

A REMARKABLE EXPERIENCE

—OF—

Elder Benjamin Randall,

FOUNDER OF THE

Free Baptist Denomination.

BY REV. B. MINARD,
HOULTON, ME.

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Yours truly

B. Minard.

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But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' soap:

And he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness.

Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years.—MAL. 3: 2-4.

“LIKE priest, like people,” is a time-honored proverb. In the Gospel dispensation the sons of Levi, the priests of the living God, those who officiate at the altars of the church, are to be purified from depravity as gold and silver are purged of dross. Then, and not till then, are they qualified “to offer an offering in righteousness unto the Lord,” and to lead the church so that her members will be known as a “holy people,” and the

"offering of Judah and Jerusalem shall be pleasant unto the Lord." How much depends upon the spiritual status of the clergy! "Have ye received the Holy Ghost since ye believed?" ought to be among the leading questions asked every candidate for ordination to the work of the ministry, and, if the answer is in the negative, he should be requested to tarry at Jerusalem until he is endued with power from on high. The minister is pre-eminently the religious man of his parish, and should be unrivaled in the height and depth, the length and breadth of his piety. "The great want of the Church, the world, and the times, is a ministry filled with the *fire, love, and power* of the Holy Ghost."

It is not my purpose to give a biographical sketch of Benjamin Randall, but to call attention to a fact well-nigh overlooked in the transformation of his religious character, *viz.*, his crucible experience as a son of Levi, and to the effect on him as a Christian and a public teacher of that cleansing and filling by the Holy Spirit which he received on the occasion of his entire surrender of himself to

God,—an experience that made him at once a witness to this higher relationship with God as well as of the doctrines of general atonement, a universal call, and the freedom of the will. God apparently intended that complete devotion to him and full reliance upon his Word under the special illumination of the Spirit should be as marked a characteristic of Free Baptists as any other doctrine that we cherish. The blessing of a purified heart and the unction of the Holy One, the special privilege of all believers, was graciously and most wonderfully imparted to the apostles, the first preachers of the Gospel dispensation; to Martin Luther, the greatest reformer of Protestant Christianity; to George Fox, the founder of the Society of Friends; to the Wesleys, the founders of Methodism; and to Benjamin Randall, the founder of the Free Baptist denomination,—men who stood in the forefront of great religious awakenings that should result in perpetuating the impress of "holiness to the Lord" in the heart of the Christian Church. This, and this only, can preserve the church, however highly cultured, from

drifting into worldliness, formality, and finally into rationalism. The church that experiences and rests in that is safe.

Nearly ten years after his conversion, and about three years after he entered the ministry, this eminent man of God was greatly embarrassed by certain controversial passages of Scripture in the hands of the Calvinists. He believed they must harmonize with the whole trend of God's Word, but just how, he did not know. Though having great respect for the writings of the learned, yet upon this point he felt forbidden to take counsel of any man, and resolved to go to Him "who giveth to all men liberally, and upbraideth not." It was while alone before God, in a spirit of inquiry, that God revealed himself to Elder Randall in the following wonderful manner, which will be better understood and more highly appreciated if given in his own language.

"Some time in July, 1780, I was in great trial of mind on account of the above texts (Rom. 8: 29; Eph. 1: 4; Rom. 9: 13, etc., etc.), and in order that I might not be discovered by any, I walked into a remote place

where I had a piece of corn growing, and went into the midst of it. My soul was in great agony. I sat down upon a rock and was praying to my heavenly Father to be taught. All at once it seemed as if the Lord declined to teach me. This increased my trial, and I cried, 'Lord, why may I not be taught?' and the answer was, 'Because thou hast too many right hands and too many right eyes.' I said, 'Lord, what are my right hands and right eyes?' And it appeared to me that they were my traditions, which I still held, and my old brethren whom I came out from; for although I had left them, I was too much hung upon them, and had not fully renounced their doctrines and opinions. I saw, too, that I was too much encumbered with natural connections. I saw that I needed much purifying and refining. I said, 'Lord, here I am. Take me, and do with me as thou wilt.' I freely surrendered myself that moment into his hands; and oh! the flaming power which instantly passed through my soul. It would be impossible to give any person an adequate idea of it, unless he had experienced

the same. It was so amazingly powerful, and began to strip away everything from me in such a manner, that I thought I was going to lose all I ever had. I began to hold back a part, but immediately something whispered in my soul, saying, 'Didst thou not resign up all?' I said, 'Yea, Lord; and here I am.' The power then increased in my soul until it stripped me of every coveted thing, as to my affections. I tried to recollect my brethren and connections, but I could not get any feeling sense of them. I had no feeling of anything but the great and awful, terrible and dreadful majesty of God, which sunk me, as it were, into nothing. When I was thus stripped, it appeared to me that I saw a white robe brought and put over me, which covered me all over. I looked down—all over me—and I appeared as white as snow. A perfect calm, an awful reverence and solemn fear of God pervaded all my soul. A Bible was then presented before the eyes of my mind, and I heard a still, small voice saying, 'Look therein.' I looked in at the beginning of Genesis and looked out at Revelation. I saw all the

Scriptures in perfect harmony; and those texts, about which my opposers were contending, were all opened to my mind; and I saw that they ran in perfect connection with the universal love of God to men—the universal atonement in the work of redemption by Jesus Christ, who tasted death for every man; the universal appearance of grace to all men, and with the universal call of the Gospel. And, glory to God! my soul has never been in any trials about the meaning of those Scriptures since. After passing through the above, the scene was withdrawn. I came to myself, and was sitting on the rock, and all flowing with sweat, and was so weak that I could hardly sit up. I observed the sun, and found that I had been in this exercise as much as one and a half hours. I never could tell whether I was in the body or not."

Dr. I. D. Stewart, in his history of Free Baptists, while giving an account of this experience, says: "Perhaps a more complete surrender of all upon the altar of Christ was never made, and it is equally doubtful whether the sanctifying power of

the Holy Spirit was ever more consciously experienced." "Happy man! The sanctifying power of the Great Jehovah was then overwhelming, and while the willing subject was being stripped of self and clothed with Christ, perfect calmness and solemn reverence filled his soul." "This baptism of the Holy Spirit prepared Randall for his great work; and though somewhat remarkable, the account may be received on principles of faith and reason, altogether philosophical."

Not every Christian experience, however rich and exalted, can be properly called the baptism of the Holy Spirit. The apostles had many such both before and after Pentecost, but only once are they spoken of as having experienced the blessing predicted by John the Baptist: "He shall baptize you with the Holy Ghost and with fire" (Matt. 3: 11). And confirmed by Christ: "For John indeed baptized with water; but ye shall be baptized with the Holy Ghost not many days hence" (Acts 1: 5). And blessedly fulfilled as prophesied: "And when the day of Pentecost was now come they were all together in one place. And

suddenly there came from heaven a sound as of the rushing of a mighty wind, and it filled all the house where they were sitting. And there appeared unto them tongues parting asunder, like as of fire; and it sat upon each one of them. And they were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance" (Acts 2: 1-4). As varied and multiform as were the experiences of Randall he never again passed through anything like the one we are now considering. Read again and note his confession of impurity; then the intensity of the flame that swept through his heart, and finally the evidences of his entire sanctification when stripped of every coveted thing as to his affections. Whereas he "needed much purifying and refining," he now "appears as white as snow." There may be repeated fillings and refreshings, but, in the nature of things like regeneration, the baptism of the Holy Spirit, symbolized by fire, meaning purity of heart or "holiness to the Lord" (Mal. 3: 1-4; Isa. 6: 1-8; Acts 2: 4; 10: 44; 11: 15, 16; 15: 8, 9), is only once experienced.

Philosophically considered, man is a worshipping being. Whether by instinct, as the bee constructs her cell and the beaver builds his dam, or by the deduction of universal reason inferring from the presence of thought in the universe that there must be a Divine person infinite in all his attributes and worthy of admiration and confidence, or by tradition of the time when God walked and talked with man in the cool of the day, one thing is true, — wherever found, however degraded or refined, man has a god and an altar. It is as natural for a man to worship as for a vine to climb, and hence some of our greatest thinkers conclude that God made him on that plan. In the nature of things, he must regard his god as his standard of perfection, and consequently condemns everything in himself that is unlike his god, and cherishes everything that he finds in his god. The highest ambition of the worshiper is to seek the favor of his god, and this is best secured by imitating the character and conforming to the will of his god. To be assimilated into the image of his god is the great end in view. Hence the molding influence of worship,

and in order to learn the character of the gods of any nation we have only to learn the character of the people. The history of heathen nations reveals the sad fact that they "clothe beasts and depraved beings with the attributes of almightiness, and, in effect, are worshiping almighty beasts and devils, and the more they worship the more they resemble the cruel, corrupt, and bestial gods they serve."

The God of the Bible alone is a holy being. "His nature and relations are all holy. The chief sects which he has chosen as the centers of his most glorious manifestations are holy. All his judgments and material surroundings, his angelic retinue, his system of truth, and all his required and accepted service and worship are holy. The acts of his intelligent and responsible creatures which he graciously acknowledges as praiseworthy and rewardable are holy." The more clearly man understands the character of God, the more intense becomes his desire to be holy like him. This is the history of Christianity. Wherever the worship of God has failed to produce holy character in the wor-

shiper it has been due to a lack of heart-sympathy with the character of God. There is philosophy in this old proverb of the Chinese: "Think of Buddha and you will be transformed into Buddha. If men pray to Buddha and do not become like Buddha, it is because the mouth prays and not the heart." This is the reason so many worshipers do not become assimilated into the character of God. They neither think in their hearts nor strive in their lives to be like him. They draw near unto God with their lips, but their hearts are far from him. Man needs to know more and more about God in order that he may be conformed to his likeness. This will reveal to man what he is by nature, and what he must become by grace before he can see God. A tribe of negroes in Africa are said not to have known that they were black until they saw the face of a white man, then they saw by contrast their true complexion. O Lord, show us thy face! That was what made Isaiah cry out, "Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for mine eyes have

seen the King, the Lord of hosts" (Isa. 6: 5).

Dr. Stewart continues: "This item of experience greatly encourages a spirit of entire consecration, of strong faith, and persevering trust." Whence the encouragement? unless, by the exercise of simple faith in Christ and entire submission to the will of God, any justified man may have a similar experience of "the sanctifying power of the Great Jehovah," passing through his heart as a consuming flame, purifying the soul of all unlike Christ, illuminating the mind to understand the Word and the enduement of power from on high for Christian work.

Dr. R. Dunn says: "I think the experience of Randall was sanctification. I see no error in Bro. Stewart's comments."

Dr. A. D. Williams in *The Morning Star*, May 10, 1888, while speaking of the early Free Baptists and education, says: "And it may be significant that as Elder Enoch Place affirmed to me, one of the works of that library [Randall's] was 'Fletcher's Checks.' Next to the Bible here may be where and why Randall became established in Free Will." And it is possible that he may have

been indebted to the same great author for his convictions on the subject of sanctification which culminated in the remarkable expression here presented. Here is Fletcher's testimony to holiness: "I will *confess* Him to *all* the *world*; and I declare unto you, in the presence of God, the holy Trinity, I am now dead unto sin. I do not say I am sanctified with Christ because some of our well-meaning brethren say, 'By this can only be meant a gradual dying;' but I profess unto you I am *dead* unto *sin* and alive unto God. He is my *Prophet*, *Priest*, and *King*; my indwelling holiness; my all in all."

Some may say Randall was not converted until this time, but no conversion could be clearer or brighter or more satisfactory than his. Referring to it, he says: "As soon as I believed this (Heb. 9: 26), I gave glory to God. Oh, what love, joy, and peace filled my soul! Oh, how the character of Jesus shone in my soul! My soul kept saying, Jesus, Jesus; and it was all I could say for some time. My joy became unspeakable and full of glory. My soul was inflamed with love to God as my great Creator and

Preserver; to Jesus Christ as my only Redeemer, and to the Holy Ghost as my Reprover and blessed Comforter. Oh, what love I felt to all mankind, and wished that they all might share in that fullness which I saw so extensive and so free for them all."

Neither is this experience an evidence of being restored from a backslidden state. On the contrary, his piety was of an exalted and progressive type. This we learn from his efforts to promote spirituality in others, his great delight in the society of Christians and in Christian work, from his eager and continual study of the Scriptures, his patience and steadfastness under opposition from cold and formal professors. He was far in advance of the average church member of his day. It is said of him that "the immoralities which he saw in the church so grieved his soul that the next summer [after he united with the church] he often partook of his food without relish, and arose from his bed without rest. He became so pressed in spirit that he revealed his feelings to a few of the most devoted in the church, who agreed with him to hold a meeting on Sab-

bath and Thursday evenings for singing, prayer, and the reading of a sermon or some other good book." Then again: "At the close of a service [conducted in a separate meeting-house in Portsmouth, N. H.] he advanced to the pulpit stairs, and taking the hand of the minister, intended to tell him a little of his rich experience; but in the fullness of his joy he spoke so freely and audibly that all in the house could distinctly hear."

During the Revolutionary War Randall was orderly-sergeant in Col. Mooney's regiment, and "whenever he heard that a soldier was sick, he sought the first opportunity to visit him and pray with him." Some ridiculed the idea of prayer in the camp; but the colonel publicly commended the course of Randall, and said, "I will punish the first man that shall hereafter make light of his kindness to the sick."

Randall and his friends were in the habit of holding meetings of fasting and prayer for the better understanding of God's will. On one occasion their humble fast was turned into a glorious feast; and there are no words that can better describe their feelings than

the following, written by Randall himself: "Oh, how did our souls rejoice together; we leaped and praised God for his wonderful mysterious ways, and for the increase of our union and fellowship."

After deciding to make the ministry his life-work, he says: "I felt the word of the Lord like fire shut up in my bones. I had kept back till I was weary with repining, and my time appeared very short." "He sowed much and reaped much. He went forth weeping, bearing precious seed, and came again with rejoicing, bringing his sheaves with him."

Respecting his first tour through New Hampshire, he says: "It was a wonderful journey. Wherever I went, my blessed Master was with me. The power of God fell on old and young, and sinners were crying for mercy and many were rejoicing in God all through B——. But some opposed me with great rage, and called after me, and railed and threatened; but the Lord preserved me." This spirit of devotion, simple, childlike faith in God, dependence on the guidance of the Holy Spirit, and disinterested love for souls

ever characterized him as a servant of Christ. This was the state of piety that enswathed his soul as he presented himself a living sacrifice to be so transformed that he might know the perfect will of God. (Rom. 12: 1, 2.)

The experience of Randall is entitled to great weight, both as an illustration and an example of what God will do for every humble, trusting disciple. Let not its force be broken by the thought that he was a special agent of God and signally raised up for a great work. So far as salvation is concerned, he stood with us precisely. He was a man and a sinner the same as others. Faith in him and in us is the same thing, and Jesus is the same to all, and for all, in all time. God's plan is that the heavens shall open and the Holy Spirit descend upon every believer who unreservedly and affectionately submits himself to God as did Christ upon the banks of the Jordan. Randall's first light and joy was in the forgiveness of sins, and the last and greatest in the full apprehension of Christ as his sanctification.

Sanctification denotes, according to its

original meaning, consecration to or set apart for God; also to purify, to cleanse, and to make holy, and in the Scriptures is applied to things and places as well as character. The term first denotes the outward, then the inward; the visible, then the invisible, purification and setting apart for holy purposes. Nothing is more reasonable, as well as Scriptural, than that a man ought to be and live in harmony with his Creator. Therefore holiness is an eternal necessity, and nothing short of this state of grace can fill the Divine requirement of Christian character.

Sanctification presupposes regeneration as its starting-point, and hence, in its completion, is distinct from regeneration. "Regeneration, or the new birth, is that work of the Holy Spirit in the heart of man by which his nature is renewed in righteousness, and man is restored to the moral image of God, and made a partaker of spiritual life. By this great change the power of sin is broken and the renewed soul is enabled to live under the influence of a faith working by love, and thus to maintain a good conscience toward God. Not that by the measure of sanctification

thus obtained all sin is destroyed; this is not the case; but the new man has power over it, so that while his seed remaineth and his faith continues, it cannot obtain the mastery. . . . When born again . . . a new nature was implanted in the soul, and a spiritual life began its course of action. . . . Perhaps, indeed, the results of that change were so glorious that for a season we were not conscious of any indwelling enemy to our peace. At length, however, roots of bitterness sprang up and troubled us. We became sensible of the existence of pride, anger, unbelief, envy, worldly-mindedness, or other similar evils. But now the clearly observable distinction is felt to exist, that the mind has power over these corruptions, restrains their action, and looking to Jesus by faith, does not, even under their influence, commit sin. Yet the existence of these remains of corrupt nature is powerful and dangerous. They are sources of pain, as they are felt to be contrary to the will of God, by a mind that pants to do his will. They are dangerous, inasmuch as many, under their influence, have fallen into a snare of the devil. Few, indeed,

have fully escaped being drawn into condemnation under their influence, and have consequently had again to apply for pardoning mercy through faith in Christ Jesus. From these evils we teach that it is the privilege of all believers to be delivered. This blessing is sometimes called *entire* sanctification." Since sanctification is the chief need of the regenerate soul, it is certainly practical, and as it is the chief means of efficiency in the church it is certainly obtainable in this life. A holy church is as terrible as an army with banners. It must exhibit some power to subdue sin and evil habits, or it will not succeed in converting the world. The world takes no stock in the piety of a sinful and sinning church. Holiness is the normal state of the church, and an unholy church is an abnormal institution and an awful burlesque on sacred things.

How humiliating is the history of the church! Her liturgies, prayers, and hymns confess the sad fact that the great mass of her membership is composed of unholy adherents. But why look at the record of the church; we ourselves were conscious of

not having moral perfection at our first acceptance with God, and soon discovered a yearning in our hearts for completeness in Christ. We were often told that this was our warfare, and would serve to keep us humble, and that our fiercest battles would be to keep our hearts subdued. Blessed be God, we have learned from the Word that the offending eye is not to be treated with a green pad, nor hidden behind stained goggles, but "plucked out"; that the offending hand is not to be carried in a sling, nor covered with a poultice, but "cut off"; and that the "old man" is not to be put on short rations, nor scourged with self-reproaches, but "crucified."

The sturdy, honest old Roman, Cato, whenever he spoke in the Senate, began his oration with these significant words, "Carthage must be destroyed." He recognized the Carthaginians as the deadly enemies of Rome, and although subdued and held in durance, there was no safety until Carthage was a thing of the past. That should be the motto of every believer, that the body of this death must be destroyed. There can be no abiding peace, no uninterrupted communion

of the Holy Spirit, until he can say, as did Paul, "I am crucified unto the world and the world is crucified unto me." Sanctification entire means death to all sin, and life to all righteousness. "Even so reckon ye yourselves to be dead unto sin, but alive unto God in Christ Jesus" (Rom. 6: 11).

The Scriptures teach us in many special passages that the regenerate are not perfected in holiness. "And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, as unto babes in Christ. I fed you with milk, not with meat; for ye were not yet able to bear it: nay, not even now are ye able, for ye are yet carnal: for whereas there is among you jealousy and strife, are ye not carnal, and walk after the manner of men?" (1 Cor. 3: 1-3). "Having therefore these promises, beloved, let us cleanse ourselves from all defilement of flesh and spirit, perfecting holiness in the fear of God" (2 Cor. 7: 1). They teach that complete deliverance from sin is provided in the Gospel of Christ, that he died for sin, for all sin, and represents the power that delivers Christians from sin to some degree, as able to

deliver them to a perfect degree. "Now unto him that is able to do exceeding abundantly above all that we ask or think according to the power that worketh in us" (Eph. 3: 20). "Whom we proclaim, admonishing every man and teaching every man in all wisdom, that we may present every man perfect in Christ; whereunto I labor also, striving according to his working, which worketh in me mightily" (Col. 1: 28, 29). They expressly assert the ability of Christ to cleanse perfectly the regenerate from all sin. "But of him are ye in Christ Jesus, who was made unto us wisdom from God, and righteousness and sanctification and redemption" (1 Cor. 1: 30). "If we confess our sins he is faithful and righteous to forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1: 9). "And ye know that he was manifested to take away sins; and in him is no sin. Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him, neither knoweth him" (1 John 3: 5, 6). "Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a people for his own possession zeal-

ous of good works" (Titus 2: 14). "And I will turn my hand upon thee, and purely purge away thy dross, and take away all thy tin" (Isa. 1: 25). They show that the standard of character is perfect holiness. "But like as he which called you is holy, be ye yourselves also holy in all manner of living, because it is written, Ye shall be holy for I am holy" (1 Peter 1: 15, 16). "And the God of peace himself sanctify you wholly: and may your spirit and soul and body be preserved entire without blame at the coming of our Lord Jesus Christ. Faithful is he that calleth you, who will also do it" (1 Thess. 5: 23, 24). "Be not unequally yoked with unbelievers: for what fellowship have righteousness and iniquity? or what communion hath light with darkness? And what concord hath Christ with Belial? or what portion hath a believer with an unbeliever? And what agreement hath a temple of God with idols? for we are a temple of the living God; even as God said, I will dwell in them and walk in them: and I will be their God and they shall be my people. Wherefore come ye out from among

them, and be ye separate, saith the Lord, and touch no unclean thing: and I will receive you, and will be to you a Father, and ye shall be to me sons and daughters" (2 Cor. 6: 14-18). "For behold, this self-same thing that ye were made sorry after a godly sort, what earnest care it wrought in you, yea, what clearing of yourselves, yea, what indignation, yea, what fear, yea, what longing, yea, what zeal, yea, what avenging! In everything ye approved yourselves to be pure in the matter" (2 Cor. 7: 11). And they assume as self-evident that Christians are able to live by this standard through the grace of God. "I can do all things in him that strengtheneth me" (Phil. 4: 13).

The Scriptures further teach that the Holy Spirit works in the hearts of believers to perfect them in holiness. "But ye were washed, but ye were sanctified, but ye were justified in the name of the Lord Jesus Christ, and in the Spirit of our God" (1 Cor. 6: 11). "According to the foreknowledge of God the Father in sanctification of the Spirit unto obedience and sprinkling of the blood of Jesus Christ" (1 Peter 1: 2). "But we are

bound to give thanks to God alway for you, brethren beloved of the Lord, for that God chose you from the beginning unto salvation in sanctification of the Spirit and belief of the truth" (2 Thess. 2: 13). "That I should be a minister of Christ Jesus unto the Gentiles, ministering the gospel of God, that the offering up of the Gentiles might be made acceptable, being sanctified by the Holy Ghost" (Rom. 15: 16). That he applies the truth of Christ to the conscience in order to secure the complete holiness of God's people. "But the Comforter, even the Holy Spirit, whom the Father will send in my name, he shall teach you all things and bring to your remembrance all that I said unto you" (John 14: 26). "Sanctify them in the truth: thy word is truth" (John 17: 17). And also that he incites believers to walk by the standard of perfect holiness. "But the fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, meekness, temperance" (Gal. 5: 22, 23). "For if ye live after the flesh, ye must die; but if by the Spirit ye mortify the deeds of the body, ye shall live. For as

many as are led by the Spirit of God, these are the sons of God" (Rom. 8: 13, 14). "Know ye not that ye are a temple of God, and that the Spirit of God dwelleth in you? If any man destroyeth the temple of God, him shall God destroy: for the temple of God is holy, which temple ye are" (1 Cor. 3: 16, 17).

That believers may be perfected in holiness they are taught to yield implicitly to the Holy Spirit. "I beseech you therefore, brethren, by the mercies of God, to present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service. And be not fashioned according to this world: but be ye transformed by the renewing of your mind, that ye may prove what is the good and acceptable and perfect will of God" (Rom. 12: 1, 2). "Quench not the Spirit" (1 Thess. 5: 19). Consequently the fruits of the Spirit in the hearts of believers are always perfect in their nature. "Against such there is no law" (Gal. 5: 23). "Walk as children of light (for the fruit of the light is in all goodness and righteousness and truth), proving what is well-pleasing unto the Lord" (Eph. 5: 9).

Hence the beginning of sanctification is involved in the completion of regeneration, and the need of entire sanctification in the regenerate springs from the imperfect condition of the heart after regeneration; he is sanctified in part. The Scriptures also teach that the state of entire sanctification like regeneration is obtained instantaneously and by faith. "And he said, Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men and hast prevailed" (Gen. 33: 28). What a night of death and resurrection! Jacob, the supplanter, died, and Israel, the prince of God, lived instead. "The Angel which redeemed me from all evil, bless the lads" (Gen. 48: 16). "Then flew one of the seraphim unto me having a live coal in his hand which he had taken with the tongs from off the altar: and he laid it upon my mouth and said, Lo, this hath touched thy lips: and thine iniquity is taken away and thy sin purged" (Isa. 6: 6, 7). "Iniquity" and "sin" mean inborn sin or native depravity. "Behold, I was shapen in iniquity; and in sin did my mother conceive me" (Psa.

51: 5). "And God, which knoweth the heart, bare them witness, giving them the Holy Ghost, even as he did unto us: and he made no distinction between us and them, cleansing their hearts by faith" (Acts 15: 8, 9). The same work of grace that was wrought in the hearts of the apostles on the day of Pentecost the Holy Spirit performed in the hearts of Cornelius and his household under the preaching of Peter. "And the God of peace sanctify you wholly" (1 Thess. 5: 23). "Sanctify," in the original, so scholars tell us, is in the aorist tense and means a stroke, the work of a moment, hence the force of Paul's prayer that the Thessalonian church might be sanctified wholly in a moment.

Finally, the Scriptures teach that the state of entire sanctification has been actually obtained. Paul, in addressing the church in Rome, sets total depravity over against perfect holiness, one doctrine illustrating the other. "For when ye were servants of sin, ye were free in regard of righteousness. What fruit then had ye at that time in the things whereof ye are now ashamed? for the end of those things is death. But now being

made free from sin, and become servants to God, ye had your fruit unto sanctification and the end eternal life" (Rom. 6: 20-22). Enoch lived in this state of grace. "And Enoch walked with God . . . three hundred years" (Gen. 6: 22). "By faith Enoch was translated that he should not see death; and he was not found, because God translated him; for before his translation he hath had witness borne to him that he had been well-pleasing unto God" (Heb. 11: 5). So did Job: "Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil?" (Job 2: 3). So did Zacharias and Elizabeth: "And they were both righteous before God, walking in all the commandments and ordinances blameless" (Luke 1: 6). The testimonies of Paul, "There is therefore now no condemnation to them that are in Christ Jesus. For the law of the Spirit of life in Christ Jesus made me free from the law of sin and death" (Rom. 8: 1, 2). "I have been crucified with Christ, yet I live; and no longer I, but Christ liveth in me: and that life which I

now live in the flesh I live in faith, the faith which is in the Son of God who loved me and gave himself up for me" (Gal. 2: 20). "But far be it from me to glory save in the cross of our Lord Jesus Christ through which the world hath been crucified unto me and I unto the world" (Gal. 6: 14). "Ye are witnesses and God also how holily and righteously and unblameably we behaved ourselves toward you that believe" (1 Thess. 2: 10). John speaks familiarly and experimentally on this subject: "Herein is love made perfect with us, that we may have boldness in the day of judgment: because as he is, even so are we in this world. There is no fear in love; but perfect love casteth out fear, because fear hath torment, and he that feareth is not made perfect in love" (1 John 4: 17, 18).

"Ye who know your sins forgiven,
And are happy in the Lord,
Have you read that precious promise
Found recorded in His Word?
'I'll impart to you my Spirit,
I will cleanse you from all sin,
Sanctify and make you holy
I will reign and dwell within.'

"Though you have much peace and comfort,
Greater things you yet may find —
Freedom from unholy tempers,
Freedom from the carnal mind.
To procure this perfect freedom,
Jesus suffered, groaned, and died —
On the cross the healing fountain
Gushed from His bleeding side.

"Wake up, brethren, wake up, sisters,
Seek, O seek that holy state.
None but holy ones can enter
Through those pure, celestial gates —
Can you bear the thought of losing
All the joys that are above?
No, my brethren, no, my sisters,
God will perfect you in love."

. Scriptural holiness is essentially an Arminian doctrine and ought to be hailed with joy by all Christians who reject Calvinism. Ordinarily the possibilities of committing sin are very great, and sin cuts the subject loose from God and imperils the soul. "But if thou forsake him, he will cast thee off forever" (1 Chron. 28: 9). "But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear" (Isa. 59: 2). Entire sanctification, or holiness of heart,

greatly decreases the possibilities of committing sin, because this state of grace enables a man to retain his justification and live free from condemnation, and, consequently, greatly increases the probabilities of final victory through Jesus Christ our Lord,—God wants to make the believer solid on the Rock of Ages.

Holiness is not only a preparation for all the active duties of life, but wonderfully prepares us for the sick-room and the closing scenes of our earthly career.

As I look over Randall's biography, I find the following holy breathings, during an illness of a few weeks' duration, from which God graciously raised him for greater triumphs of truth and righteousness: "Through the whole illness, I enjoyed a heavenly calm. I found my faith strong in the Lord Jesus Christ, and felt no choice but the Lord's choice, either in life or death. I lay basking and solacing in Divine consolation, and felt the streams of heavenly love flow sweetly into my soul; so that I never felt one restless thought, but felt all my affections taken from things below, and set on heavenly things."

Then again in a letter to the New Durham Quarterly Meeting he wrote: "Although I write with a weak frame and trembling hand, yet, glory to God, I write with a soul inflamed with love to him and to you, my dear and precious fellow-travelers to the eternal glory. . . . As to the state of my soul, I feel strong in the Lord and in the power of his might, and think I have no choice but the Lord's choice."

There is no place in life where Christian perfection blossoms into greater beauty and fills the atmosphere of the soul with sweeter aroma than in the sick-room. Holiness is a corrective of the impatience, peevishness, and repinings that frequently prevail among the sick and suffering.

Let me also give the substance of a conversation with Randall during his last illness.

"Bro. Randall, don't you sometimes long to die that you may get into heaven?" "No; for I am in heaven now, and have been all through my sickness. I have enjoyed the presence of God through it all, and that is heaven for me." "But don't you think that you will enjoy a greater

measure of happiness after you leave the body, than you can enjoy in it?" "Yes; but I am full now, and I shall only be full then; when a vessel is full, it is full; and if a vessel is full, if it don't hold more than a gill-cup, it is as happy, in its measure, as if it were as big as a gallon-pot."

"Don't you expect that when you leave this body you will be rewarded for all your labors here below?" "No; blessed be God! The Lord is not in debt to me. I expect to go to heaven when I die, but I don't expect to enjoy heaven as a reward for my labors. I have had my reward all the way as I came along, and expect the joys of heaven will be *gratis!*"

This is the kind of holy living and dying that belongs to a man wholly the Lord's; only such live continuously "in heaven" while on earth, and only such have the promise of seeing God. The very best evidence that a minister is enjoying the blessing of holiness is that his preaching leads others into the same experience. This was true of Randall's preaching. He stamped his high type of piety upon the hearts of his coadju-

tors and the church of his day. Rev. O. E. Baker says: "Our early fathers taught and exemplified the doctrine (holiness), and no denomination has furnished more illustrious examples."

David Marks says: "Another distinctive sentiment of Free Baptists, contended earnestly for by our fathers, is, that all religion without the baptism of the Spirit, the holy anointing, is vain." We will have occasion to refer to this again.

Dr. I. D. Stewart, in reviewing the lives of the early Free Baptists, during the first decade of their history, says: "Consecration, continuous and entire, was the spirit of their lives; and if taught in a manner less formal than now, it was taught none the less successfully. So close was their walk with the living God that they recognized his special Providences, and usually lived above the world in that spiritual atmosphere where all is light, life, peace, and joy. So correct and complete, so Scriptural and experimental, were their views of the *inner* and *higher* life, and so familiar were they with its practical workings, that the wisdom of all subsequent

men and times has failed to present it in a more impressive light. It was this endowment from on high that gave them efficiency, and for its preservation in the church their care was most vigilant, and their efforts untiring." (The italics are ours.) To comprehend the full meaning of this statement we have only to consider that the term "*higher life*" is a synonym for "rest of faith," "assurance of faith," "holiness," "entire sanctification," "perfect love," and "Christian perfection."

Then again at a quarterly meeting at New Hampton, N. H., in January, 1805, there was "much exhortation to reach after holiness, which was very quickening." Randall was present and preached during the session, and we would naturally expect exhortations of that character to attend his labors. Christians, unless in the experience of holiness, do not exhort others to reach after that grace with any degree of quickening. A man cannot talk successfully with his lips what he does not possess in his heart. The men who preach this truth, and those who witness to its power to save, ought to be as holy as the

men who wrote it, and without this fitness the church miserably fails in her mission of representing Christ to the world. What the world needs is not a mere teacher to communicate something about God, but somebody who knows God himself by his personal manifestations to his own consciousness. When any church neglects to emphasize this important doctrine, it will soon fail in converting sinners from the errors of their ways, and it is only a question of time when God will remove its candlestick out of its place, "except ye repent."

Every man stands at a center of influences which are far reaching. But the power of sublime moral character and purpose reaches farthest, and the difference between pigmies and giants before God may be simply a question of consecration. Inasmuch as Randall yielded implicit obedience to the will of God he was cleansed and filled with the Holy Spirit and used to the extent of his ability in dethroning error and bringing to light precious truth. No man is small or insignificant in God's sight, and however humble or obscure a man may appear, he

may become the connecting link between God and some achievement more illustrious than the discovery of the New World, and more lasting than the pyramids. It is more than probable that had Randall refused to say yes to God there in the cornfield he would have been called to no leadership, and there would have been no permanent body of associates gathered by him among those who for a time held independent meetings during those days of struggle for soul liberty. He would have been incapable of apprehending and setting forth the harmony of the Scriptures in their support of those views of the divine government, of the nature and extent of the atonement, and of the relations between man and God that made him a pioneer of the truth; without this enlightenment, this assurance of being taught of God, he would have lacked that enthusiasm for the truth, that love for humanity, that power with God and with man, which made him a leader, a reformer, and an organizer. Randall says: "As to my faith, it remains unshaken. I am more and more established in the doctrine I have always preached. I

know that I received it not of men, neither was I taught it but by the revelation of Jesus Christ." Free Baptists may justly claim that no purer doctrines than those taught by Randall have been bequeathed to any people since the days of the apostles; and yet, no man, however intellectual, or cultured, or devout, can thoroughly transmute those doctrines into character and life, and properly teach them to others, without that baptism through which Randall passed when the illuminated page was presented to his enraptured vision.

The management of Christian enterprises with less preparation of heart than God demanded of Randall will cut the sinew of their prosperity, and prove suicidal to their existence. They may have, without this endowment of power, a measure of success according to human standards, but God will visit upon much of it, we fear, "Weighed in the balances and found wanting."

What was essential at the beginning to give the church strength, solidity, and prosperity, is essential still. Christians will never outgrow the need of the baptism of the Holy

Spirit and its attendant blessings and qualifications, however superior may be their advantages and opportunities.

In the light, joy, and peace beginning with this great blessing, this man of God lived and labored during the remainder of his days. The Holy Spirit, having adjusted all his God-given powers to the will of God, lived with him continually, notwithstanding his trials were great and his afflictions numerous.

Randall was earnest, zealous, courageous, impassionate, faithful and true to his convictions, though frequently rough and impulsive. He did not hesitate to strip off the mask of hypocrisy and show sin in all its deformity. His voice was mighty, at times sweeping along like a tornado. He thundered and flashed along the heavens, and shook the very gates of hell. Some say such a method of work would never do to-day. We need something more refined to meet the approval of cultivated tastes. By laying too much stress on the so-called amenities and proprieties of society, many a minister and church have failed in their work. The plain Gospel still is to many, as it was to the proud Jew,

a stumbling-block, and to the cultivated Greek, foolishness; but, nevertheless, it is the wisdom and power of God unto salvation to all who believe.

The baptism of the Holy Spirit, that and that only, can set the church to laboring for lost men realizing that they are lost, presenting Christ as the only Saviour and way of redemption. This is the one thing God planted the church in the world for, and the world feels her power whenever she carries out God's plan. It ought to have been saved long ago, and it would have been if every Christian had been faithful to God. When the church has been true to her mission and preached the simple, unadulterated Gospel, men have believed her. But when she has indulged in speculations and conjectures and urged men to accept a creed full of doubt, and a manner of worship cold and formal, she has lost power over the world. The difference between a church wholly consecrated to God and one that is not, is like the difference between a real battle and a sham fight. History is replete with evidences that when the church frankly accepts

the statement of the Gospel, that this is a lost world and men are going down to darkness and eternal despair, and that Christ came to seek and save that which was lost, and states plainly that this is her conviction, and is at work for the salvation of men, because they need salvation, then the church has a burning message and delivers it in a burning style, which cannot be laughed away or passed unheeded with a jeer.

Whose fault is it that there are so many still unconverted? Will we make honest inquiry, not of anybody else, but of ourselves, and see whether on our hands there is any blood of souls? May God keep the church in the future from her old weaknesses and failures, and make her mighty through him in preparing the way for the speedy coming of his kingdom in the earth.

The position of Randall and his co-laborers respecting ministerial support and educational qualifications has been the subject of much adverse criticism; and, while we have improved upon them in this regard, it is to be feared we have not, as a whole, kept pace with their ideas of the spiritual quali-

fications of the ministry. Writing to his ministering brethren he says: "We profess to be the representatives of Jesus Christ. O let us consider what an example he set for his ambassadors to follow! What humility! what meekness! what holiness! what godliness! what temperance! what self-denial! what separation from the world! yea, and everything that is amiable and lovely he hath exhibited in his life for his ambassadors to follow. Let each of us, therefore, ask himself the question, How much am I, or do I strive to be, like him? . . . Although many when they first come into the ministry feel some good degree of humility, yet how soon they begin to feel self-important, think themselves to be something great, conform to the world, seek after worldly interests and honor, rabbyings, greetings, uppermost rooms, chief seats, and want to be considered *first* and *greatest!* they get to be heady, high-minded, lovers of pleasure more than lovers of God—making a by-business of preaching, reclining in the sunbeams of worldly pleasure, and desiring to walk to heaven in golden slippers in sunshiny days. O what a melancholy

portrait! God forbid that any feature of it should belong to us, my brethren. But oh, let us watch, for we are in danger. . . . See to it that we do not get any new-fangled, heady, wordy, tonguey doctrine of men, which leads from Christ instead of leading to him. But let our doctrine be such as comes from Christ into our hearts, and that will lead to his spiritual appearance and terminate in his glory. . . . Let us, I pray you, have a strife among us, not 'who shall be the greatest,' but who shall be the least of all—who shall be the humblest—who shall be the most of a servant—who shall lie the lowest at the feet of Jesus—who shall bring forth the most fruit to the glory of God. Oh, my brethren, let us keep the unity of the Spirit in the bond of peace."

Again he writes: "I only regret that I have been no more industrious and laborious in my Master's vineyard. O my fellow-laborers! I tremble for some of you, fearing you are too negligent, and make our Master's work too much a by-business. O for Christ's sake be more laborious if you would with confidence receive your penny when your

day is ended. . . . The thing I most fear, that will hinder the advancement of the cause, is, 'Who shall be the greatest?'" "Let nothing be done among you through strife or vainglory, but in holiness of mind let each esteem others better than himself. There are some among us who are greatly inclined to mingle with the world; and this I fear will cause a great deal of trouble. . . . Our prosperity wholly depends on our following our Heavenly Leader: and if we do not, God will raise him another people, and we shall sink as others have done before us."

As a means of correcting false doctrines and disorderly walk among the ministers and churches, he gives the following directions: "1. Submission to God. 2. A constant learning of Jesus. 3. A steady perseverance in the commandments of God. . . . None but such will ever rightly understand the mystery of godliness, or have the testimony of their consciences that they please God."

A holy heart, with wonderful clearness, will discern the path of the just. Had we all, as a people, strictly conformed to these few rules, should we have been manifold more

successful in making inroads upon the powers of darkness?

These words of counsel to ministers and churches forecast the success or failure of his descendants. Whenever and wherever his advice has been heeded we have prospered, and whenever and wherever it has been disregarded we have suffered. Places of worship are frequently more like the catacombs, and the pews niches for the dead, than like gardens with trees planted by rivers of waters. Oh, let us get back to the piety of the Fathers and the Apostles, or else God will write "Ichabod" upon our walls.

His biographer says that he gave the following instructions to his followers as to their mode of life: "He labored much to convince his brethren and sisters of the necessity of coming out from the spirit and superfluous practices of the world, in eating, drinking, and dressing. He wished them to be transformed in the spirit of their minds, and comply as much as possible with the example of Christ and his apostles in those things. He himself was an eminent example to the flock. I have heard him say that he made

it his rule to eat, drink, and wear such things as he could in faith ask God for, and give thanks when he had received them. In his dress he was remarkably neat, but suitably plain. He often remarked that 'holiness becomes God's house forever,' and that 'no unclean thing can enter the kingdom of heaven.'"

How he would reprove such of his followers as indulge in superfluous finery, gew-gaw tinsel, the social glass, the ball-room, the filthy weed, frequent places of popular amusement, and raise money for church purposes by questionable methods, should he go through some of our churches of to-day.

Dr. Howard Crosby thus refers to ecclesiastical amusements: "There is nothing so degrading to the church and so destructive to its godliness as this attempt to vie with the world in popular amusements. Infinitely better is it to worship in a barn than in an edifice erected through picnics, fairs, theatrical shows, and musical entertainments. A small pure church is better than a large smirched one."

Randall in his last days "when able to read

took great pains to search the Scriptures, both the Old and New Testaments, and minuted all the principal passages generally adduced by the disputants of the various sects in support of their favorite doctrines; and set them down in such order as to satisfy himself of what was the aggregate meaning of the whole, when impartially compared together. This he did several times over, that he might be correct in his theological calculations. . . . The result of his deliberations was that no doctrine would do either to live by or die by that would give allowance to sin, and that the only safe doctrine to believe and preach is that which inculcates repentance toward God, true faith in Christ, and leads to holiness of heart and life." He denounced all doctrines that promised eternal life to such as lived in harmony with their natural inclination, or indulged in sin.

In the thought of Randall "holiness of heart and life" is obtainable in this life and is the only safe doctrine to believe and teach. We infer that he did not believe that the believer obtained holiness of heart and life at regeneration, but that it was an after con-

sideration, and in the light of his own experience secured by faith and not by growth. It cannot be a question of growth any more than regeneration is a question of growth, as that implies time. Whatever God does in us touching salvation, he does on the condition of faith which operates instantaneously. If faith does not lead the believer sufficiently clear and definite to holiness of heart so that he knows when he experiences it, how do we know that such a blessing is obtainable and for this life? And if this grace is obtainable and a matter of consciousness, why should not the soul thus blessed bear testimony to the fact since it honors the blood of Christ that cleanses from all sin? (1 John 1: 7.) The evidences of entire sanctification are just as unmistakable and undeniable as those of justification, and when humbly confessed encourage those in need of like precious grace to seek the same blessing.

Nothing will awaken such wide-spread interest in the services of a church as a continual Pentecost; nowhere is this more apparent than in the early days of Free Baptists. An eye-witness gives us an account of the won-

derful manner in which God led them so long as they walked softly in his presence. "I have known persons of respectability to travel nearly twenty miles to attend a monthly meeting, and have seen as many as a hundred spectators at a church conference, when the church consisted of only ten members. At quarterly meetings I have seen thousands flocking from different parts to hear the Word; and when we have been under the necessity of repairing to groves for the want of room, I have frequently seen them even climb the trees, like Zaccheus, to see and hear, and as I may say, hazard their lives for the sake of information, yet I never knew any person to receive any harm on these occasions. But many who have attended these meetings, and have come to them in a state of nature, have returned new creatures, praising God for redeeming love and saving grace. Hundreds of souls that now belong to this and other denominations have dated their experience to our monthly, quarterly, and yearly meetings."

Here is a description of a yearly meeting held in New Durham, June 9, 1797, where

Randall resided. He had prepared the church, spiritually, for such a gathering, and wonderful were the results. "The yearly meeting continued four days; and from the commencement to the close, was one of the most extraordinary scenes I ever witnessed," says the historian, "or perhaps that was ever witnessed in New England. About one thousand persons were present when the meeting began; and a large number of ministers from all parts of the connection were also present. About as soon as the people were seated, there appeared a more than common degree of solemnity resting on the assembly, and the power of God seemed to fall upon them, in some measure, as it did on the disciples on the Day of Pentecost. The whole assembly appeared to be shocked; and it was difficult to tell who first felt the shock. The first person that I heard speak was a young man, who arose, and in a most feeling manner confessed his disobedience to God, to his parents, and to those who had been his instructors, and asked the forgiveness of all present who knew him. He then stated that God had forgiven his sins, changed

his heart, brought him up out of an horrible pit and miry clay, set his feet on the Rock of Ages, established his goings, and put a new song in his mouth, even praise to God. He then, in a most powerful manner, exhorted all, both old and young, male and female, to 'Come, taste, and see that the Lord is good.' While he was thus speaking, a large number of youth, in different parts of the assembly, began to weep; and a number fell on their knees, and began to cry vocally for mercy; and the cries so increased that in a few minutes it was difficult to distinguish one voice from another, unless any one spoke very loud. Several of the young preachers left their seats, and dispersed through the assembly, and conversed with and prayed for those in distress. Thus the exercises continued through the day, and a number were hopefully converted. The work was so extraordinary that it proved a trial to many of the ministers present. Some of the subjects of the work would cry aloud for mercy, and then would fall and lay motionless for a considerable time—some for a longer and some for a shorter time—perhaps some for an

hour, like one in a fainting fit, and then would suddenly come to themselves, and break out in acclamations of praise to God, and would speak with the tongues of the learned; while others would burst into liberty without passing through those exercises. Randall was one of those who was tried with the work, and from his own feelings, aided by the entreaties of others who were in the same trial, he went in among them who were thus exercised, and desired them to desist. Accordingly, there was some cessation for a short season. But Randall was soon convinced that he had done wrong, and arose and confessed his fault in the presence of the whole congregation, and said he had been like old Uzziah who attempted to steady the Ark and was struck dead. He asked the forgiveness of all present, and asked the prayers of all the saints, and then went into the work himself. The others who had been tried, seeing and hearing Randall, began also to be convinced that the work was of God, and fell in with the same, when it became more general. The second day, about two thousand persons attended, and the ex-

ercises continued in about the same manner, the interest still increasing. The third day it was thought that about three thousand attended, and the assembly being large it was thought best to repair to a field, where a heart-searching sermon was preached by Isaac Townsend. In the meantime, meetings of worship were holden in different parts of the town, and new cases of conviction and conversion were almost continually taking place. The fourth day, by previous appointment, they assembled at the water and Randall baptized a number. Here the Lord manifested his power in a marvelous manner among the spectators. The work continued on the ground nearly all day. Many stout-hearted sinners were cut down and cried aloud to God for mercy; while others were praising God for redeeming love, so that it was sometimes difficult to distinguish the noise of them that wept from the noise of them that rejoiced. Language, however, fails to describe the scene."

What was the secret of Randall's continuous fervor of soul and marvelous success in winning men to Christ? Bring a piece of

steel into contact with a magnet, and it in turn becomes a magnet; but to retain this mysterious property it must come in contact with the magnet frequently. So the man of God not only needs to be magnetized by coming into close sympathy with God that he may draw men from sin to righteousness, but also to retain this power he must be much alone with God. James Caughy was asked the secret of his success. He answered: "Knee work, brother, knee work." "I ought," says McCheyne, "to spend the best hours of the day in communion with God; it is my noblest and most fruitful employment, and ought not to be thrust into a corner, or else God will soon thrust our usefulness into a corner." Baxter stained his study walls with the breath of prayer, and John Welsh would sometimes spend seven or eight hours a day in his closet. John Livingstone says: "I found that much studying did not so much help me in preaching, as the getting my heart brought to a spiritual disposition." This peculiar power is not pathos, nor energy, but what our fathers used to call *unction*, a tender, sweet, persuasive violence that pierces

the hearts and consciences of men, and induces them to cry out, "Men and brethren, what must we do to be saved?" Randall used to spend hours in communion with God, and from these seasons of intercourse with the High and Lofty One would come with face radiant with glory and like a giant refreshed with new wine. To be useful, we must prove ourselves true sons of the closet; not only mighty in the Scriptures, but also mighty in supplication: this is the secret of power in winning souls. If we would see the best results we must come from the closet to our studies, pastoral visitations, and pulpits: then, and only then, will God own and bless our labors.

Let us notice two others who with Randall constitute an illustrious trinity in the formation of the Free Baptist denomination. McClintock and Strong, in their "Cyclopædia of Biblical, Theological, and Ecclesiastical Literature," speak of John Colby as "the most successful minister of this [Free Baptist] denomination." It is said of him that "the light which was in this excellent man was seldom, if ever, eclipsed by indulging im-

proper passions, or tempers of mind, or any of those vices which usually attend them. He appeared to have command of himself, or rather grace reigned in his heart, whereby he was enabled to bring under his body and keep it in subjection." "He was always sensible that holiness becomes the house of God forever, and that ministers especially should be holy in heart and life. He delighted in holy persons, holy conversation, and holy things, and it appears his motto was, 'Holiness to the Lord.'" "To bring the *sinner* to a consideration of his ways, to comfort the *mourner*, to instruct the saint and to build him up in the most holy faith, was his endeavor and delight." "And no doubt that thousands will have reason to rejoice in eternity that they ever saw and heard him." "His presence, without the utterance of a sentence, it is said, convicted the impenitent, and wrought all but miraculous results upon the sick." What was the cause of this success and power?

Dr. I. D. Stewart, in his history of Free Baptists, in a few words tells us how it came to pass: "In Pennsylvania he had a dis-

covery of his partial unfitness for heaven, and, making a full consecration of himself to Christ, he earnestly besought the Lord to sanctify him wholly. The victory was won, his faith was strong, and his joy was full." This took place a few months after he entered the ministry, and the text he prayed on was 1 Thess. 5: 23: "And 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." And yet such of us as have made a similar discovery and have sought and found the same great blessing are sometimes told that we are leaving the Free Baptist faith, when, in reality, we are only experiencing the Free Baptist faith as wrought out by the Fathers, and find it glorious to be made every whit whole. Hallelujah to the Lord! Much that passes for sanctification is, doubtless, some of the traditions from which God saved Randall, and branded, by Marks, as the teachings of Satan.

Pres. C. G. Finney, of Oberlin College, very aptly said: "There are two distinct views of salvation entertained among pro-

fessed Christians, and correspondingly two distinct classes of professors,—often embraced within the same church. The one class regard the Gospel as a salvation from sin. They think more of this and value it more than the hope of heaven, or of earth either. The great thing with them is to realize the idea of deliverance from sin. This constitutes the charm and glory of the Gospel. They seek this more than to be saved from hell. They care more, by far, to be saved from sin itself than from its penal consequences. Of the latter, they think and pray but little. It is their glory and their joy that Christ is sent to deliver them from their bondage in iniquity—to lift them up from their wretched state and give them the liberty of love. This they labor to realize; this is to them the good news of Gospel salvation.

"The other class are mostly anxious to be saved from hell. The punishment due for sin is the thing they chiefly fear. In fact, fear has been mainly the spring of their religious efforts. The Gospel is not thought of as a means of deliverance from sin, but as a

great system of *indulgences*—a vast accommodation to take off the fear and danger of damnation, while yet it leaves them in their sins. Now, here I do not by any means imply that they will call their system of Gospel faith a scheme of indulgences: the name, doubtless, will be an offense to them. They may not have distinctly considered this point, and may have failed to notice that, in fact, it is such, and nothing better.

“They seem not to notice that a scheme of salvation that removes the fear of damnation for sin, and which yet leaves them in their sins, to live for themselves, to please themselves, and which holds that Christ will, at last, bring them to heaven notwithstanding their having lived in sin all their days, must be a *vast scheme of indulgences*. Indeed, it is a *compromise* on a most magnificent scale. By virtue of it, the whole church is expected to wallow on in sin through life, and be none the less sure of heaven at last.

“These opposite views are so prevalent and so palpable that you will see them everywhere as you go round among the churches. You will find many in the church who are

altogether worldly and selfish, who live conformed to the world in various neglects of duty, and who expect to indulge themselves in sin more or less all the way through life. You may ask them, Do you think that is right? They answer, No. Why, then, do you do it? Oh, we're all imperfect, and we can't expect to be any better than imperfect while here in the flesh. Yet they expect to be saved at last from hell, and to have all their sins forgiven; but how? Not on condition of sincerely turning away from all their sins, but on the assumption that the Gospel is a vast system of indulgences—more vast by far than Pope Leo X. ever wielded and worked to comfort sinning professors in his day. For here are not merely those that sin *occasionally as then*, but those who live in sin and know they do, and expect they shall as long as they live, yet expect to be saved without fail at last.

“The other class of professed Christians have no expectations of being saved only as they have a pure heart and live above the world. Talk to them about living in sin, they hate and dread the very thought. To

them the poison of asps is in it. Sin is bitter to their souls. They dread it as they dread death itself.

"No one can go round within this church or any other without finding these two classes as distinct in their apprehension of the Gospel as I have described them to be. The one class are in agony if they find themselves even slipping, and they are specially cautious against exposing themselves to temptation.

"The unbelief of the church as to what they may receive from Christ is the great stumbling-block, hindering themselves and others from experiencing deliverance. Not only is this a great curse to professed Christians, but it is also a great grief to Jesus Christ, and a sore trial.

"Many seem to have hardened their hearts against all expectation of this deliverance from sin. They have heard the doctrine preached, they have seen some profess to be in this state of salvation from sin, but they have also seen some of this class fall again, and now they deliberately reject the whole doctrine. But is this consistent with

really embracing the Gospel? What is Christ to the believer? What was his errand into the world? What is he doing, and what is he trying to do?

"He has come to break the power of sin in the heart, and to be the life of the believer, working in him a perpetual salvation from sin, aiming to bring him thus, and thus, to heaven at last. What is faith? What but the actual giving of yourself up to Christ that he may do this work for you and in you? What are you to believe of Christ if not this, that he is to save his people from their sins? Can you tell of anything else? Does the Bible tell you to expect something different and less than this? The fact is, that it has been the great stumbling-block to the church that this thing has not been well understood. The common experience of nominal Christians has misrepresented and belied the truth. The masses, forming their views much more from this experience than from the Bible, or at best applying this experience to interpret the Bible, have adopted exceedingly defective, not to say false, opinions as to the nature and designs of the Gos-

pel. They seem to forget altogether that Paul, writing to Christians at Rome, assures them that if they are under grace, sin shall not have dominion over them.

"When Christians do not expect this blessing from Christ, they will not get it. While they expect so little as they usually do, no wonder they get so little. According to their faith, and not ever very much beyond it, need they expect to receive.

"They do not see the whole truth. If they were to see the whole truth, and should then reject it, I believe it would be in them the unpardonable sin. When the Spirit of God discloses to them the real meaning of the Gospel, then, if they deliberately reject it, how can the sin be less than what the Scriptures represent as the unpardonable sin? Having once been enlightened, and having received the knowledge of the truth that they might be saved, then turning back, is it not thenceforth impossible that they should be renewed again to repentance? One thing, at least, must be said,—there is a peril which many of the professed Christians of our day seem not to realize, in having so much light

before the mind as they actually have in regard to the provisions made in the Gospel for *present sanctification*, and then in rejecting this light practically and living still in sin, as if the Gospel made no provision to save the Christian from his sins. Into this awful peril how many rush blindly and to their own destruction."

The third great light in our history is David Marks. During his ministry of twenty-five years the denomination grew from a membership of ten thousand to sixty thousand, and *The Morning Star* and *Book Concern* were brought into being, and, although others wrought well in his day, yet this "rapid growth and very universal degree of prosperity" are attributable more to his indefatigable labors than that of any other. He crowded into the days of his ministry the work of a century. He literally wore himself out prematurely, such was the extensive activity of his soul. President Finney, in a funeral address at the burial of Marks, said: "It was in his heart to do all known duty. The spirit was willing,—the flesh weak. The fact was, his whole system was upon the

utmost tension. The ardor of his spirit, glowing through his kindling eye, and everything about him spoke a soul in most solemn earnest. His soul, indeed, was grown too great and too mighty for his poor, broken body. I admired and revered his most devout zeal for God and souls, and seldom, if ever, have I been blessed with the acquaintance of one whose presence and spirit were at all times so refreshing to my soul as were Brother Marks', and yet so loud a rebuke to my comparative want of self-denying zeal during much of my ministerial life. . . . His mind, since I have known him, has been like a powerful steam engine in a frail and broken vessel, crowded with terrible and self-destructive speed through an ocean of stormy waves."

He was a man of great force of character naturally, but that does not account for his well-nigh superhuman efforts for the salvation of men. We must look deeper than that. As we look over his diary, we find recorded, Feb. 20, 1828, when only twenty-three years of age and eight years after entering the ministry, the following memorandum of his consecration:

"On the way to Middlesex my mind was impressed with the necessity of salvation from all sin. The commandment of the Lord Jesus (Matt. 5: 48), '*Be ye therefore perfect, even as your Father which is in heaven is perfect,*' came with power into my soul. And remembering the declaration of the apostle (1 John 5: 3), '*His commandments are not grievous,*' my unbelief fled away, and faith said, 'God's ways are equal, and his requirements just.' '*Whosoever, therefore, shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven*' (Matt. 5: 19). Then the following queries arose: If he shall be least, who practices and teaches contrary to the *least* of Christ's commandments, what will be the fate of him who not only violates but teaches contrary to the *greatest* commandments? And what commandment is greater than this, *to be perfect even as our Father in heaven is perfect?* How, then, dare I, a vessel of the Lord's sanctuary, that ought to be holy in body and in spirit, live in sin,—and, like Satan, bring Scripture to justify my iniquity, or

screen my guilty conscience? When I preach to sinners that they should 'repent,' do they not quote the words of Christ to justify themselves, 'Without Me, ye can do nothing'? And were I to present to Christians that they should be 'perfect,' would they not say, 'There is not a just man upon earth that doeth good and sinneth not'? After reflecting on the above queries, the conviction settled into my soul, as if from heaven, that these Scriptures are as unjustly misapplied as that quoted by the tempter (Matt. 4: 6), 'Cast thyself down: for it is written; He shall give his angels charge concerning thee,' etc. Now it is certain that Satan did act himself in reciting this text, that he seemed to have *holy Scripture directly to the point* that he wished to gain. So, alas! it is a fact, and my blood chills at the reflection that sinners, and even saints, often quote Scripture as Satan did, and make an application equally erroneous, to justify their living in sin. 'And thou, my soul, be humbled exceedingly before God; for, alas! *thou also*, since Heaven forgave thee all, hast recited and applied Scripture to justify thy-

self, as though those who are redeemed from sin could not help living in sin! Hast thou found that the death of Christ was not sufficient to enable his children to become like Nathaniel, "*An Israelite, indeed, in whom is no guile*"? Oh, be thou abased exceedingly! for thou hast applied the Word of God like unto Satan, to content thyself without entire victory over sin. How vain was thy thought, that death—offspring of sin—should in any way save thee for heaven! If the blood of Jesus has not cleansing power to perfect thee for glory, how shall death fit thee for the better world?' From these reflections I sank into nothing before God, and turning aside into a wood, I fell on my face and called on the Lord, and, blessed be his name, I felt resolved in his strength to strive to live without sin, and 'follow the Lamb whithersoever he goeth.' A large number assembled at my appointment in Middlesex. I spoke from Col. 2: 6, '*As ye have therefore received Christ Jesus the Lord, so walk ye in him.*' I endeavored to urge the necessity of Christian perfection, and, to the praise of God, we had a good time."

No minister, unless he is in the experience of perfect love, can have a good time preaching and enjoining Christian perfection.

Christian perfection is to love God with all the heart, and our neighbor as ourselves. The love a husband cherishes for his wife, the wife for her husband, a mother for her child, a patriot for his country, is, or ought to be, perfect love. Nothing short of perfect love can fill these obligations. Consequently it is pledged at the altar, smiles over the cradle, and flashes in the sword. What we demand of each other in social and civil relations, God demands of us in regard to himself. The command then to be "perfect even as your Father which is in heaven is perfect," is not grievous and impossible, but based on natural law. So far as the impenitent are concerned they live in perfect love with the sinful pleasures and pursuits of the world, and for years never once break faith with their father the devil. Truly, God with infinite resources at command can adjust the attributes of the heart so that a man can as easily be loyal to Him as he had been to Satan. Impossible? Why? Cannot any

man filled with the Holy Spirit follow Christ implicitly for an hour, day, week, month, and year? Enoch walked with God three hundred years, and had this testimony, that he pleased God, and was not for God took him (Gen. 5: 22; Heb. 11: 5). If he could thus walk, or agree, with God in the dim light of the early Patriarchal age, most assuredly we can in the mid-day splendor of the Gospel dispensation. But still some one inquires, If I could secure this blessing, could I retain it, could I live it? Down in the shafts of the coal mines in Pennsylvania there grows a beautiful white plant possessing an innate power of throwing off the coal dust that may chance to fall upon it, and of preserving its spotless purity. The Gospel of Christ possesses supernatural power, and when incorporated into a man's soul enables him to throw off the fiery darts of the enemy and to keep himself unspotted from the world—preserved in a state of holiness until the coming of Christ. Surely God can and will do as much for us while living in this dark, sinful world as he has done for that little white plant down amid the dust and grime of the

coal mine. God's plan for every man is that he should live free from sin. "My little children, these things write I unto you that ye may not sin" (1 John 2: 1). "Whosoever is begotten of God doeth no sin: because his seed abideth in him, and he cannot sin because he is begotten of God" (1 John 3: 9). Habitual sinning is not the normal state of the Christian, but if he should occasionally stumble or fall, he has "an Advocate with the Father, Jesus Christ the righteous" (1 John 2: 1). And although forced to make a new beginning and pray as did the publican, "God be merciful to me a sinner," yet by immediate repentance he can be fully restored to the love of God. "And ye shall seek me, and find me, when ye shall search for me with all your heart" (Jer. 29: 13). Sinning and repenting daily, as some claim, is not possible and retain the fellowship and communion of the Holy Spirit, and such as profess to live thus are not repenting at all, but living a life of sin. And a sinner in the church is as bad as a sinner out of the church, if not worse, and just as much unsaved. Repentance is more than a

twinge of conscience, or a blush of shame, and a weak resolution to "try and do better next time," only to be followed by the same old failures. Repentance is tremendously radical and is attended by a thorough change of life. It means a turning from all known sin, and a purpose to totally abandon all sin forever. The difficulty is, those who claim to be sinning and repenting daily do not know how hateful and ruinous sin is, nor what constitutes true repentance, nor how much is involved in a life that pleases God; and yet how easily such a life can be lived simply by allying our weakness with his almightiness and by letting him keep us "in perfect peace" (Isa. 26: 3).

God met Marks as he journeyed in the way, as He did one of old, and had a controversy with him, and he was not disobedient to the heavenly vision, but at once presented himself a willing sacrifice at the foot of the cross, and was saved from all sin, and sanctified wholly.

But somebody may raise the inquiry, Did he not, as he was young in years, modify or change his position with the maturity of

years? To the contrary, his convictions deepened and broadened as the years passed by, as you will see by the following holy and blessed testimony which he gave a few weeks before his death:

"Oh, how sweet it is to feel the divine witness within my soul that God dwells within me, and to feel that there is not a dimming veil between me and heaven. As I approach the dark valley my hope grows sweeter and sweeter, my confidence still more firm, and there is a divine reality that is the farthest possible removed from the effect of imagination, excitement, or fanaticism." "My soul exults in God, and seems ready to leap up and soar away as soon as it shall be released from this frail clay."

To a young minister he said: "Be strong. Let sanctification be your motto. . . . I look back upon my life and have a sweet consciousness that I have not lived to please myself, but have, through grace, been able to bear a pointed testimony for God, and that, regardless of the frowns or praises of even my friends, I have done what I believed my Lord called me to do." Soon after, he

said to Professor Finney, "Oh, if I had health how I would delight to run through the churches and again hold up the doctrine of holiness of heart, of entire consecration to God."

To the December term of the Lorain Quarterly Meeting, in a letter, he said to his ministering brethren: "Oh, seek for holiness of heart, entire consecration to God, for sympathy with Christ. This is a dark world, full of selfishness and sin. God has need of you, my brethren, to aid in the work of saving souls. . . . But, brethren, you cannot labor successfully for God unless your hearts are right, unless you are filled with the Spirit. Oh, will you seek for a revival of God's work throughout your borders, first, by searching your own hearts faithfully, and getting them filled with the love of God, and then laboring with mighty prayer, and with earnest, faithful warnings of those around you who are away from God?"

The Free Baptist denomination originated in the white heats of revivalism. Randall was fathered in spirit by the greatest revivalist that had walked the earth since the days of

the Apostle Paul, and without revival power we are like Samson shorn of his locks.

Then, again, while reviewing the history of the Free Baptists, he states clearly and forcibly that, unless immersion as a mode of baptism means "the holy and blessed doctrine of death to all selfishness and life to all righteousness . . . entire sanctification and salvation from all sin . . . it is of little use."

Out of his experience of holiness is evolved his ideas of holy living, which are the same as Randall's, only more elaborate. "Every man, woman, and child that indulges hope of heaven is under the most solemn obligation to make the removal of every curse that sin has entailed in the world, and the extension of universal righteousness the main, yes, the whole business of their lives. Every Christian should form the habit of having no work, wish, or will except for God. Habits as to food, drink, dress, and amusements should be formed only with express reference to glorifying God.

"The education of children, the purchase of furniture, the size and expense of buildings, the arrangement of grounds and yards,

the size of farms, all the investments of property, should be made without any reference to one's individual choice, taste, or inclinations, except so far as the judgment directs that the will of God requires conformity to this. In other words, the Christian has no right to live to himself.

"The one and soul-absorbing object of his whole life should be to know in what manner he can best glorify God, by removing the greatest amount of evil from the earth and introducing the greatest possible amount of righteousness in its place." If these principles of holy living were generally or universally practiced by all Christians, there would be no want of willing workers, and every church treasury would be overflowing. Holiness to the Lord, inwrought in the heart of every believer, will bring it to pass; nothing else will. This standard is far above that of the average church member, and nothing but the baptism of the Holy Spirit will enable a man to live there.

Marks demonstrated that the Book is to be eaten and its contents digested and assimilated so that its teachings will become blood

and fiber, bone and muscle, then can the word of God be lived. A Brahmin wrote to a missionary: "We are finding you out. You are not as good as your Book. If your people were only as good as your Book, you would conquer India for Christ in five years." Even the heathen who chance to look into the Bible recognize the convicting, regenerating, and sanctifying power of the Gospel, and if only properly illustrated in the lives of its professed friends, the idolatry and superstitions of India would immediately vanish before it. There is nothing so terrible against the forces of darkness as a Christian wholly consecrated to God.

Says Christlieb: "The strongest argument for the truth of Christianity is the Christian, the man filled with the Spirit of Christ." David Hume, an infidel who did more than any other skeptic in his day to throw discredit upon the Bible, said of an earnest Christian: "There is an argument for Christianity which I cannot answer. I have, as I think, fairly met and answered every other argument; but that young man's consistent life is something which I do not pre-

tend to answer." The most extensive factory for turning out infidels is a Christless Christian.

In his farewell address to his brethren, Marks sounds a word of warning which I fear was not generally heeded:

"Another distinctive sentiment of Free Baptists, contended earnestly for by our fathers, is that all religion without the baptism of the Spirit, the holy anointing, is vain. From this sentiment I feel there has been a practical and horrible backsliding. As a tree soon becomes old and dies, there seems to be a fearful propensity in all organizations to lose the innocence and purity of their infancy. O my brethren, I beseech you, carefully and prayerfully, to avoid the spirit of backsliding in this respect."

Should he arise from the dead and walk round and about our Zion, would he not have occasion to upbraid some of us in a similar manner? The great want of the church is not organization, talent, culture, social position, wealth, loyalty, nor adequate ministerial support, but a want of the old-time baptism of the Holy Spirit. When the expe-

rience is dropped out of a doctrine, soon the doctrine itself will become a dead letter. How long would regeneration be effectual in converting sinners if it were preached as vaguely and indefinitely as sanctification is preached from many pulpits? The church would soon be filled with an unconverted membership and the dark days of the Middle Ages would again settle down upon the world. This doctrine ought to be plainly and definitely preached, and positively and lovingly urged upon the attention of the church, not only as a glorious privilege, but as a duty as binding as any command in the decalogue (1 Peter 15: 16).

God has given us great light; shall we shut our eyes to it? He has opened before us grand possibilities; shall we arise and possess them? The world is threatened as never before with liberalism, secularism, socialism, nihilism, infidelity, and all the various shades of unbelief, perverseness, and inconsistency; and God in his providence has placed us among his conquering battalions of light to save humanity from these dark and threatening evils. Neither science, political

parties, education, nor social theories can reach the necessities of the case; no power can lift this old suffering world to God but the power of the uplifted Christ. The bugle note to advance is being heard all along the line, and may we respond with the zeal and energy worthy of the holy cause committed to us.

Granted that something more than increase of numbers is essential to denominational strength, as no church can be strong nor of any practical benefit unless she develops noble characters by the inculcation of great principles. The largest church on earth is the most corrupt and doing the least for the elevation of man. One of the most zealous and rapidly growing churches in the United States, *viz.*, the Mormon, is the most godless, yet any evangelical church with constantly increasing and improved facilities for work must be lacking in pulpits crowned with tongues of flame to barely hold its own numerically while teeming thousands and millions are rushing to perdition. "We cry, 'Fit me'; but to be fitted for His use we must be filled—filled with the Holy

Spirit. If we would burn, we must be on fire. If we would kindle others, we ourselves must be *en flame*. The fiery tongues rested on each of the disciples before one of them even was ready to speak—then with a conflagration. This is what we want now— hearts and tongues of fire—and then whole neighborhoods, yea cities, yea continents, yea the world itself would be in a blaze.”

The cohesive power of the Christian church is salvation from all sin, secured by the baptism of the Holy Spirit through the precious blood of Christ, and wherever this is dropped out decay follows. In spite of the various local disadvantages, which are trifles compared with those that surrounded Marks and his coadjutors, by a return to the old paths we would realize the same blessed results that attended their labors,—God will increase us “with men like a flock, as the holy flock, as the flock of Jerusalem.”

Many a brother in Christ, as he thinks of these men of God, has said, “I wish I had their spirit and could see like results attend my labors.” In the nature of things, that might be impossible in every particular, and

then again, in some instances the results might be even greater; but if every minister who has not already, should make the same thorough consecration and exercise similar faith, what a transformation there would be in many a pulpit.

The disciples, though commissioned, were commanded to tarry until endued with power from on high. The three years of instruction under Christ were not sufficient without the promise of the Father. This preparation casts out all fear of the rich, influential, or wicked of the congregation. The minister must be saved from being affected in his ministerial work by his pocket-book, reputation, the frowns, smiles, or praises of men. The pulpit is no place for heavy ordnance and cold lead, but hot shot from the battery of heaven. Then will the preacher deliver his message as if conscious that angels were crowding his pulpit to carry the tidings home of souls being saved. What terrible and glorious havoc would such a body of holy men make in tearing down the kingdom of Satan and winning victories for Christ. The constant triumphs of such men fill heaven

with joy and hell with terror. The great want of the church, of the world, and of the times is true, invincible, holy men filled with the fire, the love and power of the Holy Spirit. The arguments that convince and the words that burn come from sanctified lips and from hearts ablaze with perfect love. Christ, and him crucified, needs to be preached more emphatically as an all able, all willing, all ready, and all present Saviour, saving men from the guilt, the love, and the power of sin. Under this holy pressure, Samuel Davis, John Nettleton, Richard Baxter, the Wesleys, George Whitefield, and Daniel Baker counted their converts by tens and tens of thousands. Martin Luther bent almost double with a paroxysm of earnestness while he preached. T. Chalmers while preaching in his Edinburgh pulpit warned until he actually foamed at the mouth. John Summerfield, Robert McCheyne, and John Colby preached themselves into early graves.

W. Venn described the perils of an immortal soul till his audiences would drop like slaked lime. Edward Payson was so anxious

for the salvation of men that his doctor said that his body was in a continuous fever. O for the baptism of the dross consuming, soul purifying, and heaven illuminating Holy Spirit! This is the secret of power.

While studying this remarkable experience we learn:

1. That it is not the vagary of an idle dreamer, but that of a devout man diligently seeking truth, and that it is in harmony with the whole trend of God's Word. All of God's dealings with men, recorded in the Bible, except the miraculous, may be repeated among nations and in the hearts of his people. What God did then he is still doing, or else much that is regarded as exemplary and helpful would be of no practical use to us. But no opinion nor experience of men, however conclusive or marvelous, is of any value unless corroborated by the Word of God.

2. That it is in accord with the history of the church. Martin Luther, the great reformer of Protestant Christianity; George Fox, the founder of the Society of Friends; the Wesleys, the founders of Methodism;

Fenelon and Guyon, French Catholics; Malon and D'Aubigne, Swiss Calvinists; Rev. John Fletcher, Mrs. Fletcher, Hester Ann Rogers, Carvossa Bramwell, Dr. Joseph Benson, and Dr. Adam Clark, Methodists; James Brainard Taylor, President Edwards, Mrs. Edwards, Pres. C. G. Finney, Presbyterians; Dr. Edward Payson, Dr. Thomas C. Upham, and Mrs. Upham, Congregationalists; John Bunyan (see *Land of Beulah* in *Pilgrim's Progress*, which is a beautiful description of entire sanctification), and Dr. A. B. Earl, the evangelist, Baptists; John Colby and David Marks, Free Baptists, — are a few of the many illustrious ones found in all denominations, Catholic as well as Protestant, who bear witness that at a certain moment during their Christian course they were suddenly lifted up into Christ and filled with the Holy Spirit in an experience, subsequent to conversion, which stood at the beginning of a higher plane of Christian life and power.

3. That after regeneration the believer, though not backslidden, discovers that he has many "right hands" and "right eyes," and that his "heart needs much purifying

and refining," or, as Dr. J. J. Butler puts it, "Although the renewed soul is at the time free from condemnation, and rejoices in the liberty of the Gospel, yet he soon finds that there is a part in him strongly susceptible to temptation, and prone to yield to it."

4. That the work of entire sanctification is subsequent to regeneration, and means the cutting off "of right hands," the plucking out of "right eyes," and the "stripping," or "crucifixion of self," and also the complete enthronement of Christ in the heart.

5. That the blessing of entire sanctification is secured by complete consecration and simple faith in God, and not by growth nor of works, "lest any man should boast."

6. That the work of entire sanctification, like regeneration, is instantaneous. Dr. R. Dunn says, "Sanctification may be a shock, as with Elder Randall, and at times and with peculiar needs and circumstances, so as to change the habits and appetites."

Not all who are sanctified wholly can tell the day and hour when they entered this state, as many who are regenerated cannot definitely fix the date of their conversion,

but witnesses are sufficiently numerous to establish the fact that each state is obtained instantaneously, though the subject reaches the crisis in both cases progressively.

7. That entire sanctification is an experience, as well as a doctrine, and is as much a matter of consciousness as regeneration.

8. That entire sanctification is attended with spiritual illumination. In Randall's case there was that which made the Bible a new book to him. Already in his conversion, a key had been put into his hand to unlock vast treasures of truth in the Word of God, but it was only after his full apprehension of Christ as his sanctification, super-added to his knowledge of Christ in the forgiveness of sin, that the abundance and wealth of the Bible were opened to his view. This is the universal experience of all who are similarly blessed.

God has not two ways of sanctifying men, in the sense of purifying them from all inbred corruption, the one instantaneous and the other progressive, as he has not two ways of regenerating men, but one royal way for every one of his children. A hot, glow-

ing coal, taken from the sacrificial altar and applied to the plague spot, is Jehovah's universal way of sanctifying wholly (Isa. 6: 6, 7).

What God did for Randall, he is able and willing to do for all his children "who walk in the light, as he is in the light." The experience will be the same in kind, differing in its manifestations according to the circumstances and temperament of the subject. Dr. Butler says: "If, then, any are not wholly sanctified, it is not for want of a gracious and ample provision for that purpose."

Dearly beloved, have you heard about the corn and wine in the land of Canaan? Do you *know* anything about the land of Beulah, the border land of heaven? Perhaps you are skeptical, as was Dr. Payson, who said a few weeks before his death, "When I read Bunyan's description of the land of Beulah where the sun shines and birds sing day and night, I used to doubt whether there was such a place, but now my own experience has convinced me of it, and it infinitely transcends all my previous conceptions. O that I had known this twenty years ago!"

Speaking of this great blessing, he wrote to his sister as follows: "Were I to adopt the figurative language of Bunyan, I might date this letter from the land of Beulah, of which I have been some weeks a happy inhabitant. The celestial city is full in my view. Its glories beam upon me, its breezes fan me, its odors are wafted to me, its sounds strike upon my ears, and its spirit is breathed into my heart. Nothing separates me from it but the river of death, which now appears as an insignificant rill, that may be crossed at a single step whenever God shall give permission. The Sun of Righteousness has been gradually drawing nearer and nearer, appearing larger and brighter as he approached, and now he fills the whole hemisphere, pouring forth a flood of glory, in which I seem to float like an insect in the beams of the sun." At another time he writes: "Rejoice with me, for I have lost my will." Of this experience Dr. Butler says: "This is a state of sanctification, in which God can preserve the soul not only 'some weeks,' but years."

Or you may suppose, as do many others,

that God will sanctify the soul after death, before entering heaven; or in some mysterious way death will purify you of inbred corruption. Both these positions are false, and are very aptly replied to by Dr. Butler:

"The soul must be entirely free from sin before it can enter heaven. When will this be done? After death? Then we must admit a doctrine of purgatory. Death cannot take away sin, for it is but a physical change—a separation of soul and body. Sin pertains to the soul; the dissolution of the body cannot purify the soul from sin. The sanctification of the heart is a moral work, and is wrought only on condition of our exercising faith in the blood of Christ. And why may not this faith be exercised some time before death as well as at the moment of death? The Scriptures nowhere teach that the work of entire sanctification is limited to the article of death. It is folly to suppose that a moral work, conditional on the exercise of faith, can never be accomplished except amid the convulsions of the dying hour, and when, as is often the case, the individual is bereft of reason. . . . The same grace

that can sanctify a believer at the moment of death, may sanctify a day, a month, a year, or a longer period before death, and preserve the subject blameless unto the coming of Christ. Hence, we consider it the believer's privilege to be wholly sanctified—property, friends, influence, time, talents, body, soul, and spirit—to God."

Not to be dogmatic, but to prove a blessing to you, do I call your attention specially to this subject. Are you troubled with filthiness of the flesh and spirit as was the church at Corinth? (2 Cor. 7: 1.) Do you find uprisings in your heart of anger, backbiting, boasting, covetousness, bitterness, deceit, display, envy, flattery, fear of man, fear of death, jealousy, love of self, love of place, love of money, malice, pride, pomp, retaliation, self-praise, self-seeking, unbelief, doubts, a yearning for popular amusements? All of these things may not exist in any one heart, but the presence of any of them indicates that the heart is unclean, and nothing but the blood of Christ can make it whiter than snow. By force of resolution these sinful impulses may be suppressed and a com-

mendable character formed,—men of the world can do as much as that,—but by the "refiner's fire" they can be destroyed root and branch.

The existence of these things in the hearts and lives of the great mass of professing Christians is a greater source of weakness than all the sectarian divisions that rend the body of Christ, and is doing more to undermine the citadel of truth than the influence of the whole army of blatant infidels from Celsus to Ingersoll. A revival of sanctification by faith is as essential in the nineteenth century to rescue the church from the bondage of indwelling sin (Rom. 7: 20) as that of justification by faith in the sixteenth century to save the church from the iron hand of the Papacy. Thank God, such a revival has commenced, and there is a movement Godward, in all branches of the Christian church.

In conclusion, let me give a few directions how this blessing may be secured, and the evidences of having received it. To obtain this blessing you must believe that it is practical, and that you need it. This felt need

must take precedence of everything else. Consecrate, once for all, your time, talents, and possessions, in fact, all you have and are, taking into consideration not only the present, but also the unknown future. When you have given all into the hand of God, for the baptism of the Holy Ghost, which is to purge you of the carnal mind and fill you with preserving power, it is easy to believe that he accepts the offering and does what he has promised. Do not yield to unbelief that will paralyze your every endeavor.

"Lord, I believe a rest remains
To all Thy people known;
A rest where pure enjoyments reign,
And Thou art loved alone; —

"A rest where all our soul's desire
Is fixed on things above;
Where fear, and sin, and grief expire,
Cast out by perfect love.

"O that I now the rest might know,
Believe, and enter in!
Now, Saviour, now the power bestow,
And let me cease from sin.

"Remove this hardness from my heart,
This unbelief remove;
To me the rest of faith impart,
The Sabbath of Thy love.

"Come Father, Son, and Holy Ghost,
And seal me Thine above;
Let all I am in Thee be lost;
Let all be lost in God." — *Psalmody*, 651.

On your bended knees make the sentiment of the following hymn your own, and like the author you will feel the blood applied, and with Christ you will be crucified.

"I am coming to the cross;
I am poor and weak and blind;
I am counting all but dross;
I shall full salvation find.

REFRAIN.

"I am trusting, Lord, in Thee,
Dear Lamb of Calvary;
Humbly at Thy cross I bow;
Save me, Jesus, save me now.

"Long my heart has sighed for Thee;
Long has evil dwelt within;
Jesus sweetly speaks to me,
I will cleanse you from all sin.

"Here I give my all to Thee, —
Friends and time and earthly store,
Soul and body Thine to be —
Wholly Thine forever more.

"In the promises I trust;
Now I feel the blood applied;
I am prostrate in the dust;
I with Christ am crucified."

— *Spiritual Songs*, 498,

All spiritual blessings that believers receive from Christ are bestowed on condition of faith in him. "Therefore I say unto you, All things whatsoever ye pray and ask for, believe that ye have received them and ye shall have them" (Mark 11: 24). "For this is the will of God, even your sanctification" (1 Thess. 4: 3). "And this is the boldness which we have toward him, that, if we ask any thing according to his will, he heareth us" (1 John 5: 14).

The witness of the Spirit that the work is done may come to you in one of different ways. You may be conscious of a wonderful increase of faith, or deep, sweet resting in Christ, or permeated with a sense of the Divine presence and filled with joy and rapture, or an ocean of holy love surging through the soul, or a clear, strong assurance of a complete conformity to all the will of God, or a settled peace, deep and wide, like a river

flowing through your heart. In your life, though not free from temptations, you will easily triumph over them. The fruits of the Spirit (Gal. 5: 22, 23) will grow in rich abundance in your daily walk and conversation. Your business relations will be characterized by strict integrity; your church obligations will be cheerfully, easily, and promptly performed. You will be in the right condition to "grow in grace and in the knowledge of our Lord and Saviour Jesus Christ."

This blessing is needed alike by the humblest worshiper in the pew and by the most gifted minister in the pulpit; and it is as essential in managing the details of everyday life, as by the student in solving the great problems of revelation.

Whatever may be your position in life, God grant, if you are not in the enjoyment of this "second benefit" already, that you may seek it with all your heart until you obtain it. In other words, seek the complete enthronement of Christ in your heart. The fullness of his presence will drive out all sin as the rising sun drives away the shades of night. Let your will be his throne and your

appetites and passions his foot-stool. Let him think through your brain, look through your eyes, listen through your ears, speak through your lips, work through your hands, walk through your feet, and love through your heart. Let Christ in a certain sense incarnate himself in you, and you become a living temple of the Holy Spirit. O present yourself a living sacrifice, holy and acceptable, which is your reasonable service, and let him transform you by the renewing of the Holy Spirit that you may illustrate in your life what is the good and perfect will of God.

One word more, and then I will close. Sometimes when we present ourselves for all the fullness of the blessing of Christ, the Holy Spirit will present various tests in order that the will may be entirely given up to Christ. At first these tests may seem beyond the range of our abilities and circumstances, but his grace is sufficient, and as soon as the willing soul yields wholly to God, his yoke will become easy and his burdens light. A young lady, who at great pains and expense had fitted herself for teaching, knelt before God seeking the bap-

tism of the Holy Spirit. As she was searching and researching her heart and life so that her consecration might be complete, the Holy Spirit softly whispered, "Are you willing to open your school every morning with prayer?" How could she do so? This was her first school and the community was strongly infidel in sentiment. Religious exercises in the school would be very objectionable to many of the parents; and she felt that if she complied with the Divine requirement, she would be dismissed. This would ruin her prospects as teacher. To make the embarrassment all the greater she had an aged widowed mother depending on her for support. So she replied, "No, Lord, anything but that, that I cannot do, it will cost too much." The much sought and needed blessing was withheld. Hour after hour passed in tearful agony as she struggled with blind unbelief. At last she said, "Yes, Lord, any duty, however great, any line of work, however embarrassing, I will cheerfully perform as thou shalt direct." God's work does not lag. As soon as the sacrifice touches the altar the fire descends. He spoke and it

was done. Her soul was satisfied, and with face radiant with the smile of heaven and heart leaping and dancing in the rapture of perfect love, she went to her school. At the hour of opening she took her Bible and asked the scholars if they would like to have her read and pray with them. In an instant every hand was raised. God wonderfully helped and blessed her in the exercises and a deep impression was made upon the children. When the school was dismissed little blue-eyed Mary, the daughter of the supervisor of the school, hastened home and told her father what the teacher had done that morning. He was greatly enraged, and at once putting on his hat walked to the place where the teacher was boarding and told her if she could not run the school without a theological department she must resign immediately. She replied that she had counted the cost and was ready to give up the school if he thought best, but that she could not think of not reading the Bible and offering prayer with the scholars as long as she had charge of it. Being somewhat abashed at the calmness and sweetness of her spirit

he calmed down and told her that as she had commenced the week she might teach it out, and then stop unless she should conclude to comply with his request. What joy filled her heart! She had nearly a whole week in which to work for Jesus. A wholly consecrated woman can do the devil a lot of mischief in that time. Every morning she opened the school by reading a few verses of the Bible and offering prayer. Soon it was apparent that the Holy Spirit was working in the hearts of the children. When she closed the school Friday evening she told the scholars that she was going away and did not know as she would ever see them again, and wished all to remain a few minutes while she read and prayed with them once more. It was a melting time. They all wept, and some of the older children prayed with the teacher. After commending them and their parents to the love and mercy of God she took her leave of them. Little Mary again ran home, but this time her heart was bursting with sorrow. Throwing her arms around her father's neck she pleaded in behalf of her teacher. "O papa, don't let teacher go, she

is so good. Her praying doesn't hurt us a bit. O don't let her go away!" The tears came to his eyes. This was more than his proud and wicked heart could stand. Somehow the influence of the teacher had led him to think more about his obligation to God, his sinful condition, and the sins of the place that week than ever before in his life, and consequently he was easily reached by the pleadings of his daughter. He went directly to the teacher and told her that as the children were making such a fuss she had better keep on with the school. He said, "If you cannot get along without praying, why, pray. I guess there is need of somebody's praying for us, and if your prayers don't do us any good, I don't think they can do us any hurt." Most gladly she went on with her work trusting in Christ for greater victories. Before the term closed a precious revival swept over the town, and many souls, including the supervisor, were converted to God, and a large and flourishing church organized as a result. O what precious and extensive revivals would break out in every part of the church of God if he could only have the

right of way in all the hearts that profess to be his. What God did through this devoted teacher he can and will do through all who will fully and definitely consecrate themselves to him, and cheerfully perform every duty regardless of fear or favor.

Whatever is right to sing is certainly not wrong to experience and practice. Of all influences that mold the character of a people none is more potent than that which emanates from the song which not only creates emotions but also expresses deeds and experiences. Fletcher of Saltoun most profoundly said: "If a man were permitted to make all the ballads he need not care who should make the laws;" and he might have added, "Nor who should formulate the creed."

N. B.—The hymns quoted in this book are taken from Free Baptist Hymnals, and in the judgment of the compilers "are not inharmonious with the faith of those for whom they were especially designed."