

CHAPTER ELEVEN

Complete Consecration, or the Human Side of the Experience

For the purposes of discussion, the experience of entire sanctification may be divided into the human side of the blessing, and the divine side. The human side is that qualification that a person must reach before God is able to fill the heart with His cleansing power. In other words, it is the conditions which must be met, or fulfilled, before God will release the sanctifying energy from the skies that purifies the heart.

Inasmuch as this chapter discusses man's side of the great experience, it becomes an item of considerable importance, that the reader should study this with care, if he is a seeker for the experience of full salvation from inherited depravity, or if he is a minister, and desires to teach the way of holiness, in sermon or conversation.

The first requisite for obtaining the experience of entire sanctification is that the candidate shall have been scripturally and definitely regenerated. That is, that he shall be in possession of all his privileges as a regenerated or justified soul. We mean that he shall be, at the time that he becomes a seeker for this second work of grace, living up closely and loyally to all the demands of the life that he entered at conversion. Entire sanctification is in no sense an experience of reclamation. It is not a recovery from backsliding. It is no renewal of one's faith in God, after that person has been living for some time in a lapsed state.

On the contrary it is another experience, on beyond, and in addition to, anything that a person may receive in the regenerated life. It is not merely a thrill and an ecstasy. Persons can have great, and sometimes deep emotion, during the regenerated life. Full salvation is generally manifested by a deeper emotion than is usually experienced at conversion, but there have been a few instances that have fallen under this writer's observation, of people appearing to have less emotion when sanctified wholly, than when they were regenerated. It is not usually the case, but such instances do occur.

Remember what a genuine case of regeneration involves: A real penitence for all sin, and a complete turning away from it, as a thing greatly displeasing to God. A conscious forgiveness of all known offenses against God. A knowable witness by the Holy Ghost that God has for Christ's sake forgiven one, and written his name down in the "Book of Life." A regeneration or new birth that changes and transforms the life so that all sinful practices are now foregone, and all sinful associates, and places of resort, are forsaken, together with a sense of union with and a testimony for Jesus Christ, the Son of God, and a love for and relation with His people.

While enjoying all this, and consciously living with the sense of His approval resting upon one, then that soul is a proper candidate for the experience of entire sanctification. If one should find that he was not experiencing all this, then it is perfectly proper to become a further seeker for a genuine, positive, and realizable experience of regeneration. We have found, in many years of public ministry, that there are hundreds of professed Christians who think they are living up to all the light of regeneration, who find that when a really scriptural standard of this initial experience is held

up, they are woefully short of it. There are not many churches, even among some of the most spiritual denominations, but will find a few in their membership who do not measure up to the requirements of the new birth, as set forth in the Word of God. Because of this very fact we have dwelt with some minuteness upon the evidences of the new birth, in order to prevent any person from approaching this great experience of heart holiness, with insufficient preparation. Be very sure that you are a truly justified Christian, before you become a seeker for the further grace of entire sanctification. Let it ever be remembered that the outward life of a Christian is brought into all needful conformity to the requirements of righteousness, by the initial or new birth experience. One ought to be everything that a child of God should be, in his outward conduct, in his relation to his fellow men, his family, his church, his state and his nation, under the initial grace of Christianity, before he sets out in his search for a holy heart. Entire sanctification does not affect, or deal with, the outward acts of a man, but it deals with the inherited moral depravity of his heart. The new birth has already adjusted his outward life toward God and man, and now sanctification adjusts his interior life. This is a very important matter, because in this way a person can more easily tell whether a candidate is truly a Christian or not. If he comes as a seeker for holiness with his outward life in the community, or in his home, all awry with maladjustments toward spiritual standards, then he is in no sense a candidate for an interior work of entire sanctification, but needs the work of full and genuine regeneration. This is the reason that holiness meetings and holiness altars attract the very best Christians in a community. It is because they are already

living faithful justified lives, and yet realize that there is an interior cleansing of which they stand in need.

The next step is to consecrate yourself, as a living child of God, to Him forever, in order to be made holy. The word, "consecrate," is said to mean in the original, "to place in the hand." That would mean that you, a redeemed soul, saved now from the commission of all sinful practices, and living a life of prayer, praise and loyal service, voluntarily, and with longing desire, place your all in His hands for the purpose of being made holy. The motive of one's coming to God in this way as a humble seeker for a holy heart, is usually a great conviction of need. It can almost certainly be said that if a person has never received the experience of holiness, and yet seriously declares that he has never had any sense of the need of an interior cleansing, since he became saved, he is an abnormal human being. We have met one or two cases like this, in over thirty years of connection with the holiness movement, and association with all sorts of people seeking the experience of the second work of grace. In each case, however, we found that the person was peculiar in other ways, abnormal about business and home affairs, and full of eccentricities. Religious history and personal testimony, from the New Testament days to modern times reveal, however, that this heart hunger for holiness amounting to a great and profound conviction, is found in practically all truly regenerated hearts. Many have felt so terribly burdened for a clean heart, that they have found their desire amounting to agony. Often their friends have feared for their physical welfare. Occasionally they have fancied that these convicted ones were losing their minds, and time and again people have been sadly persecuted by their own relatives, or by their friends in the church, because of this overwhelming desire for holiness.

When this agony of soul is on, it is well for the seeker carefully to go over every item of his devotement of himself to God. It is well to have the heart say a glad "Amen" of earnest approval to everything that the Spirit may bring to one's mind, and thus be sure that consecration is complete. The reader should be careful to note that it does not necessarily follow, that God is planning to exact everything of one, though He may pass it in review before your eyes. This writer has known several persons who agonizingly yielded to the question concerning a willingness to go as a missionary, while their period of heart burden over holiness was on, and then later, never felt a single impulse toward going. God evidently was sounding them out to see whether the consecration and abandonment was complete, and in order to have the utterly surrendered soul itself realize that if He called it would go. We have also seen men and women say yes to a complete donation of all their earthly goods, while the seeking days were on, and when they had gloriously obtained the purity for which they sought, they found many ways to use that property for the advancement of the Kingdom of God, and there was no intimation that God wanted it all disposed of. It is just possible that this was what Jesus meant when He told the rich young ruler to sell all his goods and give to the poor, and then come and follow Him. It is barely possible that had he started to do so, Jesus would have accepted the will for the deed, and directed him to use it otherwise. If, however, He meant for the young man to do exactly as His words imply, it would have been vastly better for him, and for future generations, if he had obeyed. And we would caution the seeker, to be sure that when he says yes, to God, during the agony of self crucifixion, that he really means it, and will be absolutely ready to obey, for otherwise it will be but

a hollow mockery, and it is fatal to play with situations where Deity is involved.

The seeker should make sure that from henceforth, his *time* shall be at the disposal of God. While He allows us, for the most part, to decide just what we think He desires that we should do, in regard to the devotion of certain items of time, yet it does not take very much experience in relation to the Church, nor much perusal of the Word, before we realize just about what is demanded of a fully consecrated soul. There must be time allotted each day for prayer. No family can be so busy as to neglect it, and stay right with God. Though school may demand the young people's attendance, and business call for the husband, and a thousand duties wait for the housewife, yet, if that family, or the heads of it, are wholly consecrated to God, they will arise a bit earlier, they will adjust the demands of the school and business, and devote a suitable amount of the day to humble, fervent worship. Bible study cannot be neglected, or one will lose his full sense of consecration. Complete consecration cannot sleep an extra hour on the Sabbath and let the minister agonize under the burdens of the coming church service, while the wholly consecrated layman rests. Full devotement to the Lord will demand that you rise as early on Sunday as on weekdays and spend that extra time in earnest prayer. Time must be taken for private devotions. However much one may worship with his family, this will not take the place of private communion.

Your full consecration must also include your *body*. The apostle suggests this, "I beseech you therefore by the mercies of God, that ye present your bodies a living sacrifice." This will naturally include all the uses to which a sanctified man can put his body. How ought one, who is

sanctified wholly, to treat his body, which now has become the temple of the Holy Ghost? What ought he to eat? How often ought he to fast? What ought he to put on that body? How much exercise ought it to have? What about the gratification of its appetites? For sanctification will not change the appetites of the body. It will give one ability to regulate them, but he must do this with his own sanctified intelligence. These physical appetites are a fruitful door through which many temptations to the sanctified come. These doors must be regulated, by intelligence, and guarded by discernment. However graciously sanctified, one can never dispense with his good common sense, this side the resurrection day. Ask yourself the question, will I govern all my body's desires as one should, whose heart is now fully freed from unholy carnality, and filled with the Holy Ghost? Will I give my body rest enough? Will I be careful and not let it grow lazy and indolent and spend too much time in rest?

Sanctified people must ever remember that while the body is sanctified to God, that sanctification only covers the matter of the taint of sin. It does not restore the primitive perfection that made Adam physically perfect. The body, though now in His holy keeping, and occupied by His holy Spirit, is still a fallen body. It is weak, and will require your best watchcare lest its weakness become a snare to your holy heart. It is subject to fallen appetites and desires, and will keep one constantly on the alert, lest Satan take an advantage of this, and overcome you. St. Paul declares, "I keep under my body, . . . lest that by any means, when I have preached to others, I myself should be a castaway" (1 Cor. 9:27). There can be little doubt but that through this door has come the fall of more Christians, than probably through that of any other. Ministers by the

score have fallen at this point. In spite of a wholly sanctified heart, physical desire is not dead, and requires the greatest watching, with much prayer, and, becoming lax at this point, history is witness that many have collapsed, made shipwreck of their salvation, carried others with them to the pit, occasioned the backsliding of countless more, and finally made their bed in hell. It cannot be too impressively stated, that eternal vigilance must be maintained over the physical appetites, despite the full sanctification of the soul.

The *mind* must be placed in God's hands. The sacred Book declares that "whatsoever is of good report, . . . think on these things" (Phil. 4:8). The intellect is another of the items that, though it is relieved from all taint of sin, when one is sanctified wholly, yet is still in the weakness of the fallen state. Holy men will ever be compelled to study in order to acquire knowledge. Extra care must ever be taken to prevent the thoughts from wandering. The apostle to the Gentiles declares that he made an effort when with his converts, to enable them to "bring into captivity every thought to the obedience of Christ." It is an easy thing, many times, to think erroneous thoughts, while all the time keeping one's every activity safely within the realm of propriety, but "as he thinketh in his heart, so is he" (Prov. 23:7). If one has committed his *mind* to the keeping of God, he cannot read books that will poison it against God, or any phase of His holy religion. This is precisely the gate that has admitted modernism. It is just here that evolution entered, and carried away many of God's best people. Some people prate learnedly about the "freedom of the mind." A sanctified man cannot have any freedom of the mind, outside the blessed truth of the Bible, and the will of Jesus Christ. One might just as well talk about an

American having freedom to think treasonable thoughts against the government of this country. This cannot be, if he is to remain an American. He may do so, if he chooses to become an enemy, but never as a loyal citizen. Neither can one read books that undermine the teachings of the Bible and still be a Christian. Nor can one follow silent thoughts that reflect on God, or on the Trinity, or on the atoning blood of Jesus Christ, or on any other fundamental truth of the Scriptures, and continue to be a loyal Christian. Hence the mind must be consecrated to God. It must pledge itself that it will be true to Him. It must promise with deep sincerity that it will ever resist all erroneous and strange doctrines, that reflect upon the teachings of the Bible. This phase of one's consecration is exceedingly important, because all heresy comes, not so much from outward sins that men commit, but from intellectual treason against the truth. We are well aware that minds tinctured with modernism will reply that all the advancement of the Church during the dark ages was made because men dared to think contrary to the teachings of the priesthood about them. But this was when the real Bible was denied to people, and they were asked to remain loyal to the traditions of men. Now, however, the Bible is with us. It has been translated from the original languages in which it was first written. Now we possess it in all its beauty and power. Dare we now to throw the door wide open to men to think about it as they will, and yet call them Christians? This is exactly what has brought modern unbelief into existence. It was because men felt privileged to place their own private interpretation on the sacred Book. No one can do that, and remain a loyal follower of Jesus Christ. "Whoso keepeth his word, in him verily is the love of God perfected" (1 John 2:5). Let the candidate promise faithfully, with all

the earnest sincerity of his heart, that he will accept the Book at face value, and keep the Word of God. Several splendid ministers have fallen at this very point. They once were shining lights in the firmament of the holiness movement, but their minds were solicited by the temptation to accept some private explanation of portions of the Word of God. Yielding here, they soon began to bring the whole Book into question. Ere long, they were wholly at sea. Their public addresses lost all scriptural compass with which they had formerly been guided. They became derelict ships in the wide ocean of religious thought. Let your consecration, then, include a deep faithful pledge that you will be true to the Scriptures, and that you will guard yourself against the writings of men that would poison you against it, as you would guard your body against material poison.

Another item of consecration must be one's *conduct*. Deeds always speak more loudly than words. Regardless of what you may profess as to the condition of your heart, unless your conduct verifies that profession, the world will accept your deeds as the expression of the real man, and allow that your words are false. Consequently you must pledge to the Lord, as you wait before Him in deep abandonment, that whatsoever you do, you will do it all to the glory of God. Your speech must be "seasoned with salt" (Col. 4:6), for, "by thy words shalt thou be justified, and by thy words shalt thou be condemned" (Matt. 12:37). "Every idle word that men shall speak, they shall give account thereof in the day of judgment" (Matt. 12:36). How careful one's speech should be in order that we may give no offense. At home one should be unusually careful of what one is prompted to say. The shelter of home leads people to be off their usual guard, oftentimes, and to a person's relatives, sometimes frank speech takes on a tartness, that

will soon open a wide door to the re-entrance of the old moral defilement that entire sanctification removed. Argument, unless conducted with great sweetness and regard for the person opposed, will generate sharp feelings before one is aware. The Lord never said for us to go and argue the gospel, but to preach it. He never said that we were to argue about water baptism, but to disciple all nations. He never said that we were to hair-split over just how much carnality was left in a converted soul, or whither it went when it was removed, or how it was able to return when it came back, but to testify of Jesus and His power to save.

Not only must the speech be guarded with great care, but the actions of one's daily life must be in full conformity to the experience of holiness. Every business transaction, every errand, every bit of buying or selling, where you go, how long you stay, who went with you, *everything, everything, everything* is now to be enacted as though you were already standing at the judgment bar of God, whither ere long, every one of us must come, and these very things be reviewed by the Lord Christ Himself. Oh, with what care ought holiness people to walk. How cautiously they ought to speak. Do you know that every word that you utter is being impressed on the record-taking phonograph of the sky? Do you know that a mighty photographic equipment is taking moving pictures of everything you do, and everywhere you go? In the very act of consecration, then, let your soul register a solemn pledge to God that you will carefully adjust all your conduct to the rigid requirements of His mighty experience of holiness, and then when the blessing shall fall upon you, maintain that pledge inviolate unto the end, and you will give your account to the great Judge with joy and not with grief, when the accounting day shall come.

Finally, consecrate all your *affection* to God. This is the chief thing that He is after anyhow. One's prayers, one's gifts, one's testimonies, one's faithfulness in attendance upon divine worship, are not acceptable unto Him, unless they are performed because you love Him. Offer Him your affection that He may perfect it with His fiery grace. This will please Him more than anything else. He says, "Give me thine heart." Ah, that is what He longs for, it is the hearts of His people! May He have yours? May He fill it with Himself? May He forever possess it as the temple of His Spirit? May He make it His home? May He cleanse it perfectly of all things that are opposed to Himself? May He hang new pictures on the walls, and place new furniture in its rooms, and sweep and garnish and occupy?

Friend, can you look up into the face of God, and assure Him that you are fully, entirely consecrated to Him forever? Do you now place all your past, all your present, all your future in His hands? Will you allow Him to open the unread pages of the tomorrows, and announce to you just what is therein contained as day by day your life rolls on, and will you accept it with sweetness and humility and utter trust, whether it be joy, or sorrow, or wealth, or poverty, or honor or dishonor, or good report, or ill report? May He have your family, your business, your means, your health, your mind, your body, your everything? No soul can receive, much less retain and possess, the burning fullness of the Holy Ghost in His wholly sanctifying power, unless He can have just such a complete and entire abandonment of the soul to Himself. Will you, then, say a glad "Amen" to all God's will for you? Can He check on you for anything that you have?

CHAPTER TWELVE

Faith, or How is the Divine Side of the Experience of Entire Sanctification Accomplished?

In our recent chapter we have discussed the necessity of complete consecration, in order to fulfill the conditions of the human side of the experience of full salvation. Now we approach the question, how is the divine side of the experience accomplished? The answer to this is, that God works in all His relations to mankind, over or through the medium of human faith. If we offer God a genuine faith for something, within His will, He promises to accord it to us.

It is some small degree of faith in God, and the truth of His Word, that leads a hungry soul to seek Him in the first place. When sufficient of His holy Word has found lodgment in such a person's heart, he becomes a definite seeker at some place of prayer. There, when his faith is perfect enough, through desperation and agony, so that God can release Himself over it, for the accomplishing of the end for which that faith has been exercised, that person becomes converted, or regenerated.

It is through a determined exercise of faith that such a person continues to possess his regenerated experience. The Word is very clear. It declares that "the just shall live by faith" (Rom. 1:17). Unless a constant and conscious faith is maintained day after day, the power of God cannot be released continuously upon that heart, and soon its spiritual life will languish and die. While a lack of continuous faith

is not the only reason why new converts backslide, yet it is one of the prolific causes.

When such a soul learns about entire sanctification, it may be that at first he refuses to believe in it. This, if persisted in, completely cuts him off from the possibility of receiving anything further from God. He may continue this for a time, without forfeiting his regeneration, but not long. If he continues to refuse holiness, he will soon be unable to keep his faith for justification intact, and will lapse from all salvation experience. It is impossible for one who refuses to believe in the plain teachings of the Scriptures concerning the second work of grace, to approach this "holy of holies," and to release God's burning grace upon himself for such an experience.

If, however, a soul hearing of entire sanctification, shall earnestly, and with an honest heart, begin to study the Scriptures about it, read books in which other men describe this grace, listen to testimonies of people who have obtained the blessing, and in every way cultivate his faith in the possibility of such an experience being in God's will for men, such a person will soon find his faith increasing until it will be strong enough to enable him to become a definite seeker at some place of special prayer for that wondrous baptism with the Holy Ghost.

Whether he finds the experience at once, or whether he must linger for several days in the attitude of a seeker, will depend entirely on whether he approaches the place of prayer with a perfect consecration, such as we have discussed in the preceding chapter, or whether he must wait for some time to enable his heart to offer itself to God on terms of such abandonment as will qualify on the human side. Then, also, it will depend on whether he can exercise for the immediate possession of this experience, a perfect

faith. A perfect faith releases God's power perfectly, while a lesser degree will not enable Him to come in the power necessary to burn away the inherited carnality, and sanctify the heart wholly.

So very important is this matter of perfecting one's faith, that we desire to discuss it a little more at length. This great theme of faith has been unhappily neglected by religious teachers for the most part, and it is seldom discussed in pulpit utterance, or religious treatise, with very much definiteness. The allegation of this writer is that faith enables God to operate automatically when its conditions are fulfilled, just as any and all other of God's laws operate. That it permits Him to do what otherwise He cannot do. That faith is, as St. Paul declares in Hebrews 11:1, a "substance." A spiritual substance, to be sure, but a reality, just the same. That this spiritual substance is a medium or connection over, or through which, God can operate to accomplish the thing for which that faith stands. Hence the utterance of Jesus, "*according to your faith, be it unto you*" (Matt. 9:29). That is, no faith, and you get nothing; some faith, and you receive something; perfect faith and you will receive perfectly, the thing for which your faith stands.

This is in full accord with other great utterances of our Lord in regard to faith. As for instance: "Whatsoever things ye desire, when ye pray, BELIEVE that ye receive them, and ye shall have them" (Mark 11:24). Or again, "*shall not doubt in his heart*, but shall believe that those things which he saith shall come to pass, he shall have whatsoever he saith" (Mark 11:23). And in another place, "If thou canst believe, all things are possible to him that believeth" (Mark 9:23). And still again, "all things what-

soever ye shall ask in prayer, believing, ye shall receive" (Matt. 21:22).

How is it possible for these statements to be true and for Jesus to have uttered them with such confidence, unless faith, when it is exercised toward God, in any sort of perfect manner, releases over itself, His divine power for the accomplishing of the very things for which that faith stands? If this be true, then how very important faith is. It was this kind of faith that brought forgiveness of one's sins, when in deep penitence he bowed and pleaded for forgiveness. The reader, if he be a genuinely converted Christian man, will recall that although he sought to obtain forgiveness in many ways, and confessed all his sins, and repented deeply of them as well, and made restitution for every wrong that was possible, did not obtain the coveted regeneration, which he sought, till he offered to God a real faith. As soon as this was done, instantly the experience was bestowed, forgiveness was accorded, regeneration took place, and he was a saved man. How did it occur? Obviously over his faith. Why did it not occur sooner? Because he had refused, or refrained from, or neglected to offer unto God the only medium through which He could bring it. All the preliminaries of confession, repentance and restitution (or the pledge, at least, of restitution) were necessary, in order to reach the condition where faith could be exercised, but it was faith that enabled God to accomplish the generation of new life in the soul. It was faith that released His power. It was faith that became a medium between God and man, and over this medium God saved him.

It operates the same when one comes seeking for the grace of entire sanctification. One's consecration must be complete, as we have indicated in the previous chapter. But a perfect consecration will not bring entire sanctification.

It will also require a perfect faith. It is the faith channel over which the Spirit operates to pour His cleansing fire into the soul, and until that faith channel has been lifted to God, His power is not released upon that soul. Just as soon as it is, then He descends, with the "Spirit of burning," and baptizes the heart with His holiness. Faith brings the cleansing.

It becomes very important then to know, how can a seeker perfect his faith for the experience of heart purity? Our answer would be that if his consecration is complete and genuine, as we have just outlined in Chapter Eleven, this will go far toward giving him a perfect faith. The thing that chiefly keeps our faith low, and prevents its perfect exercise, is a lack of utter abandonment to God. With our bodies, souls and spirits utterly yielded to Him, the ground work for a perfect faith is laid. There are a few items of consecration, however, that we might examine a bit more particularly:

Consider well your *prayer life*. One may do a great deal of praying without much faith, but one cannot generate faith without much prayer. Learn to pray without ceasing. When you retire at night, plead the promises as you drop to sleep. When you waken in the middle of the night, pray yourself to sleep again. As your consciousness struggles back from sleep, devote its first, fresh seconds to prayer. Pray as you clothe yourself for the day. Pray as you perform your morning ablutions. Pray over your breakfast, and then again, if possible, with your family. Pray as you proceed to work. Ejaculate a prayer sentence now and then. Pray at odd seconds during your work hours. Quote His promises to Him. Call His attention to the Word on which you rely. Bring your arguments to His attention. You are, now, we will imagine, seeking to be sanctified

wholly. Remind the ever blessed heavenly Father that He has commanded holiness, "As he which hath called you is holy, so be ye holy" (1 Peter 1:15). In your prayer suggest that He has commanded it, then He ought to bestow it upon you, a humble believer in His divine Word; and we are sure He will, when your faith will dare to claim it. Remind the Lord Jesus that it was for the very purpose of sanctifying the people that He suffered without the gate; that it is the purchase of His blood. Can He then withhold from one of His fully consecrated children, the very thing for which He died? It is certain He will not refuse, if you will utterly trust Him for it. Remind the blessed Third Person of the Trinity that He purified the hearts of the disciples at Pentecost by faith, and that you, a modern disciple, are waiting on Him for the same cleansing, and are offering Him the same sort of faith. This will bring the sanctifying power.

As you pray, cultivate the faith faculty. Assure your own sometimes doubting heart that you do believe His every promise. Faith is susceptible of cultivation, just as is one's memory. Venture out on the promises of God, with all the faith you can muster. Trust Him for the experience this moment, and see what happens. The more we sincerely pray, the more faith grows. The more utterly abandoned is our communion with God, the more faith flames into perfection.

Another item of great importance in cultivating faith, is to ascertain with some degree of certainty, *whether you have really entered what might be termed the "crucified life" of a genuine Christian.* There is a dependence in our hearts on this world, its people, its customs, its honors, its ways, to which we must literally die, in order completely to trust God, and depend on Him. We do not mean, now,

just the *carnal phases* of the world only, but we mean its legitimate hold on one, in a thousand ways. Nor do we purpose that this abandonment should be fanatical and extreme, such as refusing to eat certain foods, that are commonly eaten (unless we know they are injurious to us, personally), or to dress in such an outlandish fashion, as to point us out as extremists. But rather that we die *in our hearts* to the world, its customs, its ways, its praise, its pull, its ambitions, its rewards. When we are sanctified wholly, we must die to the carnal sin taint of the world, the flesh and the devil, but now we refer to something a trifle more drastic, and that is to die in spirit to many of the legitimate demands of the world. In other words, to possess them, but never to let them possess us. To use them, and yet live above them. To live among them, and yet never allow them to capture, hold and govern us. To die in this way so dead that God can trust us. Trust us, maybe, with wealth, and yet we would live as though we were poor. Trust us, possibly, with the gift of healing, and yet we would be just as humble, free from the effects of fame, or notoriety, or commercialism, or a "holier than thou," feeling, as though we had never laid a hand on the sick or prayed the prayer of faith over one. To die so dead that He could confer upon one, maybe, the ability to lead many souls to full salvation, and yet he would never get heady, or high-minded, or professional about it. So dead, indeed, that if He should elevate you to leadership in some church, that you would still be the same lowly, humble saint of God, that you were when you were a struggling country pastor, a "brush evangelist," or a converted plow-boy. Nothing perfects faith like humility, and lowliness of heart. Nothing enables us to offer a genuine faith to God, like the consciousness that we are truly dependent

only on Him, and "in him we live, and move, and have our being" (Acts 17:28). A *crucified life* puts one where he has nothing to depend on but God. When every tendril of the heart which clings to and trusts in the world has been voluntarily broken and transferred to God, then how marvelously He can operate over a faith like that, and make holy one's heart thus abandoned to Him.

Money, or this world's goods, is one of these tendrils that will cling, almost without our knowing it, to materialism. We are not here advocating any fanatical notions about the necessity of poverty, nevertheless, a willingness to be poor, must be included in every person's consecration, if God's providences will it so. This is a commercial age, and we are bound in a degree to its laws and demands. However, we ought always to remember that God is greater than all the laws of commerce or finance or material necessity. And it is possible to be in the world, subjected to the laws of eating, drinking, buying, selling, and living after the laws of the material universe about us, and yet to be so utterly lifted above them, as not to be of them, until our real self shall be as free from the demands of the material world, as though they did not exist.

"The love of money" is exceedingly dangerous to a sanctified man, and is often the hardest thing to which to die. It has so many legitimate needs, and so many lawful demands, that before one is aware, he has been caught in its toils, and is trusting his income, his bank account, his check book, more than he is trusting God. A note of commercialism creeps into his daily life. A religious professionalism begins to take the place of the sweet spontaneity of his first Christian experiences. He finds his faith in God failing. Why? *He is trusting Mammon!* We believe that the Scriptures demand that if one is to exercise a perfect

faith for the perfect cleansing of his heart, and is to retain that experience, he must have a marvelous freedom of his mind and soul from the tendrils of materialism, especially as it is expressed in money, property and the needs of daily living. One of the great needs of the hour is for a race of ministers to be generated who shall count it all joy to accept hard, financially unprofitable fields, and till them for Jesus' sake, who will emulate the example of their Lord who went about doing good, Himself the poorest of the poor. We leave so little room for trusting God in the present day organization of the church. Everything must be in sight for the well being of the preacher or he will not accept the assignment. We need a host of "brush" evangelists who will be humble and unpretentious enough to enter a small opening for service, who will map out great circuits as the itinerants of another generation did, and cultivate the small school house and private-residence crowds, and lead stray and wandering souls to holiness. We need great, blazing, fire-baptized evangelists of brilliant ability in holy song, and eloquent utterance, who can evangelize our large churches, receive their splendid emoluments, and yet move among us as humble as little children, and who are willing occasionally to pour out their riches of song and speech upon some humble congregation with as much devotion and unction as though they were ministering to the thousands. We need laymen who will earn money for the kingdom, and not feel that all they secure is their own. Is it not possible to reach a place where money can be earned, handled, amassed and expended, and yet the man who does that live, so to speak, utterly apart from it, in his soul? How can we believe unto the full cleansing of our hearts from inherited moral corruption, unless we can detach, as it were, ourselves from this rushing, money loving world, and

watch it go by, as we continue a part of it, and yet hide in the "cleft of the rock"?

Another item that will marvelously assist in perfecting one's faith for the obtainment of the blessing of a clean, holy heart is to cultivate a disposition *to sacrifice conveniences*. As long as we coddle ourselves, insist that everything must be convenient and comfortable, it is hard to offer the Lord a perfect faith. The Scripture says "*endure hardness, as a good soldier of Jesus Christ*" (2 Tim. 2:3).

'Tis true, we have fallen upon soft and easy times, for the most part. Comforts are now so common, conveniences are so handy, luxuries are so within the reach of millions, that we have generated an easy, soft, flabby disposition. If the church, hall or school house is not heated to the perfect temperature, we whine, complain, and fuss about it, or more likely still, refuse to attend. If the weather is rough, we never think of facing the storm, or chance the possibility of getting wet, or exposing ourselves to inclemency, but remain at home, turn on the radio, take a little religion second hand, and let the cause of holiness care for itself as best it can. If a morning service over-runs the dinner hour by ten minutes, we are miffed, or sulky, or refuse to attend the morning service thereafter, or arise from our place in meeting, at twelve o'clock sharp, and with a set jaw, and a toss of the head, march out, just as the minister is doing his best to make a fitting effect in his closing effort. Such a *spirit*, whether we are actually guilty in deeds, is ruinous to the perfection of any faith in God.

If we desire a genuine faith that will release the sanctifying power of God upon our hearts, and retain that holy fire till Jesus comes, we must have a spirit of self denial. We must be willing to forego conveniences, and let comforts depart, when God's house, cause, kingdom or hallowed

interests call. We must be prepared to hasten to the place of prayer, whether or no the weather shall always be just as propitious as we would enjoy. We must go for worship and praise to God, and not just to consult our comforts and fleshly feelings. We must direct all our efforts to the glory of God, and not to the satisfaction of our own notions, and physical desires.

How can faith be lifted to God when we coddle ourselves so constantly? How can we ever receive, or retain the burning baptism of holiness, the first essential of which is likeness to Jesus. The living Spirit of the Son of God is the Spirit of self sacrifice. How can we be heroes when we refuse to be heroic? How can we believe for the removal of the inherited depravity of the heart, when we are cultivating its retention by the very homage we pay to comforts and conveniences? We are not pleading for discomforts for their own sake. We are not begging that we inconvenience ourselves just for the sake of being uncomfortable. That is popery. That is the mere affliction of the flesh for the sake of doing penance. We are pleading for the development of a spiritual self sacrifice, personal, financial and every other kind. We are endeavoring to state a law of the spirit of life, and that is, faith cannot be lifted in its perfection where we refuse to undertake things inconvenient for His sake, or to subject ourselves to discomforts when thereby we might honor Him.

Oh, reader, has *your faith* for the blessing of full salvation been made perfect? Oh, sanctified Christian, is your faith this moment strong, triumphant and complete? Can you release the Holy Spirit into your heart with a fresh, new, and burning consciousness? Is not *a fresh consciousness of God* the chief thing we need? How can He be made conscious to the soul, especially in His cleansing and energizing power? Only by a perfect faith.

CHAPTER THIRTEEN

Is Holiness Invariably a Second Work of Grace?

Any reader of this volume who has followed us thus far in our efforts to set forth the various phases of this great experience of entire sanctification will naturally conclude that we are firmly convinced that it is, indeed and invariably, a second work of grace. It is possible, consequently that such a person may not see the necessity of including this chapter in the book. However, despite the statements that precede this, and despite the clear intimations that we have endeavored to maintain from time to time, that this experience is a second, definite work of grace, it has seemed wise to us to insert here some of the arguments available, that will prove this to be the case. We do this all the more readily because of the hope that we have, that some of our young ministers may be able to use this in connection with the support of this holy truth. We trust to thus place in their hands an arsenal of weapons with which they may combat the enemy of holiness.

That the experience of entire sanctification is a second definite work of grace is proved by the fact that all denominations, without an exception, teach it thus. To-be-sure, many of them allege that this grace cannot be secured at all in this life, with which view we do not concur; but the fact that they do allow that one can be regenerated now in this life, and then *after that*, although in another existence, be sanctified wholly, sustains our contention that this experience is a second work of grace. Its obtainment any

time, anywhere subsequent to regeneration, proves our point.

That it is a second work of grace is proved by the fact that no minister in the world ever thinks of urging *sinner*s to come forward, or to kneel down, or visit an inquiry room, or do anything else in order to obtain the experience of heart purity or holiness. *Sinner*s, i. e., unregenerated people, are invariably urged to *repent*, induced to *reform*, begged to *turn away from their sins* and seek forgiveness therefor, but never to get sanctified wholly. If this experience were not a second work of grace, it would seem as though one would hear, now and then, an exhortation for sinners to seek it. But this never occurs. This proves that it is never to be possessed by sinners coming directly from their sinful state. It proves that a sinner must first be justified, and then later on he can be sanctified wholly.

That it is a second work of grace is proved by the fact that all of its advocates have so preached and proclaimed. Among its first preachers, in modern times, were John and Charles Wesley, the founders of the mighty revival called Wesleyanism. They clearly write that a person must first be justified and then sanctified. This appears over and over again in John Wesley's diary. George Fox, the saintly founder of the Quaker movement, declared that after he was converted to God, he still felt something within his heart that would misbehave. He went the second time to Jesus, the Savior, and He cast the troublesome thing out, and then entered his heart, and remained there Himself. Richard Whatcoat, an early bishop of the Methodist Episcopal church; John Inskip, a flaming preacher of this grace, about the time of its later spread in the United States; Matthew Simpson, another bishop; McDonald, Gill, Pepper, the Palmers, husband and wife; Lowrey, Haney, Bishop

Joyce, Bishop Roberts of the Free Methodist church; Phineas Bresee of the Church of the Nazarene; all of whom have passed on to their eternal reward, were flaming preachers of entire sanctification. Each one held firmly and continuously that it is a second work of grace, and is obtainable in this life. There are also a host of others, almost too numerous to make mention of, who are still this side the grave, and who are pressing the battle for the cause of holiness as a second work. In fact this writer has never known of an outstanding minister who pressed the cause of entire sanctification, who was not a believer in it as a second work. It is obviously useless to say anything about it, if one gets it all at conversion; and equally useless if one is not to receive the sanctifying touch till the resurrection day. Hence all who urge the matter of heart cleansing, all who press people into an experience of the destruction of the moral corruption of the soul called carnality, are, all of them, advocates of the second work of grace. There are, we will admit, some distinguished ministers who claim that one can receive the baptism with the Holy Ghost in this life, as an occurrence subsequent to conversion, and that such a baptism imparts power for service; but even these do not claim that such a baptism *eradicates the inherited depravity of inbred sin*; indeed, they distinctly teach that it does not. Consequently all who teach anything about sanctification at all, as an experience, which eradicates the carnal nature, insist that it is always a second work of grace.

Again, that it is a second work of grace is proved by the clear teachings of the Scriptures. Conversion or regeneration is declared to be a "new birth" (John 3:3), or being "born from above," making one a "new creature in Christ Jesus" (2 Cor. 5:17). Then later we are told that one who has been thus born from above, may receive the "baptism

with the Holy Spirit" (Acts 1:4). It is very clear then that the baptism with the Holy Ghost is a second experience, because of the fact that only such as were already believers were eligible to it. Besides, the very typical names employed for these spiritual experiences carry the same implication. One is called a "birth," while the other is called a "baptism." It is very clear that if we are to allow the natural analogy to hold, one must be born before he can be baptized. A birth is, furthermore, never confused with a baptism, nor a baptism with a birth. Each is a separate and distinct experience in the physical life, and the baptism is invariably subsequent to the birth. When we examine into the experience of being baptized with the Holy Ghost, we find (Acts 15:8 and 9) that their hearts were purified. This allies the wonderful coming of the Holy Ghost in His Pentecostal anointing, with the cleansing of believers' hearts, the very thing that is accomplished in entire sanctification. We frankly admit that the ones thus baptized also received power for service, just as some ministers contend, as is witnessed by the amazing activities and remarkable courage immediately after the coming of the Holy Ghost, but we also insist that His coming was for the purpose of cleansing, as well as empowerment, and the proof is manifest in that reference in Acts 15:8, 9.

That the baptism with the Holy Ghost and entire sanctification are one and the same, the one being the Agent, and the other being the result, and are a second work of grace, is further proven by considering the spiritual condition of the disciples before the Holy Ghost fell on them at Pentecost, and then by considering their spiritual condition after that enduement took place. We read in John's gospel, the 17th chapter, where Jesus, just before He faced Calvary, was offering His high priestly prayer, in behalf of

these same disciples: He says of them, "and they have kept thy word." Strange language this for the Master to employ concerning these men, unless He knew they were regenerated at the time. Do we ever use such language of sinners? Do sinners ever keep God's Word in such manner that any may employ that kind of language of them? Again He declares that they had received God's Word, and had believed on Him, Jesus. Could unregenerated men do as much as that, and still remain unregenerated? Again He declares that He does not pray for the world, but for them whom God had given Him out of the world. "They are not of the world, even as I am not of the world." It is absurd to suppose that such language can be employed of any but regenerated people. He states of them, again, that "none of them is lost," except the son of perdition, referring evidently to Judas Iscariot. And from this sentence alone it is clear that if none of them were lost, then they must be saved, or justified. Then our Lord climaxes His whole prayer for them, by a petition that they should be sanctified. Evidently, as well off as they were, according to Jesus' own estimate, there was one thing they did not have, and that was sanctification. For them to possess this, He especially prayed. There is no place or time, except the wondrous hour of Pentecost, when they received the fulness of the Holy Ghost, that this prayer could be answered. But when we couple this prayer with His urgent command not to depart out of Jerusalem until they were baptized with the Holy Ghost, found mentioned in Acts 1:4 and 5, we gather at once, that it was Pentecost to which He looked for the fulfillment of His prayer for the disciples' sanctification.

Study now, for a moment, the mighty change that the enduement at Pentecost wrought in them, and we have the very elements of the marvelous experience of entire sancti-

fication, and also its scriptural setting and occasion. After tarrying in one accord for several days, until the Holy Ghost came "purifying their hearts by faith," as recorded in Acts 15:8 and 9, we see some common men and women, who a few days before were cowering in deadly fear of the authorities who had but recently crucified their Master, sallying forth with a courage that amazes us and preaching with persuasive tongues that hearers were unable to resist; and with a burning zeal that knew no bounds and feared no results, and with hearts of flaming love, but with tender forgiveness, they proclaimed the gospel into the very teeth of the men who had slain their great leader, and carried away with them as disciples some of the very followers of the authorities before whom they had but recently trembled with a great dread. More than that, this enduement enabled them to suffer persecution, even (with some of them) unto death. It lifted them above all sordid sin-taint, made them generous where before they had been self-seeking, bold where they had been timorous, large-hearted where erstwhile they had been leaning toward vengefulness, self-sacrificing, humble, obedient, otherworldly, in short, as near like their divine Master as redeemed souls could well be. Forth they went counting not their goods their own, nor esteeming their lives of any great value, if by suffering and death they could glorify God, or advance the kingdom of their crucified Master, Jesus Christ. Here we have the very marks of entire sanctification. It is conferred upon men whom their Lord had pronounced as having been given Him out of the world, keepers of His Word, none of whom were lost, believers in Him, and possessors at least of a degree of His joy. This proves that entire sanctification and the Baptism with the Holy Ghost are one and the same experience, and that this experience is a second work

of grace, conferred upon wholly consecrated men and women who have previously been freely forgiven and graciously regenerated.

Again, that it is a second work of grace is shown by the two gifts that are made to mankind. One is made by God, and is given to sinful men. "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life" (John 3:16). Notice here that God *gives* His Son. He gives Him *to the world*. The gift is for *the salvation* of the world, if it will believe. Here is the other gift. "Christ loved the church, and gave himself for it, that he might sanctify and cleanse it . . . that he might present it to himself a glorious church, not having spot or wrinkle or any such thing, but that it should be holy and without blemish" (Eph. 5:25, 26, 27). Here Christ *gives* Himself. Gives Himself *for the church*. Gives Himself that the church *should be holy*. Here are two distinct gifts. One is given by God to the world for salvation. The other given by Christ to the church for sanctification. At a glance it is seen that these two gifts, while they are the same Being, are given to two different companies, one the world, with all its sin, misery and wrong, in order to win it to salvation. The other to the church, now already converted, regenerated, justified, or otherwise, it could not be *the church*, in order to lead it on to holy cleansing. These are two different companies, and two different experiences. The world, if it will believe, is to receive the first experience, and become saved. The church is to receive the second, and it is to result in entire sanctification. This proves that the latter is, then, a second work of grace.

Again, the words of John the Baptist show that this is a second work of grace. John preached in these words: "I

indeed baptize you with water unto repentance; but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost and with fire: whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner, but he will burn up the chaff with unquenchable fire" (Matt. 3:11, 12). John preached "repentance for the remission of sins" (Mark 1:4). That is, his errand and message was one of conversion, or regeneration. No other interpretation can be placed on the expression "remission of sins." That is as strong a statement as can be employed for regeneration, and the words of St. Paul in Acts 19, where he chanced upon some of John's converts, indicate that people obtaining the experience that John the Baptist taught, were eligible at once to the second work of grace, or the baptism with the Holy Ghost. Evidently then, John's converts were justified and regenerated people. But he declares that Jesus was coming, and that when He came He would announce another experience, known as the baptism with the Holy Ghost, or the baptism with fire. Then he goes on to explain what this second one would accomplish in the hearts of the people who had already experienced what he, John, was proclaiming. He states that "he will thoroughly *purge* his floor" (Matt. 3:12). Examine a moment, that word *purge*; it is one of the most drastic words for *cleanse*. It suggests the intensified application of some cleansing agency, and fits, in a remarkable manner, the very contentions that have been maintained by the advocates of the work of grace known as holiness, which results in a pure heart, and holy affections. Then notice that He calls it "*his floor*," indicating that it already belongs to Him, by virtue of the first experience, viz., "remission of sins," symbolized by their baptism with water,

which they were receiving at the hands of John. "And gather his wheat into the garner." Let this expression of ownership sink into your thinking—"his wheat!" "*Into the garner,*"—that is, into the "secret place of the most High," the center of His will, "the holy of holies," where we are "hid with Christ in God," and filled with perfect love.

"But he will burn up the *chaff* with unquenchable fire." Where can one find a better figure for the cleansing of the moral pollution out of the heart by a "baptism of fire," than in this pregnant sentence? Carnality is here termed "chaff," useless if the wheat is to be made into bread. The "fire," is to be the very thing that John's great successor is to bring. He further declares that it is to be "unquenchable." Nothing (except the believer's own desire in the case) can ever extinguish it, for is it not the holy "fire" of perfect love? It shall burn forever! It shall burn till no "chaff" remains. It shall be the eternal-life-fire that shall make of believers "*burning*, as well as shining lights." Carry all this over in your thinking now, to the wondrous Pentecostal occasion, and there we have the baptism of fire! There we see the evident "chaff" of carnality burned away. There we find the "unquenchable fire" of perfect love carrying the apostles on and on to victory after victory, until they finally spread the fiery contagion of full salvation into the lands beyond the sea. Down through the "dark ages" it goes, now almost dying out, and then again flaming, like the creeping forest fires. Advancing, receding, flaming up, dying down, it is the very heart of Christianity. Where it is found, there the church prospers, and souls find God; where it is lost, darkness resumes its baleful sway, and decay chills the heart of God's sacred cause. It flames up again during Martin Luther's reformation; brightens into

a conflagration under Fox, the great "Friend;" spreads like a prairie fire under the Wesleys; rolls with the "spirit of burning," through colonial America; dies down while brother slays brother during the dark days of civil war; breaks out again in the seventies, under Inskip, McDonald, Simpson, Cookman, and others; is caught up by the modern "holiness movement," and scattered broadcast; is organized into holiness churches; and is now in the hands of the present generation, to be planted, if we will, in every city, country place, and foreign land. Its forked tongues of flame are waving, in our day, to the breeze! Shall we catch up this burning torch of holiness and carry it to the next relay of unborn generations? God grant that we may, with its flame still higher flung than our fathers have ever seen it.

Holiness is a second work of grace, because of the testimonies of those who have experienced it. Below we give a select few of the tens of thousands of testimonies that could be published. Every one of these was a gracious Christian before finding the burning experience that he here records. No sinner has ever been heard to testify thus. This will prove that the grace of entire sanctification is one that is never conferred upon sinners, until after they have been forgiven, regenerated, and adopted into God's family called the Church:

"I have continually testified (for these five-and-twenty years) in private and public, that we are sanctified as well as justified by faith. And, indeed, the one of those great truths does exceedingly illustrate the other. Exactly as we are justified by faith, so are we sanctified by faith."—John Wesley, Methodist.

"I knew Jesus and He was very precious unto me. But I found something in me that would not always be gentle,

kind and loving. I did what I could to keep it down, but it was there. I besought the Lord to do something for me, and He took it out and shut the door."—George Fox, Quaker.

"I will confess to all the world; and I declare unto you, in the presence of God, the holy Trinity, I am now 'dead indeed unto sin.' I do not say, 'I am crucified 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."—John Fletcher, Episcopalian.

"I was distinctly conscious when I reached it. . . . I was then redeemed by a mighty power and filled with the blessing of perfect love."—Thomas C. Upham, Congregationalist.

"I am ready to testify to the world that the Lord has blessed my soul beyond my highest expectations. People may call this blessing by what name they please: 'faith of assurance,' 'holiness,' 'perfect love,' 'sanctification.' It makes no difference with me whether they give it a name or no name; it contains a blessed reality, and, thanks to my heavenly Father, it is my privilege to enjoy it."—James B. Taylor, Presbyterian.

"The evidence in my case was as clear and indubitable as the witness of sonship received at the time of my adoption into the family of heaven. Oh, it was glorious, divinely glorious! I could not doubt it. Need I say that the experience of sanctification inaugurated a new epoch in my religious life? Oh, what blessed rest in Jesus! What an abiding experience of purity through the blood of the Lamb!"—Alfred Cookman, Methodist Episcopal.

"The last year (1873) has been an eventful one to me. . . . It includes a day memorable among all other days of

my ministry, Thursday, July 31st, when God most graciously and sweetly cleansed me from all unrighteousness, and baptized me with the Holy Ghost as never before."—Francis Hodgson, American theologian.

These testimonies have been selected as much for their representative character, as for their faithfulness to holiness, as a second work of grace. Here we have several denominations represented; also flaming youth and mature years. These are but a few of the thousands out of which we might choose. Each one is a commentary on the truth of the contention of this chapter, that entire sanctification is a second work of grace.

Let us exhort anyone who may chance to read these lines, that if you are now a stranger to the "baptism of fire," but are enjoying the grace of justification, that you seek at once for this sanctifying experience of perfect love. That you at once lay all other considerations aside, and devote your time, thought, prayer and effort to the possession of this marvelous grace. Doubtless this is the experience that fell upon the disciples at Pentecost. This is what God bestowed upon the converted Samaritans when Peter and John laid their hands on them, after the gracious revival under Philip was over. This is what cleansed the hearts of the Roman centurion, and his converted household. This is what Paul bestowed, by the imposition of his hands, upon the sixteen believers at Ephesus. This is what fired the hearts of the Christians in the first century and made them, despite the fact that they were without a church building, without a hymn book, without a printed page, without a missionary society, without a settled pastorate, without a district or a diocese, and in the face of sternest persecution, antagonistic religions hoary with age, and a population that alternately offered to worship or to

slay them, able to conquer their enemies' prejudices, convict their hearts, win their approval and conversion, and a devotion as splendid as that displayed by the early apostles themselves, and finally to capture the governments of the nations. Friend, if you have failed to secure this burning baptism, you have missed the kernel of the Christian faith. You have missed the mightiest stride back toward the recovery of the estate that was lost in Eden, that can be taken in this life. Possibly, and very probably, the recovery that shall be accorded the race when it reaches the "more excellent glory," will be greater than that imparted upon complete consecration and faith, to the humble believer here in this life, and known as entire sanctification, but it can never be more important.

Possibly, reader, you are a minister. Then allow us to entreat of you to obtain at once this experience, unless it is already yours. No minister can endure the taxing demands of the pastorate, the leadership of a church composed of a group of people of variegated characteristics, the conduct of spiritual things, the winning of men from sin and unrighteousness and their advancement into that "holiness, without which no man shall see the Lord" (Heb. 12:14), be a proper guide to the living, and a solace of the dying, an example for the youth, a sage adviser for the mature or aged, and bring fire and enthusiasm from the skies, unless he has been sanctified wholly—baptized with the Holy Ghost and fire.

Fellow minister, contend for this holy truth. It is the very core of the gospel that was given for the purpose of restoring a lost and ruined race to the holiness that was forfeited in the garden of Eden.

CHAPTER FOURTEEN

Is Holiness Obtainable in This Life?

The experience of holiness, or entire sanctification, is the chief step whereby a loving heavenly Father proposes to restore the estate lost in Eden to the human race. Let it ever be remembered that the greatest loss sustained in the fall of our first parents was that of "the image of God." While there is probably no doubt but that this "image" included some of the facts of moral ability with which the race was endowed, as well as the holiness, or perfect heart purity, with which they were created, still holiness was the 'chief feature of that image. This they lost when through disobedience they fell.

We have been endeavoring to show that God's plan to restore this estate is fulfilled in Jesus Christ, and that it is accomplished, so far as this life is concerned, with two works of grace, the first being justification, or regeneration, and the second being entire sanctification, which results in perfect heart holiness.

The Standard dictionary states that entire sanctification is "The gracious act of the Holy Spirit, whereby the believer is freed from sin, and exalted to holiness of heart." You will notice here that it is the *believer* who is made the recipient of this act of the Spirit. This goes to prove our contention, namely, that this experience is a second work of grace. The further statement of the dictionary is that this act of the Spirit, frees that believer from sin, this is, as we contend, the principle of sin, or the moral corruption,

that remains in the regenerate after conversion. It also adds that such a believer is exalted to holiness of heart.

The catechism which has come down in many of the denominations of Christians for ages, states that this experience of entire sanctification is "the act of the Holy Spirit by which we are made holy." Here we have the corroboration of the catechism added to that of the dictionary, in enlightening us as to what this gracious experience consists.

Another religious writer defines the experience of entire sanctification as "An experience awaiting regenerated people, whereby carnality is removed and the heart perfected in love."

The great John Wesley, the founder of the Wesleyan revival of a century and a half ago, declared that it was the great *depositum* of truth to spread which God had raised the Methodists up. Another time he said, "Where this doctrine is preached, all the cause of God prospers. . . . If it can be shown that any of our preachers or leaders speak against this, let him be preacher or leader no longer." The book of rules, discipline and government of that people states: "Let us strongly and closely insist upon inward and outward holiness in all its branches." Adam Clarke, a great preacher and leader among them, and author of a famous commentary on the Bible, once said: "If Methodism once gives up preaching entire sanctification, they will soon lose their glory."

We have quoted here, at some length, from the dictionaries, the catechism, and several prominent authorities in a movement that had its rise largely for the purpose of spreading throughout the world, this truth of full redemption from heart uncleanness; in order that we might have the whole case set before the reader, before we begin discussing the

especial thought of the chapter, namely, *is it possible to obtain an experience like this in this life?*

Our first argument is based on the testimonies of the saints of old, some of our religious ancestors, and upon hundreds who live today. Guyon, Fenelon, Fox, Wesley, Fletcher, Clarke, Watson, Benson, hundreds of the Methodist fathers in America, the modern holiness movement numbering its great leaders by the multiplied hundreds, Free Methodists, Pilgrim Holiness people, Nazarenes. In these last two churches it is the rule to insist that every preacher shall be in possession of this grace, before he is recognized as a preacher. Here we have tens of thousands in early times and literal hundreds of thousands in more modern days, who have lived and died testifying that they had come into possession of the experience of entire sanctification, and "fell on sleep" in the full faith that their hearts were freed from sin, and that they were filled with the Holy Ghost.

All these thousands of people, some of them noted leaders, all of them well known in the communities where they lived, professed that they had received and retained this grace through their lives. If now they had really received the grace they claimed to have gotten, then holiness is obtainable, for these had obtained it. If, however, holiness is not attainable in this life, then all these people were mistaken. It is conceivable how a percentage of them might be mistaken. Say, for instance, that a goodly number had not gauged their conscious feelings correctly, and had mistaken a great emotion for a cleansing of the heart, and had supposed that a wonderful ecstasy which they had received, was indeed the descent of the Holy Spirit, and yet were mistaken in the matter. But in this case we must insist that if holiness is not obtainable, *then every one of them was*

mistaken! For if only *one* of the entire number who claimed to have received this grace actually did receive it, then that proves that holiness is to be had here in this earthly career. But, if it is insisted that it cannot be obtained at all, if a clean, holy heart is not to be had this side the grave, if the carnal principle that became lodged in the heart of Adam, and through him was handed down to all his descendants, cannot and never has been removed from a human heart until after death, then every one of these hundreds of thousands of people who have so believed, and so claimed, has been deceived and mistaken; and not one of them has been in possession of that cleansing that they declared they had received. They were still in the bonds of the carnal principle of sin, that has warred for ages against the saints of God.

Assuming for the sake of the argument that this is the case, then the one who insists that they were all thus mistaken, must answer for this fact: How could every one of them be thus mistaken? And mistaken in the same identical way? And be able to pass that mistake on from generation to generation? These were, also, among the very holiest people who ever lived on this earth, and yet they were all mistaken in their conscious understanding of what God had done for them. Some of them were people of the keenest thought. Some wrote books that are models of keen thinking, deep erudition, and comprehensive grasp of many things, yet they were one and all totally mistaken in this contention of having a holy heart. They were totally deceived into thinking that they had been cleansed by the baptism with the Holy Ghost. Furthermore, they, thousands of them, lived lives so near to all that they professed, that their very enemies were unable to find any fault in their actions, their speech, or their business practices. They were

free from anger, avoided the very appearance of evil; were instant day and night in their service to God; exhibited perfect love when they were mistreated; when they were reviled, took the mocking with unruffled tempers; went about doing good; never asked for place, position, or favor. "Took joyfully the spoiling of your goods" (Heb. 10:34); meekly turned the other cheek when they were smitten; yielded up their cloaks when their coats were taken; humbly accompanied their oppressors the "second mile;" were always cheerful under keen adversity; acted like their Master, the Lord Jesus Christ; were instant in prayer; loved their enemies; blessed them that cursed them; and did good to them that shamefully mistreated them. And yet, if the enemies of holiness, who claim that complete cleansing from all sin cannot be obtained in this life, are sound in their contention, these men and women, some of whom suffered martyrdom for their faith, *were all, every one, mistaken*. In spite of all their holy living, in spite of all their faithful walk, in spite of all their testimonies, and their devotion, they were rank impostors, not to say deceivers. This is so incredible as to become impossible of acceptance. But if these saints and martyrs were not mistaken, if they actually had come into the possession of this hallowed grace, *then holiness is obtainable*.

But this is an appeal to Christian experience, and, in the last analysis, it is not wise to pin one's faith in a spiritual matter too much to Christian experience, unless one can show that it is corroborated and reinforced by the plain teachings of the holy Book. Let us appeal to the Scriptures. These holy writings are filled with statements regarding holiness. Bishop Randolph S. Foster, of the Methodist Episcopal church, writing of this same experience, as found in the Bible, emits this literary gem: "It breathes in

the prophecy, thunders in the law, murmurs in the narrative, whispers in the promises, sparkles in the poetry, resounds in the songs, speaks in the types, glows in the imagery, voices in the language, and burns in the spirit of the whole scheme, from its beginning to its end. Holiness! Holiness needed! Holiness a present duty; a present privilege; a present enjoyment!"

In the Scriptures *God promises holiness to His people*. In Deuteronomy 30:6, "And the Lord thy God will circumcise thine heart, . . . to love the Lord thy God with all thine heart, and with all thy soul."

"Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you" (Ezek. 36:25).

"Blessed are they which do hunger and thirst after righteousness: for they shall be filled," that is *satisfied* (Matt. 5:6).

"That we, being delivered out of the hand of our enemies, might serve him without fear in holiness and righteousness before him, all the days of our life" (Luke 1:74, 75).

"Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it, . . . that he might present it to himself a glorious church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish" (Eph. 5:25, 26, 27).

These are God's promises. They are recorded in His Word. They are the utterance of his inspired writers. Either they are true, or they are not true. There is no half way, no middle ground. Either He will do what He has here promised, or He will not. That these marvelous Scriptures mean holiness, can scarcely be doubted. Even the beginner must admit that if God will do what is here

pledged, there can be nothing else result than a holy heart, a fully sanctified experience. In the first one, an operation on the heart of mankind is offered, that will have as a result the enabling of that one to love the Lord God with all his heart, and all his soul. If a person is truly loving God with all his heart and all his soul, certainly that will mean that he is freed from all things in his being that are opposed to God, and is now in possession of perfect love, he will be in possession of holiness. Another declares that we shall be clean, with the cleansing of God himself, and that all filthiness, all idols shall be cleansed away—reader, what else can that mean, than that a person so cleansed by the power of the Almighty God, shall be a holy man? Another states that we may be supremely satisfied, another that we may serve Him in holiness all our lives, another that we, His church, may be sanctified and cleansed so that we do not have spot or wrinkle or any such thing, but that we may be holy and without blemish. If language can depict anything of a spiritual nature, surely here is set forth the very thing that we are discussing, namely, holiness of heart and life.

Now let us suppose, for argument's sake, that God will not keep His word, and will not do this amazing thing for His humble children. What do we confront? If He has promised that He *will* do this, and now He refuses to keep that promise, what does that prove? Clearly it proves that God is false. That He will not keep His own solemn pledge. That His Word cannot be relied upon. If this be the case, then all grounds for trusting Him are removed. Then there is no moral ground on which thinking, reasoning men can stand. Then we have moral chaos. His law is gone, because a false deity cannot expect His creatures to respect and obey His law. Indeed, can there be a law of God, if

He be false? His honor is gone, His holiness is gone. We are compelled to say that God is, Himself, gone, for a false Supreme Being is unthinkable. He cannot be God and be false. Hence to say that holiness is not obtainable in this life is to say that God has abdicated His throne, and emptiness fills the heavens, that spirituality is a delusion, faith a fraud, and salvation a dream!

But, suppose that we say that God, having made the marvelous promises will do and keep His word, will fulfill every one of them, will accord to His people what He has so solemnly pledged. Then there can be no other conclusion than that His consecrated and believing children can be made holy in this life. If they can be, *then holiness is obtainable!*

We find in the blessed Scriptures, that God not only promises holiness to His people, but that He *commands them to possess this grace.*

"Walk before me, and be thou perfect" (Gen. 17:1).

"Be ye holy, for I am holy" (I Peter 1:16).

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind" (Luke 10:27).

"Be ye, therefore, perfect, even as your Father which is in heaven is perfect" (Matt. 5:48).

These are all commands of God, or the commands of His Son, Jesus Christ. They are all in the imperative mood, present tense. They are as binding on the followers of Jesus Christ, as any other command that He ever delivered. Does He not say, "If a man love me, he *will* keep my words" (John 14:23)? And does He not reinforce this by adding, "He that loveth me not keepeth not my sayings" (John 14:24)? We are, then, under solemn obligation to

“observe all things whatsoever I have commanded you” (Matt. 28:20).

Will the Master command us to possess something that we cannot possibly obtain? Will He demand of us that which He well knows we cannot secure in this life? Will He constantly leave the impression that we are to be holy here below, nay, absolutely command us to possess it, when He is well aware that this grace cannot be had this side of the resurrection day? To answer these questions in the affirmative is clearly to imply that our Lord and Master is a tyrant. Could He be otherwise, if He would insist with positive command that we be holy, when He well knows that it is impossible? If therefore the enemies of this second work of grace declare, as they have done, that holiness of heart and life is not obtainable in this life, they must do it in the face of the consequences, which are nothing else than that if it is impossible, then Jesus Christ has commanded an impossibility, and is as a result, a tyrant.

But suppose that having commanded us to be holy, He proceeds to authorize and empower us to possess that grace. Suppose that He shed His very blood “that he might sanctify the people.” Suppose that we actually can keep His commandments through the merits of His death, and the power of His Holy Spirit, then, will we not be holy? Will not holiness be obtainable? We must either believe that Jesus is a fearful tyrant, commanding that which can by no means be obtained, or else His commands can be met and obeyed, and holiness is obtainable in this life. Which horn of this awful dilemma, reader, will you take?

But, again, the Scriptures state that *it is God's will that holiness shall be possessed by His creatures here on this earth.*

“According as he hath chosen us in him before the foun-

dation of the world, that we should be holy and without blame before him in love" (Eph. 1:4).

"For this is the will of God . . . your sanctification" (1 Thess. 4:3).

"For God hath not called us unto uncleanness, but unto holiness" (1 Thess. 4:7).

In these passages of holy writ we find the will of God, the desire of the most High, the wish and longing of Jehovah. It is that His people shall be holy. Does He wish us to possess something that we are utterly unable to possess? Does He long for us to have that which is unattainable? To say that He longs for us to have it, and will bestow it at the resurrection day, is beside the point, because there is not a scintilla of evidence that this is what He plans to do. If He had planned that we should possess this grace at the Resurrection Day, and not to obtain it here, why has He not so stated? The Resurrection Day and the experience of glorification are practically one and the same. Why has He not urged glorification upon us, as He has entire sanctification? It must be clear to the reader that it is because He knows that glorification is to come to us after death, while entire sanctification is to be had right here and now, through the merits of the atonement of His Son, and the power of the Holy Ghost.

If holiness is, then, as we have showed by the Word, His will for His children, and yet, the enemies of this truth state that it cannot be possessed this side the Resurrection Day, can, then, the will of God be done? Is His will a vain thing? Has He simply willed an unattainable ideal for us, and published it in His Word with all the force and conviction of something that He expects us to possess? If all these questions must be answered in the affirmative (and they must be, if we cannot obtain the experience of holiness

in this life), then we are forced to the conclusion that God is toying with the feelings and hearts of His people. That He cannot be a God of love and infinite reason and treat His devoted children thus. That for God to *will* that we should be holy, and publish His will in His Word, and at the same time know that by so doing He was merely tantalizing His creatures, for they cannot realize His will, nor do His will, nor reach the thing that He has wished for them in His will, if so be that Christians cannot obtain holiness in this life; is to advertise that God is unkind, that He is unjust, and that we are more unhappy to know His will, than if He had not revealed it unto us.

But, suppose, that He has not only *willed* that we should be holy, but that He has provided an infinite atonement through the death of His Son, and that because of the merits of this atonement, and because of the outpoured Spirit of holiness, He is able to lift us to the place where He can put His will into effect in our hearts, and cleanse us from all the defilement of inherited corruption, and to do it right here in this life, then will not His divine will be put into effect? Will not His will, so far, at least, as making His creatures holy, be done in earth as it is done in heaven? And, if His will can be done, if His wish can be realized, if His desire can be made good in the hearts and lives of His consecrated and believing people, will we not be in possession of holiness? And, if we are in possession of holiness, does not that prove that holiness is obtainable in this life?

Again, let us observe, that *this experience of entire sanctification is made the subject of inspired prayers.*

“Thy kingdom come. Thy will be done, as in heaven, so in earth” (Luke 11:2).

"I bow my knees . . . that ye might be filled with all the fulness of God" (Eph. 3:14-19).

"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" (1 Thess. 5:23).

"Sanctify them through thy truth: thy word is truth" (John 17:17).

These are inspired prayers. Two of them uttered by the Lord Jesus Christ, the Son of God. Two of them offered by the great Apostle to the Gentiles, Paul of Tarsus. That they are praying here for heart holiness, the entire language employed would indicate. That they were jesting, or speaking lightly, or aspiring for something that was beyond reason, it would be sacrilege to assert. Are we, then, taught by the examples of these inspired prayers that we are to ask for what cannot be accorded? Yet that is exactly what we must conclude, if the enemies of this second work of grace are correct, and we cannot possess this sanctifying grace in this life. If this be the case, and these illustrious persons were pleading with God for something that could not be obtained, then how are we to know whether God will grant the answer to any of our prayers? What are we to do with statements like this: "Ask, and ye shall receive"? Or with this: "Whatsoever things ye desire, when ye pray, believe that ye receive them and ye shall have them"? Or with this: "There hath not failed one word of all his good promise" (1 Kings 8:56)? For here we have Jesus himself asking for something for His people that none of them can obtain this side of the Resurrection Day, if so be that holiness is not obtainable. And Paul, the saintly apostle to the Gentiles, is pathetically pleading for something for his converts that no one can possibly obtain, if holiness is

unobtainable in this life. What shall we say, then, that prayer is a mockery? That God simply incites us to prayer by dangling some unattainable ideal before our spiritual eyes in order that we may strive for it, when He knows well that we cannot possess it? Would God tantalize His people in that manner? And yet, this is the very thing that we must allege in case holiness is not to be had this side the grave. If all this be true, then Jesus was deceived, or else was Himself a deceiver. Paul was deceived, and if he were, then his writings that have so blessed the world, were the asseverations of a totally deceived man, and cannot be classed as inspired Scriptural utterances.

But, on the other hand, suppose that God *can and does answer prayer!* Suppose that He has made ample provision for the answering of these prayers offered by His Son, and His great minister. Suppose that because of these fervent petitions there should be poured out on the disciples of our Lord, and upon the consecrated and believing converts of the Apostle Paul, the fulness of the Holy Ghost, cleansing away with His fiery presence the inherited moral corruption that remained in their hearts after they had been converted to God, would they not be in possession of holiness? In other words, the very answer to these prayers would mean the coming of holiness to the recipients of the answer. Then if God is a prayer answering Deity, holiness is obtainable in this life.

The Scriptures clearly condition this experience of heart holiness. That is, they set forth certain conditions, which in case they are met, then holiness will be accorded to the one meeting the conditions.

"If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin" (1 John 1:7).

"If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1:9).

What if a man fulfills these conditions, will he not have a holy heart? Notice that the first reference states that "If we walk in the light," that something will result. And it declares that that something is that we shall be cleansed from all sin. Suppose that a person *should* walk in the light, just as the text requires. Will he not have the result, or else prove that God will not keep His word? If then He *does* keep His word, will not that one who walked in all the light that was thrown upon his pathway, obtain holiness?

Finally, *entire sanctification is made by the Scriptures a necessary condition for entrance into heaven.*

"Blessed are the pure in heart: for they shall see God" (Matt. 5:8).

"Holiness, without which no man shall see the Lord" (Heb. 12:14).

"And there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life" (Rev. 21:27).

If, now, holiness is not, as some say, obtainable, then heaven is not attainable. If we are all commanded to be holy in order to reach heaven, and we cannot be holy, then we cannot obtain entrance to that place. If the reader here insists that multitudes have undoubtedly gone to heaven, who were justified (that is regenerated), but who had never heard of holiness, never been made familiar with the teaching of the second work of grace, then we answer by saying that, as they approached the grave, they must have been walking in all the light that God was pleased to accord them, and obtained that cleansing in the hour and article

of death. It is unthinkable that there should be moral corruption permitted in heaven. All denominations teach that ere heaven is reached, all moral corruption must be removed. The Roman Catholic church arranges for an unscriptural purgatory, in order to provide for this. Hence heaven is a holy place, and every one who enters there must have become possessed of it before he can be allowed to participate in its felicity. We allege that the Scriptures make no provision for this to be done anywhere except this side the grave. If complete moral cleanness cannot be secured this side the tomb, then it can never be secured at all.

Oh, friend, who reads these lines, are you in possession of this grace? Thousands have testified to the possession of it, and died happily shouting the victory it accords. God promises it, and will surely keep His word. God commands that we shall be holy, and certainly a command with God, is only another way of expressing an enabling act. When God commands, we can certainly obey. God wills our sanctification, and who will dare to claim that His will cannot be performed? Christ prayed for it—Saint Paul prayed for it, and if we will completely consecrate ourselves, and utterly trust Him, those prayers may be answered at once. It is conditioned, and with His grace assisting us, we can fulfill the conditions and possess it. It is declared to be necessary for entrance into heaven, and our Lord who prepared the place for us, will also by His abundant grace, prepare us for that place. Such a preparation is holiness of heart. Holiness a present necessity, a present privilege, a present possibility.

CHAPTER FIFTEEN

That Portion of the "Lost Estate" Which Is Restored after Death

If the reader will bear in mind that salvation contemplates the restoration of the human race to the holiness, happiness and ideal conditions that prevailed in Eden, it will be seen at a glance that *finished* salvation has not yet been put into effect. The physical, intellectual and idealistic effects of the fall of the race, have never yet been removed from mankind on earth.

Justification, or the initial experience that men obtain, when they seek God, is called by some religious writers, *partial* salvation. Entire sanctification, or heart holiness, is called *complete* salvation, inasmuch as in this latter experience the relation of a person as a free moral agent, toward the matter of sin, is settled. From the moment of his entire sanctification, if he maintains the conditions that obtained for him the experience of Christian purity, his relation to the sin question, so far as his own heart is concerned, is fixed. Not that he can now dispense with the cleansing efficacy of the atonement of Jesus Christ, nor do without the presence and power of the Holy Ghost, or consciously fail in his daily service to God, but rather that his intimate relationship to the Holy Spirit, and the constant and perfect trust that he imposes in the blood, now enables him to realize a perpetual freedom from all conscious offense against God, and to live momentarily in the joyous light of His approval, offering Him faithful service, according to the light he possesses.

But the last installment of salvation, called glorification, and by some writers, *final salvation*, is not put into effect till after death. Then, somewhere, amid the marvelous occurrences of the hereafter, the new resurrection body, of which the body that Jesus carried from the tomb in Jerusalem is a sample, shall be accorded all of God's truly sanctified children; and an intellectual transformation will be meted out by the divine hand, restoring the recipient to the mental possessions that characterized Adam at his creation; and, for aught we know, infinitely more than this, equipping us for association with angels, redeemed spirits and with Deity himself, and preparing the ransomed one for further achievement in the realms above. The restoration also of the ideals that were forfeited when sin smote the newly created pair, will take place.

There are a great many passages of Scripture that hint at, intimate, and reveal to a degree, the marvelous changes and transformations that will occur to the child of God in the hereafter. There are too many to attempt to quote them all, but a few will suffice to indicate the trend of their teachings. Evidently the great Revelator did not choose that we should have specific information concerning these coming events. He emphasized rather the devotion with which we should attend to the great matter of keeping our hearts holy here on this earth, and the need of walking unspotted before Him during our earthly pilgrimage. For on these depend the possibility of all glorification riches in the coming ages, and if we walk with Him humbly and faithfully in this life, with holy purity in our hearts, an intimation, a fleeting glance, a slight allusion to the coming disclosures, transformations, and unthinkable riches, imparting to us a glowing hope, is all that is needed.

Our Lord declared to the questioning Pharisees, that our

existence in the world to come would be "as the angels which are in heaven." This much is wonderfully significant. It reveals that there is awaiting us, a marvelous change which shall take place after death, and the statement in Acts 3:21, concerning the "restitution of all things," seems to carry with it the intimation that, somewhere in the future, God will restore to His faithful people the entire estate with which Adam was endowed in Eden.

Many of the amazing figures with which the book of Revelation is filled seem to be a panorama of the coming ages, in which redeemed souls shall be ushered into the rewards and promotions awaiting them. Paul's frequent references to "crowns," and "rewards," and his distinct use of the word "glorification" (Rom. 8:30), as an experience that is waiting for God's people after the scenes of this life are ended, adds to the assurance that we are to have bestowed upon us in the tomorrows, a wonderful portion of the salvation which our divine Lord bought for us on Calvary.

There is also permeating the psalms, prophecies and epistles, a distinct intimation that the earth and its creatures are to be transformed, and restored to the Edenic splendor and peacefulness that they knew when mankind first left God's creative hand. (Isaiah 11:6-9) Here in Isaiah we have the classic statement that "they shall not hurt nor destroy in all my holy mountain." 2 Peter, chapter 3: 10-13, describes a wonderful fiery cleansing of this earth, and the new heavens and the new earth which he there presents are exactly the things needed for the restoration of the earthly portion of the lost estate, and for a place wherein the glorified sons of God may dwell. The renewed earth, of the book of Revelation with its new heavens and new earth wherein dwelleth righteousness, and where there

is no more death, nor curse, nor any of the former things, for they have all passed away, is in full keeping with this comforting thought of the glorified experience and the celestial home to come.

At that time the "lost estate" will be completely restored. What loss was occasioned by Adam's offense will have been fully and eternally restored in Jesus Christ our Lord. The peaceful, happy Eden is again man's home, with its animate life redeemed from all ferocity; a perfect earth, with perfect laws, free from animal or vegetable disease and death, inhabited by a human race infinitely wise with the wisdom of God, and forever free from the taint and tarnish of sin, and exempt from all its penalties and weaknesses including death. Earth's six thousand years of sorrowing nightmare will be over. The sin problem will be eternally solved. All of sin, and all who persisted in being stained with it, will be quarantined in the pest house of the universe. Lucifer, the arch offender, and all who followed in his steps, will be incarcerated forever in the lazaretto of the eternities.

With the restoration of the renewed earth, will come no doubt, a close affiliation between it and the heaven of heavens, God's eternal abode. A suggestion of this intimate communion between the holy inhabitants of the cleansed world, and the occupants of the court of God, is found in the statement that the "Lord's house shall be established in the tops of the mountains" (Isaiah 2:2). And while all these future possessions are revealed largely in intimation, nevertheless they serve to quicken the heart beat of redeemed mortals, and inspire deeper desires on the part of a sanctified church to possess those blissful abodes.

The reason we have introduced this subject here is not to offer a field for the display of either the reader's or the

writer's speculative faculties. Our purpose is more practical than that. We have brought this view of final salvation to the attention of our reader, in order that we may use it as the basis of a very solemn warning.

The first phase of this warning is this: Inasmuch as God does not remove all the physical effects of the fall, when He sanctifies a person wholly, and inasmuch as He does not lift, in this life, the intellectual handicap that was visited upon this race when it first went into sin, even though a soul obtains an experience of perfect heart cleansing; and furthermore, inasmuch as one's ideals and visions and aspirations are still clouded and hazy, despite the possession of full salvation from sin, a person, especially a minister, or a Christian worker, ought to be extremely cautious lest while leading others into this wondrous grace of heart purity, he unintentionally induces the seeker to feel that he will, with the possession of this grace, be restored to an approximation of the physical and the intellectual perfection held by our first parents before sin had ruined them. While it is true, that both the body and the mind can be sanctified, (1 Thess. 5:23), this does not mean that they are thereby restored to the powers that were forfeited in Eden. It rather means that they are now cleansed from the presence of sin, by the atonement of Jesus, and, though still fallen, are no longer to be the instruments of sin, but to be employed in works of righteousness. The cleansing of them from sin here in this life, paves the way, and prepares them for their final restoration to their lost powers and complete glorification in the age to come.

At this point, consequently, there is need for great wisdom on the part of Christian workers. It is almost as fatal to put the qualifications for the experience of holiness of heart too high, as it is to place them too low. Though a

person is in possession of a clean, holy heart, from which he has had all sin eradicated, he will still find that his ideals will need constant bolstering from faithful reading of the Word of God, and from earnest inquiry after the views of a majority of the saints who possess a similar experience to his own. In places where this has not been done, the ideals and aspirations of professedly sanctified people fall sadly below holiness standards. It is not difficult to find people professing to be cleansed from all sin, who are tolerating tobacco, and even growing and selling, chewing, smoking and snuffing this chief offender among the deadly narcotics. This is due, we believe, to the low ideals that are sure to prevail unless constantly lifted higher by very intimate familiarity with the standards of the Bible, and a close association with others who have found "like precious faith." In this same manner some holiness people will tolerate worldliness of dress, and behavior, and themselves, frequently, at last fall into the same manner of dressing and acting. Only close application of Bible standards, reinforced by example and precept, will elevate these ideals.

It is unsafe to state that every person who has received the experience of holiness, will at once be accorded the necessary wisdom to guide himself aright in every situation. To insist that every person who has yielded to low ideals, has never had the grace of a holy heart, is fundamentally wrong. It is no doubt true, that having yielded to those low views and visions, he has finally forfeited the presence of the Holy Ghost in His sanctifying power, but to say that because he has thus yielded, he consequently could not have received the experience at the time he is supposed to have received it, is an erroneous conclusion. For a worker at an altar of prayer to insist that before one can be sanctified

wholly he must have correct views on tobacco, lodges, dress, what to eat or drink, and what not to eat or drink, and a thousand other matters, is insisting on too much. If the person has had light on all these things, then it is necessary to insist that he walk in all light. But let workers be careful not to insist that another person must walk in the light that the worker has got, before the seeker gets such light himself.

Although sanctified wholly every person needs to keep bolstering his ideals. All need education in holy aspiration and conduct even after we have come into possession of a holy heart. For instance, many holiness people need to be educated to give. Alas, the almost stingy donations of countless hundreds who profess to have been made perfect in love. God's cause languishes, and moves forward with halting pace, even among wholly sanctified people, because they have never been educated to the blessed grace of giving. Some holiness people cannot even lift their offerings to God's cause up to the point of the *tithe*, which the ancient Jew gladly paid two-fold. A considerable degree of this, we are fain to believe, is due, not to the fact that such persons do not have the blessing of holiness, but because they are low in their ideals. Such must be educated and brought up to Bible standards, for low ideals will ultimately result in total loss of one's experience.

A newly sanctified woman will not necessarily know just how to clothe herself in these days of unusual worldliness in the matter of woman's dress. Some, because of possessing the light through attendance on the preaching of His Word, will know at once what is pleasing to the Spirit, in this respect, and what is not, while others will need education. For the sake of imparting the necessary standards and lifting the ideals of new converts, and strengthening

the determination of people who are even mature in the way, the Holy Scriptures on these matters should be frequently read, and testimonies secured from God's fully established saints.

To insist that a person who has just been newly sanctified will always be able to adjust and control his mental activities, is an error. Wandering thoughts, unintentional mental pictures of a doubtful nature, erratic plans and unreliable reasoning may persist for years. Much prayer and the practice of the presence of God, has enabled sanctified people to rise above these, and to bring wandering and erratic thinking into blessed captivity to Christ. These things are not necessarily a reflection on one's heart purity, but are an evidence of a mentality that is still under the blight of the fall.

It is also a mistake to insist that a person who has just entered the Land of Beulah of holiness, will be entirely free from unusual appetites and desires. These often persist in a greater or less degree after one's heart has been purified from all moral depravity. With an exercise of will power, which is now freed from the control of carnality that affected it before one was sanctified, a person can refuse consideration to such unusual or abnormal appetites and desires. But to feel the tug of the abnormal appetite, or to realize the presence of the strong desire, is not necessarily an evidence of sin or carnality. However, to let one's mind dwell on these, or to cultivate them till they have reached swollen proportions, and then to cease resistance and to give rein to their expression, is where the moral impurity, that was cast out when your heart was sanctified wholly, reasserts itself. Appetites and desires must be held resolutely in check. They must be curbed and trained; weakened by heroically turning one's mind in another direction,

and thus by "holding one's body under," as the Apostle to the Gentiles graphically stated it, one can at length realize in all the outward manifestations of his being that perfect holiness that fills his heart. But there must be education and training along these lines, for perfect freedom from all the items that pertain to our fallen bodies and minds will not be experienced the moment that a person is sanctified wholly. Indeed, they will reassert themselves from time to time during one's stay on earth, and the wholly sanctified must be on the alert against their manifestation.

The matter of evil temper, anger and impatience may be here considered. The chief cause of all these is carnality. When that is burned away by the Holy Ghost, and perfect love has come into the heart, there will be experienced a blessed relief from them. However, to be able comfortably to pass through provoking situations, and to endure with even heart and an undisturbed consciousness the trials, misrepresentations, slanders, privations and petty annoyances of this life, will require years of the cultivation of the graces of holiness. One must keep the holy flame burning brightly by prayer, meditation and testimony, or a lapse will occur. It is at this point that thousands lose their sanctified grace. It is so easy to grow careless, to leave the door unguarded, and to allow, usually unintentionally, an open approach to the enemy, and ere one realizes it, moral corruption has again reasserted itself in the heart.

But to say that every one who is sanctified wholly will never feel the *urge* toward impatience, or anger, or fretfulness, is to declare that one cannot be tempted. To some sensitive souls, the temptation to anger seems like anger itself, or the temptation to impatience is felt to be that hateful evidence of carnality, but happily this is not true, or there would not be a truly sanctified person among ten

thousand. However we must all be carefully on guard, and unusually alert against the possibility of a temptation being transformed into the offense itself. If a person thus assailed will turn quickly to the blessed Lord Jesus himself in prayer for help, instant relief will usually be found.

A word should here be said concerning what is usually termed the grosser passions of the body. These are not impure in themselves, but their improper gratification often leads to impurity. By prayer and watchfulness, by seeking divine assistance when temptation appears, they can be restrained within divinely intended limits. But it is idle and pernicious to teach that these physical desires will not be found among the wholly sanctified. One's concern should not be over the fact that he finds himself in possession of these, but rather to learn what may be pleasing to God in connection with their legitimate gratification. All these appetites and so-called gross passions are nothing other than the ordinary desires of the physical being, and though now they are sanctified, and must never be employed as the instruments of unrighteousness unto sin, nevertheless they are still under the conditions of the fall, and will not be restored, or the fallen conditions lifted, until the new resurrection body is accorded God's saints.

Another of the phases of warning that we would rear upon the basis of the facts of this chapter, is the necessity of eternal watchfulness on the part of every saint. Because their hearts were made pure by the baptism with the Holy Ghost, thousands of God's people have felt that it was possible now to cease guarding the avenues that minister to their minds or bodies. This is a fearful mistake. Let it ever be remembered that physically, mentally, and in relation to our ideals, we are still a fallen race. Sin, to-be-sure, has been eradicated from our hearts, and we belong utterly

to God; but He has so ordained it, that every step of the way in the life of holiness shall be tested out by the enemy, and only as a result of very resolute resistance shall we gain the prize of glorification. We must always bear in mind that our low ideals are sure to prove a channel for our undoing, unless we are constantly on our guard. That our minds will, by erroneous thinking, prove to be the very gateway for the return of moral pollution, unless we are desperately determined to keep the mind in closest relation to the "mind of Christ." That our bodies, despite our holy hearts, are gross, fallen, and subject to passions and appetites, that unless constantly curbed and restrained will be our complete undoing.

It is not too much to say, that thousands of holiness people have fallen from the greatest grace that is accorded in the Holy Scriptures, for lack of alert knowledge on these matters. Ministers of the gospel by hundreds have made shipwreck of their own personal experiences of holiness of heart, and also have sunk their ministerial lives and careers in shame and crime, just because they were too sure that they had reached the place where nothing could befall them. "Let him that thinketh he standeth take heed lest he fall" (1 Cor. 10:12). A wily foe is abroad in the land to encompass the ruin of all. He is no respecter of persons, but loves to ruin the brightest and the best. He is especially wroth with holiness men and women. If he can bait his hook with some natural appetite or desire, possessed by a sanctified man or woman, and then secure through artful manipulation the gratification of that desire illegitimately, he has wrought the downfall of another of God's saints. Let it ever be held in mind that, until we reach the fair haven of eternity, we are "as lambs among wolves."

Let all ministers beware! Satan peculiarly hates the

holy ministry. He will ruin a minister's message and plunge his soul into perdition if he can. Despite your sanctified experience, Brother Minister, be doubly on your guard. Remember that your immortal soul which will live eons upon eons after this universe has been turned into molten flame, and that your whole career, your life work, your ministerial standing, your relation to your holy brethren, your exalted place in the community, and all the souls that you may win to God from this time on, and all the faint-hearted ones, who will, because you have fallen, give up the effort to live for God, all, all are hanging on your actions. Wage an eternal warfare against those low ideals that would rob you of all this. Do valiant battle against that insidious approach of modernism through your mind in its fallen condition; this has robbed the holiness movement of some of its greatest ministers; contend with desperation against that desire of your physical being, the gratification of which will ruin you and a multitude of others in hell.

"Oh, watch and fight and pray,
The battle ne'er give o'er,
Renew it boldly every day,
And help divine implore."

Layman, guard yourself. You are in as great danger as he of the sacred ministry. Ten thousand laity, once beautifully sanctified, are now weltering among the damned. Why? They did not watch! Through eye-gate, ear-gate or heart-gate the desire entered. Poor old fallen human nature pleaded for the gratification of its desires. The devil artfully used his power. Gold never had so beautiful a glitter. Business prosperity never seemed to allure with such a persuasive pull before. Infatuation actually, under Satan's hypnotic spell, seemed like love. The Holy Ghost

through that sanctified heart begged, pleaded and threatened. But the guard was thrown down. The defense was abandoned. Carnality reasserted itself. The fatal step was taken. The same tragedy of Eden was re-enacted. The soul began to stiffen with the frosts of sin. The spiritual nature congealed. The mind lost its ability to grasp divine values. The man reeled, caught at vacancy, fell down, down, down! "And in hell he lift up his eyes, being in torments" (Luke 16:23).

"My soul be on thy guard,
Ten thousand foes arise,
The hosts of hell are pressing hard
To keep thee from the skies."

CHAPTER SIXTEEN

Living the Holy Life

Holiness of heart and life is the greatest spiritual experience taught in the Bible, attainable by redeemed humanity, in this life. Consequently the living of a holy life, from day to day, is of tremendous importance. The sainted Wesley averred that many people obtained the experience of heart purity, but that comparatively few lived the life for any length of time. It is one thing to pray through at a place of devotion, and obtain the cleansing of one's heart by the baptism with the Holy Ghost, and then it is an altogether different thing to live that life moment by moment, and day by day.

God plans by His grace, however, to see us through to daily victory, and if we will only do our part on the human side, a wondrous sainthood will be our reward. The fact that church history reveals a goodly number who did succeed in living holy lives, amid the most aggravating circumstances, encourages us all to persist in this hallowed achievement.

This chapter shall consist in enumerating the points at which, it would seem to this writer, dangers would surely appear, and an earnest exhortation to give these points especial watchfulness.

One of the most important points to be constantly guarded is one's consecration. The cleansing of the Holy Ghost can only be imparted to one who comes to God with a completely consecrated heart and life. Not an item can

be withheld. All must be absolutely laid on the altar of devotement to God before the fire from heaven can be released upon that heart. In exactly the same way the devotement, the utter consecration, must be continued, or a sad forfeiture of the cleansing of the Lord will result.

It is a most helpful spiritual exercise faithfully to inspect one's terms of consecration frequently. The human mind is so frail, and the judgment so faulty, and the darkness of our fallen nature so blinding, that we are unable properly to judge of our own complete and utter consecration to God, without divine assistance. It is for this purpose that He accords the witness of the Spirit, and we ought, in estimating our own consecrated condition before the Lord, to study closely our consciousness of the presence and approval of the Holy Spirit. If there is a warm and tender sense of His presence, and especially of His approval, if we feel graciously led out in prayer, if we can search the soul to its depths and find no ill-feeling toward any person, no rancor, no trace of bitterness, no fever, no desire to have our own way, no disposition to be set and unyielding; but all is sweet, forgiving, tender, unctuous, and redolent with perfect love toward God and mankind, then one has good reason for feeling greatly assured.

If you can examine your property and find that it is all held subject to His blessed will, and that He can do with any portion of it just as He pleases; if you can accept all conditions of life with humble dependence on Him for their continuance or change; if all you have, or desire, or long for is happily and eagerly entrusted to Him without reserve, and there is no lingering sense of condemnation or dissatisfaction, then you may take great comfort in the fact that your consecration is intact and complete.

If you can read the Scriptures, and, after placing the

Word of God alongside your own life as a plumb-line, the comforting witness is accorded from the Spirit that you have done the very best you can, to put all its sacred teachings into effect, there is good ground for satisfactory assurance. But this matter of full and complete consecration must be watched faithfully. Any letting down, any withdrawal of aught from His hallowed possession, any feeling of resentment toward neighbor, friend or relative; any lack of generosity, any refraining from full service toward God and the needs of His kingdom; any coldness of heart or chill of devotion ought to send one to a humble search, on his knees, for the spot where consecration has been violated and have it promptly corrected. If hasty words have been uttered, and a depression of spirits has consequently resulted, it is very likely that a humble apology to the one to whom the words were uttered, will be needful, in order to bring again the sweet witness of the Holy Ghost in your heart. But do not, we entreat of you, reader, neglect this. Possess again the burning presence of the sanctifying Spirit at all hazards. Never permit yourself to be content with other than the real experience. Never drag along trusting that somehow the feeling of dissatisfaction will adjust itself. Make apologies, make restitution, spend hours in prayer, wait on God until again consecration is full and complete, and the fire is on the soul. Anything short of this is not holiness of heart, and a person is only harboring incipient carnality, if he allows himself to continue without the burning baptism which alone cleanses the soul.

A second point of watchfulness must necessarily be one's faith. It is due to faith that we ever found forgiveness of sins, and over this marvelous channel that we first realized that there was such a thing as holiness of heart. Later it was with a mighty exercise of its functions that enabled us

to release God on our souls in sanctifying power. Consequently it is very important that we maintain the same sort of faith by which we obtained the cleansing, in order to keep the heart clean. Satan very artfully and with subtlety, attacks a person's faith. He attacked Eve at that point, and assails practically every one in a similar manner. As long as he can keep one from believing God, he knows that he can prevent him from obtaining anything from God in the way of salvation. A lack of faith will keep one also from ever securing entire sanctification. Later on, a similar lack of faith will rob one of it. It is possible to have a perfect consecration, and yet by lack of faith, still be without the joy, fire and enthusiasm of full heart holiness. It is also possible so to let down in one's faith after sanctification, as effectively to ruin one's heart experience.

A close watch, consequently, should be kept on the faith faculty. Cultivate it. Read the great promises of God, and then make a conscious effort to believe them. Work your believing powers constantly. Attempt great things for God with as hearty a faith as you can muster. If Satan can keep you from believing greatly for achievement he can fearfully invade your usefulness in the kingdom, even while you may retain salvation from sin. Make it a point to believe much. Guard your faith jealously. If you realize that faith is getting low, take a special season of waiting on God, reading the promises, searching the accounts of great deeds done by God's saints in other days, till faith is again ascendant. With consecration complete and full, and with faith rich and active, there should be good reason to rejoice and be glad in the happy consciousness of possessing that "holiness without which no man shall see the Lord."

Incident to one's consecration and faith is prayer. It

is seldom that a Christian prays too much. It is almost certain that we all pray too little. Much prayer breeds faith. Great faith calls for prayer. Earnest, importunate prayer is almost certain to result in full consecration. Complete consecration depends upon, subsists on, is based on, frequent, passionate, and eager prayer. It is practically impossible for one to retain the blessing of holiness and not be much given to prayer. Prayer affects the one who prays. Prayer affects the ones for whom one prays. Prayer affects the great God to whom one prays. Let one's prayers be simple, whole-hearted outpourings of the heart to God. Let them be frequent. Let them be ejaculatory, if you are pressed for time. Let them be intercessory. But *pray, reader, pray!* If you would live a holy life, if you would retain the blessing of full sanctification, if you would keep the fires of the Holy Ghost upon your heart, *pray!* Take time to do it. Omit other things. Few things are as valuable as prayer. If you are in doubt about things, pray. If you are misunderstood, pray. If your heart is not as filled and thrilled as it was once, pray.

Also as a corollary to consecration and faith, is testimony. A sanctified person must testify. Not a mere parrot-like repetition of some set statement, but a real expression of the heart to other Christians, or to neighbor or friend. Sometimes, when alone, it is not an unwise thing to testify to one's self. Tell yourself how much you love God, recite His marvelous doings in your own ears, and praise Him where none but your Lord, and the enemy, can hear you. This will have a fine tendency toward making your testimony less stereotyped and formal. It is helpful also to testify to some intimate friend, like one's wife, husband, or family circle. The stiffness of set speech and the strangeness of talking in public about one's own experiences, will

be greatly lessened by doing this. A testimony should be as free and easy as a conversation, and it certainly ought to be unctuous. Nothing is more stale than a dry, formal testimony. The average layman feels, when participating in a Sabbath service, that he has a right to complain a bit, if a preacher discourses in a dry-as-dust fashion, and he feels that if the proper steps of earnest prayer, and the cultivation of the presence of the Holy Ghost had been taken, that such a juiceless sermon would never have been the result. In something of the same manner a person's fellow worshippers feel when they hear a dry testimony. If you are in earnest, if you are really in possession of the sanctifying Spirit, you will have waited on Him with such tender intimacy before ever coming to the praise service as to have prepared yourself for uttering a fresh, anointed, pungent, original testimony. Cultivate your heart with much prayer, Scripture reading and meditation, and see if your testimony does not improve. When the praise service hour comes, if you find yourself without anything to say, be alarmed. Go to prayer for your own heart condition, for it is impossible to have a really sanctified experience, and not have something to praise the Lord about. If your heart is truly connected with the standpipe of His grace, the faucets of your speech will be ready to spill forth the fact to His glory.

Another accompaniment of a perfect consecration and a genuine faith is a happy generosity in giving. A tenth of one's possessions is surely the minimum. A Christian with the grace of holiness in his heart must never be out-done in large-hearted giving by the Jew under the dominion of the law. Consequently there must be added to one's tithe a frequent praise offering, or love offering, or thank offering. Stinginess has very probably robbed more people of the grace of entire sanctification than any other one fault.

Money and property are so needful to us day by day, and the world is now so organized around the matter of material things, the pursuit of which occupies chiefly the attention of its peoples, that it will invade the heart condition of God's own, unless they have a very great care. Covetousness is named by the Apostle Paul in the same catalogue with the grossest and most wicked sins of the flesh. There can be no doubt but that at the point of consecrating property and wealth eternally to God and holiness is fought the greatest battles that human hearts ever know. If Satan and a carnal heart fought so hard when you were dying to the "mammon of unrighteousness" little wonder that he will return to inject that deadly poison again into your sanctified heart, if he can do so. A large proportion of the "repairs" that Christian people are up for, when revival meetings or camp meetings are on, is because of some form of surrender to this same "mammon of unrighteousness." The only safe place for the truly sanctified man or woman in regard to the matter of money or property, is rigidly to observe tithing, and then to intersperse that with offerings of generous size and cheerful frequency. Watch your own heart in regard to giving. If it is truly sanctified there will be a genuine joy in handing over to God and His cause your gifts. If you detect a hesitancy, a reluctance, a disposition to excuse yourself easily from participating in the financial end of the work of the Lord, if you discover in yourself a proneness to exact less of yourself than of others, or to conceal from the rest your own benefactions because they are not quite as generous as they once were, have a care, for that is almost certain to be a sign of the return of carnality. Faithfully read the blessed Word where it declares that you must "make to yourselves friends of the mammon of unrighteousness," and "ye cannot serve God

and mammon" (Matt. 6:24), and "Give and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again" (Luke 6:38), and "lay not up for yourselves treasures upon earth where moth and rust doth corrupt, and where thieves break through and steal, for where your treasure is, there will your heart be also" (Matt. 6:19-21). By keeping your heart plumbed with these spiritual passages, and your offerings to God and His house frequent and as large as your circumstances will at all allow, you will be able to keep your consecration free from the moths of covetousness and the rust of stinginess which have slain their ten thousands.

One of the most blessed adjuncts to living a holy life, is to be on one's guard against a species of ease and sloth. There is a dying out that enables the Holy Ghost utterly to slay the carnal mind, but a person will not have been sanctified wholly, very long, before he will be aware of another death that he must die, if he would constantly retain the holy burnings of the Spirit in all their fulness and flavor. That is a dying out to conveniences and comforts. Not that we mean that one should make his life ascetic, and refuse to use carpets and rugs, rocking chairs and household comforts. No, but we do mean that he must die to all these comforts and conveniences so that when the hour comes to serve God either in church service or prayermeeting, or house to house visitation among the neighbors, in order to enlist another soul in the great concern of its own salvation, *they must have absolutely no hold on one!* When the meeting hour comes, dress for the battle, and haste to the scene of action. Go there to pray, devoutly kneeling on your knees. Go there to lift, while the messenger

preaches, with all the faith that you have. Go there to gather around the altar and stay till victory comes, or till the leader gives the signal for dismissal. To feel that you can have a complete consecration and only attend church services once in a while, when it chances to suit your convenience, or when the weather is just right, or when circumstances serve comfortably; or to remain as you may chance to desire, leaving with an altar service in full sweep, and not take a hand in the battle for souls, is simply to deceive yourself. An entirely sanctified soul does not act that way. It forgets the warm and comfortable home, the pleasant chair, and the unread book or magazine. It regards not the weather, nor hesitates when storms are in the skies. It comes to refresh its own experiences with God and to battle earnestly for the salvation or sanctification of another. The call to such a soul for assistance around an altar is like the bugle blast to a cavalry horse, or the gong that releases the fire wagon for a run to the burning building. Unless you can die to your own comforts and conveniences when God's cause summons, you will in a short time grow lethargic, and lethargy is only another name for laziness, while laziness is a symptom of carnality, and "*to be carnally minded is death*" (Rom. 8:6).

While entire sanctification is retained by keeping a perfect consecration and a perfect faith, nevertheless the ability to keep one's consecration perfect and one's faith full and complete, depends very much upon whether the wholly sanctified soul early becomes active in the matter of achievement. Unless a person throws himself wholeheartedly into securing the accomplishment of things for the kingdom of God, he will speedily grow lax, become flabby in his soul, and backslide. If you are so fortunate as to have a holiness church of which you are a member,

be faithful to all its services, but in addition to this start something that will be your peculiar care. A cottage prayermeeting in your neighborhood, a missionary prayermeeting, a children's meeting, a revival meeting in the next village or community to you; something, something, into which you can throw all your heart and energy. Distribute tracts; make calls on strangers and invite them to church; be a "glad hand" committee to stand at the door of the church and welcome newcomers; start a Sunday school class; *do something for the cause!* A holy life cannot be too passive. There must be some sort of holy action. Unless trees leave out, they die, and unless sanctified people express themselves in deeds, they too will die spiritually. If your business or home or health prevent you from being directly active in your community, then get busy in intercessory prayer, and with achieving faith; bring fire down from heaven by sheer exercise of your believing powers. The Scriptures authorize you to do this, and Jesus gives many mighty statements on faith that ought to encourage us all to do more at this than we do. Believe God for something definite. Lay hold of Him by faith, in a holy passion, for something that is clearly within His will, such as the salvation of your family, the precipitation of a revival in your own home church, or within the boundaries of your district, or for a widespread awakening within the confines of your own denomination, or for a visitation of the Holy Ghost to the mission fields. Grasp the promises with an exercise of importunate faith, such as is described in the parable of the three loaves of bread, and persist without cessation of faith till the promised event takes place. Doing *something* for the spread of the kingdom, and accomplishing something for the Master, though it is done out of sight and hearing of your fellow Christians, will stir the passions

of your soul for holy companionship with Him that will keep your heart quick and sensitive to His presence, and alert to climb the heights of holiness.

Few things are so deadening to spiritual sensibilities as the feeling that you are able no longer to accomplish anything, and like a worn out garment laid aside for uselessness and decay. Helpless though you are, physically, an invalid or a cripple; unable maybe to participate in the active battles for the kingdom, yet you can by faith so release God upon the combatants, or upon some remote field, or upon some loved ones, as to engage all your thinking, and exercise all the passions of your soul. Spiritual idleness kills. Spiritual rust soon eats away the brightest experience. Remember that though active toil is beyond your reach, by virtue of a broken body, shattered health, or the requirements of small children or invalid loved ones at home, yet achievements by faith are always within your grasp. Avail yourself of them, and watch your soul grow rugged and robust, while your flesh is feeble, and your time, perhaps, forcibly denied you.

God's children sometimes forget that though perfect love (which is a result of the sanctifying power of the Holy Ghost), is created in the heart by His indwelling presence, yet that such an obtainment is susceptible of cultivation. Remember that the Holy Ghost is a divine person, and that His presence may be, so to speak, intensified. The more you offer humble, adorable worship to God, the more you defer to the voice of the Spirit within, the more you exalt the matchless Son of God, the more you humbly depreciate self, and call to mind your total lack of merit, or spiritual worth, receiving all from Him as the gift of His wonderful grace, the more the Holy Ghost's presence will be manifested to the soul, and the warmer will grow the perfect love

of that heart for God, and for humanity about you. Perfect love can be cultivated. No doubt our age is producing so few great saints, largely because we have so much neglected the art of cultivating the presence and power and activity of the Holy Ghost within our own hearts. Would to God we all might begin to develop great sainthood by the cultivation of a more tender intimacy with the Third Person of the Trinity! If this is done in the name of Jesus, and for His glory, and that we may the more perfectly represent Him to this death struck world, we believe that all fanaticism that so often springs from what might be termed forced interviews with the Holy Ghost, would be absent, and a tenderer spiritual Christlikeness would be the result.

The necessity of careful, conscientious obedience to God, to the Holy Scriptures and to the combined moral sense of the spiritually minded people about you, is of great importance in living a holy life. This is an age of license. This is a time of throwing off the trammels of the past. This is an hour when self-expression, self-determination, freedom to do as you please, liberty to be happy, are sounding their siren calls midst society, politics and in literature. It has also been heard in the pulpit. Little is said these days about *obedience*. Yet we hazard the statement that every soul that has lost its standing with God, and fallen over the brink of endless woe, is there because of failure to obey. Satan himself furnishes us with the dazzling example of the highest arch-angel of the skies losing his place, position, and character by failure to obey. The first human pair in the garden followed his unhappy example and advice, and wrecked their souls, their lives, and the world that had been created for them, and handed the ruin on to their descendants, all because of disobedience. We venture further to say that every Christian living today can trace

every trouble that he has had in his own heart and experience, to that same fell disposition to disobey God. Consequently there can hardly be placed too great an emphasis on the need of obedience in order to live a holy life. Humble obedience to the Word of God, as interpreted by the majority of spiritually minded people. Glad obedience to the laws of the land in which you find shelter and home. Loyal obedience to the laws of the denomination in which you have elected to make your church home. Thoughtful obedience to the wishes of loved ones and relatives, in so far as this is consistent with loyalty to God and His Word. Obedience throws a chastening restraint about the soul, that is most helpful. It provides the necessary balance wheel for enthusiasm and ardent activity. It enables the cause of God to be organized and collectively to strike the enemy with solid impact. It is the centripetal force that holds the Christian democracy together, and prevents a person from losing sight of the advantages of organization, and of endeavoring to suppress the rebellion, or end the war, by marching in a solitary manner to the battle field, and ignoring the presence and assistance of his comrades, and the orders of the commander-in-chief.

A final suggestion for making a success of the holy life here below, is to cultivate humility. This is a low, sweet, aromatic plant that flourishes in a shy manner at the bottom of a deep ravine, the sides of which are so steep and precipitous that few venture down to where it grows. Once gathered its fragrance is wafted far on the scent-laden air. But so shy is this delicate herb, that if we grasp it too hard, its fragrance disappears, and we find that we are clutching nothing but a handful of withered leaves, that give forth a rank and mouldy odor. It is declared by them of ancient times that it cannot be carried out of the deep ravine where

it grows, and still retain its delicate fragrance. Can a person know when he is truly humble? That is difficult to say, for when one thinks that he really possesses it, that is the moment that he usually loses it. Words are clumsy in endeavoring to describe this rare but necessary accompaniment to genuine heart holiness. Humility loves to serve, and let the other fellow receive the credit for the deed accomplished. It is more happy laboring in the background than in the forefront. It hews wood and draws water for its Lord, while others receive the plaudits and the praise. It suffers another to be the corner stone, while it is content and joyful in filling in the cracks and bringing up the rear. It cares nothing for recognition here below, gladly awaiting the "well done" of its adorable Lord in the heavens. Its presence is the sweet flower of perfect love, and its perfume is the delicate fragrance of the Christ of Calvary.