

easy to unlock a difficult lock when you have got the key, and the man who gets hold of this central truth of Christianity gets hold of the key; and, of course, he can unlock all its mysteries and walk in and out.

Now, first, I want to note that *we do not contend for any mere names or terms by which this experience is expressed.*

I suppose that persons have selected or coined names to express this blessing which would be most compatible with their theological views, seeing that this experience has been recognized and professed by Christians of almost every shade of opinion, and they have adopted that mode of expression which has best coincided with their different views, but this makes no difference.

This is no new doctrine, I may just remark. Some people not familiar with the history of the Church seem to regard it as a doctrine lately invented. It is as old as Enoch, and from his day down to the present, God has taken care to keep alive in His Church, even in the days of Papal darkness, the most thorough-going professors and exemplifiers of this doctrine. Those who believed in this blessing and exemplified it in their lives in the dark ages, people went thousands of miles to converse with, and to get the inner light which God had given to them, and numbers of such enquirers were brought into this blessed experience. It has been called "The second conversion," "The higher life," "The full assurance of faith," "Christian perfection"—to distinguish it from Adamic and angelic perfection—"Perfect love," "Inner sanctification," "The rest of faith." We do not contend for names. The main point is this, that *the experience* designated by most of these terms amounts practically to the same thing, which is

BEING SAVED FROM SIN.

We care not what you call it so that you understand the blessing to mean that. I prefer to use God's terms in everything, and so I select His designations. I think the Holy Ghost understood best the ideas He wished to convey, and therefore I like the terms He has used, such as sanctification, holiness, perfect love. However, we simply take what we like best and do not contend about them.

And now I want to define the blessing as we believe it and as I believe God will show it to those who really and honestly want to understand or rather experience it, because it was one of those mysteries of Divine love and grace that you will never understand until you experience. Then I want to guard my definition by noting two or three things which are often mistaken for it.

Only the other day a gentleman wrote me on one of these points, and another was conversing with me, which made it appear how very far both had mistaken the teaching of the word of God on this matter.

First, it is not FREEDOM FROM INFIRMITY either in mind or body. How anyone can come to imagine such a thing in our present physically, fallen and de raved condition I cannot think. It was not necessary for the accomplishment of His redeeming purpose that we should