The outstanding subject of this lesson is sanctification. Many questions are asked concerning this doctrine and experience. Some ask if sanctification is a second definite work of grace. Well, there is absolutely no way by which we can make it the first work of grace. Therefore, if it is not the first work, it must be the second. And if it is an experience at all it must be definite. It surely is instantaneous, which God has given them. Sin, by any condition after death has power to change a man's character. "Behold, now--is the accepted time; behold, now is the day of salvation."--II Cor. 6:2. Salvation certainly embraces our deliverance from guilt, and from the nature of sin, from sin in its totality. Again it is written, "Having therefore these promises, dear beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God."--II Cor. 7:1. This is to be done in this world, not in purgatory. We must do it now, it cannot only be started in this life, but perfected. The blood of Jesus Christ cleanseth us from all sin, not the fire of purgatory. This promise of future cleansing gives the conscience ease without deliverance from sin. The doctrine of holiness is fundamental to our holy religion; when it is given up as a definite experience, the whole is left in the life for the works of the flesh, for fleshly indulgences. A bad creed is very dangerous, for men do not live above what they believe. Sin will slip in little by little, and become your master. "To have the experience, and a life of holiness up to the Bible standard, it is essential to hold to the scriptural doctrine of a second definite experience."

The theory that we get it in death is unscriptural, and really a stroke at the Bible doctrine of salvation by faith. If it is by faith, why should one have to wait until death to receive the experience? Can one exercise more faith when dying, in many cases rescinded from life while all is well? This doctrine robs us of the benefit of the experience in this life. But surely now is when we need it. It also robs God of the glory of doing the work, and the fruit of a holy life. There are so many people who get saved, and do not have any one to tell them how to get sanctified, and that they may have the experience while they live, until the flesh life overcomes them and they go back. It is impossible for me to tell you just how much this experience is worth to those who receive it. I speak of it especially from a personal standpoint. To get rid of that old root of bitterness is blessed. It takes out the old desire to strike back. You can overcome in the regenerated experience, if you will pray enough, and obey God, but I tell you it is much easier to overcome when you are sanctified. I think one of the best evidences of sanctification is easy victory over temptation. God is glorified in the sanctification of His people, and since it is by faith, we may receive it when we believe (Acts 26:18).
THE PENTECOSTAL HOLINESS FAITH

The Pentecostal Holiness Faith is the name given to that district which belongs to the Pentecostal Holiness Church.

DAN T. MUSE
EDITOR—PUBLISHER

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PENTECOSTAL HOLINESS FAITH
VOLUME 6, NUMBER 9
GOD'S MESSENGER
VOLUME 19, NUMBER 9

And they were all filled with the Holy Ghost, and began to speak with other tongues as the Spirit gave them utterance."—Acts 2:4.

The address of Rev. O. C. Wilkins now 219 South Sixth Street, Enid, Okla.

FOREIGN MISSIONS

OKLAHOMA CONFERENCE

Rev. W. A. Campbell at Aline revival

Quarterly Conference Dates

First Round of Quarterly Conferences, dates and places as follows:

Oklahoma City District will meet with the "Norman Church Oct. 8th to 10th. Business session Saturday morning at 9:30.

Mt. View District will meet with the Mt. View Church Friday Oct. 15 to 17. Business session Saturday morning at 9:30.

Enid District will meet with the Ponca City Church Friday Oct. 22 to 24. Business session Saturday morning at 9:30.

This is the beginning of a new year for the Quarterly Conferences and there are many things to be considered for the good of the work, so would like to have every member present at each of those conferences and let us make them the best we have ever had. Let all the churches have delegate with report.

Yours for the service of the Lord.

S E Stark, Conf. Supt.

SUBSCRIPTIONS

Laura Stratton

QUARTERLY CONFERENCES

Notice to Texas Conference

The first round of Quarterly Conferences for the year will be held as follows: Center Hill district with the Center Hill church Oct. 8 to 10. All that belong to that district report in person or by letter.

The Abner district will meet with the Healdton church Oct. 15 to 17. Let each pastor be present and a delegate from each church, evangelists in person or by letter.

Mission Workers present or a written report. Let us make this Conference all God would have it be for Jesus sake. Faithfully,

L G Chilcoat, Conf. Supt.

NOTICE

Special Notice to all those sending donations to Kings College, Checotah, Okla. Please notice that my address is now Checotah, Okla., Box 82. Let us rally to the needs of our school by sending in our pledges and donations promptly, either in cash or groceries and I am sure the dear Lord will bless you. Yours in the service of the Lord.

K E Jolliff Sec. -Treas. Kings College School Board.

NOTICE

Since being put in as Sec. and Treas. and being required by the School Board to live at the school in order to properly take care of the business, you will note my change of address from Woodville, Okla. Box 305 to Box 82, Checotah, Okla. So you of the Texas Conf. in sending in your tithes and church tithes remember my change of address.

I would love to state just here that the Conf. sec. work will receive prompt attention. Let us be loyal to our Conference and keep sending our tithes to Conf. Treas. to properly carry on our work of the Conf.

K E Jolliff

Supt. Stark is to start a meeting at Lindsay Friday night.
Reports From the Field

IN THE HARVEST FIELDS.

Rev. Arthur Smith, of the East Oklahoma Conference, and Rev. J. F. Hively and wife, of the Texas Conference, have been holding a revival meeting at Garfield, N. M. Bro. O. C. Wilkins, of the Enid Church, has been conducting a successful revival at Enid. Evangelist Willa Short has been conducting a revival at Dallas, Texas. Evangelist Elmer D. Lorance has been holding a meeting northeast of Wetumka. Evangelist Aldrich, of Independence, is holding a revival at Dewey, where Alex Smith is pastor. Evangelist W. O. McDonald has been holding a meeting at Dexter, Texas. Evangelist S. D. Dodd and wife, and Evangelist Essie Landers have been holding a meeting at Carney. Evangelists J. D. Maha­fey and J. A. Melton have been holding a meeting at Garfield, Okla. Evangelist Iva Hays has been holding a meeting at Cole, Okla. Bro. Alfred Smith was to begin a meeting at Woclota, Aug. 22. Evangelist Dave Troutman began a tent meeting in Muskogee, Sept. 4. Evangelists Sheaffer and Carr held a meeting near Bara­zas, Okla., in Cimarron County. Evangelist Lewis Sawgalsky, of Greenville, S. C., is to begin a meeting at the Oklahoma City First Church the first Sunday in October. Evangelist Mel­vie Ross has been engaged in a revival meeting four miles west of Davis.

Garfield, N. M., Sept. 5.—We are at Garfield, N. M. Bro. Hively, his wife, and myself began a meeting here yester­day. The Lord was with us in the first service. A good crowd and sev­eral at the altar last night.

ARThUR SMITH.

Cole, Okla., Sept. 9.—Greetings in Jesus' name. We are in a revival here six miles south of Blanchard. Two saved, three sanctified, two received the Holy Ghost, speaking in other tongues as Acts 2:4. Large crowds. Conviction is seen on many faces. The Baptists are getting sanctified, glory! This is the second week and will stay another word. We are hoping to organize a church here if possible. Pray for us.

IVA HAYS.

Earlsboro, Okla., Sept. 8.—Praise God for victory in my soul just now. Praise God for old-time salvation that still hangs so thick over this evil day. Praise God. I am saved, sanctified and the Holy Ghost abides. We are holding a meeting at Harjo. We have been some saved and reclined and God has been manifesting his healing power, praise his name. Am sending in three sub­scriptions to the Faith. Pray for us, that God will have his way in our lives.

MRS. CHAS. RAYFIELD.

Mt. View, Okla.—Dear Bro. Muse and Family: The Conference sent me to this church, of which I felt unwor­thy, but since the Conference has enjoyed the blessing of God. I have the full experience. I found the Church in fine shape with a lot of good, live saints. The first Sunday night two were sanctified and the Holy Ghost came. After the meeting I am sending in three subscriptions to the Pentecostal Hol­ness Faith.

M. P. ROSE.

Dexter, Texas, Sept. 8.—Just closed out a ten days meeting last night; two were sanctified and some seeking the Holy Ghost. One saved and people that never read the Bible in their life are reading now. We would have stayed longer but un­der the present conditions we thought 'tis better at this time to have us come back next summer if it is the Lord's will. I think I shall go from here to Frederick, Okla. Any one wanting a revival write me at Checotah, Okla. That is my home address. Wife and I are on the field all the time. Let us all do our best for our school at Checotah and prove to them what God wants it to be. Your brother under the Blood, happy in the King's glad service.

REV. W. O. MCDONALD.

Noble, Okla., Sept. 6.—Greetings in Jesus' name. We are glad to report victory in our souls just now. We are here four miles out of town at a place called Highland in a fight against the devil. He is here in the form of bootleggers and moonshiners. There was a large crowd out last night and they sure paid close to us in the W. As it went forth. It is the first real Pentecostal preaching they have ever had the opportunity to listen to. They seemed to be getting hungry. We have had the opportunity to pray for the healing of a few persons which were healed. We are expecting a good meeting. Help us pray that God will work mightily at this place. Pray for us as we go forth to fight for the Lord.

Your brother and sister in Christ,

J. G. AND F. E. POWELL.

Rev. Joel E. Rhodes, for eight years a missionary in Africa, has been visit­ing some of the Churches through­out the four western Conferences lately, and his trips are proving a blessing, judging from the reports we have received. Rev. Rhodes is a missionary in the true sense of the word, and is a splendid man of God who would be a blessing anywhere. We are indeed happy that God has had him in our midst. It has been our privilege to hear him a number of times. We trust that as a people we will be more interested in getting the Gospel to Africa than ever before.

Coffeyville, Kan.—Well, we are here in our new field of labor for this year. The work is moving along nicely and the saints here are so nice to us. We love each and every one of them and they seem to appreciate us, too. Thank God for every one of them. We have some regular services on Sunday at 11 A. M. and Sunday night, Tuesday night we have Bible study, and on Wednesday night we have Friday night services, then on Monday and Thurs­day nights we go over to South Coff­eyville for service, so we are in service every night and these services are rain­ed out or hindered in some way. We would be glad to have any of the
No doubt some do not understand why we spend so much time on the subject of superstition. Some may think we live in the midst of it all the time. Here on the Rand we do not see so much of it as we do when we get right back into the Compound. Here we go back and go to preaching to the women about the nature of women. This teacher is supposed to teach them the nature of a woman. Of course, in the Compounds there are the same as they are in the Kraals. When they stay in the Compounds for some time and come in contact with Christianity they reform somewhat. Many times they get converted and go back home and go to preaching to their people, and get them converted. This is one way our work spreads.

Now I will come to my subject. On the 11th of June Brother Brooks and I left our homes for a seven hundred mile journey. We carried with us our interpreter, and enough food to do us a few days. We enjoyed our camping out with the exception of bugs of different kinds and heavy dew. Of course, we would have completed the journey if it had not been that we had to climb over a very rough mountain of about four miles distance. We had our meal and got our beds ready. About this time we began to hear some drums beating and some very sad mournful sounds near us. So we called a native and asked him what this was. He said it was a small piece of cloth that the natives use when they are about to climb over a very rough mountain.

We asked him if he would go with us and see what they were doing. So we went out and we found it was a heathen school for girls; from the age of thirteen to eighteen. We asked him if he would come with us and see what they were doing. So we took him with us. We decided to try to reach the top of the mountain before we stopped if possible. So we did. On our journey we came to a tree. There came a very heavy dew. Of course, the natives would call it a dumba and of course I did not 

When the time came for us to start the service Brother Brooks and I started by playing our cornets. We invited one of the teachers to stay and he was very helpful. We had a very good congregation. Brother Brooks and I told them about Jesus and His power to save. After the service the teacher said that she appreciated us being there and hearing the preacher.

Monday night our food gave out with the exception of a small piece of bread apiece. We had a good-night rest on Monday night, and arose early Tuesday morning to start our journey across the mountains. We had to stop the day and get some food. We decided to try to reach the top of the mountain before we stopped if possible. So we did. On our journey we came to a tree. There came a very heavy dew. Of course, the natives would call it a dumba and of course I did not.

When the time came for us to start the service Brother Brooks and I started by playing our cornets. We invited one of the teachers to stay and he was very helpful. We had a very good congregation. Brother Brooks and I told them about Jesus and His power to save. After the service the teacher said that she appreciated us being there and hearing the preacher.

The service the chief sent word that we must pray with his wife for him which we did. Just on the top of the mountain we found a large pot made of dirt, and a beautiful orange tree full of nice ripe oranges, and the owner standing nearby. We sat near the tree and he went up the tree and began to throw them out at us. We knew it was from the Lord that it did not just happen that way. We reached our church about dark and found that the evangelist's wife had a nice big hen cooked and ready for us. When Brother Brooks, my interpreter and I had finished there was nothing but bones. I would have enjoyed it more if I had been able to eat it. This was impossible as the natives in that section of the country do not eat bread. The following day we sent a native boy over the mountains about twelve miles to see if he could get us bread, but failed. So we had to do without from Tuesday to Friday night. However, we got along very well as the people sent us in a hen every day to eat.

This tribe of natives are different from most tribes, as they have women who rule. The big chief has near two hundred wives. Many of them he puts about over the country as rulers over different sections. Now the woman who is ruler over the section of the country where we have work is very friendly toward us. She would visit us while we were there, and had us promise to come to see her one day. When the day arrived we went to see her. The first thing she did for us was to prepare us something to eat. After the food was prepared for us we went into the hut to eat. We found our meal was meat, porridge and long strips. I found this was the proper way to cook it as they had no knives nor forks. The milk was in a long strip made of paper and very helpful baking being done out of it. The reason the cat was beautiful is because there is thousands of lizards for them to eat. We ran the cat up on the ground and began eating by taking a long strip of the porridge, holding one end with one hand and letting the rest over into the mouth. We did not eat much as our stomach was very weak from the looks of it. So I passed it over to our evangelist to let him
eat some of it while the queen was out, so she would not think hard of us for not eating much. While we were at the queen's house a witch doctor came up to us and got him to come to our service, but he would not. He informed me that he had eight wives, and he was trying to sell his girl that he had with him so he could buy him another wife.

On Saturday night I did not sleep very much as it had turned a bit cold and the little house our evangelist had built for us had no window or shutter and the cold wind came through very fast. All during the night I would hear different bunches of native Christians coming from various quarters to spend the day at the church. The native Christians did not sleep because they sang, preached, shouted and prayed all night. About twelve o'clock in the night I began to hear a goat near by door blare. I wondered in my mind what a goat was doing near my door at that time of the night. Just at day break my evangelist came to me and awoke me and told me he had been up to the door. I did not go down and he showed me the goat and told me it was ours. I dressed and prepared myself for the day. The Lord was very good to me that day. In the evening Brother Brooks and I preached and gave the Sacred Meals to the Christians. It is indeed wonderful to see what Christianity will do for a heathen. You can cause the congregations to believe and point out the Christian with your finger. A pure heathen seems to know nothing of embarrassment. As soon as this heathen gets converted one of the first things he or she will do is try very hard to get some clothes of some kind to cover themselves. When you look at their face you can see that God has a spoken peace to their soul, and they are glad.

After we had spent one whole week and not seen a white man, heard the drums beat for ancestral spirits to appear before the judgment seat of God. It seemed like heaven was half open and the little house our evangelist had built for us had no window or shutter, and the cold wind blew. The Lord was very much as it had turned a bit cold.

A sister in the King's service,

ANNIE M. DOWNING.

Ardmore, Okla.—I want to say a few more words for my blessed Christ, the One who died on 'yonder cross, the One that bore the pain and spilled His holy blood for the unworthy soul like mine might have eternal life. Praise God. I am still saved, sanctified and filled with the Holy Ghost, and looking for the soon coming of Jesus. I am now in a splendid song book containing many older songs that appeal and some newer ones to make a splendid song book that will appeal to most any one. We are expecting to have a supply on hand by the time you receive this issue of the Pentecostal Holiness Faith. We are selling this book at a lower price than the other song books. The Pentecostal Revival Songs are 20 cents each, or $2.00 per dozen. If you need song books order at once. Order from Dan T. Muse, Box 762, Oklahoma City, Okla.

The Bible says, "For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to..."
brethren or sisters who are passing through to stop over with us. We live on Sterling, 102, and the church is on East North Street. With love for all the saints everywhere.

Yours in Jesus' glad service until He comes or calls.

J. M. HOPKINS.

Caney, Kan. Sept. 6.—Will drop you a few lines to let you know that we are still the same, a life with victory in our souls. Hope you all are still well and enjoying the good things of our God. Bless His holy name. Just moved here from Independence, Kan., and find a hard battle, but we are looking to God for all things. We desire the prayers of all the saints that we may live the Word here as God would have it. Only two members here, but good prospects for a real church. May the dear Lord bless the little paper and many souls be saved through it and may God bless you and all the dear saints is our prayer.

Your brother and sister in Christ Jesus.

MR. AND MRS. M. M. HOEL.

CARNegie, Okla., Sept. 11.—Began meeting September 4. Crowds have been small, but an encouraging. The tent was full last night. Has been one saved. Some real saints here. We expect to be here through this month. Expecting a revival. Lots of hindrances here. Some say Holiness people can't have a crowd here, but we think so, by the help of the Lord. Pray for us.

DAVE TROUTMAN
Home address, Checotah, Okla.

Wetumpka, Okla.—I am here about three miles northeast of Wetumpka in a meeting. The Lord is blessing, seekers in the altar every night, some 12 or 15. The altar last night, one sanctified last night and one the night before.

Yours in His glad service.

ELMER.D. LORANCE.

Carnegie, Okla., Sept. 5.—It has been several years since I have written to the Faith family. I still have old-time salvation, the kind that our fathers had. We had a meeting here in June. Had a good meeting. The Lord blessed in many ways. We desire the prayers of all the saints that we may live the Word here as God would have it. Only two members here, but good prospects for a real church. May the dear Lord bless the little paper and many souls be saved through it and may God bless you and all the dear saints is our prayer.

Your brother and sister in Christ Jesus.

W. O. MCDonald.

R. F. D. No.1, Dexter, Texas.—I am here in a revival meeting. This is a new held and there is a great work to be done here. I never saw people more hungry for the Word of God. They just sit and drink it in. Pray much.

W. R. ADKISON.

Enid, Okla.—I took charge of my church here by starting a revival. We ran eight nights without a break and the congregation increased most every night. Last night was the ninth night. Found us with a good congregation and a God-given landslide from heaven. The meeting lasted till midnight. One school teacher received the outpouring of His Spirit, for which we praise Him.

O. C. WILKINS.
THE SABBATH

Mark 2:28, we read, "Therefore the son of man is Lord also of the Sabbath; for man is not greater than the Son of man." Surely Jesus could observe and meet with His people on another day if He desired. Some still hold to the old seventh day Sabbath as the day of rest as enjoined by the law, but let us notice a few Scriptures in the New Testament which sets the Sabbath apart. Jesus was in the tomb on the seventh day Sabbath, but He arose the very early on the first day or our Sunday. Luke 24:1, 2, 3. "Now upon the first day of the week very early in the morning they came unto the sepulchre bringing the spices which they had prepared and certain others with them, and they found the stone rolled away from the sepulchre, and they entered in and found the young man sitting on the right side, as though he waited for any. Then they went out of the tomb and again His disciples were within and standing in the midst, honoring the first day of the week (not the last) the disciples were all together. Here we see Jesus in the midst, honoring the first day again. John 20:26. And after eight days again His disciples were within and Thomas stood with them. Then Thomas said unto His brethren, 'I would not believe if I had not seen with my eyes, and have not seen with my hands, I have handled, and have known him.' John 20:29. Surely on the first day of the week He arose and He continued to meet with His disciples on that day. So we see Jesus as He meets with them to bless and comfort their hearts on the first day (not the seventh). Again we see Paul commanding the church at Corinth to put their tithes in store or the treasure house of God. 1 Cor. 16:1, 2, they could not lay their tithes in store without coming together, that is, sending their tithes in store without coming togetherness of the people on another day if He desired. Paul did not say we were sealed with the seventh day keeping, but sealed with the Holy Ghost. Ephesians 4:30, "And grieve not the Holy Spirit of God wherein ye are sealed. Ephesians 1:13. In whom ye also trusted after that ye heard the Word of truth, the Gospel of your salvation, and whom also, after ye believed ye were sealed with that Holy Spirit of promise." Paul did not say we were sealed with the seventh day keeping, but sealed with the Holy Ghost. Ephesians 4:30. "And grieve not the Holy Spirit of God whereby ye are sealed unto the day of redemption. So follow their pernicious ways by reason of whom the way of truth shall be evil spoken of." To be sure we are sealed in our hearts before our eyes today. False doctrines of every kind are on every side and creeping into our midst, in the form of Adventism, trying to let his light shine and was always found in the Lord's service. We know our loss will be Heaven's gain. The funeral services were held in the U. B. Church, conducting the service, with the remains laid to rest in the Cashion cemetery.

S. E. STARK.

I am glad this morning still finds me saved, sanctified and baptized with the Holy Ghost. I was in service last night and got the most wonderful blessing I have ever got. I got the Baptism. I want you all to pray for me as I have an awful cold and it has settled on my lung. Pray for me.

MRS. MYRTLE HIGDON.

KANSAS CONFERENCE

Quarterly Conference of the Kansas Conference of the Pentecostal Holiness Church will be held with the Cowfevilly Church, October 1-3, 1926. All ministers, mission workers, and delegates from each church will be expected to be present.

B. R. DEAN,
Conference Superintendent.

We have the following song books for sale: Waves of Glory, Wimsatt's latest song book, the 1925 song book, at 25 cents each, or $2.75 per dozen. Christ Exalted in Song, the splendid 1926 song book, 25 cents each, or $2.75 per dozen. Songs of the Coming King 25 cents each or $2.75 per dozen. Songs of Old-Time Power, a splendid book, 35 cents each or $3.50 per dozen. Address all orders to Dan T. Muse, Box 762, Oklahoma City, Okla.
SANCTIFICATION
Continued from Page 1

We now come to the growth theory. If we note the meaning of the word “growth,” the absurdity of this teaching becomes obvious. Man is born with a principle of moral evil and time cannot change the nature of the sinner, neither can time destroy it. You may be nice and good at church and on Sunday, but it will not change that sin is in his heart. Abraham could have whipped Ishmael and made him kneel for prayer and forced him to act religious, but he never could have made anything but Ishmael. That is why he had to cast him out. Isaac’s birth was according to the promise. It was supernatural. Therefore, he is a type of the new man. Ishmael’s birth was according to the flesh, and is a type of carnality or the old man. Isaac’s birth did not put Ishmael out of the home, but it brought one to the place where the old man may be crucified and the new man is born and destroyed.

(Rom. 6:6) When Ishmael had been put out God told Abraham to present Isaac on the altar for a burnt offering. The burnt offering did not have direct connection with sin. This is evident from the fact that it was a voluntary sacrifice. It typified Christ presenting Himself to God to make God’s nature a new type of sacrifice. It typified Christ presenting Himself to God to make God’s nature a new type of sacrifice.

The double minded man in this text is Jacob. He could not decide whether to cast his lot with the old or the new man. His conflict is the same as that of the Christian who is engaged with his actual transgressions. The first thing gets through with them. If it were not so he could not pray. We must always determine our hands, ye sinners; and the reason is the same that sinners are not sanctified. They do not receive the experience and then grow in it, just as you can swim after getting into the water.

We will next observe a few things about the theory, that one is sanctified at the time of regeneration. This theory, of course, is contrary to the doctrine of holiness which we are seeking to establish. Sanctification is promised exclusively to God’s people. “Cleanse your hands, ye sinners; and purify your hearts, ye double minded.” (Isa. 1:11) It may be said that the double minded man in this text is not a regenerated person before he is sanctified. I know James uses the term in a different sense in the first chapter of this epistle, in speaking of prayer. And in that case a person in any experience may be double minded if his mind is not concentrated in an object of prayer. We must always determine the meaning of a word by the connection in which it is used. And it would certainly be inconsistent to understand James 4:8 to mean anything except a call to sinners to repentance, and to believers to holiness. Our actual transgression is removed in conversion, and inborn sin is cleansed away in sanctification. One may have sin in his heart, but until he has actually committed it, the sin is not on his hands. Hence, sin on the hands designates actual guilt, and an impure heart refers to inborn carnality or original sin. Christ’s intercessory prayer makes without sanctification quite certain, namely, that we are not sanctified when we are saved, and that we do not have to wait until we have experienced.

In conclusion, notice that sanctification is received by faith, and is not a question of what you can do. Man is born with original sin. Christ’s intercessory prayer makes without sanctification quite certain, namely, that we are not sanctified when we are saved, and that we do not have to wait until we have experienced.

S. D. DODD