

The—  
Beauty  
of Holiness

I. C. Mathis



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# — THE — BEAUTY OF HOLINESS

*By*

I. C. MATHIS

Author of

“If a Man Die, Shall He Live Again?”

“Seven Wonders of Heaven”

“The Unchanging Christ”

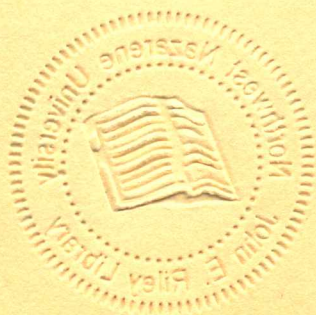
NAZARENE PUBLISHING HOUSE  
2923 Troost Ave., Kansas City, Mo.

Printed in U. S. A.



## DEDICATION

To the man under whose ministry I was converted, who constantly urged me to seek the glorious experience of holiness, and whose life is a beautiful example of holy manhood, I dedicate this little volume—Rev. I. W. Young, pastor First Church of the Nazarene, Oklahoma City, Oklahoma.





## INTRODUCTION

This new book, "The Beauty of Holiness," by Rev. I. W. Mathis, is a real and needed contribution to our literature on the subject of holiness. Reverend Mathis is one of our strongest and most successful evangelists, and his ministry has led many into the glorious experience of sanctification. It is natural that his friends would urge him to place in print those messages that have been signally blessed of God in establishing them in the doctrine and experience of holiness.

"The Beauty of Holiness" is clear, interesting, convincing, and evangelistic. His message not only makes the doctrine of holiness clear to the mind, but it grips the heart with conviction, and shows the way unmistakably into the blessing.

He first presents holiness as the antidote for sin, and the only possible antidote. Then he traces holiness in the teachings of the Old Testament, explaining the difference between historical holiness and experimental holiness. This distinction is given emphasis also in the New Testament. In other words, he traces this doctrine through the whole Bible, proving by the scriptures that an experience is obtainable. Other chapters deal with such topics



as the Nature of Holiness, what it is and what it is not; Holiness a Necessity; Conditions of Receiving Holiness, the beauty of holiness, how to keep the experience, all of which topics are discussed in a very interesting and convincing manner.

I heartily recommend this book for the following reasons. First, the author has the experience he presents for consideration, and his ministry has led hundreds to a knowledge of heart holiness. Second, "The Beauty of Holiness" is direct, clear, and convincing. Third, it will convince the mind and create heart hunger. Fourth, it not only shows one how to get an experience, but also how to keep it.

I wish for this little book a large circulation, and much usefulness in building up the kingdom of God.

*Sincerely*

R. T. WILLIAMS.



## FOREWORD

These sermons are not written for the critic, literary or otherwise, but for those honest hearts who are seeking to know and to do the will of God. In presenting them to the reading public we make no claim for originality of thought or beauty of expression. But we do claim that they are true to the teaching of God's Holy Book, and that they show us not only our "possibilities in grace," but God's requirement of us. We have preached them in camp-meetings and revivals and have had numerous requests for their publication. Since God so graciously blessed them to the hearts of the people when preached, their publication was decided upon. We pray that "the God of all grace" shall bless them to the hearts of those who read them. This is our motive in writing and presenting them to you.

I. C. MATHIS.

June 25, 1936.



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# The Beauty of Holiness

## CHAPTER ONE

### HOLINESS GOD'S ANTIDOTE FOR SIN

The testimony of mankind to the fact of sin has been enacted into governmental legislation, has found recognition in every false religion, and is reflected in secular literature. The Roman philosopher Seneca said: "We have all sinned, some more and some less." The Roman poet Ovid wrote: "We all strive for that which is forbidden." Goethe the German poet and philosopher, confessed, "I see no fault which I myself might not have committed." A Chinese proverb runs, "There are two good men; one is dead, and the other is not yet born."

Consciousness gives no uncertain witness to the existence of sin. Every one knows that he is a sinner. No one of responsible years has ever lived free from the sense of personal guilt and moral defilement. All feel remorse of conscience for wrong doing. And the sad and terrible consequences of sin are seen in the mental, moral, and physical deterioration of the race.



Now the question that arises is, "Is there an antidote for sin?" And we are glad that with no uncertainty or misgiving we can answer "Yes." The Divine antidote for the satanic poison of sin is holiness. Holiness is not only an attribute of God, but it is the requirement of the people of God. "And the Lord spake unto Moses saying, Speak unto all the congregation of the children of Israel, and say unto them, Ye shall be holy: for I the Lord your God am holy" (Leviticus 19: 1, 2). "Because it is written, be ye holy: for I am holy" (1 Peter 1: 16).

As a Divine attribute holiness is *purity*, and purity is an essential to the being of God. God is a being, who in nature, position, and attributes is separate from all other beings, and is pure from every thought, feeling, and deed of evil. Thus as a requirement of the believer, holiness is purity; and when he takes Christ to be "made unto him sanctification," the child of God becomes a partaker of the purity of God in Christ through the personal indwelling of the Holy Spirit.

### HOLINESS IN THE OLD TESTAMENT

When we come to study holiness in the light of the Old Testament we find that there are two types of holiness—ceremonial and moral holiness. Cere-



monial holiness is official holiness—the holiness of position or relationship. Moral holiness is personal holiness—the holiness of renewed character and righteous conduct. Ceremonial holiness belongs to persons, places and things; while moral holiness belongs only to persons.

Ceremonial holiness, then, is the holiness of an office—the external holiness of position or relationship. This is the only kind of holiness that can belong to places or things. In its essence it is sacredness. Thus the City of Jerusalem, the Sabbath day, and the Temple and all its furniture, even down to the implements of the altar, were holy or sacred because they had been set apart for the worship and service of Jehovah. Also, the whole nation of Israel, and all the prophets, priests, and kings, were holy, because in a special way they were a separated people.

Now, as a nation Israel was ceremonially holy, but not morally holy. Separated from all other nations, dedicated to God by a solemn covenant, and appointed to become a channel of blessing to the whole earth, the Hebrew race had entered into ceremonial holiness.

Moral holiness, which we have called personal holiness is *purity*. It is the holiness of renewed char-



acter and righteous conduct. This holiness can belong only to persons.

While Israel as a *nation* was only ceremonially holy, *individual Israelites* were morally holy. And while the Hebrew people as a whole fell short of the full requirements of the ceremonial law; numbers of individual Israelites satisfied God by becoming partakers of His holiness through a spiritual transformation of their hearts and lives.

### HOLINESS IN THE NEW TESTAMENT

When we turn to the New Testament we find the teaching deeper and richer, inasmuch as the dispensation of grace is in advance of the dispensation of the law. "The law was given by Moses, but grace and truth came by Jesus Christ." And while ceremonial and moral holiness are both taught in the New Testament, there is this difference: In the Old Testament the emphasis is upon ceremonial holiness, while in the New Testament it is upon moral holiness.

New Testament holiness is sometimes presented under the twofold aspect of *Historical* and *Experimental* holiness. In its historical aspect, the holiness of believers is said to be accomplished by Christ on the cross. This holiness is part of the finished work



of redemption. It is called judicial or positional holiness. It has no reference whatever to the character or state of the believer, but rather to his standing before God. This is shown by the following scriptures: "By which will we are sanctified by the offering up of the body of Jesus Christ once for all" (Heb. 10: 10); "For by one offering he hath perfected forever them that are sanctified" (Heb. 10: 14); "Wherefore Jesus also that he might sanctify the people with his own blood suffered without the gate" (Heb. 13: 12).

The sanctification of believers is also represented in the New Testament as an experimental possession, a present fact wrought out in the heart and life by the indwelling of the Holy Spirit. This aspect of holiness has reference to the believer's character and state. It is moral or personal holiness. This is the more usual and familiar sense of sanctification that is brought to our attention in the New Testament. Just a few verses of scripture will suffice to prove this point. "But now being made free from sin and become servants to God, ye have your fruit unto holiness and the end everlasting life" (Rom. 6: 22). "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 the Lord Jesus Christ" (1 Thess. 5: 23). "Follow peace with all men, and holiness, without which no man shall see the Lord" (Heb. 12: 14).

Now these two phases of holiness are distinct, yet vitally and inseparably connected. They are like the two halves that make a whole. What Christ did *for us* on the cross, the Spirit must do *in us* as a personal experience. The teaching of the scripture will be sufficient for this proof. "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of the Lord" (2 Cor. 7: 1).

The attempt to divorce judicial holiness from experimental holiness is always attended by consequences disastrous to moral character and conduct. There are those that think judicial holiness is sufficient, and who make their sanctification by the cross an excuse and a justification for an unsanctified life. They teach that since their standing before God is perfect, it matters little if their walk before men is imperfect. Then there are others who do not go quite so far, yet who are unconcerned over irregularities in their character and conduct unbecoming the children of God. All this is not only contrary to scripture but also is de-



structive of moral sense. Paul was discussing this thought when he asked, "Shall we continue in sin that grace may abound?" His reply is emphatic, "God forbid. How shall we that are dead to sin live any longer therein" (Romans 6: 1, 2). Judicial holiness does not save from the power of sin and the tyranny of the flesh.

It seems that it should be evident to every considerate Bible reader that full salvation from sin is the ultimate objective of the atonement. For the whole tenor of Scripture teaches that by His death, Christ not only designed to bring pardon to the sinner's heart but to "redeem us from all iniquity and to purify unto himself a peculiar people zealous of good works" (Titus 2: 14). This is not only salvation from sinful acts, but salvation from sin itself—the sin which causes the sins.

## THE OBTAINMENT OF HOLINESS

We come now to study the process of holiness as set forth in both the Old and New Testaments. And while we will discuss this subject more fully in a later chapter we will say in a word, holiness is brought about by contact with God. In the case of ceremonial holiness the contact was external and official, and the holiness consisted in a sense of



*sacredness* which invested the person or thing. In the case of moral holiness the contact was internal, spiritual, and personal, and the holiness consisted in purity of heart and life—the divine nature being imparted to the devout worshiper. And if contact with God be in any wise broken, holiness is lost. For, holiness is retained only while contact with God is maintained.

But now, some one asks "How were those Old Testament worthies sanctified and brought into a state of moral holiness? How could they go beyond ceremonial holiness?"

The Levitical system of sacrificial offerings and ritual cleansings was typical of Christ and His redemptive work. The individual Israelite was saved through a Savior who was to come, just as the sinner today is saved through a Savior who has come. In one case the redemption was prophetic; in the other case it is historic. So then the Old Testament saints were sanctified wholly by the atonement of Christ. His atonement as typified in their offerings, was the ground of their cleansing.

We will admit of course, that dispensationally speaking the Holy Spirit bore a relation to Old Testament times quite different from what He bears to the present age. The Divine Spirit did not in-



dwell the congregation of Israel as He indwells the Church of God today. Yet the Holy Spirit was with and among the people of Israel (Gen. 6: 3; Psa. 51: 11; Isa. 63: 10; Ezek. 11: 5; Haggai 2: 5).

There seemed to be a fourfold work of the Spirit among men. *First*, He came upon men. Of this Samson is an example (Judges 6: 34). *Second*, He clothed Himself with men. Of this Gideon is an example (Judges 15: 14). *Third*, He equipped men for specific service; as Bezaleel (Exodus 31: 2, 3); and Zerubbabel (Zechariah 4: 6). *Fourth*, He indwelt men. Of only a few, however, is this fact recorded (Gen. 41: 38; Numbers 27: 18; Dan. 5: 11).

It is by this last operation of the Holy Spirit—indwelling men—that the work of holiness is accomplished. And while in the Old Testament the Holy Spirit was with men and upon men, yet here are some who were indwelt by the Holy Spirit, thus producing purity of heart and righteousness of conduct. Thus while Israel as a nation was ceremonially holy there were some individuals who were morally or personally holy.

And now in this the New Testament dispensation this is not to be the exception but the rule. Jesus speaking to His followers before His ascen-



sion said, "He is with you but shall be in you." Showing that in this dispensation the Holy Spirit comes to dwell in us and to unite us personally with God, and to be in us not only a spirit of power and a preparation for service, but a spirit of life, of holiness, and fellowship with the Divine Being.

This leads me to say that the life of holiness is not one of imitation but of incarnation. We do not copy Christ, but rather we reproduce His life by the Holy Spirit dwelling within us.

A young student sat in an art gallery in Europe, trying to copy a famous painting by one of the old masters. Patiently he toiled at his easel, but with unsatisfactory results. His work was a poor imitation of the original. One day he fell asleep over his canvas and as he slept he dreamed. He dreamed that the spirit of the old master took possession of his brain and hand. Eagerly he seized his brush, and rapidly reproduced the masterpiece before him. His work received the highest praise. It had the artistic finish and the touch of genius of the original. At once his picture took its place among the famous paintings of the world, and the young artist himself was acclaimed as a new master. But the poor student awoke to find it all a dream,



and in bitter disappointment applied himself to his fruitless task.

Spiritually the young artist's dream may be gloriously true. We study the character of Christ as portrayed in the Gospels. We recognize that His spotless purity and perfect obedience constitute the only standard of character and conduct acceptable to God. Then we try to imitate Christ. We struggle after His spotless purity and strive after His perfect obedience. But at every turn we fail. Finally, in our discouragement and despair, we get the vision of the personal indwelling of Christ. In the person of the Holy Spirit He comes to live in our hearts. Thus the power and dominion of sin is destroyed, self is dethroned, and holiness of heart and righteousness of conduct is ours.



## CHAPTER TWO

### THE NATURE OF HOLINESS

Any one who reads the Bible to any extent must be impressed with the numerous references, the symbolic teachings, and the direct commands of God to holiness, for the reader comes across this glorious truth again and again.

When we come to the Bible we find that in the beginning God made man holy. He created him in His own image, which image was that of holiness; for that is the peculiar character of God. (And) if we could go back to the hush of Eden, and see the first pair as they walked in the deepening shadows in the cool of the day with unbroken fellowship and communion with God, we would see man in the beauty and glory of holiness. But man lost the glory of that nature by sin. He became an unholy being. Sin broke off the happy relationship between God and man. For as there can be no communion between light and darkness, there can be no communion between a holy God and an unholy man. Therefore, man was banished from the Eden paradise by his Creator.



But God who made man holy in the beginning has graciously planned to make him holy again. Infinite wisdom has thought out a plan, and infinite love has executed a design whereby sinful man may be made pure and holy. This is the one purpose of our religion—to make men holy. We have a Holy Bible that was written by holy men who were inspired by the Holy Spirit; it points out a holy way to a holy heaven, where we are to meet a holy God and dwell amid holy associations forever more.

And now the Bible commands us to put off the old man and to put on the new man “which after God is created in righteousness and true holiness” (Eph. 4: 21-24). Again, “As obedient children—Be ye holy; for I am holy” (1 Peter 1: 14-16). “For God hath not called us unto uncleanness, but unto holiness. He therefore that despiseth, despiseth not man, but God, who hath also given unto us his Holy Spirit” (1 Thess. 4: 7, 8).

But while most people are agreed as to the Bible teaching of holiness, many are confused as to the nature of holiness. Herein, we believe, lies some of the opposition to the teaching and preaching of the Wesleyan doctrine of holiness. Therefore in this message we are entering upon a discussion of the



nature of holiness. We want to notice what it is and what it is not.

### I. WHAT IT IS NOT

When we speak of holiness we do not mean absolute holiness. This belongs only to the infinitely holy God. God's holiness is inherent, man's holiness is acquired. Our holiness comes from another. In God, holiness is infinite and unchangeable, an immutable attribute of divine nature, in man holiness is perfection of nature but subject to human limitations. In God holiness is a part of His being and cannot be lost, in man holiness is conditional and may be lost while probation continues. In God holiness is commensurate with infinite capacity, in man it is limited by finite capabilities and means of expression.

2. It is not angelic holiness. The holy angels have maintained inviolate the trust reposed in them. They are unfallen, and obey God perfectly, having no need of the atonement. But we are not angels and never shall be angels. Sometimes we sing, "I want to be an angel and with the angels stand, a crown upon my forehead, a harp within my hand." Personally, I am satisfied and do not want to be an angel, and it would not do me any good if I did want to be, for God has created me a man. I want



to go to heaven all right but I want to go as a man redeemed by the blood of Jesus Christ.

3. It is not the holiness possessed by Adam before the fall. Before his fall Adam was complete in his mental structure, in the enthronement of his moral sense, and in the harmony and balance of all his faculties. He could reason rightly and always judge correctly. He might be without fault, and because he might, he was required to be so. There was no defect, neither in his physical, mental nor spiritual life. He not only enjoyed holiness of nature, but immortality of body, although it was conditional immortality. As long as he was obedient to God he would never die. And some one has pointed out the fact if man had never sinned, the transfiguration would have been the experience of us all. When we had lived out our probationary period we would have been transfigured and transferred from this world to another sphere.

But we can be sanctified wholly and yet suffer in our bodies, and if Jesus carries we will have to die. We fall short of the intellectual and physical perfection of Adam—and we will not gain that perfection until soul and body are in heaven. So then holiness as we enjoy it today is not the holiness of Adam.



4. Holiness does not mean perfection of knowledge. In this world the human intellect is deranged by sin and overshadowed by clouds of ignorance. We can know but only in part, and from defective understanding improper words and actions necessarily flow. Grace does not make men infallible. Sin has so perverted our moral and spiritual powers, that we shall never in this present life be free from the infirmities of human nature. Whatever our experience of grace may be, the liability to error will cling to us until this mortal puts on immortality. Infirmities have their ground in our physical nature, aggravated by intellectual deficiencies. The pitcher of our human nature which was broken when Adam fell, may be put together again, but it will never have the true ring it had before it was broken. To regain that the Divine Potter must grind it to powder and entirely reconstruct it. Then, until death has reduced us to dust and the Divine Potter has remade us, body as well as soul, we cannot hope for perfection of knowledge.

The only perfection on earth is a perfection of *love*, of *motive*, of *intention*. Our service of perfect love may be marred and defective, but God looks not so much at what we do, as at what we intended to do. It is motive that gives quality to action.



Therefore, God looks for motive and intention. If the desire to sin is sin, may we not say that the purpose or desire to please God is accepted, even though we blunder and make mistakes? This would suggest that sin is a thing of the heart while a mistake is a thing of the head. A mistake is a thing you do because you do not know better; sin is a thing you do when you do know better. There is a wicked choice and a wrong motive back of every sin, while neither of these exists in the case of a mistake.

5. Holiness does not render its possessor inaccessible to temptation. A perpetual liability to temptation is an unchanging element in our probation. There is no grace this side of heaven that will put a Christian where he is exempt from solicitations to sin. But temptation is not inconsistent with holiness.

Some assert that the doctrine of entire eradication of sin from the heart puts the soul beyond real temptation. They say, "There can be no real temptation to a soul which has nothing in its nature responsive to solicitations to sin." But such a statement is not scriptural. This would render angels in probation, Adam in Eden, and our Lord himself incapable of real temptation. But the fact that some angels fell, that Adam sinned, and that Christ was



tempted in all points as we are, should be sufficient proof that holy souls are capable of temptation.

It is true, that when the heart has been cleansed and made holy, the warfare *within* ceases. The struggle with the *flesh*, or *inbred sin*, or *depravity*, or whatever name may be given to the sin principle, comes to an end when all antagonisms to God are expelled from the soul. But there are other enemies than those which exist within, against whom we shall have to fight strenuously to the end. "We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places" (Eph. 6: 12).

6. The experience of holiness does not preclude the possibility of sin and a final apostasy. While holiness secures the safest possible condition on earth, yet we must wait for absolute and eternal security until we get to heaven.

If angels and Adam fell, we shall need to watch and pray, and keep our hearts with all diligence. Though it be true that we are less likely to sin when our hearts are pure, our attitude must always be one of self-examination, of vigilant observation of our spiritual foes, and of unceasing carefulness lest we become "entangled again in a yoke of bondage."



Eternal vigilance is the price of victory. Grace never induces presumption. "Let him that thinketh he standeth take heed lest he fall."

But while *inability* to sin does not belong to the Christian experience, *to be able not to sin*, does. Capacity to sin is involved in the idea of accountability, but capacity does not involve *necessity*. There is a grace available by which the soul may go on in a career of victory, never falling into actual sin. So that while it is not *impossible* for a holy man to sin, it is *possible* for him not to sin.

7. Holiness does not require a state of continual ecstasy. The opposite position has been stressed and emphasized by some ministers and Christian workers until many earnest seekers have been misled. This has caused them to seek a rapture instead of a state. Holiness of heart is a state of moral cleanness and does not especially belong to our emotional nature, although it affects it more or less at different times. It goes deeper than our emotions and affects our moral nature.

Now there may be times, and frequently there are, when rapt emotions rise from the soul that is holy. This is as it should be. And it is wonderful when the gales of heaven agitate the bosom of the soul until waves of glory break in white-caps of



joy and shouts of praise. But these times of unusual blessing are common with regenerate beings. Therefore they must not be regarded as exclusive evidence of holiness. The sea of perfect love is not always and continually swept with a gale of joy and ecstasy; many are the days of holy calm, beneath unclouded skies.

8. Holiness of heart does not prohibit growth in grace. Holiness is both a *crisis* and a *process*. Some one has said, "It is a *crisis* with a view to a *process*." And while the doctrine of instantaneous cleansing from sin is taught in the Word of God, the doctrine of progress and growth is also taught. None will ever be so saved from sin as to make growth in grace either unnecessary or impossible. The holiest of beings in this world grow in grace. In fact, holiness is the condition of growth, for the hindrances to growth are removed. Holiness brings a finality to nothing but inbred sin.

We understand that the word "health" and the word "holy" come from the same word. Perfect health is the absence of disease, perfect holiness is the absence of sin. Holiness is the soul restored to perfect health, but this is not perfect development. Holiness is that experience where all disease is expelled from the soul, growth in grace builds



up the soul in vigor and beauty. A steady and constant growth in grace is the ideal of the holy life. So instead of being viewed as an experience that would prohibit growth, holiness should be viewed as the divine condition to growth.

## II. WHAT IT IS

We have discussed at length the subject what it is not, but now we turn to the positive side of the question. And it seems the above discussion should clarify our minds and simplify our task. Let us remember that we are discussing the holiness of a fallen, but redeemed human being. And that it is an experience that can be enjoyed and lived by one who is subject to human infirmities and surrounded by all the circumstances incident to every-day life.

Holiness is the image of God restored to the soul. It means the eradication of all sin from the heart. This is pardon for every transgression and cleansing from all pollution. The guilt of sin is destroyed in conversion and the defilement of sin in entire sanctification. The result is a pure heart. It is "death to sin," "freedom from sin," a cleansing "from all filthiness of the flesh and spirit." It is the expulsion of every idol and the cure of every spiritual disease, and the ordering of the whole life



according to the rule and standard of Scripture. It is the purity of heaven brought down and deposited in the human heart to be exhibited in a pure life. The fountain of thought, affection, desire, and impulse is pure. The result of such purity is "fruit unto holiness." The one that has this experience heeds the command, "Whatsoever ye do, do all to the glory of God." There is no jar in the spiritual machinery and "perfect love" is the grand prevailing disposition of the heart. And while it is possible to step out of the "narrow way" and commit sin there is no disposition or desire to do so. But God is loved "with all the heart, soul, mind, and strength."

We have read the story of Ulysses, who, on his voyage had to pass close to the abode of bewitching sirens. So wonderful were the strains of music wafted over the waves, the sailors were unable to resist them and were lured to their destruction. Ulysses had been warned of the danger, and was very anxious to hear the music and yet pass in safety. So when he drew near the place, he ordered his sailor's ears be stopped with wax, and had himself tied with stout ropes to the mast. Then came the sound of the wonderful music, and oh, how he wanted to go, and he struggled hard to



break the ropes; but he was tied fast. Then he called to his sailors to unloose him, but they could neither hear the sirens nor their master, and so the good ship speeded on her way, and they passed in safety. Not long after, Jason was sailing over the same sea; he knew the danger as well as Ulysses, but he neither had his sailor's ears stopped with wax nor tied himself to the mast. He had a better plan. Orpheus, the sweet musician, was on board, and when they neared the abode of the sirens Orpheus began to play, and the music on board was so much better than the music of the sirens that they cared nothing at all for it.

The difference between these two cases can easily be seen. Ulysses wanted to go, but could not. Jason might have gone, but did not want to go. This is like the difference that holiness of heart makes. There are some Christians who are lured by the world's music, but though the temptation is great they resist it. All honor to those who do so. But there is an experience in holiness where the love of God so satisfies the soul that the desire for sin is gone. The possibility of sin remains, but the desire for sin does not.

Although it is ever of the same nature, holiness in God's creatures is a matter of constant



progress and development. In God it is infinite. In angels it is according to angelic law and obedience. In Adam it was a perfect being keeping a perfect law. In fallen and sinful man it is according to the law of grace. This is the standard of holiness as laid down and required of man in the Bible.

#### THE HOLY LIFE

There is a faith unmixed with doubt,  
A love all free from fear;  
A walk with Jesus, where is felt  
His presence always near.  
There is a rest that God bestows,  
Transcending pardon's peace,  
A lowly, sweet simplicity,  
Where inward conflicts cease.

There is a service God-inspired,  
A zeal that tireless grows,  
Where self is crucified with Christ,  
And joy unceasing flows.  
There is a being "right with God,"  
That yields to His command  
Unswerving, true fidelity,  
A loyalty that stands.



There is a meekness free from pride,  
That feels no anger rise  
As slights, or hate, or ridicule,  
But counts the cross a prize.  
There is a patience that endures  
Without a fret or care,  
But joyfully, "His will be done,  
My Lord's sweet grace I share."

There is a purity of heart,  
A cleanness of desire,  
Wrought by the Holy Comforter  
With sanctifying fire.  
There is a glory that awaits  
Each blood-washed soul on high,  
When Christ returns to take His bride  
With Him beyond the sky.

—SELECTED.



## CHAPTER THREE

### THE NECESSITY OF HOLINESS

Holiness is a divine necessity. Many people have thought that it was optional, an experience they could receive or that they could reject without the disfavor of God. But when we turn to Hebrews 12: 14 we see the necessity of holiness. This text presents to us our duty to our fellow man, and to our God. It seems that it needs no interpretation in order to get its full meaning. Peace with man and holiness unto the Lord is God's standard of the Christian life. The necessity of holiness may be seen from the following considerations.

I. HOLINESS IS THE NECESSARY CONDITION FOR SATISFACTORY GROWTH IN GRACE. The Scriptures not only teach the possibility of growth or development in grace but make it a duty. It is the command of the Lord that we "grow in grace." And while it would be untrue to say that there is no growth in grace until we are entirely sanctified, for there is growth in the justified life, but it is often feeble and usually very unsatisfactory.



There are two errors that many people have embraced in regard to growth in grace. First, some have taught that sin is removed from the heart and the individual is purified by growth in grace. But no amount of growth and development can remove the principle of sin from the heart. Nothing short of the power and grace of God is sufficient for this great task. The theory that sin is destroyed by growth in grace is not only contrary to the analogy of growth in nature, and contrary to human experience, but it has no scriptural support. There are no such teachings in the Word of God. Nothing impure ever becomes pure by growth in the natural or spiritual world.

Dr. Dougan Clark in his "Theology of Holiness" has a very fine exposition of 1 Peter 2: 1, 2. "Wherefore laying aside all malice and all guile, and hypocrisies, and envies, and all evil speakings, as newborn babes desire the sincere milk of the word, that ye may grow thereby."

"Peter, by no means, teaches us that we grow *into* grace, or that we grow into entire sanctification. We first become receivers, and get grace before we can grow in it, and we must first receive entire sanctification before we can grow in it. Like all other gospel blessings this is the gift of God,



and is forever, therefore, unobtainable by any process of growth. But Peter says in effect, in order to grow in grace you must do two things. (1) Lay aside everything that hinders growth, specifying malice, guile, hypocrisies, envies, evil speakings. Now it is plain as the sun at noonday that all these things are the fruits of the carnal mind. And so in a single thought the exhortation is to lay aside, or to put off, or give up to destruction, the depravity of our nature, the inbred sin which doth so easily beset, and which so long as it exists, will be an insuperable hindrance to rapid and symmetrical growth, and (2) desire, and of course, partake of the sincere milk of the word. Here is wisdom, the secret of successful growth, in the spiritual as in the natural world, it is first to become healthy, and then to take plenty of nourishment. Holiness is spiritual health, and implies the absence of inbred sin which is always spiritual disease. The child that is healthy and gets plenty of pure milk will grow and develop rapidly." So instead of the Bible teaching that we grow into holiness it does teach that holiness is necessary to growth in grace because it destroys that which obstructs true growth.

The second error that some have fallen into is that when the soul is cleansed from all sin and



made holy, growth in grace stops. But none can be so holy that growth in grace is impossible. It was said of the holy child Jesus, "He increased in wisdom and in stature and in favour with God and man." Dr. Adam Clarke says, "Even Christ himself who knew no sin, grew in the favor of God; and as to his human nature, increased the graces of the Holy Spirit. From this we learn that if a man were as pure and perfect as the man Christ Jesus himself was, yet he might nevertheless, increase in the image and consequently the fear of God."

Holiness then is not the goal of the Christian life, but rather a new starting point. It brings a finality to nothing but inbred sin. A mother is not content that her child be in perfect health, she longs that it grow to maturity. And the plan of God for us not only includes the complete cleansing of our hearts from inbred sin, but that we may "Grow in grace and the knowledge of our Lord and Saviour Jesus Christ."

When the soul is regenerated the graces of the Spirit are implanted in the heart, but remaining depravity prevents the growth of these graces and many times chokes them out altogether. The child of God therefore feels the need of heart cleansing that he may grow in grace and make progress in



the things of God. This fleshly nature that wars against the spiritual nature, hindering spiritual growth and development, is destroyed in the experience of entire sanctification. Then, and not until then, is the soul in a state and condition for proper growth and development. Just as the removal of disease from the body enables the child to grow, so holiness, the removal of sin from the heart, enables the child of God to grow. Holiness then is a necessary condition for satisfactory growth in grace.

II. THE EXPERIENCE OF HOLINESS IS NECESSARY FOR VICTORIOUS CHRISTIAN LIVING. Even the casual Bible reader must admit that it is the heavenly Father's will that His children live victorious lives. This must be so in the very nature of the case. It would not be a perfect salvation that did not enable its possessor to be victorious over every foe. When we turn to the writings of St. Paul we hear him shouting, "Thanks be unto God who always causeth us to triumph . . . in every place" (2 Cor. 2: 14). What does he mean by triumph here? He was whipped and stoned, imprisoned, insulted, betrayed, shipwrecked and persecuted from one place to another. But none of these things moved him and he gave evidence that Christ lived in him. He was triumphant and victorious in all these



things. A victorious experience does not mean the absence of trial and persecutions but victory in them.

But God has not only willed such an experience, He commands it. When we turn to the Bible we see that we are commanded to be perfect in our love, filled with the fullness of faith, strong in the Lord and the power of His might; to pray without ceasing, in everything to give thanks, to rejoice evermore, to love God with our whole heart, soul, mind and strength, and our neighbor as ourselves. Such a life as is here commanded can only be realized when the heart has been sanctified and made holy. For we read, "The flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would" (Gal. 5: 17).

Madame Guyon found the experience of entire sanctification and was happy and victorious in spite of persecutions, estrangement of family and prison walls. She declared that "the very stones of my prison appear like rubies in my eyes." And during her imprisonment for the profession and preaching of holiness she wrote these lines:

"A little bird am I,  
Shut off from fields of air



And in my cage I sit and sing  
To Him, who placed me there,  
Well pleased a prisoner to be,  
Because my God it pleaseth Thee,  
Naught have I else to do;  
I sing the whole day long;  
And He whom most I love to please,  
Doth listen to my song.  
He caught and bound my wandering wing,  
And still He bends to hear me sing.  
My cage confines me round;  
Abroad I cannot fly,  
But though my wing is closely bound  
My heart's at liberty.  
My prison walls cannot control  
The flight, the freedom of the soul.  
Oh! It is good to soar,  
These bolts and bars above,  
To Him whose purpose I adore,  
Whose providence I love,  
And in Thy mighty will I find  
The joy, the freedom of the mind."

Holiness is necessary for victorious Christian living and the greatest safeguard against backsliding. Carnality is not only a hindrance to spiritual life but the chief cause of backsliding. There are



thousands who started the Christian life with a bright experience, but who failed to go on and get sanctified, and they have been defeated by the foe within their own bosoms. They are backsliders to-day.

In one of his books Dr. G. A. McLaughlin tells a story that illustrates the agency of inbred sin in backsliding. "An army had laid siege to a city. Month after month they tried to take it. But the brave people within had repelled every attack. So the attackers resorted to treachery. They bribed a young woman to let them in. One dark night she opened a gate in the walls and the town was taken. A traitor undid the work of a host of armed men. So does inbred sin, the traitor in the heart, respond to Satan our outward foe, and betray us. Inbred sin belongs to the devil and he works in co-operation with it. The elimination of inbred sin from the heart lessens the danger of backsliding."

III. HOLINESS IS A NECESSITY TO PLEASE GOD. God has always willed that we should be holy. He created man in His own image of righteousness and true holiness. That was what He wanted man to be. But He not only wants man to be holy because he was so created, but to be holy from his



own choice. This is why He gave man the freedom of his will.

When man chose sin in the place of holiness and became depraved, God instituted the plan of salvation, for a greater purpose than to save man from hell or to bring him to heaven. It was to restore him to holiness. This is the one point to which all revelation tends. This is the end of the commandment. Paul said: "Now the end of the commandment is love out of a pure heart and a good conscience and faith unfeigned" (1 Tim. 1: 5).

1. God has made ample provision to make us holy. The angel Gabriel in announcing the birth of Jesus said, "Thou shalt call his name Jesus, for he shall save his people from their sins" (Matt. 1: 21). Again we read: "Wherefore Jesus also, that he mighty sanctify the people with his own blood, suffered without the gate" (Hebrews 13: 12). Paul said, "Christ also loved the Church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, 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: 25-27). These scriptures show that



holiness is provided by the atoning death of Jesus Christ.

2. God calls us to holiness. "For God hath not called us unto uncleanness, but unto holiness. He therefore that despiseth, despiseth not man, but God, who hath also given unto us his holy Spirit" (1 Thess. 4: 7, 8). Language could not be plainer than this.

3. God commands us to be holy. "Sanctify yourselves therefore, and be ye holy: for I am the Lord your God. And ye shall keep my statutes, and do them: I am the Lord which sanctify you" (Leviticus 20: 7, 8). "But as he which has called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy; for I am holy" (1 Peter 1: 15, 16). God does not give a reason for all His commands, but He does when He commands us to be holy. He says, "Be ye holy for I am holy." That is sufficient reason for our holiness, because He is holy.

4. God on oath promises us the experience of holiness. "The oath which he sware to our father Abraham, that he would grant unto us, that we being delivered out of the hands of our enemies might serve him without fear, in holiness and righteousness before him, all the days of our life" (Luke



1: 73-75). Paul said, "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God" (2 Cor. 7: 1).

In view of the fact that God has provided holiness through the death of His Son, that He calls and commands us to be holy, and on oath promises us the experience of holiness, we must be holy to please Him.

IV. HOLINESS IS A NECESSARY FITNESS TO MEET CHRIST AT HIS COMING. Some one has said, "The grandest fact of all history is that Jesus Christ came into the world and died for our sins. By far the most important fact of the present is, that He is now at the right hand of the Father making intercession for us. The grandest predicted fact of the future is, that He is coming back to this world a second time." And as surely as Jesus came into the world in humiliation to die for our sins, just so surely will He come in power and great glory to receive those who have accepted Him.

There is a growing emphasis being laid on the doctrine of Christ's return, and properly so, but sometimes we fear there is not enough stress on the need of a fitness for this glorious event. Holiness of heart and life is the necessary preparation for the



coming of Christ. This is clearly seen by the following scriptures: "And the Lord make you to increase and abound in love one toward another, and toward all men, even as we do toward you: To the end he may stablish your hearts unblameable in holiness before God, even our Father, at the coming of the Lord Jesus Christ with all his saints" (1 Thess. 3: 12, 13). "And I pray God your whole spirit and soul and body be preserved blameless [in that state of holiness] unto the coming of our Lord Jesus Christ" (1 Thess. 5: 23).

"The signs around in earth and air  
Are painted on the starlit sky.  
God's faithful witnesses declare,  
That the coming of Jesus draweth nigh."

Jesus Christ came into the world to provide holiness for us. He lived a holy life as our example. He preached holiness and antagonized the churchmen of the day because they lacked it. He told them they made "clean the outside of the cup and platter but within were full of ravening and excess." He prayed for His disciples just as He went to Gethsemane that they might get sanctified (John 17: 17). He also prayed "Neither pray I for these alone, but for them also which shall believe on me



through their word" (John 17: 20). He said, "I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself" (John 14: 2, 3). And if we are to be ready for Him when He comes we must be sanctified and made holy.

V. HOLINESS IS A NECESSARY FITNESS FOR DEATH. We are told by the Bible that "It is appointed unto man once to die." But even reason tells us that man is mortal and that his stay upon earth is brief and uncertain. Sooner or later the heart will cease its throbbings, the circulation will stop, the brain with all its genius will become insensible, the muscles will lose their elasticity, every vital organ will discontinue its function and death will claim us all. "Dust thou art, and unto dust shalt thou return," is the sentence of God, the sentence of law, the sentence of nature, the sentence of cause and effect. The sentence of death is resting upon us all and every element in nature is commissioned to execute it. Whether we are ready or not, our work good or bad, finished or unfinished, we must die. In a few years at the most, all of us must pass on to the grave.

Nothing short of holiness of heart and life will prepare one for this ordeal. But if the heart



has been purified and made holy we can say with Paul, "I am now ready to be offered." "O death where is thy sting? O grave, where is thy victory?" "Thanks be unto God which giveth us the victory through our Lord Jesus Christ."

When we are dying holiness will be most important. Our financial rating, our social position, the approbation and approval of our fellows, these will all sink into insignificance when compared to holiness of heart. For nothing short of this glorious experience will fit us for a peaceful and victorious death.

VI. HOLINESS IS A NECESSITY FOR ADMITTANCE TO AND THE ENJOYMENT OF HEAVEN. All nature evidences the fact that everything God has created must exist in harmonious surroundings in order to attain maximum development and usefulness. For instance, God has given the fish scales, fins and gills that they may live in the water. He has given the birds downy plumage, and hollow bones that they may fly in the air. According to what the scholars tell us, if we were transported to the planet Jupiter, we should die for lack of oxygen. God has wrapped this earth in a robe of oxygen fifty miles deep and given us lungs with which to breathe it in order to keep our blood pure. We



could not live beneath the waters as do the fish. And if we get to heaven we must be adapted to it. The atmosphere of heaven is holiness and we cannot live there unless we are holy.

Holiness is the universally admitted preparation for heaven. The facts that God is holy, that all the inhabitants of heaven are holy, and that God has eternally decreed that nothing sinful or unholy shall enter heaven, make it absolutely necessary that we should be holy.

But holiness is not only a necessity for the admittance *to* heaven, but also for the enjoyment *of* heaven. An essential quality of happiness is harmony. In fact, as some one has said, "All that is good, and true and beautiful, comes as the result of harmony. Harmony of sound is music. Harmony of word to thought is poetry. Harmony of color is art." And without holiness we would be out of harmony with heaven, and therefore unhappy. This is illustrated in the twenty-second chapter of Matthew. In the eleventh verse we read, "And when the king came in to see the guests, he saw there a man which had not on a wedding garment." This man was out of harmony with his surroundings. He was speechless. He was cast out into outer darkness. The wicked, if they could get into heaven,



would be unhappy because they would be out of harmony with their environment.

Yes, holiness is a divine necessity. If we would maintain a victorious relationship with our Lord, gain heaven at the close of our earthly career, we must be holy. "Follow peace with all men and holiness without which no man shall see the Lord" (Heb. 12: 14).



## CHAPTER FOUR

### HOLINESS CONDITIONED UPON A SECOND WORK OF GRACE

In the Scriptures, sinners are exhorted to cleanse their hands, to repent of their sins, and to believe the gospel, while believers are exhorted to purify their hearts, and to cleanse themselves "from all filthiness of the flesh and spirit perfecting holiness in the fear of the Lord." And there is a very definite reason for this two-fold character of grace in the redemption of the believer as we shall see in our study today.

Many people do not understand the true nature of salvation because they do not understand the true nature of sin. Defective views of sin lead to incorrect views of salvation. That is why the late Dr. G. A. McLaughlin called the doctrine of depravity "The fundamental of the fundamentals." What we think of the salvation of Jesus Christ depends quite largely upon our view of the sin which made it necessary.

Sin has many aspects, but there are two primary forms in which it exists. First, as an evil in



man, and second, as an evil done by man. We can form no adequate conception of its nature, or of the remedy God has provided, unless we look at it from these two points of view. One is a sinful state, the other a sinful practice. A sinful state implies a corrupt nature, a bent to evil, a heart alienated from God and opposed to holiness. A sinful practice is the transgression of the law. But a state of sinfulness exists before we begin to practice sin. Some one has said, "Man is not a sinner because he does evil; he does evil because he is a sinner. Train him as you will but evil will come out of him if it is in him." Then, behind the doing of sin lies the being of sin, and it is only by removing the cause that the effect will cease.

It is because sin exists in this twofold character, as an act and a state, that salvation assumes a twofold aspect. For guilt there is forgiveness, for depravity there is cleansing. Forgiveness is complete forgiveness, but forgiveness can only extend to actual transgression. Depravity is a state of the heart which we have inherited from our first parents in the fall. It is not actual sin but is the fountain from which actual sin flows; that inward cause of which sins are the effect. It is the bitter root of



which actual sins are the fruits. It is deeper down and farther back in our nature than wrong doing.

The penitent convicted of his sins seeks divine forgiveness. The believer convicted of the depravity of his nature seeks for inward purity. The one inquires, "How can the sins which are past be forgiven?" The other asks, "How can I be cleansed from inward depravity that I may perfect holiness in the fear of God?"

In regeneration our actual transgressions are forgiven and sin is subdued and conquered, but it is not destroyed. The fortress of Mansoul has been won for its Lord, but within its garrison some traitors lurk, maimed and bleeding, but not dead. The disease is modified, but it is not eradicated. The bitter and baneful thing is nipped in the bud, some of the branches are lopped off, but the root is not removed. Depravity is suspended, held in check, repressed; but it is not fully expelled from the soul. It does not reign, but it exists. Tendencies to sin are controlled, but they are not eradicated. There is still a warfare within, in which flesh and spirit antagonize each other. We would not for a moment minimize the great and glorious experience of conversion, but all experience testifies that an "infection



of nature" does remain, warring against the Spirit even in those who are regenerate.

Now, is there no remedy in the divine economy for this inner heart condition of the child of God? We are glad the scripture has a definite and positive answer for this question. In 1 John 1: 9 we read, "If we confess our sins, he is faithful and just to forgive us our sins [guilt], and to cleanse us from all unrighteousness [depravity]." This act of cleansing is entire sanctification, the agent of cleansing is the Holy Ghost, the state of being cleansed is holiness. Thus holiness of heart and life is conditioned on a second work of grace—entire sanctification. In proof of this proposition we offer four arguments.

I. GOD'S WORK IN THE HEART IS IN HARMONY WITH MAN'S FAITH. The work wrought and the blessing obtained are in accordance with the faith exercised. God bestows what the soul's intelligence perceives to be its need, and what faith humbly claims.

The faith of the sinner seeking forgiveness is limited to forgiveness. His all-pervading desire is to be pardoned. He is guilty, and must be forgiven. Every other thought is swallowed up in his recognized need of divine mercy. His prayer is, "God



be merciful to me, a sinner." It is the prayer God hears and answers. All his sins are forgiven, fully forgiven for Christ's sake. He receives according to his faith.

But as yet, he knows little of the deep depravity of his heart. In fact, it is not uncommon for persons to imagine at the time of forgiveness that depravity is completely destroyed. The change is so great, even as "from death unto life," that the work of moral renovation seems perfect. The love and gladness of the new-born soul is so overflowing, as for a time to create the impression that the heart is entirely cleansed. They draw the inference, "I feel no sin, therefore I have none, it does not stir therefore it does not exist; it has no motion, therefore it has no being." But it is seldom long before they are undeceived, finding that the sin principle was only *suspended*, not *destroyed*.

God graciously tempers His revelations of our need to our weakness. He did not lead the children of Israel by the shortest route into Canaan; He led them by a round-about way, lest they should despair in face of the difficulties. And so God in mercy, seems to spare the sinner the double view of his sins and his sinfulness. And not until the soul is in a position to bear the revelation does the Spirit



of God reveal the depths of inbred sin. It is then we see the plague of our hearts and the deep need of cleansing. This sense of sin within becomes deeper and more painful, until deeply humbled, we bewail our condition, and cry with the psalmist, "Create in me a clean heart, O God, and renew a right spirit within me." It is then, when our intelligence apprehends the soul's deep need of inward purity, that definite prayer is offered, definite faith is exercised, and God speaks the second time, "be clean."

II. THE UNIVERSAL TEACHING OF CHRISTIAN EXPERIENCE. The people that profess the experience of holiness testify to the fact that it is the result of a second work of grace. As far as our own personal observation is concerned, this is universally true. I have had the privilege of meeting and talking with people of different denominations who were enjoying this grace, and without exception, they have testified to a second work of grace.

Then, when we turn to the "literature of holiness," and read the testimonies of those who have professed the experience of holiness we find they have testified to a second work of grace. Works of this nature are available for every one who desires them. Dr. Sheridan Baker in his book, "Hid-



den Manna," says, "If ever there were a child of God, who consciously received pardon and purity at the same time, and left any record of the fact, the writer of this sketch never saw or heard of it. But of the thousands who have experienced entire sanctification, and who have left their record, all declare, that with them, it was received subsequent to regeneration." Both John Wesley and Adam Clarke inform us that they never met with a single instance where God both pardoned guilt and purified the heart at the same time. Bishop Foster of the M. E. Church said, "Sin committed, and depravity felt, are very different: the one is sin in action, the other a state of the affections. The regenerate believer is saved from the one, and has grace to enable him to have victory over the other; but the disposition itself to some extent remains, under the control of a stronger gracious power implanted, but still making resistance, and indicating actual presence, and needing to be entirely sanctified."

III. THIS IS THE UNIVERSAL TEACHING OF THE CHURCH CREEDS. There is not a church in Christendom today, nor has there ever been one, that has incorporated in her articles of faith the doctrine that man is entirely sanctified at conversion.



The episcopal address by the bishops of the Methodist Episcopal Church printed as a preface to the Discipline of 1912 contains this statement: "We believe that God's design in raising up the Methodist Episcopal Church in America was to aid in evangelizing the continent and 'to spread scriptural holiness over these lands'." Then in the historical statement of the same Discipline we read, "In 1729 two young men in England, reading the Bible, saw they could not be saved without holiness, followed after it, and invited others so to do. In 1737 they saw, likewise, that men are justified before they are sanctified; but still holiness was their object. God then thrust them out to raise up a holy people." And this theme has had a prominent place in the literature, the hymnology, and the theology of the Methodist Church.

"The Church of England, and the Protestant Church of the United States, in the Ninth Article of their formulated faith, say of the 'original or birth-sin,' this infection of nature doth remain in them that are regenerated. Consequently, according to their teaching, entire sanctification, which involves the elimination of the 'birth-sin' or carnality, does not take place at regeneration, but some time



subsequent to it" (Sheridan Baker in "Hidden Man-na").

Dr. Sheridan Baker goes on to say, "All the Calvinistic bodies that accept the Westminster Catechism and Confession of Faith as statements of their belief, say, 'They who are effectually called and regenerated, having a new heart and a new spirit created in them are further sanctified, really and personally, through the virtue of Christ's death and resurrection, by his word and spirit dwelling in them.' Here 'further sanctification' or entire purification follows after the new creation."

Then, in what is said to be one of the first Baptist Manuals printed (1689), in section 13 we read, "They who are united in Christ have a new heart and a new spirit created in them by the virtue of Christ's death and resurrection. They are further sanctified, really and personally, by the Holy Spirit dwelling in them." Here again we see the doctrine that men are sanctified after they are justified.

We might go on quoting at length to prove our proposition, but this is unnecessary. The above quotations cover most of the Protestant churches of our country, if not all. This all shows the teaching of the different churches to be that entire sancti-



fication is received after regeneration, and is therefore a second work of grace.

#### IV. THE PLAIN TEACHING OF THE SCRIPTURES.

The Bible throughout recognizes and teaches two works of grace. Toplady voices this in his hymn now sung by the Christian world:

“Be of sin the double cure,  
Save from wrath and make me pure.”

We would like to go into a detailed study of this great Bible subject but space will not permit in this book. We shall therefore confine ourselves to three arguments in proof of our proposition.

1. A second work of grace is symbolized in the Old Testament. In this connection let us remember that two animals were required by the Levitical law to be presented for the sin offering. Doctor Carradine in his book, “The Second Blessing in Symbol,” said, “This is enough to arouse and provoke thought.” The offering up of two animals brings out the twofold nature of sin. In one place it is two goats. In another place it is the blood of a bullock and the blood of a goat. In the case of the two goats, one was slain and the other was led away into the wilderness bearing the iniquity of the people.



"In the cleansing of the leper two birds were used. One bird was killed; the other was let loose into the open field. Here is a twofold treatment of sin. Something is atoned for and something is taken away. It harmonizes with the symbol of the two goats. The scapegoat disappears into the wilderness; the bird vanishes in the open air."

This is in harmony with Christian experience. The first work of grace atones for and brings pardon from our sins; the second work of grace removes the principle of sin.

If we turn to Leviticus 14: 8, 9 we find that there were two washings of the body of the leper before he was pronounced clean. And remember that the Bible uses leprosy as a type of sin. Seven days after the first washing the leper underwent a second washing of both body and clothing. And he was not pronounced clean until after the second washing.

Doctor Carradine in the well known work referred to above said, "The second blessing is seen in the two crossings made by the children of Israel: one over the Red Sea, the other over the river Jordan. The passage at the Red Sea teaches all that occurs at conversion, and the passage at the river Jordan illustrates sanctification. At the Red Sea



the Israelites were fleeing from an enemy, and were delivered; at the Jordan they were not in flight, but were drawn by the goodness and beauty of the land of Canaan."

Turning to Deuteronomy, the thirtieth chapter, we read of the rite of circumcision. It is said, "And the Lord thy God shall circumcise thine heart." Now Paul spiritualizes this rite and makes it stand for a work of grace (Rom. 2: 29). This then would teach a second work of grace. For we know that regeneration is represented in the Bible under the figure of birth. Jesus said to Nicodemus, "Ye must be born again" (John 3: 3). A child had to be born before it was circumcised. In fact the child was circumcised when it was eight days old. This shows there was birth and life before circumcision. And there is spiritual birth and spiritual life before the heart can be circumcised and sanctified.

We might go on at length calling your attention to these Old Testament symbols, but space will not permit. Suffice it to say, the teachings of the Old Testament to two works of grace might well be summed up in the vision of the prophet Isaiah of the two ways. In the thirty-fifth chapter of his prophecy he tells us that, "And an highway shall be there, and a way, and it shall be called the



way of holiness." Doctor Carradine calls to our attention that there is a way within the highway. That it is only after we get into this glorious highway that we find the way of holiness.

2. The teaching of Christ. On one occasion when Christ had been speaking to His disciples upon the subject of prayer He closed His instruction with these words: "If ye, then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him" (Luke 11: 13). This is a promise to the child of God. Jesus tells us that as an earthly father will give good gifts unto His children, so the heavenly Father will give the most precious gift unto His children, the Holy Spirit. The condition is that we "ask him." "He that asketh receiveth."

Then in the fifteenth chapter of John's gospel we find Jesus saying, "I am the true vine, and my father is the husbandman. Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit" (John 15: 1-5). In the fifth verse He tells us, "I am the vine, ye are the branches." And now there is to be a purging of these fruitful branches that they may bring forth more



fruit. This purging is for those who are branches in the true vine, those already in Christ.

In the fourteenth chapter of John's gospel Jesus said: "If ye love me, keep my commandments. And I will pray the Father and he shall give you another Comforter, that he may abide with you forever; even the spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you and shall be in you" (John 14: 15-17). This was the promise to His own followers, those who already knew Him.

In John, the seventeenth chapter, we find Jesus in His high priestly prayer praying to the Father that the disciples might be sanctified. That these men were already converted and in a good state of religious experience is proved by what the Master told the Father about them. He said "they have kept my word," "and I am glorified in them." The real proof of their salvation is seen in that He said "none of them is lost, but the son of perdition" (Judas), and "they are not of the world, even as I am not of the world." And yet He is praying for them to be sanctified. Sanctification to them was to be a second work of grace.



Once again, after His resurrection, Christ gave to His followers the definite, positive promise of the coming of the Holy Ghost. In Acts 1: 5-9, just before His ascension He said, "John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence, . . . ye shall receive power after that the Holy Ghost is come upon you, . . . and when he had spoken these things, while they beheld, he was taken up."

3. The teaching of the apostles. The apostles themselves were sanctified by the baptism of the Holy Ghost (Acts 15: 16) on the day of Pentecost (Acts 2). Therefore, it is to be expected that their teaching would harmonize with their experience.

In the eighth chapter of the Acts we read of a great revival that Philip had in Samaria. He preached Christ unto them with the result that many of them believed and were baptized. "Now when the apostles which were at Jerusalem heard that Samaria had received the Word of God, they sent them Peter and John: who when they were come down, prayed for them that they might receive the Holy Ghost, . . . and they received the Holy Ghost" (vs. 14-17).

In the tenth chapter of Acts we are told of Cornelius "a devout man, one that feared God with



all his house, which gave much alms to the people and prayed to God always." He was a child of God. An angel was sent to him, who said, "Thy prayers and thine alms are come up for a memorial before God" (v. 4). Cornelius also knew the preaching of Jesus Christ (Acts 10: 34-37). By whom Cornelius had heard the preaching of Jesus we know not; but we do know this, that Philip, who had such a stirring revival at Samaria, had also been at Caesarea, where Cornelius resided (Acts 8: 40). In fact, Philip's home was in that city at a later date (Acts 21: 8).

By divine direction Peter went to visit this man, and preached to him. "While Peter yet spake these words, the Holy Ghost fell on all them"; the Jews were astonished "because that on the Gentiles also was poured out the gift of the Holy Ghost" (Acts 10: 44, 45).

In Acts the nineteenth chapter we find that there were certain disciples at Ephesus. Paul when he came to them asked, "Have ye received the Holy Ghost since ye believed?" (vs. 1, 2). There are a number of things implied in the apostle's question: (1) That there is a Holy Ghost; (2) That it is possible for men to receive Him; (3) That He is given to believers; (4) That He is given at a time



subsequent to their becoming disciples or believers. And now in the sixth verse we read that "when Paul laid his hands upon them the Holy Ghost came on them." Later in writing to this church Paul said, "After that ye believed, ye were sealed with that Holy Spirit of promise" (Eph. 1: 13).

And now in closing let us notice the Thessalonian church. In Acts 17 we read that Paul went to this city and for two weeks preached the gospel in their synagogue, during which time a great multitude believed. But when certain Jews stirred up the people in opposition, the brethren sent Paul and Silas away. Bible scholars tell us that this was in the year A.D. 53. Some time later Paul sent Timothy to inquire concerning the brethren at Thessalonica, while he himself remained at Athens (1 Thess. 3: 1, 2). Timothy returned with an excellent report of their spiritual condition and activity (v. 6); whereupon Paul wrote the First Epistle to the Thessalonians, in which he commended them very highly because of their faith and obedience to the Word. He then told them that he was "Night and day praying exceedingly that we might see your face, and might perfect that which is lacking in your faith? . . . to the end he may establish your hearts unblameable in holiness, before God, even



our Father, at the coming of our Lord Jesus Christ with all his saints" (1 Thess. 3: 10-13). He then concludes this epistle by praying, "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. Faithful is he that calleth you who also will do it" (1 Thess. 5: 23, 24).

I realize that I have brought to your attention only a small part of the scriptural truth on these different points. I might have brought many more, but these are sufficient to prove that sanctification is an experience received after conversion. And the living of a holy life is conditioned upon our hearts being sanctified and cleansed from all sin.



## CHAPTER FIVE

### THE BEAUTY OF HOLINESS\*

God is a lover of beauty. Grant that He is the Creator of the material universe and you grant my proposition. For this is a beautiful world. No landscape gardener of artistic taste ever loved beauty as God loves it. The gardener builds his mounds, plants his flowers, cuts the grass to regular and precise beauty, but the city dweller flees all this to see the handiwork of the Great Gardener in the wild abandon of primitive forest, the sweep of majestic rivers, or the majesty of the snow-capped, rock-ribbed mountains.

No artist ever loved beauty as God loves it. The best that he can do is to sit by the murmuring sea at eventime while the sun is awestering and with deft hand and brush try to catch God's sunsets and place them on canvas. But the gorgeous tints defy his skill. Or he may sit on some rugged mountain slope enraptured by a vision of deep gorge and dashing cataract and lofty crowned mountain peaks, and try to place on canvas the varying

*\*I am indebted to the late Dr. W. G. Nixon for the introduction and some of the thoughts in this sermon.*



tints of autumn. "Try," I say, for no artist's brush can ever reproduce the wonder and beauty of a woodland scene on an October day.

God is a lover of moral beauty. No mother ever rocked in a royal chariot of a mother's arms her sweet baby girl and coveted for her all the sweet graces of pure womanhood more than God covets moral worth and beauty for all mankind. No father ever pictured the sturdy manliness of his son and desired for him the ultimate in manhood half as much as God yearns over humankind in high hope of the best in moral qualities.

The highest perfection in moral beauty known to God is holiness. The words of our text as found in 1 Chronicles 16: 29 are, "Worship the Lord in the beauty of holiness." And today we desire to study some of the elements of holiness that show its beauty. Holiness is beautiful, the ugly living of some professors of holiness notwithstanding. There are "holiness people" (?) and there are *holy people*. The holiness of holy people is beautiful, and increasingly so with the passing of the years.

Dr. G. W. Ridout writing on this subject said, "The primary colors in nature coalesce to make pure white. It takes the red, orange, yellow, green, blue, violet, indigo to make pure white; so the



various attributes of holiness join together—coalesce—to produce the beauty of holiness.” We desire to hold to the figure seven in enumerating the elements that go to make up the beauty of holiness.

I. THE BEAUTY OF HOLINESS IS THE BEAUTY OF PURITY. According to Webster, the word “pure” means: “entire separation from all heterogeneous matter, clear, free from mixture; as pure water, pure air, pure silver or gold.” The idea is that that which is pure consists of one thing: it is uncompounded, without mixture or adulteration, it has all that belongs to it and nothing else. Gold that is free from alloy, unmixed with any baser metal, we call pure gold. Milk that contains all that belongs to milk, and nothing else, is pure milk. Honey that is without wax is pure honey. In like manner a pure heart contains nothing averse to God. Where there is mixture there cannot be purity. A pure heart is one that is undefiled, untainted, free from evil stains, without earthly alloy. It is holiness unmixed with selfishness and pride, or any other polluting and debasing element. All the chaff, refuse, and dross are purged away and sifted out of the soul, and the precious residuum is the genuine, the true, the pure, and the good. Then the eye is single and whole body is full of light. The graces exist



in the heart in an unmixed state. Love exists without any germs of hatred, faith without any unbelief, humility without pride, meekness without any anger. "Purity of heart is the removal of whatever God could not admit into His immediate presence, and fellowship with Himself."

There is a story told by naturalists of a little insect that lives in slimy pools, and makes for itself a house in the dark waters. In the center of a bubble of air, which it inflates above the water and then takes down with it and moors to a little plant at the bottom of the pool, it lives. There, in its little world of light and air, it breathes, and builds its nest, and rears its young. Dwelling below, yet it lives above, and breathes the air of the upper world. All around it are dark waters and slimy depths, the creeping creatures that come and go, and yet in its floating house of air it lives as a citizen of another world. This illustrates in some measure the life of holiness. As we walk through this world of sin we are living in a different atmosphere. Sin is all about us but we are shut in with Christ, enabled to live apart from it. Our feet tread the earth below, but we are living in "heavenly places" in Christ Jesus.



II. THE BEAUTY OF HOLINESS IS THE BEAUTY OF LOVE. We are told by the scholars that there are two words in the New Testament for love. One is *philos*, which is the word used to express natural human affection. The other word, *agape*, is, we are told, invariably used to express a divine affection, imparted to the soul by the Holy Ghost. Natural love existed within us before we were regenerated; but of divine love we had none until we were born into the kingdom of God. The love of God was then "shed abroad in our hearts." This does not mean our love to God, nor exactly the sense of God's love to us, but *God's love itself for us*. "Behold what manner of love the Father hath bestowed upon us" (1 John 3: 1), not manifested or demonstrated, but *bestowed*, imparted, given unto us as a gift. What a wonderful truth this is, that God's love *for* us shall be *in* us, and become our love. Was this not what our Lord asked for when He prayed "that the love wherewith thou hast loved me may be in them" (John 17: 26)? The truth taught here is that God gives us His love to love with; He has made His love our property, absolutely given it to us, so that now it is ours. Who can tell all that this means? "Behold what manner of love."



Paul tried to show us the beauty of this love in the thirteenth chapter of 1 Corinthians. In three short verses he gives us an amazing picture of the beauty of love. He tells us that love is beautiful in its suffering. "Love suffereth long and is *kind*." Then he tells us that love is beautiful in its contentment. "Love envieth not." Envy is devilish, love is divine. He then shows that love is beautiful in its modesty and humility. "Love vaunteth not itself, is not puffed up." Sometimes a man does not envy because of pride in himself and his achievements. He says love is beautiful in its behavior. "Doth not behave itself unseemly." Love is always genteel and courteous. Love is beautiful in its unselfiness. Paul said it "seeketh not her own." This suggests the thought that even if things rightly belong to us, it is better to let them go than to contend for them. Love is beautiful in its patience. "Is not easily provoked." Love is beautiful in its thought life. "Thinketh no evil." It is beautiful in its faith. "Believeth all things." It is beautiful in its outlook. "Hopeth all things." And then in its endurance. "Endureth all things."

We enter this blessed experience of love when our hearts are made holy and God rules without a



rival. Filled with divine love, we love what God loves. And we can sing with another:

“He hath breathed into my heart  
A special love of Thee,  
A love to lose my will in His,  
And by the loss be free.”

III. THE BEAUTY OF HOLINESS IS THE BEAUTY OF HUMILITY. Holiness and humility walk hand in hand. Paul said, “Love vaunteth not itself, is not puffed up.” Holiness is never egotistical. Holiness is never boastful. And when you see some one parading self and telling what they have accomplished, where they have preached, and how many invitations to hold camps and revivals they turn down each year, you may know it is not the spirit of humility. Some one has observed that “if some men were as big as they feel there would be only room in the United States for two professors, three lawyers, two doctors, one preacher, and one reporter for the daily paper. The rest of us would be crowded into the ocean and would have to swim or drown. This spirit of egotism is contrary to holiness. Humility is the best proof of sainthood. And it is really disappointing to see egotism parading under the name of holiness. One has said, “Egotism is



the opiate administered by nature to ease the pains of mediocrity."

Humility is Christlike. See Him on the Mount of Transfiguration, where He was transfigured in the presence of His disciples. The Father confessed Him to be His beloved Son. Coming down from the mountain He whispered to His disciples, "Tell this vision to no man until the Son of man hath been glorified." Often, when He did many deeds of kindness, when He blessed humanity, He sent those who had been blessed away with this charge: "See that thou tell no man."

Holiness is beautiful in its humility. It is not self-seeking. It vaunteth not itself. It does not go on parade. It is not egotistical. But, like Christ, it seeketh the glory of the heavenly Father. It says with the apostle, "Not I, but Christ."

IV. HOLINESS IS BEAUTIFUL IN ITS JOY. "The kingdom of God is righteousness, and peace, and joy in the Holy Ghost" (Romans 14: 17). When the blessed Holy Ghost cleanses and fills the heart of the believer He opens a fountain of joy within him. "I am dwelling," wrote the seraphic Payson in one of his letters, "in the land of Beulah, the celestial city is in full view. I can hear its songs; I am gazing at its sunshine; I am breathing its sweet odors.



Oh, that I had known what I now know twenty-five years ago! I might have walked all my days in the light of heaven." The Spirit-filled Christian has an artesian well of joy in his heart, a miraculous spring opened in his breast, which fills, floods and overwhelms his soul "with joy unspeakable and full of glory."

In writing to the Ephesian church Paul said, "Be not drunk with wine, wherein is excess; but be ye filled with the Spirit; speaking one to another in psalms and hymns and spiritual songs; singing and making melody in your heart to the Lord" (Eph. 5: 18, 19). The fullness of the Spirit is God's provision for the universal longing of our fallen race for some external stimulant. It is surprising to some that the fullness of the Spirit is several times in the Scriptures contrasted with fullness of wine, but contrast always implies some points of likeness. In both experiences there is exhilaration and elevation of feeling produced by an agent from without, entering and exciting his sensibilities. To those who find life monotonous, who crave for a stimulant which will bring relief, some excitement from "The trivial round, the common task," which often makes life so drab and colorless, the apostle offers, instead of strong drink, which ends in the scorpion's sting, the



joys of the Holy Ghost. His presence in the hearts of the people will "set the pulses dancing, and thrill the jaded frame, and lift the spirit above the task-work of life and the dreary and hard conditions which make up the daily lot of multitudes." Hence it is when the Holy Ghost comes to cleanse our hearts and to abide with us forever that the heart is filled with joy and singing.

All other joys are superficial, evanescent, transient, but the joy of the Holy Ghost is permanent and abiding. Such joy is quite distinct from happiness, which depends, as the etymology of the word indicates, upon what happens—outward circumstances, such as health, prosperity, gladness, favorable position, the surrounding of friends and comforts. Depending as it does upon external circumstances, happiness like the tide, ebbs and flows. It is subject to constant variations, sometimes calm and subsiding, at other times blazing up, a tumultuous feeling, a quick emotion, a lively passion. Joy, on the contrary, is an internal condition; it arises from our inner being, it flows from the soul, and being a self-dependent spring within the heart, it is permanent and abiding. Life's changes and reverses, those things we call troubles, crosses and disappointments, which sweep over our life's surface, do not disturb



the waters of this deep well. "Your joy no man taketh from you."

V. THE BEAUTY OF HOLINESS IS THE BEAUTY OF HARMONY. Holiness brings complete harmony to the soul. All that is good, and true and beautiful, comes as the result of harmony. Harmony of sound is music. Harmony of word to thought is poetry. Harmony of color is art. The most beautiful thing in nature is the rainbow as God harmonizes the colors. Harmony in sound gives us the Messiah, in color the Transfiguration, in thought and words Gray's "Elegy."

Holiness brings harmony between the soul and God. As the bride and bridegroom become one through the married state, so the Christian becomes one with the Lord through the sanctified state. We read in Hebrews 2: 11, "For both he that sanctifieth, and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren."

Holiness brings harmony between the people of God. A truly sanctified soul is in blessed fellowship and harmony with all other holy beings. Christ prayed for this in John 17: 17-21. This does not necessarily mean that we will all see eye to eye in all minor points, but we can agree to disagree agreea-



bly. John Wesley and George Whitefield failed to see alike, but loved each other dearly.

Holiness brings harmony within our own heart. There are three conditions, or three planes, upon which we may live. First, a base fleshly life, where one is controlled by the animal appetites and passions. Then the converted life, where the spirit of Christ is implanted, but where the carnal nature has not been eradicated. The life therefore is partly carnal and partly spiritual. Then there is the blessed sanctified life where the Spirit has His way, the warfare within has ceased, and there is harmony within the soul.

VI. THE BEAUTY OF HOLINESS IS THE BEAUTY OF STABILITY. Stability is beautiful. Stability is beautiful in architecture. I stood the other day on the top of the Empire State building in New York City. I looked down upon the Woolworth building, the Chrysler building, Rockefeller Center and Radio City. Standing there more than twelve hundred feet above ground I was impressed with the strength and beauty of those great buildings. I thought of their stability. They seemed to be so fixed, so permanent. I lost my interest in ramshackle buildings in the presence of those towering structures.



Then when I look upon the mountains I am impressed with the beauty of stability. One cannot look upon Mount Hood, Mount Baker, Mount Rainier, or Pikes Peak, without being impressed with the thought of permanence, stability. Recently while in a meeting in Portland, Oregon, I would find myself gazing upon Mount Hood, snow-capped and rock-ribbed, standing out there against the horizon defying the elements of nature, the march of time and the wasting years. There I saw a real example of stability.

Stability is beautiful in character. There is nothing more beautiful than strong, holy, unwavering, substantial manhood and womanhood, standing firmly for God in the teeth of the storm. God will sanctify our hearts and give us an experience that will enable us to do this very thing. This grace brings a stable experience. Paul prayed for the church at Thessalonica, "And the Lord make you to abound and increase in love one toward another . . . to the end he may establish your hearts unblameable in holiness" (1 Thess. 3: 12, 13). For the Ephesians he prayed that they might be "rooted and grounded in love" (Eph. 3: 17).

How beautiful and glorious is that stability of soul that is resultant from the rooting and grounding



process of the Holy Ghost. He comes into the heart in cleansing and sanctifying power, and enables the soul to face opposition, to stem the tide of popular opinion, to go alone with Jesus if need be, and to stand firm and true through the passing years. Thank God for this glorious, stabilizing experience of holiness!

VII. THE BEAUTY OF HOLINESS IS THE BEAUTY OF CHRIST-LIKE LIVING. Jesus Christ came into the world for a supreme and specific purpose. He came to do a work that could be done by no other. He did not come to lay the foundations of an earthly empire. He did not come to promulgate some new philosophy or to elaborate a theology. He did not come to establish an educational or an economic system. He did not come to rule over the affairs of men by any political formulas of the past, or present. But He did come that men might have spiritual life and be able to live the Christ life in a sinful and wicked world. This was the purpose for which He came, lived and loved, toiled and died. He came "to save unto the uttermost" so that we may "live soberly, righteously, and godly, in this present world" (Titus 2: 12).

The experience of holiness will always manifest itself in Christ-like living. It is a contradiction to



profess holiness and not live a Christ-like life. "He that saith he abideth in him, ought himself also to walk even as he walked" (1 John 2: 6). This will mean honesty in business. It will result in fair dealing with our fellowmen. Holiness produces a clean and courageous citizenry.

Holiness will make us Christ-like in our conversation. In the fifteenth verse of the first chapter of 1 Peter we read that we are to be holy "in all manner of conversation." The sanctified person has his conversation guided by the Spirit and prays that it may minister grace to those that hear. Jesus has said, "That every idle word that men shall speak, they shall give an account thereof in the day of judgment. For by thy words shalt thou be justified, and by thy words thou shalt be condemned" (Matt. 12: 36, 37). Surely then, it is fitting that we should live constantly and pray daily, "Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer" (Psa. 19: 14).

Holiness will make us Christ-like in our relation with each other. Jesus gave us a rule here that has never been changed. He commanded that we are to "love one another." If we really love each other, even though we disagree, there will be



no malice or ill feelings. Weymouth's translation of Paul's statement in the thirteenth chapter of 1 Corinthians is, "Love is forbearing and is kind." This "shows up" many people who profess holiness. When contention and unkindness are manifested one toward another there is positive proof that the experience of holiness should be sought and obtained.

Holiness will enable us to be Christ-like even though we are unjustly treated. The spirit of the world is, "An eye for an eye and a tooth for a tooth." But Jesus said, "Resist not evil." "Love your enemies, do good to them that hate you and pray for them that despitefully use you and persecute you, that you may be the children of your Father which is in heaven." When you are mistreated this gives you an opportunity of proving your profession of holiness. Holiness will not retaliate.

Holiness will enable us to be Christ-like in sacrifice. A holy life is never self-centered but is always self-sacrificing. There will be a spirit of sacrifice that will serve the world and its needs. And though the service is not recognized and applauded by the world or the church, yet the sanctified heart sings a song of joy, as it goes about its Master's business.



Yes, holiness is beautiful, because it enables its possessor to live the Christ life in this sinful and ugly world. Christ having redeemed us from all iniquity and purified us unto Himself, we are able to go forth letting our light shine, honoring and exalting Him in our daily living.

And now having received "a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear," walking daily in the "beauty of holiness."



## CHAPTER SIX

### CONDITIONS OF OBTAINING HOLINESS

Since holiness is a divine necessity for successful Christian living and for admittance to heaven in the end, the question that naturally rises is, what are the conditions of its obtainment? We know that to every promise of God are attached certain conditions. God promises to forgive our sins on condition that we confess our sins. God promises to sanctify us when we meet the conditions. What are these conditions? This is quite a difficult question. Minds are so variously constituted, and temperaments differ so greatly, that the directions given to one may not be applicable to another. There are, however, certain conditions which must be met by all who would secure this pearl of great price.

I. THE SEEKER FOR HOLINESS MUST BE A CHILD OF GOD. God requires as a condition precedent to the obtainment of holiness, that we be children of God. This blessed state of holiness cannot be entered 'by those who are yet in their sins. Nowhere in the Bible do we find God calling the sinner to holiness. He is called to repentance. But the call



to holiness is for the child of God. In 1 Peter 1: 14, 15 we read the commandment of the Lord, "As obedient children, . . . be ye holy."

In Christ's prayer concerning His disciples, He said, "I pray for them: I pray not for the world, but for them which thou hast given me . . . sanctify them" (John 17: 9-17). "Christ also loved the church and gave himself for it" (Eph. 5: 25, 26). It is the "brethren" that receive "an inheritance among all them which are sanctified" (Acts 20: 32). It was to the brethren at Thessalonica, to those who were "in the Father, and in the Lord Jesus Christ" (1 Thess. 1: 1), that Paul wrote when he said, "The very God of peace sanctify you wholly" (1 Thess. 5: 23).

Therefore the first essential is that the candidate for holiness possess a clear, definite experience of conversion. This brings him into the family of God, and being a child of God, he is an heir, and now he may press his claim for the "inheritance among them which are sanctified" (Acts 26: 19).

II. A DEEP-FELT NEED OF THE BLESSING. The man who does not realize he is sick will not seek a physician. Isaiah did not cry out, "Woe is me" until he realized he was a man with 'unclean lips.' David did not pray "create in me a clean heart,



O God" until he realized he was "shapen in iniquity, and in sin did my mother conceive me" (Psa. 51). For nearly three months after I was converted I did not feel the need of holiness. During that time I had perfect victory. I was constantly rejoicing in my new found experience. The people urged me to holiness but I never sought it because I did not feel the need. I may be wrong in my conclusions, but I believe we often make a mistake in urging new converts to seek holiness before they feel the need in their own hearts. I do believe we need to live the life before them and to preach the doctrine to them, but to urge them to seek it before they feel their need is a mistake. But there came a time in my own heart when I saw my need. The "old man" began to manifest himself. My pastor gave me the scriptures showing that God had the experience for me. I began to hunger for the blessing. This is an absolutely necessary condition to the obtainment of holiness.

The promise of Christ is "Blessed are they which do hunger and thirst after righteousness: for they shall be filled" (Matt. 5: 6). One must desire intensely the experience. An indifferent, feeble desire, never obtained this blessing. David B. Updegraff, the saintly Quaker said, "I hated pride, evil



tempers and vain thoughts. And there came into my heart a great hunger to be filled with the fulness of God." Hannah Whitall Smith said, "I began to long after holiness, my whole heart panted after entire conformity to the will of God." Dr. J. O. Peck said, "A deep hunger began to be realized for a clean heart. I was not backslidden and my ministry was never more fruitful, but the hunger of my soul grew more imperious. I went to a holiness campmeeting and confessed how I was hungry." You will notice how these were possessed by a deep hunger for a holy heart. The forerunner to this blessing is a deep desire for the blessing. God loves to be longed for, He loves to be sought.

III. A BELIEF THAT THE BLESSING IS OBTAINABLE. A firm conviction on this point is essential. Some teach that such a state may be approximated, but never reached. But who will strive long for what he believes to be impossible? Confidence that we shall succeed is essential to sustain us in the pursuit of this experience. We will not be able to exercise faith for that which we doubt is possible for us. We must be fully persuaded in our own mind.

The seeker after holiness should turn to the writings of men who have this experience. They



should seek light and information with an open mind. But the best source of information will be the Bible. God's Word is clear and definite as to the possibility of this experience. It shows us that holiness is provided, holiness promised, holiness commanded, holiness prayed for, holiness enjoyed, holiness as a present, future, and everlasting necessity.

IV. ENTIRE CONSECRATION TO GOD. What repentance is to justification, consecration is to entire sanctification. Just as repentance toward God must precede faith in the Lord in the case of those who seek forgiveness, so unconditional surrender is the indispensable condition of trusting Christ to sanctify us wholly.

Holiness of heart can never be obtained or retained apart from a total, complete, and absolute abandonment of ourselves to the will of God. This implies a surrender of our will at every point—the unconditional acceptance of His will as the rule of our life. This does not mean that our will is dead or inoperative. Some folks have the idea that consecration means the destroying of our will, but no degree of grace supersedes the use of our will faculty. God has made the will the hinge on which our destiny turns, and on its freedom rests our responsibility. Remaining in all its energy, our will



coincides and harmonizes with the supreme will of God. There are three thoughts about consecration that I want you to notice:

1. It must be voluntary. Unless the surrender to God be taken voluntarily the surrender will be made only in name, and will have no spiritual value. God calls men, but he does not coerce them. In making choices and deciding destinies the will is free. Compulsory surrender is the result of force: voluntary surrender is the result of love.

2. It must be complete. Unless consecration is complete, it is not consecration at all. A partial consecration is not sufficient; God will not accept a divided heart. We must not keep back part of the price. If we expect God to come into our heart in His fullness we must give ourselves in full consecration to Him. Everything must be laid absolutely and unreservedly upon the altar.

Entire consecration embraces body, soul, spirit, time, talents, reputation, property, friends, all we have or hope to have through time and eternity. We place ourselves in the hands of God to go where He sends us, to follow where He leads us, to do whatever He bids us. All that is known, as well as the unknown is placed in His hands for supervision and unfolding.



If the blessing we seek is withheld, the cause will usually be lack of whole-hearted surrender. We are holding back something that God is calling upon us to give up. In our view, perhaps, it is a very little thing and does not matter; yet in God's sight that little thing is the key to the whole situation. It shows the consecration is not complete. A refusal to make a complete consecration will not only raise a barrier to further progress in the Christian life, but will turn the believer back to a wilderness of unsatisfactory experience, and if this course is persisted in, will end in spiritual death.

Often there is a last rallying point where self is entrenched as in a stronghold, and when that point is surrendered the victory comes. Abraham might have been willing to have given up every other thing he possessed, but if he had not been willing to give up Isaac, all else would have been useless. It is our "Isaac" God wants. Many have something they are holding on to and will not let go. They have their Isaac just as the young ruler had his possessions. God has made clear the matter of consecration, but they are unwilling to walk in the light. It may be a large or small matter, but if held on to it is antagonism to the will of God.



3. It must be final. Unless it is final consecration, it cannot be called true consecration. There are those who have a habit of making a re-consecration of their lives on every favorable occasion. In fact, some believers give themselves anew to God with each recurring day. While the motive which prompts to this act is right, the practice is clearly unscriptural. Thus Paul declared: "For I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day" (2 Tim. 1: 12).

Although consecration should be made once for all, yet its daily recognition becomes a means of grace. Instead of giving ourselves anew to God every morning let us say:

"Lord, I am Thine, entirely Thine,  
Purchased and saved by blood divine;  
With full consent Thine would I be,  
And own Thy sov'reign right in me."

God will be pleased with our confiding trust and will speak to our hearts saying, "I have called thee by thy name, thou art mine."

V. AN ACT OF APPROPRIATING FAITH. Holiness is received not only by a step of entire consecration to God, but also, by an act of appropriating



faith. These two conditions go together and in this order. Consecration is yielding to God; faith is taking from God. And as the act of consecration must be voluntary, complete, and final, so the act of faith must be definite, vital and appropriating. The act of consecration must be followed by definite prayer for holiness, and then the act of faith by which we receive that for which we ask. In answer to our prayer and in response to our faith in God we will be changed in a moment from a condition of indwelling sin to that of indwelling holiness. There are many passages which teach this truth. "Purifying their hearts by faith" (Acts 15: 9). "An inheritance among them which are sanctified by faith that is in me" (Acts 26: 18).

The real difficulty we find in presenting forgiveness to sinners is this way of faith. It is sometimes hard to get them to see it is by faith and faith alone. Hence their groans, their tears, their efforts to make themselves good enough for God to accept. When at last the way of faith is revealed to them they find peace with God and the work is done.

Exactly so it is when we are seeking to be sanctified wholly. It is only when we cease from our own efforts and trust in God alone that the



blessing comes. Works require time for their execution. Faith, on the contrary, is an act of the soul. In a moment the soul, by the exercise of faith, can "wash and be clean." Writing to his brother Charles, in the year 1766, John Wesley said, "Insist everywhere on full redemption received now by faith alone. Press the instantaneous blessing." On another occasion he wrote, "To talk of this work as being gradual would be nonsense, as much as if we talked of gradual justification." "Expect it by faith," he said, "expect it as you are, expect it now. To deny one of these is to deny them all."

Provision for our sanctification has been made as fully as for our justification, and faith must receive it. "What is required," said the saintly Fletcher, "is a bold, hearty, steady venturing upon the truth of the promise, with an appropriating act." There are many who say they believe that God is able to cleanse the heart from all sin. They also say they believe He is willing to do this. And we know that in His Word He has promised to do it. But they hesitate to say, "God does just now bestow it, *I do receive it*," and without this step of appropriating faith all else is vain. The language of faith is "He doeth it now."



We are to regard God as in the act of bestowing the blessing while we pray, and to believe, not that we shall receive it at some future time, but that we *receive it just now*. To believe that we *shall receive* is to put a chasm between the act of faith and the bestowment of the blessing. The conditions having been met, God is as willing to grant our petition when we pray as ever He will be. In Mark 11: 24, we read the promise of the Master when He said, "When ye pray, believe that ye receive . . . and ye shall have . . ." God has promised, "While they are yet speaking I will hear." Faith is the hand that receives what God offers.

"But," says one, "am I to believe I receive when I feel no change?" The ground of your faith must not be your feelings, but the Word of God. What we have to be sure of is that we have fulfilled the conditions on which the promise is made. When we have done this it is our duty to believe that God answers our prayer, according to His promise. This is simple faith. Faith lets God be true if it makes every man a liar. The divine order is first believe, then receive, then know. Those who are waiting for feeling want to reverse this order, they want the evidence first, the blessing next, and the faith upon which it is conditioned, last. Their



attitude is, "I could believe if I could feel." But we cannot know that we are cleansed until the experience is an accomplished fact, and that is not possible until we believe. Feeling is not faith, nor is it salvation, nor the condition of salvation. The faith that sanctifies is a bold step out on the promise of God even in the absence of all feeling. But they who take this step of faith find the truth of Whittier's words:

"The foot of faith falls on the seeming void  
And finds the rock beneath."

Which is most reliable, the immutable promise of God, or our uncertain emotions? On this point, St. Peter speaks with no uncertain sound. In the first chapter of his Second Epistle he tells how, on the Mount of Transfiguration, he *heard* the voice from heaven, he *saw* the divine glory, and he *felt* such delightful sensations that he wanted to build three tabernacles and stay there. But he goes on to say, "We have a more sure word of prophecy," something more sure than *hearing, seeing, or feeling*—the Word of God which abideth forever. It is as though he had said our senses might have been deceived, but the Word of God is as firm as the throne of the Eternal. We may tremble, but that Rock



never will. The blood of Christ, the veracity of God, yea, every attribute in the Deity, is pledged to the fulfillment of the promise, if we believe we receive, we *shall* have.

In support of this truth there might be compiled volumes from the biographies of the departed, and from testimonies of the living. Thousands now in heaven testified while living, and thousands now living testify that when they threw themselves on the promise of God in simple faith the blessing of heart holiness was instantly received.

Then, if the Bible is a revelation from heaven, if there be a covenant of mercy, if there be virtue in the blood of Christ, power in the Holy Ghost, and truth in God, we *shall have* this blessing when we pray for it, if we believe we receive when we pray.



## CHAPTER SEVEN

### MAINTAINING THE EXPERIENCE OF HOLINESS

The question is continually asked, both by those in the experience of holiness and those seeking it, "How may the experience of holiness be maintained?" This we believe is a very important question, and we desire in this chapter to offer some suggestions that will be helpful in this regard. There are five great statements used by Christ that show the whole of the Christian life. They are, "Come unto me; learn of me; follow me; tarry ye; abide in me." It is this thought of abiding that shall engage our attention for the present.

There is no step in the Christian life that man and God do not take together. From beginning to end in the work of salvation there must be both divine and human action. The words preserve and persevere are so much alike that the one can be spelled from the other. If we are to be preserved we must persevere. While it is true in one sense that salvation is all of God, it is also true that salvation can only be experienced when certain conditions are met. Peter declares that "we are kept by the power of God," but James teaches that the



godly man must "keep himself unspotted from the world." The Bible does not contradict itself. To the careful, prayerful reader, it explains itself. The meaning is simply this, that while grace is altogether the gift of God, we ourselves have an important part to play. We are to "work out" the salvation which God works within. To grow in grace we are to avail ourselves of the means of grace. Christ's promise to keep us involves the condition that we do not go needlessly into the way of temptation. We are to keep ourselves in the love of God. As to how we may do this I offer the following suggestions:

I. WE MUST BE OBEDIENT TO LIGHT. Our obedience must keep pace with our light. As we rise higher in the Christian life we shall have clearer vision, quickened sensibilities, and an increasingly clear perception of what the will of God is. As we walk in the light we may discover that many a course we have pursued, or a state of mind we have indulged in, which we did not understand at the time to be wrong or questionable, will have to be rectified. There is no need that we should be condemned when new light comes, but we must be immediately obedient to the heavenly vision. Those who walk with God will see as they look back on



the path they have trod all sorts of doubtful and inexpedient abandonments, which once were indulged in without condemnation or self-reproach. Not until the wrong or hindrance was seen was it forsaken, but when the light came they followed it. There is safety in no other course. The obedience of those who walk with God will often be tested by new revelations of His will.

The ringing message of the Bible is the absolute necessity of perfect obedience. This is seen in the words of Samuel: "Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice and to hearken than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry" (1 Samuel 15: 22, 23). Then Jesus said, "If ye keep my commandments, ye shall abide in my love; even as I have kept my father's commandments and abide in his love" (John 15: 10). Then in the fourteenth verse of the same chapter Jesus said, "Ye are my friends if ye do whatsoever I command you."

The primary act of consecration need not be repeated but it must be daily recognized and confirmed. It must continue complete, corresponding with increasing light, through all our life. Nearly all



who once had the experience of holiness, and have lost it, are conscious of having pulled back and failing to walk in the light. Some duty was borne upon them, but they hesitated to obey. They failed to walk in the light, fellowship with God ceased, and the joy of the abiding Comforter was gone. Since then a shadow has been over their lives, they have made no progress, and have lacked both power and joy. Nor will they ever find the blessing again until they go back to the place where they first disobeyed the light, and perform the thing which God then demanded. If we are to maintain this glorious experience there must be uncompromising obedience to the light that God sheds upon our pathway.

II. WE MUST WALK IN FAITH. You must remember that you received the experience of holiness by faith not feeling. But, even though you received this experience by faith, the devil will try to get you to go forward on feeling. And if some day you find that you do not have any feeling, the devil will try to make you believe that you do not have any experience. Feeling is the result of experience, but experience does not come by feeling. Experience comes by faith. Learn to walk by faith and leave the matter of feeling with the Lord. Just keep believing and the Lord will attend to the feel-



ing and will give you the "oil of joy and gladness."

The apostle has told us that "As ye have received the Lord Jesus, so walk ye in him." The life we live in the flesh must be by the faith of the Son of God. The same faith by which we relied upon the Lord Jesus as our Savior is that by which we abide in Him. We retain the blessing of holiness by the constant repetition of the faith by which we received it. We must believe day by day and moment by moment that the blood of Jesus Christ does now cleanse us from all sin. When temptation, doubt, or perplexity come, we must hold on by simple faith, insisting that God is true and He will not fail us.

No greater mistake can be made than to measure our piety by our emotions. As the etymology of the word indicates, emotion is always moving, waxing and waning continually. Our feelings are as changeable as the winds and the tides, and fickle as April weather. Health, education, natural temperament, and much else altogether apart from religion, combine to modify them. But faith that rests upon the promise of God knows no change. "In sickness or in health, in poverty's vale or abounding in wealth" we know that God will not forsake us. We must cease to consider how we feel and build upon



the immovable rock of God's Word and faithfulness. We may tremble, but the "Rock of Ages" never does. None of our changeable moods can affect or alter the fact that the blood of Jesus cleanses from all sin. We must meet every suggestion of doubt by the decisive answer that God is faithful and must do as He has promised. Faith is "an affirmation and an act, which bids eternal truth to present fact."

III. WE MUST DEVELOP THE DEVOTIONAL HABIT. Perhaps some would object to this word "habit" in connection with devotion. And while our devotions should not be just the mere promptings of habit, yet we should be habitual in our devotions.

1. We must take time for prayerful study of the Word of God. Richard Watson said, "The Word of God is the food of faith." We must take time to read and digest the Word of God if we would promote spiritual growth and strengthen all the elements of the spiritual life. The best devotional literature is only helpful in so far as it has its roots in the Word of God. If you are to maintain your experience you must make the Bible your chief book.

We see the wisdom of the psalmist when he says, "Thy word I have hid in my heart" (Psa. 119: 11). Here is the secret of spiritual perception. The



one whose heart and life are enriched with the Word of God sees and understands the will of God as no one else does. This is also the secret of spiritual permanence. If we are to be able to stand in the evil day we must be well grounded in the blessed truths of the "Old Book." They are already on the path to spiritual declension who have ceased to love and study the Bible.

2. Prayer must have an important place in our lives. Prayer has been called "the Christian's vital breath." It is through the Bible that God speaks to us and through prayer that we speak to God. The psalmist said, "Let my prayer be set before thee as the incense" (Psa. 141: 2). The underlying thought is that of worship and communion, for as the incense rose day by day in the tabernacle, so the people of Israel were to worship and commune with their God day by day. The spiritual meaning is evident: we are called to daily communion with God at the place of prayer.

We believe this is the explanation for the loss of the experience of holiness on the part of many. They have failed to pray. The Christian life is absolutely impossible apart from a life of prayer. We must have time to speak with God and to allow God to speak to us. The great rush, pressure and



complexity of modern life, so far from giving an excuse for not having time for prayer, is itself the very reason why we should pray. We must make time for prayer.

Even in the busiest life it is astonishing how easy it is to make time for prayer. A few minutes spent in prayer will enable the soul to face the day's duties with strength and confidence. The prayer life is the root of all genuine Christian life. It is only as we "wait upon the Lord" that we shall "renew our strength" and glorify God day by day. "Men ought always to pray" if they would maintain the experience of holiness.

3. Let us be faithful in our attendance of the services of the Church. "Let us not forsake the assembling of ourselves together as the manner of some is." In the twentieth chapter of John we read of the disciples gathering together on the first day of the week. We also read that Jesus came and "stood in the midst, and saith unto them peace be unto you." This was the first meeting after the resurrection. How it assured their hearts. Their dying hopes were sustained and strengthened. "Then were the disciples glad when they saw the Lord." "But Thomas, one of the twelve, called Didymus was not with them when Jesus came." And O how



Thomas, poor old doubting Thomas, needed that meeting with the Lord. So often people who are absent from the regular services of the Church miss just what they needed to strengthen their faith and encourage their heart. The Lord comes and manifests himself to the people, but someone that needed the meeting is absent. If we are to maintain our experience we must be faithful in our devotion to the services of the Church.

IV. WE SHOULD PRAY FOR SPIRITUAL DISCERNMENT. We know that spiritual things are spiritually discerned. In 1 Corinthians 12: 10 we find that discernment is one of the gifts of the Spirit. And while all do not possess discernment as a special gift, yet all may grow in this grace also.

1. We need to discern between mistakes and sins. A sin proceeds from an evil principle in the heart and the consent of the will to do that which we know is wrong, while a mistake is due to lack of understanding. There is a wicked choice and a bad motive back of every sin, while neither of these exists in the case of a mistake.

A legal obedience to God's law will not admit of any mistakes, but holds us to the strict letter of the law. But a loving obedience may be maintained amid a multitude of errors, due to lack of



light and knowledge. Perhaps this is why the first commandment is to love the Lord with all our heart. God seeing that we love Him, and would not knowingly offend Him, overlooks our mistakes and blunders and does not put us under condemnation. So the end of the commandment is love out of a pure heart.

2. We need to discern between a sense of need and a sense of loss. A sense of loss implies that we have lost the grace of holiness and are in need of restoration. But a sense of need does not imply that we have sustained a loss, but that we are in need of new blessings to enable us to make progress in the things of God. We wear out our old blessings and have to go to the Lord for new ones. While there is one baptism of the Holy Ghost for the cleansing of inbred sin from the heart, there are frequent anointings and refreshings along the way. Many times these seasons of refreshings will be preceded by a deep sense of need. And the devil will try to make us think we have lost the experience of holiness because we have this sense of need.

3. There must be discernment between a nervous state and a depraved heart. One minister said, "If you get the experience of holiness you will not know you have any nerves." This was not only



an unwise statement, but a cruel one to some in his audience. Of course none of us believe in excusing the carnal uprising in the heart by calling it "nervousness," but we know that one's physical condition affects one greatly. Take for an example Elijah under the juniper tree. He is asking the Lord that he might die. Now suppose the Lord had granted his request, Elijah would have missed that wonderful chariot ride to heaven. What was wrong with Elijah? First, he was panic stricken over a threat of Jezebel. Second, the enemy had made him believe he was the only true prophet left. Third, he was in physical exhaustion after the long run he had made. What did God do? He sent an angel to watch over Elijah while he got some much needed rest and sleep. And there are some precious people that need rest and recuperation more than anything else. When Elijah awakened the angel had a fine breakfast all prepared for him. The rest and the meal had the desired effect, and in the days to come he was a power for God. God one day swung His chariot low and the old prophet stepped in. God honored him as He has but one other member of the entire race.

4. There should be discernment between natural reserve and carnal fear. Holiness does not de-



humanize the individual. It takes the individual as he is and destroys the sin principle, but he is not made into another person. There is a great difference between natural timidity and carnal fear. Some people have a natural reserve, while others are "born leaders" and will take their place at the head of affairs. The devil often tempts the naturally timid soul by saying, "If you had the blessing you would be like other people in your boldness." To such a soul we would say keep your heart and mind stayed on Christ, and if you are not conscious of anything that displeases Christ, do not cast away your confidence. Hold fast the profession of your faith.

V. WE MUST NOT BECOME SATISFIED WITH PRESENT ATTAINMENTS. Holiness is but the preparation for advancement in the things of God. There is no finality in the life of holiness. There are deeper depths to be fathomed and higher heights to be climbed. It is always from grace to grace, from strength to strength, and from glory to glory. Growth is the great law of life in the spiritual as in the animal and vegetable kingdoms. It is not enough that "we stand fast in the liberty wherewith Christ has made us free," but we are to add to this experience by growth and grace.



We are afraid that with many they look upon holiness as a finality. They are sanctified and made free from the indwelling of sin and now they are satisfied. They "rest on their oars" and drift along with nothing to do but enjoy themselves. Such satisfaction rings the death knell to progress and achievement. One of the difficulties with the Laodicean Church was that they were satisfied. They felt that they "were rich and increased with goods and have need of nothing." Therefore they became lukewarm. And I have known holiness people to become satisfied with present attainments and the first thing they knew they were lukewarm. Their fervor was gone, their joy had departed, and they were seekers at the altar again. All because they became satisfied with present attainments. If we are to maintain the experience of holiness we must keep on the stretch for God. David said, "As the hart panteth after the water brooks so panteth my soul after thee O God." Let all who have the experience of holiness say "Amen." To retain our experience we must be ever "reaching forth unto those things which are before." We shall lose the grace we have unless we seek for more. Our motto must always be forward, onward, upward.



VI. IDENTIFY AND ASSOCIATE YOURSELF WITH THE HOLINESS PEOPLE. Many people fail at this point. Of course there are some who have not died out to the opinions of their unsaved relatives and the holiness fighting church people. But we are not dealing with these, for they will have to do this before they can obtain the experience of holiness. But there are those who have really crossed over into the Canaan Land of perfect love who have obeyed the advice to "stay with the old crowd and let their light shine." They find that their pastor does not appreciate their testimony to holiness, and the tendency is to not testify so definitely. They "round the corners," and often stop testifying to holiness altogether. One who does not testify to holiness will lose the experience. The old law holds good, even in holiness: "Show me the company a man keeps and I will tell you what he is."

It is only by identifying yourself with the holiness people of your city and community that you can lend all your influence and talents in the building of the cause of holiness. And we must pass on the blessing we have received or soon we will have nothing to pass on. Some one has said, "A Christian is like a live coal, he must set others on fire or he will go out himself." All blessings from God are



given as an incentive to labor. God blesses you to make you a blessing.

VII. KEEP YOUR EYES ON JESUS. Christ is our true pattern, our worthy example. He who keeps his eyes on Jesus cannot fail. But if we get our eyes on people we will be disappointed. If we look to ourselves we will be discouraged. So if we get our eyes off of Jesus we are certain to be defeated. If we look constantly to Jesus we will have no time to watch others and advertise their faults and failures. There are those whom Paul describes as measuring themselves by themselves, and comparing themselves among themselves, but of whom he declares: "They are not wise."

We look unto Jesus to get saved and we keep saved by looking unto Him. He is "the author and finisher of our faith." May God richly bless you and help you to succeed in maintaining this glorious experience of holiness. And "Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen" (Jude 24, 25).