency, etc.

How essential is this in the holiness movement; and for two reasons:

(1) A general Church organ cannot be an advocate of a particular Church interest: For instance: A Church paper cannot devote itself to Missions or to Temperance, or to Church Extension, etc., not that this paper does not favor these, for it does, and advocates them, but it cannot devote itself to them because its work is of necessity, general; hence the Church has its organs representing Missions, Church Extension, Educational Work, etc., etc., and the great Temperance movement has its own organs and literature.

(2) A Church paper cannot devote itself to holiness if it would, for reasons that we have cited: and the most of them would not if they could; and this is our second reason why holiness literature is a necessity. If we are to be constant and consistent holiness confessors and advocates, we must have the sympathy and encouragement and information that come through the helps God has providentially provided for us.

* * *

Public Services

Jesus gave a note of warning that demands our attention. He said: "Take heed what ye hear," and "Take heed therefore how ye hear."

Our experiences of salvation are secured and maintained by the truth. The normal method for our coming to a knowledge of the truth and our keeping in this knowledge, is the public ministry of the word. Paul asserts that Christ gave a diversified ministry in order that Christian Perfection might be obtained and maintained (Eph. 4:11-16). While hearing the word is not the only means of experiencing salvation, yet it is the leading one and for which there should be no substitute. We need help to get and to keep salvation. Though the eunuch had the written word to read, he groped in the dark till a human helper was sent to him (Acts 5:27-31).

God has appointed the public ministry of His word -- "preach the word." This places a responsibility upon the preacher; men must publish it, but there must be the hearer.

This means attendance upon the ministry of the word and attention to it.

It may be that the services we attend are not all we desire as to their spirituality, but it is a poor service that does not give prominence to something of value; even the place itself where God's name is revered is made a means of grace to any devout spirit that frequents it.

This leads us to note that the pulpit and public ministry of the word are not the only divine method by which salvation may be secured and sustained. Were this so then our souls might be imperiled by the unfaithfulness of some ministers and by our inability to get to these places of worship, and it would relieve us of our responsibility relative to our personal salvation were such public means not at hand, or were not of a nature to aid one. God has put the word of truth within our reach and the blessed Spirit of God is ready to aid all who would find its essential teachings.

The Church of Christ represents the kingdom of God in the earth and its services cannot be neglected with safety to one's soul, or without retarding the interests of the community in which the Church is placed as divine leaven. Sanctified people should be noted for their faithfulness to the house of the Lord.

Temptation

Keeping sanctified demands that we overcome the varied temptations of life.

We need, furthermore, to be forearmed against temptation by remembering its great purpose in our probation. James utters a startling word when he says: "Count it all joy when ye fall into divers temptations." But he gives a reason for this strange exhortation when he says "that the trying of your faith worketh patience."

Temptation is a process of discipline. There is no substitute for it in developing our spiritual nature, whether it be the temptation of testing that God directly brings to the believer (Heb. 11:17), or the soliciting to evil which comes from the devil, which God allows. The fact is the same; it is for our spiritual bettering. These experiences of varied nature are not inviting in themselves, and pleasant, but they result in that which reveals their value (Heb. 12:11). The writer to the Hebrews further emphasizes the "profit" of what he calls being "chastened," in that it is that "we might be partakers of His holiness" (Heb. 12:10).

Temptation, then, is to be expected, and we should be prepared for it. And indeed, while not sought, it should be welcomed; and we are assured it shall not be too severe for our faith. (1 Cor. 10:13).

* * *

Finally Stand

To stand is possible. The forces against the sanctified soul are many and mean; they are cowardly and constant; they are subtle and severe; but they are not too many for the soul, girded and guarded by "the whole armour of God." Our wrestling is evident enough and our enemies are wary and wicked, but against all we may stand and "having done all stand." Our adversary is the devil and the day of his assaults is evil, but our whole armour is sufficient (Eph. 6:11-16.)

"Above all" -- the shield of faith! By this we stand. Not only is this the great secret by which we get salvation, it is the means as well by which we maintain it. God is as solicitous that we continue in sanctification as that we receive it; therefore has He provided for our keeping it. (Jude 24:25).

"Stand, then in his great might,
With all his strength endued;
But take, to arm you for the fight,
The panoply of God;

That, having all things done,
And all your conflicts passed,
Ye may o'ercome through Christ alone,
And stand entire at last."

* * * * *

THE END