

on the part of a sinner, in order to be saved, it needs on the part of a believer as full a consecration of all he is and all he has to God that he may be sanctified. Nor can we expect this blessing, if we hold back anything from God. Nor can we withhold one tittle ; for to enter into holiness we must yield *our whole*. While this consecration is withheld you stand in the same position in obtaining sanctification, as the sinner who says, "I will give up all my sins but one," stands in regard to pardon. He goes without forgiveness; you go without a sanctified spirit. He was almost a christian; you were almost holy. He is quite a sinner; you are hungering and thirsting and not filled.

But methinks I hear one say "If the case be so, I yield; I will give up all; here, Lord, I give myself, my all, to Thee, 'tis all that I can do—what must I do to be saved? for I am now willing to be made every whit whole." Only "BELIEVE on the Lord Jesus Christ and thou shall be saved." You would say to the truly repentant sinner, believe that when you come with true repentance to God, He will,—yea, He *does* through the atonement made by Jesus Christ, forgive you your sins; and he will give you grace so that you may have dominion over sin. Go trusting, and God will give you light and strength.

And if I should say unto thee, Brother, Sister, while thou comest with a willing mind, believe that God through the atonement made by Christ for thee says to thy heart—"Be clean." Will I say more than the word warrants me in saying, or more than you ought to accept? Ye longing souls, why are ye not sanctified now? Oh, cry, "Lord I believe! I do believe,"

Are the sanctified freed from all sin? Yes, most assuredly. But do not misunderstand me. By sin we mean a voluntary transgression against a known law. Therefore as moral agents, and responsible beings, it is necessary that we know a law before we can designedly sin against it. Laws may be broken through ignorance, even where the sincere purpose of the heart is to do God's will, and the result of an act may be very different from what we anticipated; but while such transgressions are not, in the strict sense of the word, sins, not having the concurrence of the will, yet they are violations of a perfect law, and as such need the atoning merit of Christ's death.