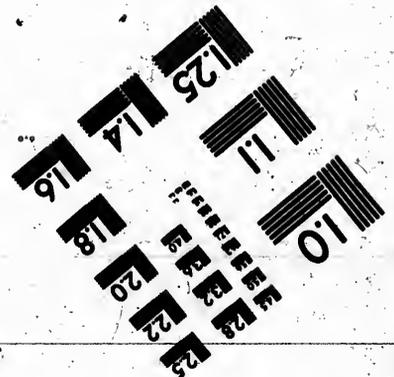
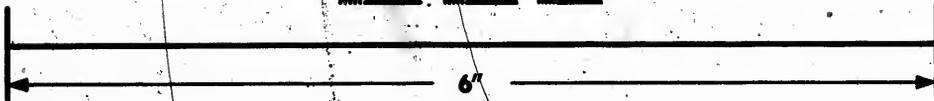




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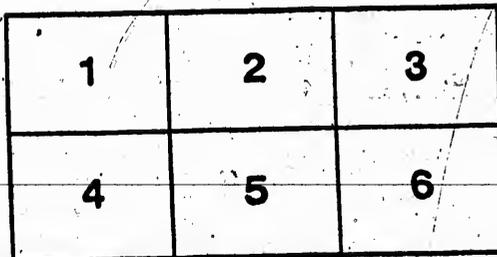
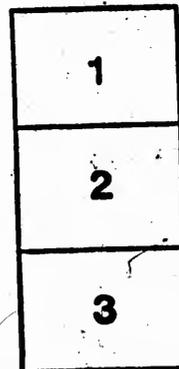
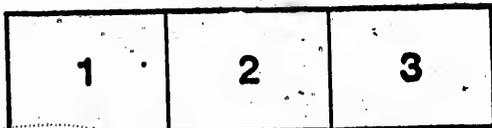
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# WITHIN THE WALL

## OR ENTIRE SANCTIFICATION

AND THE WAY OF ATTAINING IT  
BY THE HOLY SPIRIT  
AND THE WORD OF GOD

BY REV. JAMES CAHILL



AS

MO

# WITHIN THE VEIL;

OR,

## ENTIRE SANCTIFICATION.

AS ILLUSTRATED IN ITS PRINCIPLES AND PRIVILEGES, AND  
WAY OF ATTAINMENT, BY THE ENTERING OF THE  
HIGH PRIEST OF THE OLD DISPENSATION  
INTO THE HOLY OF HOLIES.

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BY REV. JAMES CASWELL.

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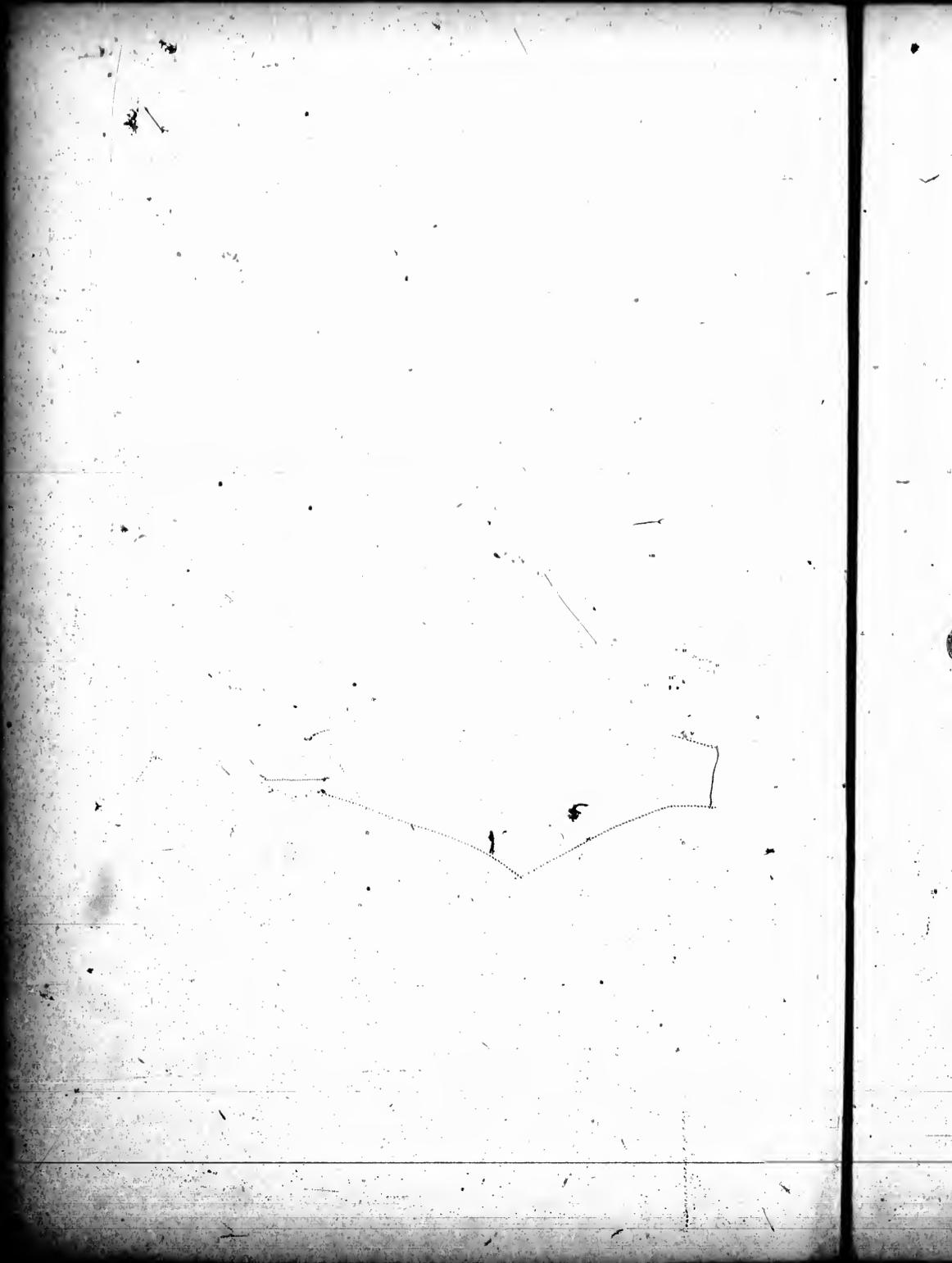
## PREFACE.

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THE object sought by the writer of this little work, is to set forth the nature, importance, and value of that state of grace entitled, "Entire Sanctification," which the FOUNDER OF METHODISM believed God called the Methodist people to experience, to enjoy, and to spread through the earth.

He has long thought, that such illustration of it, as is here employed, would be helpful to many in forming an opinion of its character, and a help and inducement to seek it where not experienced. It is sent forth on its mission with earnest prayer that it might be used by the Divine Spirit to advance the cause of pure and undefiled religion.

J. C.



## ENTERING INTO THE HOLIEST BY THE BLOOD OF JESUS.

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HEBREWS 10th, 19-25.

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THE writer of this epistle, having in the preceding part proved from the Scriptures—which the parties written to acknowledged as the Word of God—that the dispensation under which they had lived was imperfect, and was not intended to be permanent; that it pointed to something better, even to the Gospel dispensation, here makes suitable application of the doctrine he had laid down, by pointing out the nature and extent of the believer's privilege in the new dispensation, and strongly urges immediate entrance upon it.

It must be obvious that the language here employed is figurative, and intended to convey a spiritual meaning. We regard these passages as referring, primarily, to holiness of heart, to it as an indispensable qualification for admission to Heaven.

Doubtless the *Holiest* was designed to represent Heaven, but first of all that state of grace into which every Christian must enter, if he shall be counted worthy to enter the Heavenly Jerusalem. And the

place itself, the person who was privileged to enter it, the garments he was to put on, the mitre upon his head, the blood he carried in his hand, his thoughts, feelings, and work within the veil, strikingly illustrate the believer's entrance into, and enjoyment of a state of entire sanctification.

Notice then : 1st. That the High Priest, when entered within the veil, drew nearer to God in His manifested glory than outside worshippers, however sincere and earnest. He *saw* God's glory as they saw it not ; he *heard* God as they were not privileged to hear Him ; he *felt* His presence to an extent they did not. The glory of God completely enveloped him ; he was transformed by it, and must have felt purer, happier, stronger, than when outside the veil. He must have appeared beautiful ; very like the transfigured glory of Christ and His three disciples upon the mount. He must have felt as though on the border of the celestial world. Hearing the Divine voice, breathing the very atmosphere of holiness ; drinking at the fountain head of that stream which makes glad the City of God ; he was, indeed, an honoured and privileged man. Within the veil, we regard him as representing in many ways all fully sanctified believers. Having entered into a state of fully developed holiness, they are spiritually nearer to God than those who have not entered into the experience of this great salvation. Perfect love draws them near, and keeps them in "the secret place of the Most High." They *walk* with God. From a carnal world and a worldly church they are separated. The veil is between them and outside

worshippers. They are shut in with God. In spirit, in thought, in purpose, in ardent desire, they are in harmony with Jesus. They are steadily drawn to Him as the object of their warmest, truest love, their highest admiration, and constant delight.

By His manifested love to them, His tender care of them, by answering their prayers, by warming and purifying their hearts, He binds them to Himself with strong and loving bonds.

*They see Him as others do not.* He unfolds to them His ravishing charms. They behold in Him the fairest among ten thousand and the altogether lovely. The Holy Spirit reveals Him to their faith's eye and heart. They clearly apprehend the fulness of His merit, the strength and tenderness of His sympathy, the warmth of His affection, and the unselfishness of His genuine friendship. In the presence of such beauty and glory the brightest things of earth are dimly seen. Creatures and material objects, the dearest and most valued, sink into comparative nothingness; and looking to the glorious Deity they exclaim: "Whom have I in heaven but Thee, and there is none on earth that I desire beside Thee." The entirely sanctified hear the *voice* of God as others do not. He speaks by the Holy Ghost to their hearts. As they walk with Him He speaks to them in the language of *assurance*. He tells them of His love for them, His watchful and tender care of them, and of the riches of His grace that are placed at their disposal. He tells them of His faithfulness, His all-sufficiency—of the resources of His boundless wisdom and power. He bids them fully trust Him.

Trust Him when He afflicts them; when He leads them into dark places, and along steep and rugged paths, and into deep waters; when He makes His waves and billows to go over them; when He allows the enemy to assault them, and the wicked to sorely try them; when He calls them to suffer the pangs of bereavement, or bodily and mental affliction. And they know His voice and delight to hear it, even when its tones are awe-inspiring and warning. His blessed Spirit, as they read the Holy Book, brings out the doctrine, or the precept, or the promise they specially need, and so illumines every portion that they see clearly into its practical use and improvement. O, how timely, how refreshing, how comforting, how inspiring is this voice of God! As He thus speaks it is like light to the benighted traveller, food to the hunger-bitten—like cold water to parched lips. Their hearts leap with joy, and with renewed strength they go on their way rejoicing.

2nd. The High Priest within the veil *reflected* the glory he beheld. He was enveloped in it, and glorified by it. When he came from within the veil, his face, we imagine, would shine with unearthly brightness and beauty. The Divine would glorify itself upon the human. Forty days' communion with God upon the mount sent Moses down to the people with such a reflection of the Divine glory upon his face as was too dazzling for the people to look upon, and he had to veil the glory to adapt it to mortal vision. And in like manner the entirely sanctified believer becomes spiritually beautified and glorified by being brought into

sacred nearness and holy communion with God. Sanctification gives evenness to the temper, amiability to the disposition, and moral loveliness to the entire life and character. It must be so, because love permeates, moulds, governs, fills the human soul. Entire sanctification makes its subject a partaker of the Divine nature not in its essence, but in its grandest and most glorious attribute, which is love. The human soul thus filled supremely loves God, delights in Him, feasts upon Him—becomes, as it were, absorbed in Him. When love Divine pervades the soul, then it goes out to man, to all men, even to enemies. And love is gentle, forbearing, long-suffering, tender, benevolent, and humble. Hence, the more love a man has, the more sweetness and grace and moral beauty he must have; the more noble, magnanimous, and pitiful, the more firm and heroic, and in the highest and fullest sense, the more manly he must become.

No accomplishments art can give, can make woman so truly graceful and lovely as perfect holiness. Neither education, nor sedulous training in the etiquette of life, nor both together, can make so perfect a gentleman as holiness can. It has a beauty that cannot be hidden. The vilest recognize it, and are impressed by it. It glorifies the body. As on the mount of transfiguration the glory of the Divine Saviour, hidden behind the veil of His human body, burst forth and irradiated the whole man; so holiness of heart beams in the eye and glows upon the cheek of its possessor. We have seen ordinary-looking persons when filled with the Holy Ghost, assume a new and unearthly loveliness. It is

said that Sammy Hick tried to influence a rather uncomely dame to seek religion, by assuring her it would make her look twenty pounds better. Holiness is the beauty of the Lord, and the beauty of His people. Hence the more holy believers become, the more attractive they become. They possess a moral attraction which is powerfully fascinating. They throw silver chains of moral loveliness around those they mingle with, and draw even the coldest and coarsest natures toward piety. Here is an element of power every Church needs. Woe to the Minister, or the official, or private member, whose spirit and deportment are repellant rather than attractive. Holiness makes the servants like the Master, whose winning gentleness and amiability drew mothers and little children to Him, and the bewitching power of whose moral loveliness even the coldest of the Pharisees could not resist. Were the Church filled with the spirit and power of holiness, she would be "fair as the moon, bright as the sun." Her winning charms would be to the enemy of all good and his agents "terrible as an army with banners." Love is a beautiful garment, more becoming and beautiful than the robes of the High Priest; and Paul exhorts us to put it on. We can be arrayed thus only by being fully sanctified to God. This clothing is of the Spirit—it is the bridal dress of the soul. The Holy Ghost must put the material of which it is composed within, or we cannot appear arrayed in its Heaven-made beauty. O for the garments of salvation—full salvation—for all the members of the Church below! Thank God, the poorest can have them, though

the fabric is finer than satin, and richer than gold, and lasting as eternity. Arrayed in the robes of a God-given salvation, the sanctified believer will be fit for the society of angels, nor stand abashed before the eternal throne.

3rd. Within the veil, the High Priest would sink in self-estimation. Brought into the light of God's holiness as there revealed, he would feel himself humbled before God—less than nothing, and vanity. His intellect, knowledge, deeds, would all appear to shrivel up and be utterly unworthy the Divine notice or regard. Under such circumstances, he would feel that great honour had been conferred upon him in permitting him to enter such a place, and stand in the blaze of such glory. And so far as he realized his own littleness, would he be sensible of God's greatness. How reverent, therefore, must have been his attitude, how solemn his spirit! With what attention would he listen to the Divine voice, with what thankfulness would he receive the heavenly blessing! The smallest favours would be regarded as more precious than pearls of the ocean, or gems of the mine. And such is the spirit of those who have entered into a state of full salvation. The manifestation of God's glory to the soul, when entirely sanctified, is such as to burn up the feeling of self-importance. It expels the demon of vanity and self-righteousness, and leads the soul, full of amazement at God's condescension in receiving it into such fellowship, and favouring it with such nearness of access, to exclaim—

“What am I, O thou glorious God,  
Or what my father's house to thee,  
That thou such mercy hast bestowed  
On me, the vilest reptile, me!  
I take the blessing from above,  
And wonder at thy boundless love.”

Entering the Holiest by the blood of Jesus, kills self; and whilst the soul remains within the veil, it lies dead at the foot of the Cross.

This is a great achievement, for while pride and self-righteousness remain within, they vitiate, pollute, and spoil every religious act, and rob the soul of Heaven's richest blessings. It is only when small men are brought into the society of great men that they are made to feel their inferiority, and give honour to whom honour is due. And it is only when God brings the soul very near to Him, that the believer finds his own true moral stature, and has a just conception of his own littleness. Then, and then only, is he fitted to receive Divine favours, and to be crowned with the honour that cometh from God.

4th. Within the veil, the High Priest would have such a view of *sin*, its nature, and demerit, as in no other place, and at no other time. Nothing would so impress him there as the holiness of God. He would feel as Moses felt before the burning bush at Horeb, that he stood on holy ground; like Isaiah, when the vision of God's glorious, awfully glorious purity led him to cry “I am a man of unclean lips;” or as Job, when the same sublime attribute appeared in all its sacred effulgence to his spirit's eye, he was constrained to ex-

claim, "I abhor myself and repent in dust and ashes." This attribute it is which awes and humbles the burning seraph, and leads him to veil his face with his wings as he draws near to the throne of God, and cry, "Holy, holy, holy is the Lord of Hosts." In the "Holiest" would flash into the intellect and burn into the heart of the High Priest, such light and heat of holiness as would make sin appear odious, repugnant, and hideous beyond the power of description. He would realize there that it was infinitely abhorrent to God—the thing He abominates—the evil against which His whole infinite nature sets itself in continuous and determined opposition. And in proportion to this knowledge of sin, and dread of it, would be his estimate of the value of the blood through which he entered, and by which only he could stand unconsumed, and boldly, before that burning throne. It would be regarded then and there as precious, infinitely precious. No wonder he confessed his sins, and the sins of the people, and through the sprinkled blood earnestly sought Divine forgiveness and salvation. And such views and feelings in regard to sin are experienced by the believer when he enters into a state of perfected holiness. He saw sin in such a light, when the subject of conviction, as to make him tremble; he saw its revolting features so clearly when a penitent, as to loathe it, and flee from it; but it is only when cleansed from all sin, all filthiness of flesh and spirit, that he possesses the clearest perception of the deep and loathsome depravity of human nature, and the true character and desert of the transgression of the law. Then, and then only, has he a right conception of

the depth, and filth, and darkness of the horrible pit from which he has been brought up. Sanctifying grace makes the moral eye-sight clear, and keen, and far-reaching. Thoughts, and feelings, and actions which, prior to the heart's justification, appeared only as infirmities, are now seen to partake of the nature of sin, and to need for their removal from the conscience the all-cleansing blood of Christ. And oh, how thankful is the believer to be freed, consciously freed, from all the pollution, and power, and punishment of this deadly and destructive evil! Within the veil of experimental holiness, the cleansing water and blood appear peculiarly precious. The Saviour is constantly adored, and loved, and praised, and glorified for His atoning merit and prevailing intercessions, and the Holy Spirit for His inward, purifying, elevating power. To no beings out of Heaven is the blood of Christ so precious as to the fully sanctified. They know its value by the experience of its efficacy in enabling them to worship and serve the Lord in the beauty of holiness.

5th. Within the veil, the High Priest, we imagine, must have been peculiarly happy. The brilliant out-beamings of the shekinah glory were to him manifestations of favour. They told him that through the believing use of the blood he was welcome there; was beloved, and free to enjoy the richest communications of Divine grace. The very place would be full of the atmosphere of joy. It would fill him, thrill through his whole being, overflow his soul; and it would awaken no surprise if we knew that at times he shouted aloud for joy. What spiritually-minded person is, there who has

not at times, and often, felt on entering God's house, especially in times of revival, a solemnizing but joyous sense of the Divine presence. Oh, the sweetness, the fulness, the glory of it! How it has roused the soul, elevated and inspired it, and prepared it to enter upon the sacred services to follow! How often, upon entering "the chamber where the good man meets his fate," has this same joy sprung up in the soul! You felt to tread upon the verge of Heaven. Such must have been the emotions of the High Priest before the mercy-seat. God, infinitely happy in Himself, communicates the feeling to those who are favoured with spiritual nearness to Him. As the sun flings out his joy-creating rays—as the rose gives of its fragrance, and the gem of its flashing beauty—so the divine nature diffuses the joy to sanctified believers, which in it is infinite, unailing, eternal. In Heaven He fills every spirit with a fulness of joy; and on earth, to his faithful ones, He gives it at times to an unspeakable extent. "Stay thy hand, O Lord," on one occasion, exclaimed the seraphic Fletcher, of Madely, "for my soul can hold no more." "I will greatly rejoice in the Lord," said the prophet Habakkuk; "my soul shall be joyful in my God." And we venture to assert that no one has ever entered into a state of entire sanctification without realizing the joy of God's salvation to an unprecedented degree. And there is no joy like it. None so pure, so full, so truly glorious. The joy of the victor over his conquest and spoils; of the millionaire over his vast store of wealth; of the bridegroom over the betrothal and beauty of his bride, are tame and faint in com-

parison. Their joy is of the earth, and is earthy; the joy of the saint is of Heaven, and is Divine. The joy of earth is but physical or mental; the joy of the Lord is spiritual; it fills the soul where lies its greatest capacity, and intensest desire. It is such as God only can give, and must be experienced to be understood and rightly appreciated. It is precious as an element of power. Said Nehemiah, "The joy of the Lord is your strength." It brings with it evidence of its Divine origin, and thus strengthens faith. It gives a foretaste of Heaven, and thus invigorates hope. It is so superior to all earthly joy as to save the soul from seeking forbidden enjoyments, and thus forms a strong defence around the citadel of the heart. It warms, animates, electrifies the whole soul. Under its influence a man can think better, and reason better, and speak and act better than when it is absent. Hence, it is not only the privilege but the duty of the Christian to rejoice. "Rejoice evermore," said Paul to the Thessalonians, for "it is the will of God concerning you." In the service of God there should be purity of motive, full, unflagging energy; the believer should strive to be ever at his best. Joy greatly helps in this direction. Happiness derived from God through the use of Divinely appointed means of grace, and by exercising the moral powers in the work of God, qualifies its possessor to throw his whole force into the service of God and man. Hence the importance, the value of being fully sanctified. It makes a man spiritually sound and healthy, all through his spiritual nature. It impels him by love; animates him with joy. The holy man must, therefore, be a

strong, active, useful, God-glorifying man. At Pentecost, the whole Church was thus made strong. Love filled every believer; joy thrilled every heart; and their united energies of faith, and love, and joy, centred in Peter's sermon, and so wrought that the force had the character of Omnipotence, and men bent before it, and fell into the arms of Divine mercy, as the forest bends and falls before the irresistible cyclone. Oh, for a holy Christendom! It would be a happy, generous, mighty, sin-destroying, soul-saving, glorious Christendom. Men would be awed by it, inspired with confidence in it, and yield to its calls and claims, to an extent rarely witnessed now.

6th. Within the veil, the High Priest was in the safest place, spiritually, he could be, out of Heaven. He was not out of the reach of temptation, but its influence must have been comparatively weak. *Thought*, amidst such surroundings, would be taken up by the subject of holiness. It would be engaged upon the source, the beauty, the power, and the fruits and benefits of it. There would be, we imagine, scarcely room for another thought. If a sinful thought arose, it would be instantly nipped in the bud. *Fancy* and *imagination*, the picture-making faculties of the mind, would surely there place before the mental eye spiritual and celestial objects, pure and purifying—things which, by their spiritually attractive holiness, would draw the soul nearer to God, and bind it more closely to Heaven. There, desire would be excited strongly, and crave-closer communion with, and a more perfect resemblance to, God. In the Holiest of all, the mind

would be under perfect moral control. It would be surrounded by a panoply of Divine love. It would be safe under the shadow of the Almighty—perfectly secure beneath the shelter of the Divine wing. Corresponding to this is a state of entire sanctification. The man who lives in its experience feels that he is constantly sustained and surrounded by God. In this state the soul has complete dominion over the body. The holy man keeps his body in subjection, and makes it a consecrated temple in which he, enlightened, warmed, cleansed, and strengthened by the indwelling Holy Ghost, renders acceptable and delightful worship. In this state the soul employs, energizes, directs the mental powers. The intellect is brought into the line of truth and purity, and made to do duty to the King of kings. The moral powers have regal sway. Divine love is enthroned, and sways its mild but potent sceptre over the whole realm of manhood. In this state it is not impossible to sin; but it finds more than ordinary difficulty of entrance. Reason divinely illuminated, conscience made very sensitive, and the will energized by Divine grace and guided by the word of truth, constitute a strong guard, through which the Prince of the power of the air finds it difficult to enter. Repellant forces meet him at every point. Hence the advantage of going on to perfection. The nearer God, the farther from sin. The more fully God possesses the soul, the less chance has the devil to get possession. God is its refuge, and underneath and round about are the everlasting arms. Lest any should destroy it, He will keep it night and day. And, oh! of what importance is such

security. We are on a dangerous voyage. Storms of great violence will rise and strike our little bark, but if Christ be with us, they cannot harm us. Thousands, we fear, have failed to reach the blest shore. Not going on to perfection, they have gone back to perdition. Perfect love is the safest ship in which to sail over the ocean of life. It has Christ always on board, and if storms rise and rage, He will say, "Peace, be still," and there will be a great calm. Entering the Holy of Holies and keeping within the veil, the believer is perfectly safe, and safe forever.

7th. Within the veil, the High Priest *boldly* drew near to the throne of grace—the mercy-seat, where Aaron and his sons knew Jehovah waited to be gracious, to dispense great favours and rich blessings. Humbly approaching this awe-inspiring throne, the High Priest must have felt himself privileged to stand at the fountain-head of the river of life, and was free to drink of its life-giving and sustaining waters. First, for himself, he would seek and find the great salvation; but he was there to plead for others too. He was the people's great human intercessor. Cut into each flashing gem, fixed to the breastplate which he bore upon his bosom and heart, was the name of the head of every tribe, and that embraced every member of the tribe, and thus he bore the name of every Israelite before the throne. There we imagine, in reverent posture, with tearful eye, and tremulous, but earnest tones, he confessed the sins of the people, and pleaded for their forgiveness and salvation. Nor did he plead in vain. Type of the great Intercessor above, he was heard, and

through him the people were visited in mercy and blessed. And in like manner every sanctified believer becomes a powerful intercessor for others. This great salvation enkindles in the heart of its possessor the tenderest sympathy, and warmest benevolence. The entirely sanctified cannot confine their thought and desire to their own things; they are called into exercise in behalf of others. They long for the full development of holiness in every Christian heart. They would have every spiritual dwarf a giant; they would have every babe that can only take the milk of the Word, become a man—and feed upon the strong meat, the marrow and fatness of Gospel truth and grace. They long for the salvation of every sinner. They have such an affecting view of his danger; they see so clearly the loss the sinner is sustaining, the risk he is running, the awful precipice of ruin towards which his feet are tending, that they long

“To save poor souls out of the fire,  
To turn them to a pardoning God,  
And quench the brands in Jesus' blood.”

Entirely sanctified souls are mighty in prayer. Their prayers are incessant, urgent, believing, and prevailing intercessions.

Let there be but two or three really holy ones in the congregation, the minister will feel the moral influence surrounding him, charged with the breath of such prayer. Oh, what power prayer has, when it leaps out of a consecrated and pure heart! It takes hold of God and will not let Him go till it prevails.

Having viewed the Holy of Holies, and the High Priest within, performing his sacred functions, as typifying a state of holiness, with its principles and privileges we shall now proceed to note the points of analogy betwixt the entering of this sacred functionary into the holy place, and the entrance of a believer into a state of full salvation.

1st. The High Priest was a consecrated man—fully consecrated. By God's call, and his voluntary act, he was separated from all secular engagements, to engage all his powers and employ his time in spiritual and religious work. The mightiest forces of his whole being were to be centred upon and engaged in Divine service. He was in the highest and fullest sense to be God's man—"a man on earth devoted to the skies." Upon his forehead, the seat of thought, and purpose, and mental power, there was in front of his mitre, written in letters of gold: "Holiness unto the Lord." This holiness he was to possess, to enjoy, to exhibit, and promote. And every one who would enter into a state of entire sanctification is called of God to consecrate himself to holy service; to consider himself not his own, but His who bought him with a price; to present his body a living sacrifice, holy, acceptable to God, which is a rational service; to come out from the selfish, the worldly-minded, the half-hearted, and be fully and forever given up to God. This must be done. Done intelligently, thoughtfully, solemnly, and with full purpose of heart. It is the first step in the way of Christian perfection. In doing this believers are not called to retire from business, nor to deny them-

selves the comforts of domestic and social life. God requires no monkish service. God would not have woman leave the walks of life, where she is so beautifully fitted to shine and to serve, to confine herself to a gloomy nunnery. No, but in all things, at all times, in all places, to consider themselves the property of God, and to act accordingly—to make His glory the grand object of their labour and pursuit; to make every personal and earthly claim submit to the claim and glory of God; to set the Lord always before them, and steadily, habitually aim at serving Him in the beauty of holiness.

2nd. To fit him to enter the most holy place, the High Priest must be ceremonially pure. To prepare him for the exercise of his functions within the veil, he had to submit to five washings, and ten purifications. And if a believer would enter into a state of perfect love, he must give up every habit, indulgence, pursuit, that is not compatible with the idea of entire devotedness to God. It may seem a small thing, such as a pinch of snuff, a pipe of tobacco, or a glass of beer, but if the seeker of this great salvation cannot satisfy his mind that he can do such things with Divine approbation, then it must be given up. He must wash his hands in innocency; if he would get within the veil. Nothing, however precious, no one, however dear, must be permitted to stand betwixt him and Christ and holiness. It might seem to amount to agony to be separate, but it must be done. The right hand must be cut off, the right eye plucked out, or, in other words, whatever would prevent the soul from living fully to God, must

be abandoned once and forever, at any cost of feeling or loss of worldly favour or store.

3rd. The High Priest, to enter in, must have on his priestly vestments ; the mitre upon his head ; the curious girdle of the ephod and breastplate, with the long, rich, and gracefully flowing robes. So clothed, he must have presented a dignified, beautiful, and imposing appearance. But there is a dress in which the Christian can array himself, far more costly, beautiful, and enduring. If he would enter into closer communion, he must put on Christ. He must have upon him the garments of salvation. He must be arrayed in justifying, regenerating grace. He must be a holy man, who would be a most holy man. He must be a *child* of God, who would attain to the stature and strength of a *man* in Christ Jesus. He must have the beauty of the Lord upon him, who would have the richer, inner beauty and glory of salvation imparted to his moral nature ; who aspires to be like the King's daughter, *all glorious within*. The person who gives himself, or herself, fully to the Lord, has already, in the very gift, a beauty of moral appearance in the sight of God. It is the beauty of humility, of gratitude, of faith, of full consecration.

4th. To enter the Holiest, the High Priest passed beyond the outer courts ; yes, beyond the holy place. Through that, he *must* pass into the most holy. And so, if any one would be fully sanctified, he must first enter into a state of justification and spiritual renewal. He must be born again. Indeed, it is only those who know the value and blessedness of moral purity that really long for complete purity. They only who really

love God desire to enter into a state of perfect love. They only who walk with God ardently aspire to a closer communion. They only who know their sins forgiven, and that their hearts are changed, pant after a perfectly clean heart, a completely purified spirit. In not a few instances, we fear, backsliders have taken restoring grace for sanctifying grace. They have imagined themselves the subjects of a higher state of grace than they had really attained to; and, not finding the power or blessedness of the refining fire, have become discouraged, and have spoken disparagingly of the higher life.

5th. But, further, there was something more needed than consecration, and dress, and lifting the veil; it was blood. Blood of innocent creatures—beautiful, touching, expressive emblem of the precious blood of Christ. Catching the purple current as it flowed from the opened veins of the bound victim, the High Priest, with it in his hands, boldly lifted the veil and stood safely and unabashed before the burning throne. That blood, sprinkled upon the mercy-seat, was all that he required to propitiate offended justice, and form an outlet for the flow of Divine mercy and grace. And so, blessed be God, all the believer needs to enable him to enter into a state of perfected holiness, and then into heaven itself, is the atonement of the Son of God. The precious blood of Christ! Feeling our need of it, depending entirely upon it for acceptance, forgiveness, renewal, full, inward and outward holiness, we can boldly claim the great salvation. Faith is the hand that takes it, and in mighty prayer sprinkles it as it

were upon the mercy-seat, expecting through such an act to be brought into close and holy communion with God; and such expectation never has, and never can fail of success. Fully believing that Jesus Christ is able to save to the uttermost all them that come unto God by Him, and wishing, and solemnly determining not to rest till thus saved, by simple faith we boldly venture in. The veil has been rent asunder; perfect holiness is made easily attainable by a fuller, and clearer revelation of the method of grace, and a fuller out-pouring of the Divine Spirit. Promise upon promise is given to inspire confidence and enkindle burning desire; and nothing is wanting to insure the great salvation, but a bold but humble pressing into it, in the way indicated. And as the High Priest, when within, felt that he was there by the peculiar manifestations of Divine Glory that beamed upon him and penetrated him, so do they know, by blessed experience, that the blessing is theirs when really received. But by faith they must enter in before they can *feel* they have; before they realize that they bask in the brilliant rays of infinite, ineffable love. Do not rest, beloved, till you *feel* you are within the veil; till you realize that by a fuller, richer baptism, you are lifted nearer God; emptied of self and sin, and filled with all the fulness of God. But ere you experience this mighty, inward change, do not be afraid to reckon yourself dead indeed unto sin, but alive unto God. Do not be afraid to account yourself sanctified wholly to God, by consecration and by blood, and dare even to proclaim it. Through faith the blessing is yours, though it be

not felt. The convicted sinner wants to feel that he is saved before he believes, and to enable him to believe. But that is not God's order and method. He will be credited, and his veracity and faithfulness honoured, before He imparts a consciousness of forgiveness and renewal. Believe on the Lord Jesus Christ, and thou *shalt be* saved, was the direction given by Paul to the Philippian jailer. If you have given yourself fully to God, if you look for full redemption through the atonement of Christ and the power of the Holy Ghost, if you *every moment* look for full redemption, soon, very soon, sweet, calm, heavenly peace will fill your soul—a delightful sense of inward purity shall spring up in your heart. Love to God and man, fuller, deeper, warmer, stronger than ever realized before, will pervade your soul—joy too rich, too full for expression, will make you feel that Heaven has begun in your hearts—and glory, the highest glory, eternal glory, will you give to Father, Son, and Holy Ghost. Such evidence of your entire sanctification will be afforded as no opposing argument can shake. The witness will be so distinct, and clear, and perfectly satisfactory, as to leave no shadow of a doubt. Be faithful unto the grace given, and you shall *dwell* in the secret place of the Most High, and ABIDE under the shadow of the Almighty.

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