

THE NEW LIFE ✠

NOT THE HIGHER LIFE

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# THE NEW LIFE

NOT THE HIGHER LIFE;

OR, THE

BELIEVER'S HOLINESS PERSONAL AND  
PROGRESSIVE.

BY THE  
REV. A. W. PITZER, D.D.,

PASTOR CENTRAL PRESBYTERIAN CHURCH, WASHINGTON, D.C., AUTHOR OF  
"ECCE DEUS HOMO;" "CHRIST, THE TEACHER OF MEN," ETC.

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*"He that hath the Son hath life."*—JOHN.

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## PREFACE.

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THE title of this work will indicate its character and scope. The subject is discussed from a purely scriptural standpoint, and in a didactic rather than a polemic manner.

I have sought to make such a statement of the doctrine, from the word of God, as to command, in its main features, the cordial assent of all believers of every Christian communion. Hoping that this little book may live, and prove a standard statement of the teachings of Scripture on this vitally important subject, I dedicate it to all believers in our blessed Lord, of every name and denomination. May his blessing be upon and go with it!

A. W. P.

WASHINGTON, D. C., Dec. 7, 1877.

## THE NEW LIFE, NOT THE HIGHER LIFE.

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UNUSUAL attention is directed at the present time to the work of God in the hearts of his people, and earnest cries are going up from thousands of believers for larger measures of personal holiness.

In all portions of Christendom holy men and women are praying to be *wholly sanctified in spirit, soul and body*, and to be preserved blameless unto the coming of our Lord.

Newspaper articles, more elaborate reviews, books by the hundreds, are issuing from the press, discussing the various phases of this most momentous subject.

The doctrine of perfect personal holiness—absolutely sinless personal perfection—is re-

vived in forms and from quarters that would startle good John Wesley were he now alive. Scripture is quoted on all sides, and believers in our Lord are in danger of being led astray by false and shallow teachers who have never thoroughly examined the infallible word of God.

At the same time, a movement so widespread and pervading as that alluded to ought to have for every Christian a profound meaning. God's people are not satisfied with their present attainments in the divine life; his blood-bought Church mourns over her low estate, and from all hearts there is going up a longing, earnest prayer for more complete consecration, more conformity to the divine will.

Anything that will help forward this movement toward greater personal holiness; that will arouse Christians to a more thorough and diligent study of the sacred Scriptures; that will incite the Church to lay hold upon the Lord our Righteousness and Sanctifica-

tion,—will assuredly command the approbation of every Christian heart. It may be that if, discarding all preconceived opinions, we come with teachable minds and hearts to the word, such a statement of the doctrine may be made as will command the assent of all believers.

It is obvious to every thoughtful person that man needs a fitness for heaven no less than a title. He must have not only the perfect right to enter there, but must also have those personal qualifications, those states of mind and heart, that shall make him a welcome guest in that holy and happy company, and that shall enable him to join and delight in those pursuits that fill up the time of all the ransomed of the Lord.

With capacities and qualities unfitted for the sinless holiness of heaven, with a heart out of tune with the ceaseless harmonies of the celestial country, the most valid title to enter and abide there would be—not a blessing, but a curse.



Eternal life is God's gift, but it is also the personal property of every believer; he *has* eternal life. This life carries with it spiritual appetites and desires and capabilities; this life is holy; and this life is the personal fitness of every saint for that heaven to which the blood and righteousness of Christ gives him the perfect title.

The title-deed to the mansion in the skies is signed and sealed in the precious blood of the spotless Lamb and sinless Son of God. That title will stand the tests of time, the issues of eternity and the blazing light of the judgment. On this point the believer may rest, and ought to rest, untroubled and secure.

I hear the words of love,  
I gaze upon the blood,  
I see the mighty sacrifice,  
And I have peace with God.

'Tis everlasting peace,  
Sure as Jehovah's name;

'Tis stable as his steadfast throne,  
For evermore the same.

The clouds may go and come,  
And storms may sweep my sky ;  
This blood-sealed friendship changes not,  
The cross is ever nigh.

My love is oftentimes low,  
My joy still ebbs and flows ;  
But peace with him remains the same—  
No change Jehovah knows.

That which can shake the cross  
May shake the peace it gave—  
Which tells me Christ has never died  
Or never left the grave.

Till then my peace is sure ;  
It will not, cannot yield ;  
Jesus, I know, has died and lives :  
On this firm rock I build.

I change, he changes not ;  
The Christ can never die ;  
His love, not mine, the resting-place ;  
His truth, not mine, the tie.

The cross still stands unchanged,  
Though heaven is now his home ;

The mighty stone is rolled away,  
But yonder is his tomb.

And yonder is my peace—  
The grave of all my woes;  
I know the Son of God has come—  
I know he died and rose;

I know he liveth now,  
At God's right hand above;  
I know the throne on which he sits;  
I know his truth and love.

But purity always flows from and accompanies pardon; the justified believer is always sanctified. When the Lord gives the blood-bought title, he always works in the accepted son the personal fitness for his heavenly home. For salvation in all its parts is *one*; it is the application of the one grace of the one God to man. The links may be many, but the chain is one.

To make clear to our finite capacities this mystery of redemption, the Holy Ghost in the blessed word speaks of the various parts of our salvation. Believers are said to be jus-

tified, adopted, regenerated, sanctified, glorified; but the work is one, and Christ Jesus the Lord is both Author and Finisher. "Whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the First-born among many brethren. Moreover, whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified."

In order of thought some of these precede and some follow: justification precedes glorification; regeneration precedes sanctification; adoption precedes the *manifestation* of the sons of God.

Justification is the act of God wherein he pardons all of our sins and accepts us as righteous; it is an *act*, not a *work*; it is the act of God in his capacity as Judge sitting upon the throne, seeking after sin and settling the destiny of the sinner. It is instantaneous, judicial, complete—never to be repeated. The sentence of the Judge absolves

the prisoner from all guilt, from all liability to punishment for his sins, and the precious blood of Christ upon the conscience takes away all sense of blameworthiness. Justification has respect to a man's legal status; the believer is released from the condemning power of the law; there is for him no more condemnation. He is as much justified the moment he believes and the Judge pronounces the sentence of pardon and acceptance as he will be millions of ages hence when he is a saint in the glory of confirmed holiness. An *act* is something done and *completed*.

Adoption is also an act—the act of God the Father—wherein he admits and enrolls among his children this justified sinner; gives him the name and the privileges of his children; makes him a full and equal member of his heavenly family. The *act* of adoption, like that of justification, is a thing done, completed, finished; it is never repeated, and can never be annulled. The justified sinner is as truly a son the moment of his adoption

as he will ever be. When God declares us to be his sons by the highest of all authority and acts, we are his sons and members of his family.

Regeneration is the implantation of a *new* and *spiritual* life in the soul, whereby the justified sinner is made a new creature in Christ; it must of necessity be *instantaneous*. There was a moment, a second, when the sinner was spiritually dead; the next moment, the next second, he was alive.

Sanctification is a *work*, not an *act*; it is *continuous*; it is the work of the Holy Ghost, working in the sinner the personal *fitness* for that heaven to which he has a valid title. It is progressive in the sense that God the Holy Ghost continues to work until the soul at death, made perfect in personal holiness, does pass at once into glory. "We all with unveiled face, beholding as in a burnished mirror the glory of the Lord, are changed into the same image, from glory to glory, even as by the Spirit of the Lord."

A *work*, as distinguished from an *act*, must be continuous—the work progresses unto and until completion. Every one must understand the difference between an act and a work; one is completed, the other is continuous.

When we use the word *sanctification*, we mean the work of God the Holy Ghost carried on in the believer so long as he is in the flesh, transforming him more and more into the image and likeness of his blessed Lord.

It is not *justification*, for it is wrought in one who has been justified; it is not *adoption*, for it is the work of God in the heart of his child, who has been made a member of his family; it is not *regeneration*, for it is the development of a spiritual life that has been implanted. Sanctification, as a work, takes place in and upon one who has been justified, adopted and regenerated, and must therefore be carefully distinguished from each of these.

DIFFERENT SIGNIFICATIONS OF THE WORD  
"SANCTIFICATION" AS USED IN THE BI-  
BLE.

Much confusion and dispute has attended the discussion of this subject, from a failure to observe the different senses in which the words "sanctify" and "sanctification" are used by the God-inspired writers of the Scriptures.

These words are used in three different senses, viz. :

1st. In the sense of consecration ; to set apart to God, to devote to him.

2d. In the sense of a work of God, as above described.

3d. In the sense of personal holiness, as a quality of the state, habits and acts of the man. This personal holiness is the result, the fruit, of the act of consecration and the work of sanctification.

It will be well, just here, to search the Scriptures, and to give examples from the



inspired word in proof of the *three* different senses in which these words are used.

The word "sanctify" is first used in the Scriptures in Ex. xiii. 2, where "the Lord spake unto Moses, saying, Sanctify unto me all the first-born of whatsoever openeth the womb among the children of Israel; both of man and of beast, it is mine." It is perfectly evident that here no work of God is spoken of, nor is there the faintest allusion to holiness as a personal quality; for Moses is commanded to sanctify the first-born of the beasts, who could not possibly be possessed of personal holiness.

To "sanctify," then, as here used, means to set apart, to devote, to consecrate to God. Jehovah claimed the first-born as his own peculiar possession—*it is mine*.

In the nineteenth chapter of Exodus we find the word "sanctify" thus used: "The Lord came down upon Mount Sinai, and commanded the priests to sanctify themselves." In this case the priests were to sanctify *them-*

*selves*; it is their work, not God's. Personal holiness is not meant, for it was impossible for these priests to create within their own souls, in a few moments, this quality or state of heart. Here, as in the other case, *sanctify* means to set apart, to devote, to consecrate; and in this sense it is frequently used in the writings of Moses.

In the book of Joshua the word is used with the same signification. As Joshua was about to cross the river Jordan he commanded the people, "Sanctify yourselves; for tomorrow the Lord will do wonders among you."

Passing to the New Testament, we have a number of notable instances where the word is used in the sense of *consecration*. One of the most striking is in the intercessory prayer of our Lord as recorded by John: "And for their sakes I sanctify myself, that they also might be sanctified through the truth." Here Christ Jesus, as the great High Priest of his people, consecrates himself to God; he de-

votes himself as a sacrifice. Personally, he is already holy, for he was that HOLY THING born of the virgin mother; he was holy, harmless and separate from sinners. The work of sanctification of which he speaks, therefore, is no work of God in him, no personal holiness which he creates in and for himself, but his own priestly act of devoting himself to God in his sacrificial work. The other clause of the verse—that believers “might be sanctified by the truth”—points to the work of God the Spirit in them, wherein he uses the truth as an instrument of their sanctification.

Another striking example of this use of the word is in the Epistle to the Hebrews, where the apostle speaks of the offering of the Lord Jesus Christ as being made once for all time; and then Jesus, “after he had offered one sacrifice for sins for ever, sat down on the right hand of God;” and then adds, “by one offering he hath perfected for ever them that are sanctified.” The primary idea of “them

that are sanctified" is, those who have been consecrated or set apart to God by the priestly act of the Lord Jesus; and the mind of the writer is evidently impressed with the priestly act of consecration, rather than with any thought of personal holiness or any work of the Holy Ghost in the hearts of believers.

The First Epistle to the Corinthians is addressed "unto the Church of God which is at Corinth; to them that are sanctified in Christ Jesus." The members composing the Church at Corinth are spoken of as those who have been sanctified. The act or work is completed—"them that are sanctified." It is obvious that the apostle does not mean to assert the *sinless perfection, the completed, finished personal holiness*, of these Corinthian Christians, for a perusal of this Epistle will reveal the sad fact that these saints were very far indeed from sinless perfection. The phrase, then, "them that are sanctified in Christ Jesus," must mean those who have

been set apart, consecrated, devoted to God, in and by him as the great High Priest.

There is another passage in the sixth chapter of First Corinthians relied upon by the advocates of sinless personal holiness in proof of that doctrine: "Such were some of you; but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus and by the Spirit of our God." It is claimed that this passage proves that believers are as completely and perfectly sanctified as they are justified, and that the sanctification spoken of here is personal holiness.

Attention is called to the fact that this is spoken of all the believers at Corinth—not of those who had attained the "higher life"—of those who were sinlessly perfect—not of some chosen few who had entered perfect peace and rest—but of all the Corinthian saints, whose personal holiness was far from perfect, as is easily seen by the sins that are rebuked so severely in both of these Epistles.

The mistake is frequently made of understanding this sanctification in the sense of the continuous work of the Holy Spirit. We must be constantly and carefully on our guard, lest we confound these different uses of the same word.

If we understand the words "ye are sanctified in the name of the Lord Jesus" as applicable to the great act of consecration performed for them by the Lord Jesus Christ as High Priest under the provisions of the covenant of grace, then we can readily understand that that act of consecration was just as complete and final as the forensic act of God in pronouncing them "*justified*;" all for whom Christ offered were alike equally and completely sanctified and justified; the sanctification and the justification were alike complete and perfect. Understood thus, the passage is in perfect harmony with all other portions of the Epistle; understood in the sense of personal holiness, it is in direct conflict with the teachings and facts of the entire Epistle.

Understanding the word in this sense of *consecration*, then there are no degrees; all who are consecrated by the High Priest Christ Jesus are completely consecrated—one as much so as any other; no one more so than another. In him all Corinthian believers were justified, and all of them were sanctified. Many passages of Scripture might be quoted to show that the words “sanctify,” “sanctified” and “sanctification” are used in the sense of setting apart, devoting, consecrating, but the foregoing are sufficient.

Considered in this light, as an act performed by the great High Priest Jesus Christ, it is true that the sanctification of all believers is perfect; in him they are each and all perfectly sanctified, completely consecrated to God.

Just as all Israel was sanctified under the old covenant, so all believers are thus consecrated or sanctified under the covenant of grace—sanctified in and by Christ as Priest.

The *second* sense in which these words,

sanctify, sanctified and sanctification, are used is to express the *work of God the Holy Ghost in the hearts of believers, enabling them more and more to die unto sin and to live unto holiness and God.*

The first use of the word designates the act of the Lord Jesus Christ in his office as High Priest; the second, the continuous work of the Holy Ghost the Advocate in the hearts of God's people. These two meanings are sharply defined and distinct, and must never be confounded.

One of the best illustrations of the use of the words in this sense is found in John's Gospel, xvi. 17: "Sanctify them through thy truth; thy word is truth." The same idea is repeated in the nineteenth verse: "That they also might be sanctified through the truth." Most clearly a process of personal purification is here spoken of—a work of sanctification wrought in them with the truth as an instrument.

In Ephesians, where the Holy Ghost speaks



of the Church, he says, "That Christ loved the Church and gave himself for it, that he might sanctify and cleanse it with the washing of water." The apostle Peter speaks of believers "who have purified their souls in obeying the truth through the Spirit."

The prayer of Paul for the Thessalonian Christians is "that the very God of peace would sanctify them wholly"—*i. e.* in their whole being—not in any one part, but in the whole man.

These examples are sufficient to show this second sense in which these words are used as descriptive of a continuous and progressive work of God the Holy Ghost—a work in believers, transforming them day by day into the likeness of the Lord Jesus Christ.

It is more difficult to find examples in the Scriptures where the words are used in the sense of personal holiness. In 1 Thess. iv. 3, 4 the word "sanctification" seems to be used in this sense: "This is the will of God, even your sanctification." The connection

in which this occurs shows that the personal holiness of the Thessalonian Christians is here meant by the word "*sanctification.*" (See also Titus iii. 5; Heb. ix. 14.)

In order, therefore, to a clear understanding of this subject, we must be careful not to confound these three different uses of the words "sanctify" and "*sanctification.*" As attention will be directed subsequently to this aspect of the subject, nothing more need be added here.

In the further discussion of this subject it will be considered in the second sense as just explained—viz., *The work of God the Holy Ghost renewing believers in the whole man after the image of God, whereby they become possessed of holiness as a personal quality.*

It is a work of God upon one who has been pardoned, accepted, adopted, regenerated, and consecrated or set apart or devoted to God. Upon none other than such as are thus described does the work ever take place; and the very statement of the case shows that

sanctification in this sense is very different from justification as a judicial act, and different from sanctification as the priestly act of Christ in setting apart his people to God.

The term "sanctification" is almost universally used to designate the work of the Holy Ghost in the believer; it is thus used in conversation, in the papers and periodicals of the day, in pulpit ministrations and in books of theology. To use it, therefore, in the second sense, as above defined, is in accord with general custom no less than with the word of God.

#### RELATION OF THE LAW TO SANCTIFICATION.

The divine law is the expression of the divine will, and consists of two parts—the *precept* and the *penalty*; and each of these is equally of the essence of the law. A legal precept without any penalty would be not law, but mere advice; and a legal penalty without any precept would be not law, but

capricious punishment. The divine law is expressive of the mind and will of God, and remains the rule of *duty* for all men through all time.

The believer, though pardoned, accepted, adopted, regenerated, justified, consecrated, is still bound by the law as a rule of duty. To love God supremely is no less his duty now than before he was saved; and to love God thus is the fulfilling of the law.

Many believers, however, make the sad mistake of looking to the law for their sanctification, forgetting that Christ is made unto us no less sanctification than righteousness. They are ready enough to admit that they are not justified by the works of the law, but quite unwilling to accept the truth that neither are they sanctified by the works of the law.

The doctrine cannot be too urgently pressed that the law is as powerless to sanctify as it is to justify; it can no more give us personal holiness than it can give us legal standing:

the law works wrath, but never righteousness; the law works death, but never life.

A large part of the Epistle to the Romans is taken up in the discussion of the relations of the law to life and holiness; and the apostle asserts these several things of the law—viz.:

1st. *The Law Reveals Sin.*

Rom. iii. 20: "Therefore by the deeds of the law there shall no flesh be justified in his sight, for by the law is the knowledge of sin."

Rom. vii. 7: "What shall we say, then? Is the law sin? God forbid! Nay, I had not known sin but by the law; for I had not known lust except the law had said, Thou shalt not covet."

It is true, the apostle Paul is here discussing the relation of the law to justification, but the statement is none the less explicit that the law reveals or makes known sin. When the law of God is revealed to man, he then knows that all of his thoughts, words and deeds that are forbidden by that law are sinful, and that

wherein he fails to comply with the requirements of the law he is guilty before God. He does not have full and true knowledge of sin in any other way than by the law.

2d. *The Law Condemns.*

The law of God condemns every man who fails to obey or who transgresses its commandments.

Rom. vii. 9, 10: "For I was alive without the law once, but when the commandment came, sin revived and I died; and the commandment, which was ordained to life, I found to be unto death."

Rom. iii. 19, 20: "Now we know that what things soever the law saith, it saith to them who are under the law, that every mouth may be stopped and all the world may become guilty before God."

The law has no power to pardon, to cleanse, to save; it says, "Do, and thou shalt live; disobey, and thou shalt die." Its clear, calm, authoritative, awful voice is heard only in commands and condemnations. No one was

ever justified, nor can any one ever be sanctified, by it.

3d. *The Law Brings us to Christ.*

Gal. iii. 23: "But before faith came we were kept under the law, shut up unto the faith that should afterward be revealed; wherefore the law was our schoolmaster to bring us unto Christ."

When the sinner sees his own sin and ruin in the light of the law, when he feels its condemning power in his own conscience, and when his heart, and that God who is greater than his heart, both pronounce him guilty, then, driven from all hope of life through the law, he is driven in his despair to the Lord Jesus Christ. The law then reveals sin, condemns sin, and leads to Christ, who takes up the curse and the condemnation of the law.

But this law which condemns and kills is the law of Christ, who pardons and makes alive, and as the will of the King it abides as a rule of duty for every pardoned sinner—abides in all of its integrity, in all of its

divine authority, in all of its exceeding broadness, reaching to the very thoughts and intents of the heart. And, compared with this perfect rule, how imperfect, alas! are the lives and hearts of all the saints! Nothing less than absolute purity and perfection, at all times, in all places, under all circumstances, in thought, in feeling, in word and in deed, will satisfy its demands as a rule of duty. The believer is bound to seek consciously, in all that he does and says at every moment of his existence, the glory of the Lord Jesus Christ. This is Bible holiness; this is sinless perfection; this is complete consecration; this is perfect sanctification. Alas! who of all of God's people can say, "I have attained already unto this"? We look back over the lives of the saints in the past; we inspect the lives of the saints now living in the flesh; we examine our own hearts in the light of this law; and nowhere do we find perfect conformity of heart and life to God's will as revealed in his law.



SANCTIFICATION AS EXEMPLIFIED IN THE  
LIVES OF THE SAINTS.

In the sure word of God we have the lives of many saints who have gone to glory spread out with the utmost fidelity and fullness before us; we have their experience, left on imperishable and infallible record by the Holy Ghost, who will not deceive and who cannot lie. Their experience in this matter of sanctification is of the greatest value, and cannot be disregarded by any one who is willing to be taught of God. We cannot go far wrong in testing this subject by the lives of those who are called by God himself his own dearly-beloved children, and whose names are entered upon the Lamb's Book of Life, and who, upon the testimony of God himself, have entered into their rest and reward.

Abraham, the father of the faithful and the friend of God, even after his call and regeneration not only felt in his own soul the struggle between the flesh and the spirit, but was guilty of the sin of falsehood.

Jacob's character presents us with a ceaseless conflict between his old and new nature, between his better and his worse self, between his own selfishness and the love of Christ in his heart. Few persons of Scripture have received larger measures of contempt than Jacob; his treachery, his meanness, his cowardice, have received the condemnation of all holy persons and of the holy God; and yet there is a steady progress in his life toward God and holiness; and in the end the grace of God triumphs most gloriously, and the aged patriarch, at death made perfect in holiness, passes up to the blissful presence of the Angel of the Covenant, who had been with him in all his sad and weary pilgrimage.

Even Moses—the greatest and the meekest of men, who spake face to face with God, who was honored in his burial as no other mortal ever was, and who was faithful in all his house,—this man late in life and near the promised land, so sinned against Jehovah

that he was not permitted to go over Jordan into the goodly land.

David, the sweet singer of Israel, the man after God's own heart, who did all his will save in the matter of Uriah; whose holy feelings, as expressed in the Psalms, have cheered and comforted the hearts of the saints of all lands for nearly three thousand years,—this man, so beloved of God, was guilty of the sins of adultery and murder—sins for which God punished him in his own family, and which sent him almost broken-hearted to the grave.

Peter, in some respects the noblest of all the apostles, long after his conversion and call to the apostleship, in the presence of the enemies of our Lord and at a most critical period in his life and after the most solemn warnings, denied his Lord and Saviour, and added oaths and curses to that denial. And then, again, long after this and his repentance and restoration, he betrayed, for the time, the gospel of Christ's grace at Antioch for fear

of the Judaizing teachers who came down from Jerusalem to spy out and abridge the liberty of the Gentile Christians.

Transgression of the divine law is sin ; want of conformity to that law is sin ; and these saints knew in their own sad experience that, tested by that perfect and infallible standard, by that law which was holy, just and good, they had not attained unto perfect personal holiness, unto what many now claim to have, and call sinless perfection.

In the seventh chapter of the Epistle to the Romans the apostle Paul details at length, with the utmost clearness and minuteness, his own Christian experience, his own personal conflict with evil ; and in this, guided by the Spirit, he gives a true picture of that spiritual warfare in which every Christian soldier must have and take part, and in which God gives the victory, and in and by and through which the Holy Ghost purifies unto perfect personal holiness at last every one who is called and consecrated, and in whom the Holy Spirit

dwells. This experience is not that of an un-renewed man, but of one who has been born again, of one who is a child of God.

Rom. vii. 15-25: "For that which I do, I allow not; for what I would, that do I not; but what I hate, that do I. If, then, I do that which I would not, I consent unto the law that it is good. Now, then, it is no more I that do it, but sin that dwelleth in me. For I know that in me (that is, in my flesh) dwelleth no good thing; for to will is present with me, but how to perform that which is good I find not. For the good that I would, I do not; but the evil which I would not, that I do. Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me. I find, then, a law that when I would do good, evil is present with me. For I delight in the law of God after the inward man. But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. Oh

wretched man that I am! who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God, but with the flesh the law of sin."

There are here words, phrases, thoughts and feelings that cannot possibly be applied to any one who is not a Christian.

The unregenerate man does not consent unto the law that it is good; he does not admit that in him, the natural man, there dwelleth no good thing; he does not affirm his hatred of the sin which he commits; he does not delight in the law of God after the inward man; he does not find the desire in him to do good; he does not with the mind serve the law of God. These are not the experiences of the natural man, of the unrenewed soul, of the unregenerate heart. No sinner who has not passed from death to life could possibly say or feel these things; no one who had not felt in his own soul the terrible conflict could thus graphically describe

its fierceness and bitterness; no one who had not felt sin to be an intolerable burden could cry out, "Oh wretched man that I am! who shall deliver me from the body of this death?" nor could any one not a child of God, strong in the power of the risen Lord, thank God through Jesus Christ.

But these words do accurately, clearly and most forcibly describe the spiritual conflict which goes on in every renewed soul, in every Christian heart. The justified, regenerated, sanctified sinner, the child of God, does know that this is, in substance, his own sad experience, his own mournful lamentation; he knows that as a steward he has been and is unfaithful; as a servant he has been and is unprofitable; as a child he has been and is disobedient. Daily does he mourn over his failures, infirmities and sins, and daily does he go to his Father in heaven for pardon and peace, knowing that if he confesses his sins, God is faithful and just to forgive his sins, and to cleanse him from all un-

righteousness ; but that if he says he has not sinned, that he makes God a liar, and his word is not in him.

In his own heart and life the believer finds from day to day that the good and evil are mixed ; the wheat and the tares are growing side by side in the same field ; the gospel net is taking fishes both good and bad. The more he knows of the spirituality of the law, of its exceeding broadness, the more he knows of his own deceitful and desperately wicked heart—the more ready is he to say with Paul, “ Not as though I had already attained, either were already perfect ; but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. Brethren, I count not myself to have apprehended.”

Jesus himself has taught his disciples to pray, “ forgive us our sins ;” and until he comes and his disciples are with and like him, they *need* to offer this petition. The saint who claims, and who has attained to, sinless perfection, to complete personal holi-



ness, has outgrown and has no use for the prayer which Jesus himself taught all of his disciples to pray. This leads to the consideration of what is called

#### THE TWO NATURES.

Properly understood and interpreted according to the Scriptures, there are in every believer two natures; and in the correct and scriptural exposition of these conflicting elements will be found the true and satisfactory explanation of the strange and startling contradictions of Christian experience, and the explanation also of the language used by the apostle Paul in the 7th of Romans.

There have been two great representative men—the first Adam, the head of all those descended from him by ordinary generation, his natural children; and the second Adam, the Lord from heaven, the Head of all those who have been born again, his spiritual seed. The new birth of the Spirit is no less real than the old birth of the flesh; the life de-

rived from the second Adam is no less real than the life from the first. Every sinner is born into the world with a nature like that of Adam after his fall; every sinner born again into the spiritual kingdom has a nature like that of the second Adam; he is a partaker of the divine nature; he bears the image of both the earthly and the heavenly man. From the one he inherits a sinful nature, from the other a sinless nature; and this that is born of God doth not commit sin, for his seed remaineth in him, and he cannot sin, because he is born of God. There is first the natural man, and afterward that which is spiritual; the first Adam was made a living soul, the last Adam a quickening spirit. "Because I live, ye shall live also."

Men are always ready to admit the fact of the life derived and transmitted from the first Adam, but there is a vast amount of unbelief as regards the fact and the reality of that life which is transmitted from the second Adam. No one, however, who accepts the infallible

word of God can deny the reality of the new birth, the new life, the new nature. As the branch has vital union with the vine and is of the same life and nature with the parent stem, so the believer has vital union with the Lord Jesus, his Head, and is of the same life and nature with him. This truth is so fundamental in all sound theology, so clearly and frequently set forth in the Scriptures, that it seems incredible that any believer in our Lord should for a moment deny or doubt it.

Not only do these two lives, these two natures, exist, but they *co-exist*; they are found in the same man and at the same moment—one that is born of the flesh, and that is and remains flesh; the other born of the Spirit, that is and remains spirit—the one that links us to Adam who fell, the other that links us to the Adam who is risen, ascended, and who is seated in the heavenly realm.

This truth is set forth in the Scripture in such language as the following: “the old

man and the new man;" "the life of the flesh and the life of the Spirit;" "the mind of the flesh and the mind of the Spirit;" "the life from the first Adam and the life from the second Adam;" "the nature according to the flesh and the nature according to the Spirit."

If any man says that this is an inexplicable mystery, then the question readily suggests itself: Is this mystery any greater than the co-existence of the two elements, matter and spirit, in the one person, man? Man is a unit, and yet he is composed of a material body and an immaterial soul; and both of these, body and soul, are necessary to his complete and perfect personality. No human wisdom, no philosophy of man, can explain the mysterious connection or union of the two in one perfect personality. The facts of the co-existence of the union and of the oneness of the personality are patent and undeniable. So the fact of the co-existence of the two natures, the flesh and the Spirit, in the one personal believer, are also

patent and undeniable. Our inability to analyze and explain this mysterious union and co-existence in the one personality does in nowise affect the reality or the credibility of the fact.

In the incarnation of the Son of God we have another notable illustration of the co-existence of two natures in one personality, the Person of the Son of God. "Great is the mystery of godliness, God manifest in the flesh." This fundamental fact and truth of the Christian religion has ever been, and is now, a stone of stumbling and a rock of offence; and yet the life of Jesus of Nazareth is utterly inexplicable, the most perplexing of all mysteries, unless he is at the same moment and in his one Person both human and divine. In him the two natures do unquestionably co-exist. "In the beginning was the Word, and the Word was with God, and the Word was God. And the Word was made flesh, and dwelt among us, and we beheld his glory, the glory as of the only-be-

gotten of the Father, full of grace and truth." The fullness of the Godhead and the fullness of manhood dwell bodily in him as one living Person. The precise nature of this hypostatical or personal union of the two natures in the one person in the Son of God we cannot explain, but we are bound to accept the fact upon its own appropriate and sufficient evidence.

Analogous, therefore, to the union of the material and spiritual in the one person whom we call man—analogue to the union of the divine and human natures in the one Person of the Son of God—is the union of the two natures, the fleshly and the spiritual, in the one person of each believer. The Holy Spirit in the word uses a variety of expressions to set forth this truth of the two natures and the manifestations thereof: "In me, as to the flesh, there dwelleth no good; and yet the will to do good is present with him. He does evil, but he hates it. There is a law in his members which wars against the law of

his mind; a body of death, from which he prays in agony to be delivered." Paul, Rom. vii. 4.

Again, in Ephesians the Spirit speaks thus : "That ye put off concerning the former conversation the old man, which is corrupt according to deceitful lusts, and be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and the holiness of truth."

In Galatians v. 17 the struggle or conflict is thus described : "For the flesh lusteth against the Spirit, and the Spirit against the flesh, and these are contrary the one to the other, so that ye cannot do the things that ye would."

Here, then, as descriptive of the believer and of his progress in the divine life and the spiritual conflict, we have the two men, the old and the new; the two natures, the flesh and the spirit; two laws, the law in the members and the law of the mind—two lives, two

forces, two principles, two impulses, in the soul of every believer, and these two always in conflict one with the other.

Here is the true and scriptural solution of the paradoxes of personal Christian experience; it is the ceaseless conflict between the old life of the flesh from the first Adam and the life of the Spirit from the second Adam; and in this warfare the *old man dies*.

#### TWO NATURES, BUT NOT TWO PERSONS.

The language of the Spirit in the Scriptures on this subject is so very strong that some persons have thought and spoken and written as if there were two distinct *persons* in the believer, and that he was responsible for the deeds of the good person in him, but not for the deeds of the bad person. Perverting the word of God and wresting the Scripture, they say: "Now, then, it is no more I that do it, but sin that dwelleth in me;" and thus, alas! they often go on in sin, claiming that they are sanctified in



Christ Jesus, and are not responsible for the deeds of the flesh.

Against this perversion of the truth and wresting of the Scriptures too earnest a protest cannot possibly be entered. Although there are the two natures, principles, forces, as above explained—even two men, the old and the new—yet there is but one person, and that one is responsible equally and alike for all the motions and manifestations of each nature. Just as the properties and acts of each of the two natures in Christ are ascribed to him as one Person, so also the man, the believer, in his one person is responsible for the deeds of the old no less than for those of the new man.

It has become quite popular in these days and in certain quarters to speak of sanctification as a completed work, and that the believer is so dead to sin and so sanctified in Christ that the sins of the flesh are no longer his own individual acts, but the sins of another person. When the old bishop, who

was also a lord, was reprov'd for his sins, he said that he sinned not as a bishop, but a lord; but the answer was ready: "Well, sir, where will the bishop be when the devil is burning up my lord for his iniquities?"

Just as man's personality is a unit, so his responsibility is a unit; and the fact that he is justified, adopted, regenerated, so far from lessening his obligation to cease from sin and to love God with all his heart, only increases and intensifies that obligation, upon the principle that we expect more from a child than from an alien. The law is not dead as a rule of duty, nor is the believer dead to the law, and all of his feelings, desires and deeds, whether of the old or the new nature, are equally and alike *his*.

A most remarkable and precious statement of this truth is found in Gal. iii. 19, 20: "For I, through the law, am dead to the law that I might live unto God; I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me; and the life

which I now live in the flesh I live by the faith of the Son of God, who loved me and gave himself for me." Truly, man does not live until Christ lives in him, nor does he ever work out his own salvation until God works in him the willingness and the power to do. Nor does the formation of Christ within us, the hope of glory, nor the new birth of soul, nor the indwelling and influence of the Holy Spirit, in any wise impair or destroy our own proper personality, responsibility and accountability.\*

Paul declared to the Athenians that all men live and move and have their being in God, but he did not attempt to give any scientific solution of the nature and method of the fact; so all believers live, move and have their spiritual being, their new and better life, in Christ, but no explanation is any-

\* For a fuller discussion of this point the reader is referred to *Christ's Presence in Gospel History*, by the Rev. Hugh Martin, than which nothing more scholarly, scriptural and able has been written.

where given of the nature and method of this vital union.

God breathed into man and he became a living soul, with his own distinct personality; man disobeyed God and fell from his sinless estate, but in his fall he preserved his own self-conscious personality. Man regenerated by the Spirit, and thus made a new creature, still carries with him his own individual personality, his self-conscious identity and responsibility; and when the old man in him is dead and he is a saint in glory, he will still be the very same person. Neither the fall nor the new life nor glorification affects or impairs the completeness of his distinct, self-conscious personality.

The conclusion is reached that there are two natures, but only one person, and that this person is responsible to God for all the desires and deeds of the mortal existence.

The work of the Spirit in sanctification is upon the justified, regenerated, adopted child of God, with the two natures in his one per-

son ; and the manner of the work is the putting off the old man, being renewed in the spirit of the mind and the putting on of the new man. This work of the Spirit is continuous, progressing unto complete and perfect conformity to the image of the Lord Jesus Christ ; the old man dies, the new man lives.

#### SANCTIFICATION PROGRESSIVE.

The believer is complete in Christ Jesus, and has in him all things ; “for he, of God, is made unto us wisdom, and righteousness, and sanctification, and redemption. All things are his, and he is Christ’s, and Christ is God.” In Christ the believer is justified, sanctified and redeemed ; he is meet to be a partaker of the inheritance of the saints in light ; he has been delivered from the powers of darkness ; he has been translated into the kingdom of God’s dear Son, in whom he has redemption through his blood. But these and kindred statements of the word of God

concerning the believer do not teach that he receives at once, or at any one time in his earthly pilgrimage, *all* that Jesus has to give; through time and eternity his saints will be receiving of his infinite fullness, and grace for grace. In him are hid all the treasures of the eternal Godhead, and all the needs of his people shall be abundantly supplied out of those treasures according to his riches in glory.

“Our salvation is all in our Father’s bosom,” and is brought to us from day to day by the eternal, incarnate Son. With him there is no element of time; all is an everlasting now. We live and think in time, and receive of his fullness from day to day, according to our needs. All things are ours, *de jure*, in him; the “all things” are ours *de facto* only as we need them. Part of the inheritance is ours to enjoy now; other portions of the same inheritance are reserved in heaven for us. He does not give us all wisdom at once and now; he does not give us all re-

demption at once and now: we shall be growing in the knowledge of the Lord eternally, and the redemption of the body will not be an accomplished fact until the resurrection of the dead, when he shall appear in glory, and our vile bodies shall be fashioned and made like unto his glorious body, and we shall appear with him. The Holy Ghost does not complete his work of sanctification in the believer at any one moment of his earthly life, but carries him on from grace to grace, and then from grace to glory.

The Rev. James Inglis of blessed memory,\* in an article of consummate clearness and power, showing the unscripturalness of the doctrine of "perfection in this life," as held and taught by many, says:

"Christian perfection is oneness with Christ, participation of his life, conformity to his image, and a joint inheritance with Him who gives unto his redeemed ones eternal life.

\* In the October number of the *Waymarks in the Wilderness* for 1869.

The very nature and excellence of it forbid the thought of its attainment here, but by faith the believer now partakes of that which, as to its complete and unhindered enjoyment, will be his in glory for ever. Here our only true standard of holiness is Christ himself; and if we must judge as sin everything that was not in him while upon the earth, surely the boast of sinlessness will be silenced for ever among mortals."

The Rev. Adolph Saphir, in his latest work, *The Hidden Life*, says:

"All spiritual blessings are treasured up for us in heavenly places in Christ Jesus. Once we have begun to draw nigh to God, we must always continue to draw nigh. When David prays, 'Create in me a clean heart,' this is not the supplication of one who for the first time draws nigh. We need daily renewing, and whence can this renewing come but from above? To behold and to enjoy our spiritual blessings we must continually draw near to God."



In discussing the *progressive* nature of the work of sanctification, let us turn to the sure word of God, and listen reverently to the testimony of God himself, the faithful and true Witness.

The believer has a new life, a life from Christ, the second Adam, the Head of all his spiritual seed. In one aspect sanctification is the development of this life—a development, too, that takes place in perfect accord with the laws of spiritual growth. Food to nourish this life is spoken of as milk for babes, strong meat for men. Excepting the life of God, all life of which we have any knowledge whatever is a thing of *growth*, of *development*, of *progress*.

Life in the flower, the fruit, the grain, the tree, is a thing of development, of growth. The seed has within it the germ of life; that seed, when subjected to the proper conditions, manifests the life that is in it in the tender shoot, the blade, the stalk, the flower, the fruit, the foliage.

There is growth, too, in all the forms of animal life. There is the babe, the child, the boy, the youth, the man. So the life-germ from Christ, implanted in regeneration, grows unto perfection. This growth does not terminate at any period in the mortal history of the child of God. The apostle Peter (2 Pet. iii. 18) exhorts all those who have obtained like precious faith: "Grow in grace and in the knowledge of our Lord and Saviour Jesus Christ."

Paul, addressing the saints and faithful brethren in Christ at Colosse, prays that they may "walk worthy of the Lord unto all pleasing, being fruitful in every good work and increasing in the knowledge of God."

The wise king describes the life of the saint thus: "The path of the just is as the shining light, that shineth more unto the perfect day."

The great Teacher himself compares the kingdom of God to seed cast into the ground, which springs and grows up men know not

*how*—first the blade, then the ear, after that the full corn in the ear.

Here, then, we have *growth, increase, the light shining more and more.* These are the words used by the Holy Ghost to teach us the progressive nature of the work of sanctification in the soul.

And the precise nature of this progress in the new life is clearly pointed out by Paul in his Second Epistle to the Corinthians (iii. 16): “But we all with open face, beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord.” The progress is in the direction of Christ—to be transformed into his image, to become like him in thought and feeling, in word and deed. Christ is the great original; believers are only copies, and can never be anything else than copies; but the copy is to be a perfect image or likeness of the Original. The appeal here is to the Christian conscience and heart. Does any one claim to have attained Christian perfec-

tion, sinless, personal holiness? Then let him understand that this means that he has made all the progress that is possible in the new, Christ-given life; that the exhortation to *grow* in grace and to *increase* in knowledge has no application to him; that no further growth or increase is possible to him; that he is so much like Christ in heart and life, in word and act, the perfection of his likeness to Christ is so complete that it cannot by any power, human or divine, be made more like him. If any believer makes this claim, then let him ponder the fact that it was never made by Abraham, by Job, by Moses, by David, by Isaiah, by Peter or by Paul; and the whole tenor of the writings of these men is to the end that they had not already attained, neither were already perfect.

Dr. Charles Hodge, an aged, wise, learned and experienced Christian, speaking of the believer, says :

“ His selfishness, pride, discontent, world-

liness, still cleave to and torment him; they effectually prevent him from doing the good that he would; they prevent his living without sin; they prevent his intercourse with Christ being as intimate and uninterrupted as he could and does desire. He finds not only that he is often, even daily, overcome so as to sin in thought, word and deed, but also that his faith, love, zeal and devotion are never such as to satisfy his own conscience, much less can they satisfy God. He is therefore daily called upon to confess, repent and pray for forgiveness."

If the advocates of the "higher life" have attained to *sinless, personal holiness*, then a very large part of God's word is perfectly useless to them. All that relates to the spiritual conflict, all the exhortations to grow in grace and to increase in knowledge, to mortify the deeds of the flesh, to confess sins, to draw near to God,—all these and thousands of others of similar import have no applicability to them. Nor have they any need for

the constant priestly intercession of the Lord Jesus in the holiest place in the heavenly temple; sinless as he was and holy as he is, they are no longer in need of his almighty power, his ever-prevailing intercession. Even one clause of the Lord's Prayer must be omitted by the sinless ones—"Forgive us our debts." No perfectly holy man, who is personally sinless, can with any sincerity offer this prayer, for he has no debts to God or man, and is free from all trespasses.

This horrible result, when reached by true believers in our Lord who advocate the higher life, must be due to one of the following causes :

1st. Erroneous views of what is demanded of the believer. Perfection, as defined in the word of God, is loving God and our fellow-man supremely under all circumstances, at all times, in all places, and thinking and feeling and saying and doing all that we think, feel, say and do with the desire and purpose to glorify God and to bless our fellow-men.

Failure in any of these particulars, even for one moment, vitiates and destroys perfection. Do believers who claim to have perfect personal holiness understand the meaning of the term "*perfection*" as defined in God's word?

2d. Or it may result from not comprehending what is meant by "sanctification." If they mean only the perfection of the priestly act of consecration setting them apart to God, then there is no doubt as to the perfection of that act; if they mean the work of the Spirit in the believer, then that same Spirit shows them their sad mistake in 2 Cor. iii. 18: "We all with unveiled faces, beholding as in a burnished mirror the glory of the Lord, are changed into the same image *from glory to glory*, even as by the Spirit of the Lord;" and in 1 Thess. iv. 1: "Furthermore then we beseech you, brethren, and exhort you by the Lord Jesus, that as ye have received of us how ye ought to walk and to please God, so ye would abound more and more."

If the mistake of the advocates of the

higher life is due to neither of these causes, then they must consider the following fact—viz.: *That every passage of Scripture treating of sanctification is addressed alike to each and every believer.* There is not one single chapter, verse, passage or word in the Scriptures that even intimates in the remotest possible way that there are *two* distinct *classes* of believers—the *partially* sanctified and the *perfectly* sanctified. The Bible speaks of believers as one body of renewed people, but never of *two* distinct classes—one in the *higher* and the other in the *lower* Christian life.

The sure word of the Lord makes no such classification as sinless and sinful believers, perfect and imperfect saints, holy and unholy children of God. This new nomenclature is unknown to the word of God, and this new classification of believers into higher and lower is not only unscriptural, but is fraught with mischief and harm to individual Christians and to the whole Church of Christ. As the Scriptures do not class believers as per-



fectly and imperfectly justified, wholly and partially regenerated, completely and incompletely adopted, so neither do they teach higher and lower sanctification, perfect and imperfect holiness. What they say on this subject is said equally and alike of believers.

Another noteworthy fact is that the lives of the advocates of the doctrine of sinless perfection are not so much *higher in holiness* than those of other Christians who make no such pretensions as to vindicate either to the Church or the world the truth of that doctrine as an actual fact.

If there be the distinction spoken of, then surely somewhere in the history of the Church of God on earth there ought to be found the existing fact, the reality of sinless perfection, perfect personal holiness. But, alas! the doctrine, if true in theory, has never been realized as an actual fact; and so far as it is a practical question, this is conclusive against its usefulness.

The appeal here is to the Christian con-

science. Who of all of God's children will say that he is so completely changed into the image of Jesus Christ that it is not in the power of even God the Holy Ghost to make him any more like the Saviour than he is; and yet this is in substance what the advocates of perfect personal holiness must mean if they understand the signification of the language used by them.

Alas, that any one should be led to say that for him there is no further progress in holiness possible—that he has no sins to subdue or to confess; no further process of transformation into the image of Jesus needed or desired!

#### SANCTIFICATION IS OF THE WHOLE MAN.

Paul's prayer for the Thessalonian Christians (v. 23) is that "the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ."

The Greek word translated "wholly" is *όλοτελεις*, meaning the whole in the sense of all the parts; and the truth taught is that the work of sanctification reaches every part of man's being and purifies the totality of his existence: the spirit, the soul and the body are all to be made like unto the Lord Jesus Christ. The work of sanctification, as wrought by the Spirit, extends to every part of man's being—to his body, his animal appetites, his thoughts, emotions, desires and volitions.

The body is the temple in which the Holy Ghost resides; the body is united to the soul, and is necessary to man's complete personality; the body is to be raised at the return of the Lord Jesus and made like unto his glorious body. The body, therefore, must be kept under, subordinated to the renewed mind, and the *new man* must mortify the deeds of the flesh and crucify the *old man*. The mind, darkened by sin and blinded by the god of this world, must be enlightened by the Spirit,

so that the light of the glorious gospel of the grace of God shall shine into all the recesses of that mind and fill and flood it with divine light and love. The heart, still so deceitful above all things and desperately wicked, must be cleansed daily by the Spirit of all truth, applying the truth, the blood and the righteousness of our risen Redeemer. The will, so wayward and perverse, must be daily taught the difficult but sweet and blessed lesson of submission to the will of our Father in heaven. The unalterable and universal terms of discipleship are daily self-denial and daily cross-bearing and daily following the Lord in the regeneration.

The believer may not satisfy himself by crucifying a thousand sinful motions of the flesh or inordinate affections and indulging himself in one cherished sin; if he offends in this one particular, he is guilty of violating the whole law. He may not crucify all other sins, and live in the practice of covetousness or drunkenness or impurity or any

other chosen and cherished sin; all that is of, and that belongs to, the *old man* must die.

In Ephesians iv. 22-24 the apostle Paul points out with great clearness the method of this work of sanctification. It is "putting off the old man, which is corrupt according to deceitful lusts;" it is "being renewed in the spirit of your mind;" it is "putting on the new man, created in righteousness and the holiness of truth." And this process is to go on daily so long as the old and the new man abide together in the flesh.

And if any man wishes to know what this "*putting on and off*" means, the explanation is immediately added—viz.: "Put away lying;" "speak the truth;" "let not the sun go down upon your wrath;" "neither give place to the devil;" "steal no more;" "use no corrupt communication;" "put away all bitterness, malice and evil-speaking." It is *daily* "putting off" the old man with his deceitful and corrupt desires—"daily," because the old

man is alive every day until the grave closes over him. It is being *daily* renewed in the spirit of the mind, because without this *daily* renewing the spiritual man cannot grow; the renewal is growth. It is *daily* putting on habits of right-doing and holiness, without which no one can attain the stature of Christian manhood.

In this process of purification under the operations of the Holy Ghost and the working of the principle of new life in the soul, the believer finds that the whole current of his thoughts, feelings, appetites, desires, affections and volitions is changed; all that he is and does is now toward the Lord Jesus, into whose image he knows he shall some day come; he is ceasing daily to do evil, he is learning daily to do good.

If he has grown old in sin, he must now unlearn much, if not all, of that life; everything in heart, conversation or life contrary to the mind and will of Jesus must die. The old nature, old principles, old habits cannot

enter the kingdom of God ; that kingdom in all its purity and peace is exclusively for those who are new creatures in Christ Jesus. The believer will forsake evil practices ; he will control his temper and his tongue ; he will drive anger and malice from his heart ; he will cut off the right hand and pluck out the right eye in order that he may enter into life eternal. He will “*add to faith, virtue ; to virtue, knowledge ; to knowledge, temperance ; to temperance, patience ; to patience, godliness ; to godliness, brotherly kindness ; to brotherly kindness, charity.*” He will cry out after the living God, and pant for him even as the hart doth for the water-brook.

The new man lives and moves and has his being in the risen and enthroned Son of man ; his life is hid with Christ in God, and God is working in him to will and to do of his good pleasure ; and yet the believer is all the while working out that salvation which he has as a present possession with fear and trembling. And here we reach the deep but

blessed mystery of the coexistence and coöperation of the infinite and the finite life: "I live; yet not I, but Christ liveth in me."

Thus human and divine activity coalesce and work together, and the product is personal holiness of the same nature with the holiness of God.

#### METHODS AND MEANS OF GROWTH.

If the believer has a new life, then this can be developed in no other way than by *action*—by acts proper to the nature of that life. Just as physical life is developed into manhood and perfection by acts appropriate to that life, so in like manner must spiritual life grow unto manhood and perfection. The infant breathes, the babe reaches forth the hand, the child walks, the boy plays, the man thinks, feels and wills; these actions are proper to the life, and in the very doing of these acts the life is developed and the child grows into the man. A man who should put forth no human act, who never



moved or thought or felt or willed, would be not a living man, but a corpse. So if one claiming to be a Christian should put forth no Christian activity, should breathe no Christian air, utter no Christian word, do no Christian act, the conclusion would be irresistible that such a one was a *dead* Christian. The new life grows by doing those things that are proper to that life. The fact that the believer lives, moves and has his being in Christ, and that Christ works in him the willingness and the power to do Christian deeds, makes it the more imperative upon him to work out his own salvation with fear and trembling.

The coexistence of the two lives, the power of indwelling sin, the efficient work of the Holy Ghost in the believer, are just so many powerful reasons why he should strive with all diligence to attain unto the very fullness of the divine life.

Evidently, some Christians are living in a much greater nearness to God, have much

more of his favorable presence, enjoy sweeter fellowship with his Son, than others. And the question is proper: Why may not all believers have the fullness of blessedness enjoyed by any one? Would not the same diligence and fidelity in the use of the divinely-appointed instrumentalities for growth in the new life ensure to every child of God the same nearness to the heavenly Father and the same sweetness of fellowship with the incarnate and risen Son? Is the life of nearness and peace and fullness of Christian joy the heritage of only some few and favored children of God?

Alas that so many are content to live so far below their privileges and to have so little joy in their precious inheritance! All who are born into the spiritual kingdom are babes in Christ, but it was never intended that these babes should remain for ever in the nursery. "Exercise thyself unto godliness" is the exhortation of Paul to Timothy—exercise thyself in order to growth in like-

ness to God. He who would grow strong in the Christian life must use the means appointed of God to promote this growth. There is work appropriate to every man's occupation—work proper to the mechanic, to the merchant, to the lawyer, to the physician; so also there is the work proper to the believer, and because he is a believer. There are works to be done by the Christian, and in the forthputting of the spiritual force needful to the doing of these works the believer makes progress in holiness.

Holiness as a personal quality needs to be diligently cultivated, and by exercise unto godliness this holiness becomes fixed as a habit in the believer.

All the qualities, powers and faculties of body, mind and heart are developed and grow strong by exercise; so all holy thoughts, emotions and purposes grow strong by constant exercise; and the exercise unto godliness results in habits of holiness. The facility which we acquire in doing certain things

by frequent repetition is almost incredible; may not the facility of saying, thinking and doing holy things by the same process of repetition seem to many almost incredible? The believer must cultivate holy exercises, repeat holy thoughts and emotions, until they become second nature. By repetition the holy thought becomes a habit, and the believer lives and moves and has his being in an atmosphere of holiness.

Holiness, as a personal quality of the new life of the spiritual man, will come in no other way than by spiritual exercise of the new man unto godliness. It will come as strength of arm does to the blacksmith, as quickness and keenness of vision to the hunter or the sailor, as accuracy of aim to the marksman, as skill to the surgeon.

But perhaps it were well just at this point to indicate more minutely how the *new* man is to become the *strong* man in Christ—how the babe is to pass from the nursery into the busy activities of the Christian Church, no

longer a babe, but a man. The laws of nourishment, growth and strength in the realm of spirit are analogous to those that prevail in the physical realm. Life on earth and in heaven, in the natural man and in the new man, is subject to the same fixed laws.

One of the most obvious laws of growth of all life is that *the life must have, and assimilate to itself, that food which is appropriate to the nature of the life.* The plant, the insect, the animal, the natural man, must have food; without this the plant withers, the animal dies, the man starves; and the more nutritious the food, the more vigorous and healthful the life. Nor must it be forgotten that if poison in large quantities is mixed even with the best of food, the nourishing properties of that food will be lost and the poison will do its deadly work.

How all-important, therefore, for the spiritual man to feed upon spiritual food unmixed with spiritual poison! How necessary, in order to robust, healthful growth of

the spiritual life, that the new man partake daily and bountifully of that living Bread that came down from heaven. In other words, the believer must be sanctified through the truth; and Jesus tells us that the word of God is truth, and that holiness, which is a personal quality of the believer, is the product of the truth: "The New Man which after God is created in righteousness and the holiness of truth." Eph. iv. 24.

Just as God has appointed appropriate food to supply the wastes and support the life of the body, so also has he appointed food for the life of the renewed soul. Man shall not live by bread alone, but by every word which proceedeth out of the mouth of God shall man live. The Scriptures of the Old and New Testaments, this word which liveth and abideth for ever, is the bread from heaven for the life of the soul.

The new and divine life in men must be nourished by the truth of the living God as revealed in his word: "Of his own will be-

gat he us with the word of truth, that we should be a kind of first-fruits of his creatures; and believers are exhorted as newborn babes to desire the sincere milk of the word, that they may grow thereby."

The living Christ must be conveyed to the heart and formed within the hope of glory, for thus are believers transformed into his image. Now, the word represents Christ to men precisely as he was and is. He is in the word, and *is* the word, and the word is radiant with his glory—the glory as of the only-begotten of the Father.

How, then, to get Christ, without whom we can do nothing, into our hearts? Obviously, in no other way than by hiding his word in our hearts. This is the true Bread whereof if a man eat he shall never hunger, and shall never die; this is the food whereof if a man partake often and freely he shall have a healthful, robust, joyous life. "Thy word is more to be desired than gold, yea, than much fine gold; sweeter also than honey

and the droppings of the honeycomb." What manna was to the children of Israel in the wilderness, such is this word to all those who as strangers and pilgrims are journeying toward the heavenly Canaan.

How great the folly of a man who should fast six days, and then hope, by partaking of food on the seventh day, to possess a healthful, vigorous physical life! And yet how many professed Christians pass whole weeks of spiritual fasting, abstaining from feeding upon the word, and then cry out in astonishment, "Oh, my leanness! my leanness!" Let all such go daily to the written word, and there devoutly feed upon the divinely-prepared and appointed food; and then, instead of these wailing cries, "My leanness! my leanness!" there shall be heard the thankful shouts of praise and joy unto the Lord. The manna fell day by day, was gathered day by day, was eaten day by day. So if believers now would eat day by day of the heavenly manna prepared daily for them, there soon



would be a new tone of healthful, robust piety discernible in all the churches of our Lord Jesus Christ. Alas! that there should be so much spiritual *starvation*, when the Bread of life may be had so plentifully day by day, without money and without price!

A second law of growth is *plenty of pure air*. Without air all life becomes extinct.

When Surajah Dowlah, nabob of Bengal, confined one hundred and forty-six persons in the Black Hole of Calcutta (a space less than twenty feet square, with two small air-holes), it was no wonder that when the night was past one hundred and twenty-three dead bodies were taken from the pit. In that foul and reeking atmosphere human life could not exist. Believers in Christ, who are longing for larger measures of holiness, may learn from this the importance of living in a pure, healthful Christian atmosphere. It was simply impossible for one confined in that Black Hole to feel strong, well and happy; and so there are many places—"black holes," may we

not call them?—in which, if the Christian is found, it is impossible for him to be either strong or useful or joyous.

There are places, scenes and associations where the atmosphere is not only injurious, but destructive of spiritual life. Can Christian blood be formed and Christian lungs expand and Christian life be strengthened in the vitiated and foul air of the race-course, the ball-room, the theatre? Can the believer enjoy any higher holy life in the midst of gambling and drunkenness and lewdness? Is not the atmosphere of these places, as a rule, absolutely reeking with moral poison destructive of the new and better life? Is not the charm of the race-course its gaming—of the dance its licentiousness—of the theatre its debauchery? Is it any wonder that Christians who frequent such places live a joyless spiritual life?

The Christian parent who should send his child into a small-pox hospital or a plague-stricken community, where death was lurk-

ing in the air and inhaled with every breath, would be esteemed a murderer: are those who go themselves and send their children into atmospheres reeking with moral pestilence less guilty of spiritual murder?

Blessed be God that even in this ruined world there are some places pervaded with a sweet and pure Christian atmosphere!—Christian homes and societies and churches filled with the very air of heaven, in which the believer grows rapidly in grace and in the knowledge of the Lord; where the Bible is read and loved; where daily duties are performed as unto the Lord; where devout prayer, in secret and from the family altar, ascends daily unto God; where the Sabbath is a delight; and where “holiness unto the Lord” is written over the doorway to the house! Believers who live in such an atmosphere as this are like the tree planted by rivers of waters, that bringeth forth his fruit in his season; his leaf also shall not wither, and whatsoever he doeth shall prosper.

A third fundamental law of growth in holiness is *exercise*. In the divine economy of spiritual growth there must be not only abundance of food and plenty of pure air, but there must be the *exercise* of the faculties of the new man—the voluntary forthputting of spiritual life into spiritual actions. The believer must *do* the will of God.

If the arm be bandaged to the body and never used, it will become paralyzed and useless; in order to health, strength and symmetry the arm must be exercised. Exercise is the universal and invariable law of growth, and the spiritual man must take spiritual exercise. He who has grace must use that grace; to grow in grace he must exercise his grace; grace for grace is the law of the kingdom. To him that hath and that useth shall be given, and he shall have more abundance.

Many Christians are in an almost dying condition, simply for lack of spiritual exercise. Their gifts and graces are carefully wrapped in a napkin and as carefully laid

away. The work for Christ in all of our churches is done by far less than one-half of the members. Nor is this surprising when we see how many are nearly starved because they will not eat the living Bread ; and how many are sickly and diseased because they persist in living in atmospheres pervaded by moral miasma ; and how many are too weak to stand alone because of spiritual inaction.

Believers cannot *grow* in holiness without food and air and exercise. To any who may be desiring to live holier lives let it be earnestly and emphatically said : The three great laws of all growth are these—viz. food, air, exercise. If you feed upon the word, if you shun all worldly and live in spiritual atmospheres, if you exercise unto godliness, then indeed shall you grow in grace and be strong in the Lord and the power of his might ; and you shall walk in the blessed fellowship of a holy life with Christ Jesus the Lord.

There is no royal road to personal holiness ; he who would shine in the holiness of Christ.

must walk with him daily in newness of life. The command of Christ comes with added emphasis each day: "Watch and pray, lest ye enter into temptation." The deeds of the flesh must be mortified, self must be denied; the cross must be taken up; and these things must be done *daily*. The word must be read and studied; prayer must be offered; evil associations and companions must be shunned; the worship of God in secret, in the family, in the congregation, must be observed. All diligence must be given "to add virtue to faith, and knowledge to virtue, and temperance to knowledge, and patience to temperance, and godliness to patience, and brotherly kindness to godliness, and charity to brotherly kindness;" and when these things abound in the believer, then is he neither barren nor unfruitful in the knowledge of the Lord Jesus Christ. The believer who is diligent and faithful in prayer and worship and works, who feeds upon the word, who shuns evil communications, who does Christian works,

is the *holy* believer ; and he will find that his personal holiness is daily going on unto *perfection*.\*

#### SANCTIFICATION ENDS IN PERFECTION.

The believer puts on the new man, which is renewed in knowledge after the image of Him that created him ; he is a partaker of the divine nature, a member of his body, of his flesh and of his bones ; by the Spirit of the Lord he is changed into the perfect image of Christ from glory to glory. The result of the work of the Holy Spirit in sanctification is personal holiness—that holiness without which no man shall see the Lord. This personal holiness is not sanctification, but the result produced by the process of purification as wrought by the Spirit of the living God—not a physical or mechanical holiness created by God out of nothing, but a moral and spiritual holiness produced by the co-operation

\* See *The Healthy Christian*, by the Rev. Howard Crosby, D. D.

of the divine and human efficiency. When the work of sanctification is completed the holiness of the saint as a personal quality is perfect ; he is then holy even as God is holy.

This is the end proposed by God in the redemption of his people—viz. their immaculate holiness of nature and life. The same omnipotent power that wrought in Christ when God raised him from the dead is also at work in each child of God. Paul was confident that he who had begun a good work in the saints would perform or continue that work until the day of Jesus Christ. Every one who is foreknown of God, called and justified, will assuredly be glorified.

The new life increases unto greater and greater strength and godliness. The light shines more and more unto the perfect day ; the believer becomes more and more like his blessed Lord ; when all of the old man in him dies the image of the Lord is perfect.

The believer, dead to the law as a rule of life, lives now unto God ; crucified with



Christ, nevertheless he lives ; and yet not he, but Christ liveth in him ; and the life which he now lives he lives by the faith of the Son of God, who loved him and gave himself for him. Christ lives in him as in a *living* temple.

“This is a *new life*—spiritual, Godward, altogether new, a new creature. With this new principle of life, this new creation in the soul, the Spirit of God, who is the Author of it, maintains a vital and uninterrupted connection, thereby dwelling in the believer henceforth as in a living temple. He dwells in Christ’s people, in a measure, as he dwelt in Christ himself. He reveals in them progressively the truth which he implanted and developed in unclouded spiritual splendor in the intellect of the man Christ Jesus. He establishes in them progressively the grace with which he replenished the heart of the man, Christ Jesus. He conforms them to the First-born among many brethren. Their faculties as living men, alive from the dead,

he animates and controls. Whatever in their thoughts, affections, purposes, actions, is opposed to his own, he sets himself to suppress ; and the faculties themselves he undertakes to sanctify—to form and mould and guide into harmony with his own. Nay, their whole character, their very nature as living men, spiritually living, he works by his Spirit to assimilate unto his own.”

This process the Spirit continues until the image of Christ in the believer is *perfect*; then he thinks always the thoughts of Christ, and no other thoughts ; he has always the desires that dwell in the heart of Christ, and no other desires ; he wills always to do the will of Christ, and no other will.

The soul of the believer is made perfect in holiness at death ; the body is made perfect at the resurrection : then, the saint, soul and body united, enters upon the very fullness of Christian perfection and glory.

His intellect thinks the thoughts, his heart throbs with the emotions, of Christ Jesus his

Lord. He and Christ are *one* in thoughts, emotions, desires, volitions; there is not one note of discord in this harmonious coalescence of the divine and human life in the believer.

This is Christian perfection—one with Christ in the new life and the new nature; one with him in his sufferings and death; one with him in his resurrection and enthronement; one with him in his eternal kingdom and glory. The process goes on until its consummation at the glorious bodily return of our risen Lord, when our present vile bodies, now the temples of the Holy Ghost, shall be changed and made like unto his own glorious body, and when all death and all sin shall be swallowed up in final and enduring victory. “When Christ, who is our life, shall appear, then shall we also appear with him in glory.”

When the work of sanctification has advanced until the life of Christ and the life of the believer are one, when the thoughts,

desires, hopes, joys, loves, emotions, purposes, and volitions of Christ and the believer are one, then indeed has he attained unto perfection, and that perfection the very holiness of the God-man Christ Jesus himself.

This is not reformation, nor culture, nor self-wrought righteousness, nor human obedience to objective law, but it is life, divine, eternal life—Christ formed in his people, the hope of glory.

Until the life of the risen Son of man in the believer issues in the unclouded glory of the resurrection life, he has not attained unto the fullness and fruition of his Christian perfection. Then he, in his measure, shall be perfect even as his Father in heaven is perfect, holy even as God is holy. His life will be one unbroken, joyous round of thinking God's thoughts, having God's feelings, and doing God's will.

The Holy Ghost, taking the Lord Jesus, the Son of man, as his model, has wrought at his work on and in the believer until he is

a perfect copy, the very image, of his Lord ; and just as the Son is the brightness of the Father's glory, the express image of his Person, so the believer, according to his measure, is the brightness of Christ's glory, the express image of his Person.

This is the hope and the joy set before the child of God—a hope that shall never make him ashamed, a joy unspeakable and full of glory—to shine in the blessed holiness of God his heavenly Father, and to reflect, throughout eternal ages and to principalities and powers in the unseen realm, the radiant glories of the risen and glorified Son of man. And thus the life of Christ, who is the very fullness of Godhead and manhood, is prolonged and perpetuated in the lives of his redeemed ones throughout the peopled spaces to the utmost limit of the universe, and for ever and for evermore. He that hath the Son hath life. Amen and amen.

Thank God, that toward eternity  
Another step is won !

Oh, longing turns my heart to thee,  
As time flows slowly on,  
Thou Fountain whence my life is born,  
Whence those rich streams of grace are drawn  
That through my being run.

I count the hours, the days, the years,  
That stretch in tedious line,  
Until, O Life! that hour appears  
When at thy touch divine  
Whate'er is mortal now in me  
Shall be consumed for aye in thee,  
And deathless life be mine.

So glows thy love within this frame—  
That, touched with keenest fire,  
My whole soul kindles in the flame  
Of one intense desire  
To be in thee, and thou in me,  
And e'en while yet on earth to be  
Still pressing closer, nigher.

Oh, that I soon might thee behold  
I count the moments o'er!  
Ah! come ere yet my heart grows cold,  
And cannot call thee more;  
Come in thy glory, for thy Bride  
Hath girt her for the holy tide,  
And waiteth at the door.

And since thy Spirit spreads abroad  
The oil of grace in me,  
And thou art inly near me, Lord,  
And I am lost in thee,  
So shines in me the living Light,  
And steadfast burns my lamp and bright,  
To greet thee joyously.

“Come!” is the voice, then, of thy Bride;  
She loudly prays thee come;  
With faithful heart she long hath cried,  
“Come quickly, Jesus! come!  
Come, O my Bridegroom, Lamb of God;  
Thou knowest I am thine, my Lord;  
Come down and take me home.”

Yet be the hour, that none can tell,  
Left wholly to thy choice,  
Although I know thou lovest well  
That I with heart and voice  
Should bid thee come, and from this day  
Care but to meet thee on the way,  
And at thy sight rejoice.

I joy that from thy love divine  
No power can part me now;  
That I may dare to call thee mine,  
My Friend, my Lord, avow;

That I, O Prince of life! shall be  
Made wholly one in heaven with thee;  
My portion, Lord, art thou.

And therefore do my thanks o'erflow  
That one more year is gone,  
And of this time, so poor, so slow,  
Another step is won;  
And with a heart that may not wait  
Toward yonder distant golden gate  
I journey gladly on.

And when the wearied hands grow weak,  
And wearied knees give way,  
To sinking faith oh quickly speak,  
And make thine arm my stay,  
That so my heart drink in new strength,  
And I speed on, nor feel the length  
Nor steepness of the way.

Then on, my soul! with fearless faith;  
Let naught thy tenor move,  
Nor aught that earthly pleasure saith  
E'er tempt thy steps to rove.  
If slow thy course seem o'er the waste,  
Mount upward with the eagle's haste  
On wings of tireless love.

O Jesus! all my soul hath flown  
Already up to thee;



For thou, in whom is love alone,  
Hast wholly conquered me.  
Farewell, ye phantoms, day and year !  
Eternity is round me here,  
Since, Lord, I live in thee.

[Composed by A. H. Francke (1691), on his journey  
to Gotha after his expulsion from Erfurt.]