

But while all agree in this, and thus far—just here the separation begins.

Oberlinians look upon the soul's sanctification as complete, entire, wanting nothing, the instant Christ is accepted for entire sanctification.

Lutherans look upon this, the acceptance of Christ as the soul's sanctification, as the *entrance* merely upon the true and only way of being made holy, as the *first full discovery* of the real and the right way.

Wesleyans take a middle view, indefinite, and therefore undefinable. They do not believe in the absolutely perfected holiness of the soul the instant it trusts fully in Jesus for holiness of heart. They freely admit that imperfections may and do still exist, while yet a sort of modified perfection is attained, as they think.

Now, what is the right and the truth of the matter? Exactly what is attained in this experience?

Christ. Christ in all His fulness. Christ as all in all. Christ objectively and subjectively received and trusted in. That is all. And that is enough.

But what as to holiness of heart? Nothing! Nothing but a sense of self-emptiness, and vileness, and helplessness. Nothing but a sense of unholiness, and a full consciousness that all efforts and resolutions, and strugglings and cries for holiness of heart, are just as vain as the attempts of a leopard or an Ethiopian to bathe white in any waters. This with a sense of absolute dependence upon Christ for holiness of heart and life, just as for the forgiveness of sin, is the sum and substance of the soul's attainment. At the same time while this deep self-abasement and utter self-aborrence fills the soul, there is, on the other hand, just as deep a sense of the all-sufficiency and perfect loveliness of Christ, and a realisation of the fulness of His love, and an assurance of his ability to do exceeding abundantly above all that we can ask or think, according to the power that worketh in us; and a confidence that *He will do it*, according to the plan of God.

Then what follows?

Then follows the work according to our faith.

By faith the soul is now placed in the hands of Christ, as the clay in the hands of the potter; and by faith, Christ is received by the soul as the potter to mould it at His own sovereign will, into a vessel for the Master's own use and for the King's own table.

By faith the soul now is opened as a mirror to the Master, and as in a crystal fount of unrippled face, the Master's image is taken in all its meekness and majesty.

By faith the soul is put into the hands of Christ, like paper into the hands of the printer to be unfolded and softened and printed, with all the glorious things of God. And by faith Christ is taken to the soul like an unopened book, title-page read it may be, and portrait frontispiece scanned and admired, but its leaves uncut, and its treasures of wisdom and knowledge all unexplored, all in reserve, to be gained by daily and hourly reading in all aftertime.

By the power of God, in the light of truth, a new starting point has been gained. A new and higher level has been reached, and in the new light all things take on a new loveliness, and from the new starting point the race becomes swifter and yet easier. A *starting* point it is, however, and not the goal reached, or the mark of the prize won. Let this be specially noted, and kept ever in mind. This being the case, it is easy to see why the Lutherans should reject the terms and ideas of perfection, as attained in this experience, for it is the beginning, not the end; only the entrance, fully and consciously, by the right principle, upon the process of sanctification—not sanctification completed.