

HEART SANCTIFICATION.

J. B. McBride

There is a doctrinal sanctification, a theoretical sanctification, and an experimental heart sanctification clearly set forth in the Bible. It is well to thoroughly understand the doctrine of sanctification, to have a correct theory of sanctification; but it is far better to have the heart experience of sanctification. We doubt seriously whether one can ever really understand the doctrine or theory of entire sanctification until he gets the experience; for when we are sanctified wholly the Holy Ghost comes in to abide and He is the interpreter of His own Word, and He makes it clear to us. "He will guide you into all truth." "He shall take of mine and shall shew it unto you," is the promise.

"Sanctify the Lord God in your hearts; and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear."—I. Pet. 3:15. This brings us to the crucifixion of the "old man." St. Paul says, "Lie not one to another, seeing that ye have put off the old man with his deeds; and have put on the new man, which is renewed in knowledge after the image of Him that created Him"—Col. 3:9, 10. The sanctification of the heart puts the "old man" out and gives us a clean heart and the abiding Comforter. "And God, which knoweth the hearts, hear them witness, giving them the Holy Ghost, even as he did unto us; and put no difference between us and them, purifying their hearts by faith."—Acts 15:8, 9.

Heart sanctification is the inward, crowning work of grace, while glorification is the outward crowning work of Redemption. The first removes all impurities from the life, while the second makes impossible any more infirmities of the body. If we ever convince this sinful world of the power of the gospel to save men, we must have more than doctrine or theory. Heart sanctification brings the knowledge of Christ that awakens the hearts of those who are in darkness. "My tabernacle also shall be with them: yea, I will be their God, and they shall be my people. And the heathen shall know that I the Lord do sanctify Israel when my sanctuary shall be in the midst of them for evermore."—Ezek. 37:27, 28. "And I will sanctify my great name, which was profaned among the heathen, which ye have profaned in the midst of them; and the heathen shall know that I am the Lord, saith the Lord God, when I shall be sanctified in you before their eyes."—Ezek. 36:23. "The offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost."—Rom. 15:16.

Dear reader, since "without sanctification (R. V.) no man can see the Lord," we are safeguarded against any doubt as to our heart sanctification—"the Holy Ghost also is a witness." Let us not be deceived in this vital experience. Thank God, we can be sanctified in our hearts, and know that we are clean. "Now ye are clean through the word which I have spoken unto you."—John 15:3. Have you the ex-

perience now? By full, complete consecration to God of all your redeemed powers, for sacrifice or service now and forever, and by faith in the Blood that cleanseth from all sin, you can receive the blessed experience of Entire Sanctification this moment. Sanctification settles all questions as to the soul's purity. As a man "thinketh in his heart, so is he." "Keep thy heart with all diligence; for out of it are the issues of life." A man's life is no better than his heart; if the heart is clean, the life will be clean. Heart sanctification produces holy conversation. Heart sanctification brings oneness among all the people of God; and when God's people are one, then the world will believe.—Way of Faith.

Soured Holiness.

V. C. Martin, Evangelist.

A few years ago we came in contact with some holiness people who seemed to be defective, not in their doctrine, but in their experience. We had not discovered the trouble when a dear, sweet-spirited, sanctified man said, "Brother Martin, those folks have soured holiness." This set me to thinking and I said to myself, "Now I love fruit, but would rather have no fruit than soured fruit." Yes, I dearly love strawberries and grapes, but I would rather have cranberries and gooseberries than to have soured strawberries and grapes.

One earmark of soured holiness is a critical spirit. When a sanctified man loses his grace he does not lose his light, therefore, he is a hard man to handle. He is a dangerous man. The most dangerous criminal is the educated criminal. He has power and ability that the ignoramus does not possess. Great light does not imply great grace. This person will have great light, a wonderful vision, an eagle eye, but no balance wheel of grace. This is why they are so dangerous. They are quick to discover all the defects of the brethren and because they have no grace these little faults are soon magnified and become mountains. They are great believers in firmness. Yes, sir! They believe in taking their stand. One of their chief sayings is, "God showed me;" and when they get this revelation it makes no difference what the Bible or anybody else says, they are right, and rather than to give one inch they would have a scrap and split the church. They are scared to death of compromise. Much more afraid of compromise than of backsliding and sin. Then, when ever anybody does not line up with their opinion they will criticize, backbite and mark him as a compromiser.

Other earmarks are to oppose and pout. If overruled in their plans they will not surrender and pull with the rest of the brethren, but will oppose. They will hitch themselves on the back end of the load and pull in the opposite direction with all their power. But if in their opposition they cannot get help enough to hold the load from moving forward, then they will pout. Their upper lip will almost drop down over their chin, they will lose their zeal (not their grace, because that dis-

appeared a long time before), perhaps stay away from a few services and when they come back they may take a back seat and say, in actions and looks is not in words, "Well, if they can do it so well themselves I will let them do it. They don't appreciate me anyhow. They have forgotten how I carried the load for years. I tell you when I had things in my hands I made things go and things will never move again until they put me in my place."

Such folks need to dump out the old soured fruit, get a new basket and fill it with nice, fresh fruit and start out to advertise what can be grown in Canaan. God told the children of Israel that when they entered Canaan they should take of the first (not summer fruit, over-ripe and rotten) of all the fruit, (Gal. 5:22, 23), go to the priest and say unto him, "I profess this day the Lord thy God that I am in the land of Canaan." Well, glory! Not only did they have the profession, but they had the first (sweet) fruit to prove it. The priest was not to put all bells on his robe, but a bell and a pomegranate, a bell and a pomegranate, etc. He has as much fruit as testimony.

If there is anything that we as holiness folks need more than fruit I think it is just a little more fruit. Let us get our fruit as abundant as our testimony, or put our testimony down as low as our fruit. Let all the people say, "Amen!" Praise the Lord for the good response. Miltonvale, Kans.

"Disappointment—His appointment,"

Change one letter, then I see
That the thwarting of my purpose
Is God's better choice for me.
His appointment must be blessing,
Though it may come in disguise,
For the end from the beginning
Open to His wisdom lies.

"Disappointment—His appointment,"

Whose? The Lord's, who loves me best,
Understands and knows me fully,
Why my faith and love would test;
For, like loving earthly parent,
He rejoices when he knows
That his child accepts, unquestioned,
All that from His wisdom flows.

"Disappointment—His appointment,"

"No good thing will He withhold,"
From denials oft we gather
Treasures of His love untold.
Well He knows each broken purpose
Leads to fuller, deeper trust,
And the end of all His dealings
Proves our God is wise and just.

"Disappointment—His appointment,"

Lord, I take it, then, as such,
Like the clay in hands of potter,
Yielding wholly to thy touch,
All my life's plan is Thy moulding,
Not one single choice be mine;
Let me answer, unrepining—
Father, "Not my will, but Thine."

—S. S. Times.

Morning is at hand. The Day Star is near the rising. We are not many miles from home, what matter then the ill entertainment in the smoky inns of this worthless world.—Samuel Rutherford.