

the light and obtain the grace. Invariably when people have opposed the blessing and afterward recant and seek and receive it, they become the most ardent and enthusiastic promoters of the very thing they once opposed.

I can remember personally when the term "sanctification" sent a chill up my back. My ignorance was linked with prejudice regarding its true meaning. I saw only the supposed or real faults and failures of certain ones who had placed great emphasis upon this truth. I was especially grieved at the thought and language of its being a second work of grace. When God finally got the light through my heart through the written ministry of Beverly Carradine, I embraced the truth and opened the door of my heart to the blessing on the second blessing basis or any other way God might choose to give it to me. Sure enough, it was served on a second blessing basis and became my immediate possession as a second work of grace. From that time until the present, God has held me to being very definite in my use of terms in expressing the truth. This has not been a cross to me, as the same radical change was effected in me that others have experienced, including the refined little woman in Dr. Fowler's church.

I am glad to witness that help came to me also through the ministry of a man who associated our personal sanctification with the atoning death of our Lord Jesus Christ. Up to the time I am referring to, I had never heard the doctrine preached in its true Bible setting. As quickly as I apprehended the truth that whatever sanctification may mean, it is something directly associated with the blood of Calvary's sacrifice, all my prejudice immediately melted away and my whole attitude toward the question changed. I soon came to know that the thing I had entertained wrong thoughts about and looked upon as a mistaken extravagance was indeed the very thing provided by atoning blood to satisfy the deepest cry of my own inner life. Across the path of the years which have intervened, I have learned never to associate with or unload on the beautiful truth and experience of holiness any of the faults or defects or failures of either preachers or laymen who may have ministered and witnessed to this truth. I put every delinquency and failure down to the fact of the individual's lacking the grace, fully realizing that the pure grace of entire sanctification never bears inconsistent fruitage, but always harmonizes and renders consistent and beautiful every life in possession of it. Any of our failures are because of our lack of the blessing rather than due to our possession of it.—Christian Witness.

#### ANTINOMIANISM

By A. W. Tozer

To any casual observer of the religious scene in our day, two things will be at once evident: one, that there is very little conviction for sin among the unsaved; and two, that the average professed Christian lives a life so worldly and careless as to make it difficult to distinguish him from the unconverted man. The power that brings conviction to the sinner and enables the Christian to overcome in daily living is being hindered somewhere. It would be too much to name any one thing as the alone cause, for many things stand in the way of the full realization of our New Testament privileges, but one class of hind-

rance there is which is so conspicuous that it must be named: I mean that thrown up by wrong doctrines or by over-emphasis on right ones. I want to point out one of these doctrines, and I do it with the earnest hope that it may not excite controversy, but rather bring us to a reverent examination of our position.

Fundamental Christianity today is deeply influenced by that ancient enemy of righteousness, antinomianism. The creed of antinomianism is easily stated: We are saved by faith alone; works have no place in salvation; conduct is works, and is therefore of no importance. What we do cannot matter so long as we believe the right things. The divorce between creed and conduct is absolute and final. The question is settled by the Cross: conduct is outside the circle of faith and cannot come between the believer and God. Such, in brief, is the teaching of antinomianism. And so fully has it permeated the teaching of the fundamental element in modern Christianity that it is accepted by the masses as being the truth.

Antinomianism is the doctrine of grace carried by unchecked logic to the point of absurdity. It follows the teaching of justification by faith and twists it into deformity. It plagued the Apostle Paul wherever he went, and called out some of his most picturesque denunciations. When the question is raised, "Shall we continue in sin that grace may abound?" he blasts it wide open in that terrific argument in the sixth chapter of Romans.

The advocates of antinomianism in our times deserve our respect for at least one thing, their motive is good. Their error springs from a desire to magnify grace and to exalt the freedom of the gospel. They start right, but allow themselves to be carried beyond what is written by slavish adherence to an undisciplined logic. It is always dangerous to isolate a truth, and then to press it to its limit without regard to other truths. It is not the teaching of Scripture that grace makes us free to do evil. Rather it sets us free to do good. Between these two conceptions of grace there is a great gulf fixed. It may be stated as an axiom of the Christian system that whatever makes sin permissible is a foe of God and an enemy of the souls of men.—The Alliance Weekly.

#### DEATH TO SIN INSTANTANEOUS

Is this death to sin, and renewal in love, gradual or instantaneous?

A man may be dying for some time; yet he does not, properly speaking, die, till the soul is separated from the body; and in that instant, he lives the life of eternity. In like manner, he may be dying to sin for some time; yet he is not dead to sin, till sin is separated from his soul; and in that instant, he lives the full life of love. And as the change undergone, when the body dies, is of a different kind, and infinitely greater than any we had known before, yea, such as till then, it is impossible to conceive; so the change wrought, when the soul dies to sin, is of a different kind, and infinitely greater than any before, and they can conceive, till he experiences it. Yet he still grows in grace. in the knowledge of Christ, in the love and image of God; and will do so, not only till death, but to all eternity.—Wesley on Perfection.

#### JUST IN TIME

"I was sailing in the desolate seas off Cape Horn, hunting whales. One day while we were beating directly south in the face of a hard wind, we were making very little headway. About eleven o'clock as I stood at the wheel, the idea suddenly came to my mind: 'Why batter the ship against those waves? There are probably as many whales to the north as to the south. Suppose we run with the wind instead of against it?'"

"In response to that sudden idea, I changed the course of the ship and began to sail north instead of south. One hour later, at noon, the lookout at the masthead shouted, 'Boats ahead!' Presently we overtook four lifeboats in which were fourteen sailors, the only survivors of the crew of a ship which had burned to the water's edge ten days before. These men had been adrift in their boats ever since, praying frantically for rescue; and we arrived just in time to save them. They could not have survived another day.

"I don't know whether you believe in religion or not, but I happen to be a Christian. I have begun every day of my life since childhood with the prayer that God would use me to help someone else, and I am convinced that God that day put the idea into my mind to change the course of my ship. That idea was the means of saving fourteen lives."—News and Truths.

#### GOD'S CALL

Had Peter and Andrew ignored the "great invitation," we of today would not know even their names. Unhonored and unsung, they would have long ago joined the billions unknown in the "silent halls of death." The very fact that they followed Him sent their names down the ages as heralds of a better day.

A brewer's boy who, like Peter and Andrew, answered the call, became George Whitefield, one of the greatest evangelists of the eighteenth century. A bobbin boy in an Edinburgh cotton mill obeyed the call, and David Livingstone turned the eyes of the world on Africa and the eyes of Africa up to God.

In a little meeting in Aldersgate Street, a discouraged minister heard the call anew, and John Wesley became the leader of a revival which spread round the world and saved England from the bloody throes of a French revolution.—Sel.

Break off the yoke of inbred sin,  
And fully set my spirit free;  
I cannot rest till pure within,  
Till I am wholly lost in thee.

Fain would I learn of thee, my God;  
Thy light and easy burden prove,  
The cross, all stained with hallowed blood,  
The labour of thy dying love.

I would; but thou must give the power,  
My heart from every sin release;  
Bring near, bring near the joyful hour,  
And fill me with thy perfect peace.

He is armed without who is innocent within,  
Be this thy screen, and this thy wall of brass.—Horace.