

and scraped against the solid masonry but it rises. At length it is lifted to a higher level, the gates open before it, and on it sails again in a purer air and with a broader view. But presently it runs into another lock, and while it is bumped and bruised against the sides of the lock, turbulent waters lift it, and when its course is again opened before it, it finds itself on a still higher level with a still more glorious prospect. So are Christians voyaging to the better land. After a season of delightful progress they are shut up in the chamber of sickness or in some other lock of troubles, but God's waters are underneath them buoying them up, and although their experiences are rough and painful, yet they are being lifted by the raging floods and thereafter sail forward on a higher level, in a purer atmosphere, and with a more glorious outlook upon the future. When they come to another lock they go through the same experience again, and so God's locks lift them from level to level. Now, this may happen a hundred times, but all these experiences are quite consistent with this other experience, namely: that at some one of these crises, the blood of Christ, through faith therein, may cleanse the trusting soul from all unrighteousness. And that is what is meant by the second blessing. Brethren, let us not contend about words.

Nor would I describe Christian Perfection by saying that it is loving God with all our heart and mind and soul and strength, and our neighbor as ourselves. That definition is scriptural and true, and may be very useful if rightly apprehended, but I know scarcely another passage so familiar that is so frequently misunderstood and misemployed. When a person is under the influence of some overflowing joy he may think that he loves God with all his heart; but when his emotions subside, he may find that the old love of self is not all destroyed, and his neighbors, who heard his professions when he was very happy, wish that he would act with more of Christian consistency when not so happy. "This is the love of God that we keep His commandments," not merely being filled with emotion. Nor is it to love God with all the heart, that we be conscious of loving Him more than anything else. Every Christian does that, but sometimes it is the torment of his life that something secures a little share of his affection which should be excluded. As Charles Wesley expressed it,

*"'Tis worse than death my God to love
And not my God alone."*

To love God with all the heart is to love God and nothing else, leaving no corner of the heart to be occupied by any love that is merely earthly. This is not saying that we are not to love our friends, husband, wife, parent, child; for we are commanded to love our neighbor—every one who stands beside us in the pathways of life—and to do so is to love God.

Nor would I call this grace "holiness," for that term is too broad and indefinite, nor "entire sanctification" for that phrase means, at least, two distinct things, nor yet "entire consecration" because that means too little. Some call it the "higher life," some "full assurance," while my own preference is for "purity of heart." But none of these terms serve any good purpose except merely to indicate the subject we are discussing; they all fall far short as definitions. We say therefore that this state of heart is to be known by its constituent elements.

Now, what are the clear marks by which Christian Perfection is distinguished? One chief characteristic is thorough loyalty to God. By this I mean a joyful recognition of the absolute sovereignty of King Jesus. It asks only what will please the Master, not what will please self. A Christian with this spirit accepts, in all simplicity and singleness of heart, the fact that he is not his own, and lives accordingly. All rights of ownership have been transferred. He has given away both himself and all that he possesses into the hands of his Lord. He does this uniformly, easily, gladly, to the best of his knowledge, belief and ability. But the assertion is constantly made at this point that every Christian does that, that the penitent sinner must do that or he cannot find acceptance. In answer to all this I ask what can the seeking sinner know about entire consecration? How can he surrender himself to the Divine will when he knows scarcely anything of what that will must require of him. And how can he give himself fully to the service of God while he has no proper apprehension of what that service is? One might present to a friend a casket which he himself cannot open, containing something valuable, but what, and how valuable he is quite unaware. When the contents, precious beyond all anticipation, are disclosed to him, the question may well occur

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