

the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin. Now we will suppose that this *faithful* seeker, while he is *confessing* his sins, and "walking in the light, as He is in the light," dies. Will he be saved? Will he be taken to heaven, though up to the moment of his death he had not received the conscious cleansing from all sin? Yes, most assuredly. Why? *Not because he can be saved in sin, but because he dies in the act of meeting the conditions of full salvation, and therefore must be saved from sin.* God has put Himself under self-imposed obligations to save all such; first from all sin, and then in heaven. This self-imposed obligation is wrapped up in the words *faithful* and *just*. God has so covenanted with all sincere aspirants after holiness, that He could not be faithful and just if He should fail to sanctify wholly those whom He calls away in the midst of the process of seeking and receiving full salvation. "Faithful is he that calleth you, who also will do it." It is no miracle; nor is any violence done to the conditionality of salvation by such a sudden sanctification as we have supposed, on the threshold of eternity. It is simply cutting short the work in righteousness where compliance with the terms of redemption is being rendered. So the condition remains unimpaired. "Without holiness no man shall see the Lord."

Now, what is the lot of the justified who are not at all interested in the subject of holiness, and perhaps exhibit a degree of hostility to it. I said, at the opening of this article, that a person dying in a state of justification is sure of heaven. So I still say. But a justified person, not pressing on to a state of holiness, not interested in the subject, and opposing the experience of it, is a contradiction. The moment a justified person refuses to go forward, and cleanse himself from all filthiness of the flesh and spirit, perfecting holiness in the fear of God, he forfeits his justification. The continuance of justification is conditioned on obedience. When God says, "Be ye holy," "Leave the principles of the doctrine of Christ and go on to perfection," and the justified person in so many words or in effect says, "I will not," he brings himself under condemnation and destroys his title to heaven. "Let him that thinketh he standeth, take heed lest he fall."

REMARKS.

Here we have the difficulties, brought out in the questions put to Dr. Lowrey,

met after the manner of the great majority of holiness writers. But in this article the answers and explanations are more direct and clear-cut than usual. Hence it is that we have transferred the whole to our pages for reference and remarks.

We frankly admit that the whole scheme, here brought out, may be accepted as true to facts, or at least with very much in its favor, if the Doctor's—that is the general—definition of inbred sin is admitted to be correct. In fact, the whole *credo* circles around this definition. This meaning attached to the expression inbred sin is, that it is a part of the mind or spirit or body, or of all three, which has become tainted by the fall of Adam and Eve, and which, therefore, accounts for the fact of the greater bias of all, including children from the hour of their birth, towards sin than towards holiness. This bias towards sin, it is contended, does not leave any believer at conversion, not even for one moment, and, therefore, is a disqualifying quality, making it impossible for the child of God who is only converted or regenerated to enter heaven. This inbred sin must be taken out, as a second blessing, the result of an act of intelligent faith on the part of the converted one, whereby he claims the cleansing of his being from this inherent bias to sin.

Wherein do we radically differ from this correct exposition of this part of one of the theologies of the present day? We reply, in this his apprehension of the subject of inbred sin, and, as a consequence, in most of his deductions therefrom. The fact of this greater bias towards sin than towards holiness we, with him, fully admit. But we maintain that there was no provision made for being thoroughly emancipated from it, up to the day of Pentecost.

This contention, however startling to some, was fully endorsed by the author of the epistle to Hebrews, and hence there is no second-blessing theology in the Old Testament. But there is full provision made for its destruction by the advent of the Holy Ghost, who, taking the place of all law, becomes the one and only law to the believer so accepting Him, and this law can with ease and