

The Beauty of Holiness

B. F. Farnes, D.D.



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The Beauty of Holiness

B. f. Haynes, D. D.

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CONTENTS

I SANCTIFICATION AND HOLINESS

II SOURCES OF PROOF

III A FACT OF THE AGES

IV DELUSIONS

V THE DISEASE AND ITS TREATMENT

VI OUR SANCTIFIER

VII THE BEAUTY OF HOLINESS

FITTED FOR FELLOWSHIP

VIII THE BEAUTY OF HOLINESS

FITTED TO DEAL WITH THE ERRING

IX THE BEAUTY OF HOLINESS

"JOY"

X THE BEAUTY OF HOLINESS

FITTED FOR SERVICE

XI THE BEAUTY OF HOLINESS

FITTED FOR LIFE

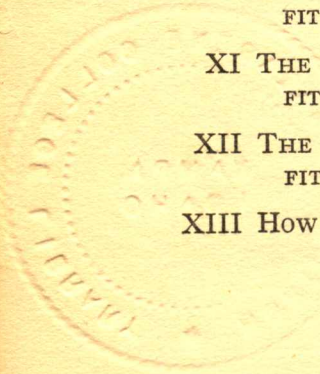
XII THE BEAUTY OF HOLINESS

FITTED FOR HEAVEN

XIII HOW TO GET THE BLESSING

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767
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1927

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The Beauty of Holiness

CHAPTER I

SANCTIFICATION AND HOLINESS

"Being sanctified by the Holy Ghost."—Paul
"To the end he may stablish your hearts unblameable
in holiness."—Paul

DEFINITION is a duty of prime importance in the discussion of great questions. By careful definition the pathway is blazed out, enabling both reader and writer to travel together with a better understanding of each other and with a feeling of greater satisfaction with the road traveled and with the goal toward which the road is so certainly known to lead. This necessity increases with the increase in the dignity and importance of the theme discussed. When we reach the subject of Christian Holiness careful analysis and lucid definitions and distinctions in terminology become of transcendent moment. Of all places we need definiteness, clearness and solidity in the realm of the deeper things of God.

The words *entire sanctification*, *holiness* and *perfect love* cannot with propriety be used interchangeably, except as to *holiness* and *perfect love*. These two terms refer to the state or condition into which men are brought by the power of God in the great second work of grace wrought in the heart of the regenerated. Entire sanctification is not a state or condition like holiness or perfect love, but is an act of

BT
767
.H39
B4
1927
11410

God by which men are brought into the state of holiness. The one is an act of God, the other is a state of man. In entire sanctification God acts judicially, performing and certifying to a great act upon a subject upon his having met prescribed conditions. Holiness, or perfect love, is a subject-state—a condition or life followed, lived, enjoyed by the subjects as the result of this wonderful act of sanctification by God the Father.

In this very distinction a potent argument is suggested against the theory of sanctification by growth. No man can grow into an act of another. Much less can a man grow into an act of God. The act of God in sanctifying rationally, logically and scripturally must precede the condition or state of holiness into which that act brings us. Consequently it is as illogical and absurd to think or talk of growing *into* a state of perfect love or holiness as of growing into the sanctifying act of God by which we are made holy. We are to grow *in* holiness or perfect love, but we cannot grow *into* it. We must be divinely put into the state by God's sanctifying act, and then we can and do grow and develop and enlarge from day to day and from year to year *in* this blessed life. Indeed, growth anterior to entire sanctification, if it exist at all is essentially faint, fickle, fitful and feeble, wholly unsatisfactory and marked by no substantial, steady progress. The energies and spiritual resources are practically absorbed in the work of resistance where the believer succeeds in maintaining a consistent life and an upright walk. The victory received in entire sanctification delivers from such an army of insurrectionary, traitorous foes within that the subse-

BT
767
.H39
B4
1927

Haynes
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quent struggle is more one of vigilance than of battle, and thus the spiritual energies and resources are engaged in fruit-bearing and the growth and development inseparably connected therewith instead of constant warfare with inbred sin. The subsequent conflict or warfare of the sanctified Christian is one of restraining vigilance to "keep the body under."

This distinction also suggests another thing. Strictly speaking our prayer should be for sanctification rather than for holiness or perfect love. In praying for the latter we are praying for the effects. In praying for the former, or sanctification, we are praying for the cause which, when established within us by the Father in answer to prayer, will produce the fruit of holiness or perfect love in our lives. In praying for sanctification we are praying for God to do something for us; in praying for holiness we are expressing a desire to be in a condition or state which we can reach only by God's doing for us what we ask in praying for sanctification. So that our prayers should always be that God would sanctify us wholly when seeking the blessing. Of course subsequent to its obtainment prayer takes a much wider range and seeks every grace and strength and succor which can possibly help in living the life and bearing the utmost possible fruit from this transcendent work of God in the human heart.

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B4
1927
11410

CHAPTER II

SOURCES OF PROOF

"And we are witnesses of these things."—Peter

God's defense of sanctification is the miracle of the ages. He has buttressed this truth with Gibraltars on every side. That any man should doubt or question the necessity of a second definite work of grace, such as is taught under the term of entire sanctification, is absolutely inconceivable if the objector has ordinary intelligence and has used it either in a very brief study of the history of doctrine or in a meager contemplation of his own nature. We understand perfectly well the power of prejudice. The explanation of much opposition to the doctrine lies in the adage that "The wish is father to the thought." Where men do not want to believe this truth they will be slow to accept it, and will seek very earnestly to break the force of all evidence in support of it. We are persuaded, however, that such prejudiced people if they be people of ordinary intelligence or information, if they reject the doctrine can only do it by suppressing abundant testimony which is perfectly palpable to their intelligence. I would be slow to charge them with hypocrisy, but they can scarcely be rescued from the charge of self-stultification.

God has written indelibly the necessity for this experience in so many directions that "he that runs may read." The necessity for this second work of grace is grounded in the truth of inbred sin or human deprav-

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1927

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ity. We shall not pause to discuss terms here. We refer to that SOMEWHAT which is of the nature of every man, whether we call it the Old Man, the Carnal Mind, Inbred Sin, or any other term used by Bible writers or theologians, which is not removed by regeneration. The fact that regeneration leaves this Somewhat in the nature of the regenerated for the operation of a second definite work of grace, is matter of such various and superabundant testimony that it can only be doubted or denied by ignorance or prejudice. Turn our eyes where we may we see proof of this great fact staring us in the face. It is one of those universal ideas that forbids denial. It is one of those universal facts which overwhelm us with their transcendent weight. Mark you, it is not an opinion. It is not a speculation. It is not a conclusion deduced from a process of reasoning. It is not a theory. It is not simply a doctrine or tenet held and taught by even the best of men. It is a great, self-evident truth, a *universal fact recognized and certified to by universal man in all ages.*

For convenience we divide the proofs substantiating this great truth into three departments. We gather this evidence from Confession, from Consciousness and from Creeds, and we unhesitatingly aver that the startling attribute of universality attaches to every one of these sources of evidence. Let us turn first to

CONFESSION

That man has read the biographies of the saints to poor advantage who does not know that the unbroken lament of the saintliest of all ages in recording the fact of their conversion to God has been the

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767
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1927
11410

pitiless struggle of inward tendencies that gave them untold trouble until victory was achieved by a decisive subsequent epoch in their experience.

Space allows only a few quotations from such life records. These, however, are illustrative of the uniform tenor of Christian experience. The memory of J. B. Taylor is "as a sweet savor from God." It is stated that after his conversion he arrived at the full conviction that God had reserved some better thing for him and that he set his whole heart upon attaining to the "full liberty of the sons of God." To use his own language: "I lifted up my heart in prayer that the blessing might descend. I felt I needed something which I did not possess. There was a *void* within which must be filled, or I could not be happy. My earnest desire then was, as it has been ever since—I professed religion six years before—that all love of the world might be destroyed, all selfishness should be extirpated; pride banished, unbelief removed, all idols dethroned—everything hostile to holiness and opposed to the divine will crucified: that holiness to the Lord might be engraven in my heart, and for evermore characterize my conversation."

President Mahan, relating his experience, said: "When the hands of the Presbytery had been laid upon me, and I found myself under a charge to feed the flock of God, I soon felt myself pressed down under the consciousness of *fundamental deficiencies*, especially in respect to the sacred function of building up believers in the most holy faith."

These cases are sufficient. The terms they employ "deeply impressed with the consciousness of moral and spiritual *impotency*." Under this conviction, like

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767
.H39
B4
1927

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the cases mentioned above, he proceeded to earnestly seek the sanctifying grace of God.

The cases are sufficient. The terms they employ are significant. After clear experiences of regeneration and while being used by God in leading others to Christ, we have them speaking of "a void within," "needing something which they did not possess," having "love of the world extirpated," "hostility to holiness and opposition to the divine will crucified," "consciousness of fundamental deficiencies." Now such terms as these and numerous others employed by converted people express what is meant by inbred sin or the remains of sin in the heart of the regenerated. A "sense of deficiency" is strikingly expressive of the truth. We believe there was never a soul converted that did not have along with the joy of deliverance from guilt, a sense of deficiency or a feeling of impotency in the earnest desire to accomplish what was known to be the whole will of God.

In the absence of adequate instruction on the subject of holiness young converts are in great danger just here. They misinterpret their own experience. Satan takes advantage of their lack of proper indoctrination and leads them to interpret this sense of deficiency as proof of a mistake in believing themselves converted and of the absence of God from their hearts and they are brought into condemnation without any reason or ground for it. They become paralyzed, bewildered, discouraged and quickly gravitate into despondency. Untold numbers have thus been wrecked spiritually in the beginning of promising spiritual careers from a need of wise and opportune spiritual counsellors. The absence of holiness preaching gives

the enemy of our souls large opportunity for such wreckage among young converts.

Regeneration is the implantation of divine life in the soul. This divine life is essentially and inherently a desire and earnest longing for God. It puts the soul in an attitude to learn and know more of God. In other words, the young convert is what the Bible calls him, "a disciple"—a learner, a pupil with quenchless thirst to know more of God. With appropriate teaching such souls are easily led into entire sanctification. We believe the statement is absolutely safe that the confession would be universal if it were obtainable in all cases, that regeneration is invariably accompanied with a sense of deficiency, a desire for something unattained, a feeling of impotency; and this sense or feeling is the motion of inbred sin in the regenerated heart. But this is only one branch of our testimony. We turn to another.

CONSCIOUSNESS

Our second source of proof for inbred sin is in human consciousness. Every man is self-conscious of the difference between his volitional act and the motive behind the act, between sin and sin tendency which caused it. It is the relation between cause and effect. Every stream has its source, every creation a creator, every act a disposition behind the act. The painting before which we stand in wonder and admiration lived in the brain of the genius who painted it before he put it on canvass. Sins proceed from a sin nature. So every sinful act lived, moved and had its being in the motive-realm—the sin nature—before it

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1927
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B4
1927

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marred the outward life as a responsible act. To this every sane man is a witness if he think.

Responsibility is limited by volition but sin is not. We mean here the sin nature or sin tendency. This exists independently of our wills. This is something for which we are in no sense responsible. Our responsibility ensues when we choose to yield to this tendency and commit wilful sin. We thus incur guilt. We are not responsible for our sin nature or carnality. This is our misfortune, not our fault, and has therefore no guilt in it. It is this which is not removed in pardon and regeneration by which we receive remission of sin and divine life, but which remains to be the subject of a second, radical, distinct work of grace. James says in his epistle, "but each man is tempted, when he is drawn away by his own lust [desire] and enticed. Then the lust [desire], when it hath conceived, beareth sin and the sin, when it is full grown, bringeth forth death." This "desire" is natural, involuntary—is indeed that "original sin" which is "the corruption of the nature of every man, that naturally is engendered of the offspring of Adam, whereby man is very far gone from original righteousness, and of his own nature inclined to evil, and that continually." By yielding to this original sin or "desire" man is drawn away into actual, responsible sin and this sin persevered in ultimates in death, its inevitable penalty.

We submit that it is unthinkable that mankind should be born with this innate principle and be ignorant of its existence. Our claim to the universality of this consciousness of the duplex character of sin we regard as undeniable—as one of the axioms of life.

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B4
1927
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CHAPTER III

A FACT OF THE AGES

CREEDS

"Seeing we also are compassed about with so great a cloud of witnesses."—Paul

HAVING found in the previous chapter proof of inbred sin in the universal wail which comes from the voice of the regenerated of all ages, and the invariable accompanying longing for deliverance until God hears the prayer in the bestowal of His sanctifying grace; and having found corroborative evidence of the same truth in universal consciousness of the duplex character of sin we turn to our third class of proof, to wit: the Creeds of Christendom. We thus reach the summit of the Master's requirement for testimony, "That at the mouth of two witnesses or three every word may be established."

That every creed in universal history has recognized and recognizes the incompleteness of regeneration—that is, that a sin nature or a sin trend remains after regeneration to be cleansed by a second divine operation—we contend is a veritable miracle. How marvelously God has protected this great truth from perishing amid the attritions of the ages is matter of profoundest wonder. Kingdoms have risen and fallen. Civilizations have faded into oblivion. Dynasties have reigned in glory or shame and then lapsed into a mere memory. Churches have been born, exerted a spiritual power and influence and fallen into apostasy. Doctrines have likewise risen and fallen.

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Tenets once influential on the minds of millions have been lost and are but a vague reminiscence. Reformations have come exhuming and restoring to Christendom lost truths. Amid all the ravages of the race and the crash and carnage of creeds inbred sin in the regenerated has persisted in its life and holds its place in the world-wide creeds of today. It has never needed a resurrection for it has never had a death. God has given it an immortality amid universal death. Differ as creeds may and do on other points, they agree on this one. They differ as to how and when the remedy is to be applied, but they are absolutely a unit on the fact of a dire disease desperately in need of a remedy.

Summon the physicians in grave consultation over the malady of the universal patient! Call them from every clime and creed—the oldest, the middle aged, the younger. Seek the most experienced, the most skillful, the most versatile. After thousands of years of careful diagnosing, behold the unanimity of their verdict! We behold the venerable form of Dr. Romanism with face exceeding white, smooth shaven but wrinkled with age, as he hands in his written diagnosis. Dr. Calvinism is present, straight as an Indian, of dignified bearing and classic mien; he contributes his opinion in due and perfect form. Dr. Arminianism, small of stature, with long hair reaching to the shoulders, scholarly, deeply spiritual, with eyes of fire and heart of zeal, furnishes his opinion. Not one iota of difference in all the diagnoses as to the fact that the patient is down with a desperate malady which will be fatal unless remedied. The only divergence arises as to the time and method of applying the rem-

BT
767
.H39
B4
1927
1141

edy. The doctor from Geneva says the patient can be cured but not until he reaches the region and shadow of death or possibly *in articulo mortis*. The venerable doctor from the banks of the Tiber, with trembling voice insists that there is no remedy or relief possible this side the grave. He says his medical fraternity has a sanitarium attachment to death, distinguished as the Post Mortem Purgatorial Sanitarium, where cures for such cases are accomplished. The velocity and efficiency of these cures, however, are proportioned to the plethoric proportions of the drafts delivered in payment. The little hook-nosed, peremptory doctor from Epworth, with fiery vehemence, shouts, "Now, now is the day for cure!" He proposes a remedy on the spot for immediate application, which will produce an immediate and complete recovery.

We wish we had space to insert quotations at length from all the creeds showing their marvelous agreement on the great fact of the existence of inbred sin in the regenerated. On this point Mr. Wesley says in his sermon on "Sin in Believers:" "The same testimony is given by all other churches; not only the Greek and Romish Church; but by every reformed Church in Europe of whatever denomination." And again: "It hath been observed before, that the opposite doctrine, that there is no sin in believers, is quite new in the church of Christ; that it was never heard of for seventeen hundred years—never until it was discovered by Count Zinzendorf. I do not remember to have seen the least intimation of it, either in any ancient or modern writer; unless perhaps, in some of the wild, ranting antinomians."

The Council of Trent, whose canons are the highest

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standards of the doctrine and discipline of the Roman Catholic Church, at its fifth session, held June 17, 1546, issued this confession: "But this holy synod confesses and is sensible, that in the baptized there remains concupiscence, or an incentive (to sin), which, whereas it is left for our exercise, cannot injure those who consent not, but resist manfully by the grace of Christ."

The Greek Church (or Eastern division of the Catholic Church), in the Long Catechism, speaking on the text, "They that are Christ's have crucified the flesh with the affections and lusts," says: "How can we crucify the affections and lusts? By bridling the affections and lusts, and by doing what is contrary to them."

The Reformed Church of Germany, in the Formula of Concord, Art. iv, Sec. 8, says: "But we acknowledge this liberty of spirit in the elect children of God is not perfect, but is as yet weighed down with manifold infirmity, as St. Paul laments concerning himself about this matter" (Rom. vii, 14-25; Gal. v, 17); and again, Art. vi, Sec. 3: "And they that believe, according to the spirit of their mind, have perpetually to struggle with their flesh; that is, with corrupt nature, which inheres in us even until death."

The following statement is from the "Helvetic Confession" of the Swiss churches: "In the regenerate there remains infirmity. For since sin dwells in us, and the flesh struggles against the spirit in renewed persons, even unto the end, the regenerate are not able at all readily to accomplish what they undertake."

The Heidleberg Catechism of the Reformed Church says: "That God, for the sake of Christ's

satisfaction, will no more remember my sins, neither the sinful nature with which I have to struggle all my life long; but graciously imparts to me the righteousness of Christ, that I may never more come into condemnation."

The Confession of the Church of France, prepared by Calvin, contains in Art. xi: "Even after baptism it is still of the nature of sin, but the condemnation of it is abolished for the children of God, out of His mere free grace and love; and further, that it is a perversity always producing fruits of malice and rebellion, so that the most holy men, although they resist it, are still stained with many weaknesses and imperfections while they are in this life."

The Belgic Confession of churches of the Netherlands, Art. xv, says: "Nor is it [original sin] by any means abolished, or done away in baptism, since sin always issues from this woeful source as water from a fountain, notwithstanding it is not imputed to the children of God unto condemnation, but by His grace and mercy is forgiven them. Not that they shall securely rest in sin, but that a sense of this corruption should make believers often to sigh, desiring to be delivered from the body of this death."

The Church of Scotland, in Art. xiii of its Confession, says of conversion: "And fra thine cummis that continuall battell, quhilk is betwixt the flesh and the Spirit in God's children."

ART. IX of the Church of England declares: "And this infection of nature doth remain, yea, in them that are regenerated."

ART. XXIV of the Irish Church is as follows: "This corruption of nature doth remain, even in those that

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B4
1927

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are regenerated, whereby the flesh lusteth against the Spirit, and cannot be subject to the law of God."

Also the third Canon of the Synod of Dort: "By reason of these remains of indwelling sin, and the temptations of sin and of the world, those who are converted could not persevere in a state of grace, if left to their own strength.

The Westminster Confession contains these words: "There remaineth still some remnants of corruption in every part, whence ariseth a continual war, the flesh lusting against the Spirit, and the Spirit against the flesh."

Arminius said: "Sanctification is a gracious act of God by which He purifies man, who is a sinner, and yet a believer, from ignorance, from indwelling sin with its lusts and desires."

Such is the consensus of all the creeds—Romish, Greek, Calvinistic, Arminian—and all creedal statements of all schools agree in *the fact* of inbred sin in the regenerate. They differ only in the time and method of the remedy.

In Paul's first epistle to the Corinthians, first three verses of the third chapter, he says:

"And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, *even* as unto babes in Christ. I have fed you with milk, and not with meat: for hitherto ye were not able *to bear it*, neither yet now are ye able. For ye are yet carnal."

Here we have "brethren . . . babes in Christ . . . who are yet carnal." This if it stood alone in the Word of God is conclusive on this point. It is, however, abundantly supported throughout the Word.

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767
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1927
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CHAPTER IV

DELUSIONS

"Giving heed to . . . doctrines of devils."—Paul

BEFORE entering into the more vital and interesting part of our subject we deem it well to devote a brief chapter to the subject of "delusions." We include by the term "delusions" both popular misconceptions respecting the doctrine of entire sanctification and certain exaggerations or fanaticisms which have marred its name.

The persistency of error especially in relation to the deeper things of God is truly astonishing. Every pastor and evangelist and editor and writer who teaches holiness as a second work of grace has repeatedly and clearly removed the prevailing misconceptions concerning this doctrine and experience. We should not, however, grow weary in well doing. Though it may seem a work of supererogation as to the great majority of my readers, there may be some who never had these explanations made to them. We wish to say briefly it is not taught or believed that we ever reach a state of grace where we are not temptable or where we cannot sin. It is not taught that we become as holy as God or Jesus Christ.

Holiness is not to be charged with responsibility for any of the exaggerations or absurd fanaticisms which have claimed its paternity by parading themselves in its name. We disavow all responsibility for or connection with the so-called "tongues movement." True holiness is averse alike to ultra asceticism or fleshly resorts for the promotion of piety and to the unbridled

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license leading to all excesses as a peculiar privilege of sainthood. The desperately bad or ignorant have sought the sanction of this beautiful and divine grace of holiness for their extravagances in these directions. A long catalogue of disgusting evils including everything from the most violent and fanatical presumptions to the most hideous crimes and atrocities have been perpetrated in its name. It is as unjust and absurd to charge these things to holiness because falsely sailing under its name and banner as it would be to charge to the meek and infinitely pitying and loving Christ the atrocities and enormities of the Romish Inquisition because these outrages so insulting to God and decency were done in the name of the Nazarene. Let the same principles of fairness and common sense be employed in the judgment of holiness which are used in the measurement of the claims of any and everything else and we are content.

Let us add only this. These fanaticisms are not confined as to their origin or prevalence to holiness. They have been from of old. In all ages and countries of the world they have existed. In the best and in the worst periods of the Church's history, alike when she was most spiritual and Christlike in her aims and operations, and when she was most sadly sunken in worldliness and formality, fanaticisms existed. The fact has ever been the same. The only difference has been as to forms and degree. A profoundly spiritual condition is perhaps better adapted to the growth of fanaticism and is certainly a far more inviting field for the operation of fraud and imposture. With this brief statement we dismiss this phase of the subject and turn at once to the great current of truth to which we wish to give chief attention.

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767
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CHAPTER V

THE DISEASE AND ITS TREATMENT

"Be not carried about with divers and strange doctrines."—Paul

WE DESIRE as best we may to delineate or give somewhat of a portrayal of the nature of holiness or perfect love. Preliminary to this, however, it is necessary to devote a chapter to the negative side of the question. There is a deliverance which precedes the victory. Purity precedes power. Death precedes resurrection. Sanctification precedes holiness. Cleansing precedes filling. The subtraction precedes the addition. Elimination must precede empowerment. The temple must be cleansed before the Spirit will occupy it in His fullness. This distinction is necessary in our order of thinking and in discussing or writing on the subject. It is not meant to say that there is any separation as to these phases of the experience or any lapse of time between them in God's operation.

The innate trend or tendency to sin, universally conceded by the Church creeds and plainly taught in God's Word to be left in the regenerate, must be removed before the incoming of the Spirit in His fullness, by which we are made holy or perfect in love. Paul uses the figure of crucifixion. "I have been crucified with Christ; yet I live; and yet no longer I, but Christ liveth in me: and that life which I now live in the flesh I live in faith, the faith which is in the Son of God, who loved me, and gave Himself up for me" (Gal. 2:20). Again, "Knowing this, that our old man

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is crucified with Him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin' (Rom. 6:6). "But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world" (Gal. 6:14).

Such usage of this term felicitously expresses the thought of separation or elimination which must precede the enduement or the infilling of the Spirit. The figure is gruesome but graphic and masterful in its appositeness. The conception is that the living physical body types carnality or inbred sin, and the life principle which animates that body represents the divine life implanted in regeneration. The sanctifying act of God is illustrated by the death of this "body of sin." The Holy Spirit then illumines, suffuses and enswathes the divine life. Thus taken up into God through this holy companionship of the divine Spirit instead of association with a "body of death" this life becomes associated with, merged into and moved by the very life of God through the indwelling Spirit.

The scriptural presentation lends no aid or countenance to the "deeper death" chimera as held and taught by some who claim to be holiness teachers. Death is instantaneous and final and not a long-drawn-out agony. There may be a long or a short approach to it, as Mr. Wesley said, but there is and must be a time, a moment when death occurs once for all, instantaneously and finally. Entire sanctification is not a process or growth. It is an act of God by which we come into a state of holiness or perfect love, in which state we are to grow and develop continuously. In this life we will often "take Christ" by prayer for new

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767
•H38
B4
1927
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duties or burdens as they arise that we may have strength and grace "as our day." Only in this sense can we be continually dying to things. To make the experience a "deeper death" or a "taking Christ for my needs as they occur" is tantamount to making it a growth or a progressive development or adaptation to man's needs as they arise. This violates every figure and metaphor employed in the Word to teach the doctrine. It is contrary to the whole tenor of Scripture and to the principles underlying and forming the necessity of this second work of grace. The advocates of this notion offer no Scripture for their conceit so far as we have ever heard. They ground it on the alleged failure of themselves and others whom they have observed to live the life implied in the death or destruction of inbred sin. What a basis for the establishment of a great doctrine! It virtually says—indeed, some have been heard to say—"The Bible uses language which seems to teach only elimination or eradication of the carnal mind, but I can't live such a life, and I do not see that others deliver the goods as I think the eradication theory demands." Feeling the necessity, therefore, of either surrendering the doctrine and experience or of lowering it in its terms, demands and nature to suit the plane of life on which they live they erect the indefinite, gauzy scaffolding of vague statements about the experience being a "deeper death" and the "taking Christ for my needs as they arise," and such nebulous, meaningless phrases utterly at variance with and subversive of the rational and scriptural conception and teaching of this second, definite, radical work of grace.

A far nobler employment would be for men who

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•H39
B4
1927

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claim they cannot or do not live the life of the wholly sanctified to go to work on themselves and spend time and energy in seeking God mightily, and not in tinkering with and seeking to lower the teaching and requirements of the Word of God to the level of their own life, or the lives of others which seem to them below the standard required. They should be engaged in a lifting and not a lowering business—in climbing to the level of the demands of the Word, not in degrading the Word to the level of a life they admit to be beneath its requirements. The life should be made to conform to the Bible and not the Bible to conform to the life.

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CHAPTER VI OUR SANCTIFIER

"Made unto us sanctification."—Paul

WE HAVE now reached the Gulf Stream of our discussion. We would now, the Lord helping us, delineate briefly and in the language of the laity as best we may the life of the sanctified. That is, we wish to develop from the Word of God the significance of holiness—to ascertain what the Holy Spirit does for us when He sanctifies us.

Bear in mind it is the Holy Spirit who sanctifies us. We presented the work under the two phases of His cleansing power and His indwelling presence or power. Differently expressed, it is purity and power—purity accomplished and power conferred: the first by the sanctifying act of the Spirit and the second by His indwelling in our hearts in the fullness of His personality.

Whatever sanctification does for us is done by the Holy Spirit. To analyze holiness is to analyze the Holy Spirit. With reverence we say this. We hasten to present it differently and say to understand what the work of sanctification does for us we are to consult the Word and ascertain what it teaches to be the works or fruits of the Holy Spirit. The Holy Spirit works *His* works within us. He bears His fruits within and upon us. Sanctification removes every obstacle within us to the Spirit's doing His utmost in, with and through us. Inbred sin is a many-sided hindrance to the Spirit's work with us, and until this is removed

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and the Spirit is put within us we do not say yes to all the will of God and gladly welcome the Spirit as our abiding guest working His fruits or all the will of God in us.

On His visit to the Feast of Tabernacles Jesus said, "He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water." The apostolic comment John gives on this expression is: "But this spake he of the Spirit, which they that believed on him were to receive: for the Spirit was not yet given: because Jesus was not yet glorified."

A second work for believers is here referred to manifestly. "He that believeth on me" *already* has the promise of the rivers of living waters. Interpreting this promise, John as definitely fixes it as a second work. He says *this* promise "spake he of the Spirit, which they that believed on him [*already*] were to receive" (subsequently) R. V. The second point definitely settled here is that this second work is expressly declared to be the pentecost—or the reception of the Spirit in His blessed work of **sanctification**.

Peter says, "Elect according to the foreknowledge of God the Father, through sanctification of the Spirit." Paul says, "Ye are sanctified . . . by the Spirit of our God." "Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption."

It is needless to consume space proving that the Spirit of God is the efficient agent in sanctification. In a sense the Holy Ghost *is* sanctification. He not only cleanses but indwells and sweetly keeps and thus *is our sanctification*.

We are prepared now to proceed to our analysis of the blessing in the following chapter.

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CHAPTER VII

THE BEAUTY OF HOLINESS

FITTED FOR FELLOWSHIP

"Therefore love is the fulfilling of the law."—Paul

WHAT is this life of holiness? It is the life of the Spirit—the Holy Ghost living His life in our character and conduct. To know what this life is we must know what the Holy Ghost is. To analyze this life is to analyze the Holy Ghost. Paul has adventured this feat for us. We are safe to follow his leading. We find his analysis in his epistle to the Galatians, fifth chapter, twenty-second and twenty-third verses: "But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance."

The nature—characteristics or results—of the presence of the Spirit is the enumerated things in this list. That is, when and wherever the Holy Ghost rules and reigns without opposition in human character and life that character and life will be marked by the presence and operation of the graces or fruits here enumerated.

The Revised Version gives us two slight alterations in the words descriptive of the fruits of the Spirit above referred to. For "gentleness" it gives us "kindness." These are so nearly the same that we retain the word as given in the Authorized Version—"gentleness." The truly "gentle" are necessarily "kind," and *vice versa*. Then the Revised Version substitutes

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“faithfulness” for the word “faith” in the list. This we accept, for evidently “faith” is used in the sense of fidelity or faithfulness. Saving faith as a condition of both pardon and sanctification is presupposed here, so that this kind of faith cannot be what the apostle intended. It manifestly was as the revisers evidently supposed, intended to convey the thought of faithfulness or perseverance as one of the elemental graces or works of the Spirit in human character. So that we have them in three groups, as follows:

Love—Joy—Peace. These present the work of the Holy Ghost in His sanctifying operation wherein He constitutes character as an inward state. This is a divine adjustment of man with relation to Himself.

Longsuffering—Gentleness—Goodness. This is the Spirit’s adjustment of man’s character toward his fellow-man. It is character in its expression toward man.

Faithfulness—Meekness—Temperance. This is the adjustment or regulation of character toward God. Thus is compassed in these glorious fruits of the Spirit the adjustment of the sanctified toward every possible relation in life—those toward himself, those toward his fellow-man, and those toward God.

“LOVE”

Taking them seriatim let us begin with *Love*. This is put first manifestly because it is most important of all, is pivotal and fundamental in Christian character and endeavor. Careful as we should be in comparing Christian virtues or elements of character, we have no hesitancy in giving to love the place of pre-eminence after reading John and Paul, and especially the words of the Christ.

Love is basic and climacteric in human character.

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Love is not an ethereal, invisible, intangible, remote, imaginary or sentimental affair, removed from the realities of life; a merely conventional something about which to write or preach beautiful platitudes which ornament written or spoken discourse. No greater mistake could be made. Love is heroic, stalwart, eminently practical. It grapples with all the stern realities of life—its tribulations and triumphs, its shadows and its sunshine, its duties and its dangers, its testings and its tragedies. So far from being merely a conventionality it is a coronation—the crowning grace or equipment for the every-day conflict, the doing battle for God and doing service for man, for enduring hardness as good soldiers and for exhaling the subtle charms and aroma of real, deep, genuine, Christlike influence which woos and wins and draws toward the Prince of Peace and the Giver of pardon and purity and power.

Paul gives us a matchless analysis of love approached nowhere in literature, sacred or profane. He says *Love*

“Suffereth long and is kind”—

“Envieth not”—

“Vaunteth not itself”—[that is, acteth not rashly, is not precipitate]—

“Is not puffed up”—

“Doth not behave itself unseemly”—

“Seeketh not its own”—

“Is not provoked”—[*easily* not in the original]—

“Taketh not account of evil”—[instead of “thinketh no evil”]—

“Rejoiceth not in unrighteousness, but rejoiceth with the truth”—

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“Beareth all things” —

“Believeth all things”—

“Hopeth all things”—

“Endureth all things”—

“Never faileth.”

To realize its intensely practical nature we have only to consider that in all these lineaments or manifestations of love the apostle conceives of us as occupying certain specific conditions or relations in life.

“SUFFERETH LONG AND IS KIND”

Are we in injured relations? Has some one done us evil, impinged our rights, insulted our dignity, affronted us in any way? In any of these injured attitudes we suffer or bear long, but with no spirit save that of kindness. There is no spirit of retaliation or revenge or reprisal, but only a kindly feeling of pity and forgiveness. Is this not the very heart and marrow of the Savior’s teaching?

“ENVIETH NOT”

Paul’s kaleidoscope turns and we see the saint now in inferior relations. Somebody has outstripped him in life’s race and reached some coveted goal of social or financial or official preferment and left him behind. Love thus outstripped “envieth not.” Its equanimity is undisturbed by any and all such inequalities and defeats, even though the victory be achieved by a former comrade no better or more gifted or more worthy than the one outstripped. Yea, even though the one who first reaches the goal may be inferior in all respects to the one outstripped, this fact arouses no feelings of envy in his heart. His sufficiency is of God. He is happy with Jesus alone.

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“VAUNTETH NOT”

Paul next conceives of the Christian as “tried.” “Vaunteth not” does not mean “boast not,” but means “is not rash or precipitate.” Under testings he is not rash or precipitate, but is calm, collected and silent until he gets his bearings and hears from heaven. Herein is the saint’s only safety in trials. He must not be in a hurry, but possess his soul in patience and wait upon God.

“IS NOT PUFFED UP”

Paul next conceives of the hearer as occupying positions of superiority over others. Thus elevated the sanctified are “not puffed up.” All elevations or preferments are recognized as added responsibilities and as creating increased needs for greater humility and prostration before God. Promotions are thus humbling to a sanctified soul, and drive him only closer to Him who is our only and our sufficient supply for every need.

“DOTH NOT BEHAVE ITSELF UNSEEMLY”

The next conception of Paul of the sanctified in this inimitable thirteenth chapter of 1 Corinthians is that of a member of society. In this relation there are social amenities and civilities whose obligation is recognized. In this position the sanctified man doth not behave himself unseemly. The Holy Ghost makes gentlemen of us. Courtesy is a distinct duty and grace of the fully saved. So far from grace or intellectual or pecuniary endowments or possessions conferring a kind of exemption from the ordinary amenities and social urbanities of life, the Spirit quickens and renders more delicate our recognition and our discharge of these obligations.

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“SEEKETH NOT HER OWN”

The writer's conception broadens and he conceives of us as in neighborly and business relations. Thus circumstanced “Love seeketh not her own.” Self is done away in sanctification, and the fully saved or Spirit-filled are unselfish. They look not to their own things, but every man to the things of others. The physician will have a higher and nobler aim than an immense practice and a correspondingly large income. Before and above this will be the primary and supreme desire and purpose to serve God by serving His needy race by his skill and gifts as a physician. So with the lawyer, the farmer, the statesman, the artisan.

“IS NOT PROVOKED”

In these relations one and all the Spirit-cleansed and Spirit-filled believer “Is not provoked.” He hates sin and loves the sinner. He can condemn and denounce wrong while pitying deeply and profoundly the wrong doer. Personal affronts and injustices evoke no resentment but sorrow and pity for those guilty of the affronts.

We are to be angry and sin not. Christ exercised wrath, but this wrath was not revenge or the heat of passionate anger against individuals; but an aroused spirit of indignant jealousy for the honor of His Father and the sanctity of His temple. This kind of wrath against wrong is always coupled with the utmost tenderness and pity for the wrong-doer. The truth is, the measure of the indignation and wrath against sin and wrong should be the measure of the tender pity and love for the wrong-doer.

This is a discrimination much needed in this age, when the pulpit is called upon to engage so much in

the line of denunciation of great public wrongs in the political, social, economic and ecclesiastical world. This duty of denunciation is a sacred obligation of the pulpit, but one invested with extreme delicacy and not without peculiar peril to those seeking to discharge the duty. The very flagrancy of the wrongs to be condemned, the brazenness and audacity of the wrong-doers, the sacredness of the vital interests involved, whether of a civic or religious character, all conspire to arouse to the uttermost depths the antagonism and condemnation of a soul really devoted and wholly dedicated to God. This touches a dangerous realm. The wall of partition which divides the wrongdoing from the wrong-doer is far thinner than gossamer. Nothing but grace can preserve the preacher from confusing or commingling the sinner with his sins in his denunciations.

Christ is our only teacher here. His example will be our unerring guide. In His fearful arraignment of the scribes and Pharisees we fail to find the slightest trace of personal feeling. His towering indignation is wholly against the outrageous perfidy and disgrace of hypocrisy—one of the most shameless, shocking and deadly of all sins. Call to mind His memorable arraignment of these noted sinners, where He denounces them as blind guides, fools and blind, hypocrites, whited sepulchers, and clothes these terms in the most withering and blighting anathemas possible to be clothed in human language. As part of this stirring picture add His twice cleansing of the temple of the mercenaries who were desecrating its holy precincts. Now study this picture for a moment—the scourge of cords, the fervid, sacred philippics, the repulsive ap-

pellations applied to them, the guilty mercenaries fleeing from the temple under His attack. This is one picture. Now look at another. He descends the slopes of Olivet. It is His last sad journey. His own cruel death is just a little ahead of Him in the brief distance. He looks out over the beloved city which held within its wall the sacred temple, whose defilement He had twice stopped so courageously, and this same city filled largely by the same class of Pharisaic hypocrites whom He had denounced in such withering terms. Is there a trace of animosity or ill-feeling discernible in His features or audible in His voice? He has not forgotten their hypocrisy, their calumny, their hate, or their desecration of the sacred temple. He knew also that speedily their hate would culminate in a ferocity that would compass His death. Listen! What do we hear, as His languid eyes beheld the city stretched out before Him with the temple's spires and minarets pointing upward, glistening under the sunlight, and the smoke curling aloft from the burning incense on the sacred altar? In tones instinct with tenderness and vibrant with compassion infinite and divine you hear those memorable words "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!"

Study these two pictures, dear reader, and learn therein the duty and the possibility of wrath and tenderness, indignation and pity, righteous jealousy for God and truth and right, and infinite pity for the profane who would insult God, mutilate His truth, and violate all that is right and sacred.

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Again, let us insist upon a careful discrimination in the duty of condemnation of the wrong. In an age so superabounding in ecclesiastical apostasy, public greed and graft and civic unrighteousness; when such imperious demands are made on all sides for the sterner side of gospel truth, for sinaitic thunders, we need the utmost care and prayerfulness to maintain a spirit of constant concern and pity and effort for the poor, deluded wrong-doers whose course makes necessary our malediction. If we are not careful here and allow our feelings to become involved, if we lapse into personal denunciation, we will fail in the very end we seek. God will bless denunciations against wrong-doing, maledictions against sin; but the direst sinners are still objects of His infinite pity, and He will bless no ministration of ours which allows the entrance of personal feeling or animosity against these unfortunate ones.

At the famous effort to impeach Warren Hastings, there was present a highly cultivated woman who was a friend to the accused. She listened to Edmund Burke's matchless oratory as he delivered his celebrated impeachment speech. As the great speaker proceeded her heart sank within her. She had well-nigh abandoned all hope of acquittal as Burke summoned the accused to the bar of universal conscience and made his marvelous plea in the name of universal humanity for the poor and defenseless whose rights had been so ruthlessly trampled upon. Just at this point, as her hope was almost crushed, she detected a change in the spirit of the orator. Burke could not keep his feelings out of the matter. He glided into personal denunciation. His condemnation ceased to

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be the stern and impersonal denunciation of unrighteousness and dropped to the plane of vituperation and hate. The keen intelligence of this woman recognized instantly the break, and saw that the spell was broken. She had been listening with every nerve at the highest tension of anxiety, and with her fears growing at every word. But the moment Burke descended from the impersonal to the personal she drew a sigh of relief and knew that Burke's case was lost.

Let this illustrate to us the necessity and the power of the careful discrimination herein urged between personal and impersonal maledictions against sin. We must never cease to love the sinner, however flagrant may be his sins and however loudly they may call for our condemnation. Our wrath must always be mixed with tenderness, our anger with tears over the guilty. Then God will bless us and save the guilty for whom our prayers ascend and our tears fall.

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CHAPTER VIII

BEAUTY OF HOLINESS

FITTED TO DEAL WITH THE ERRING

"Ye which are spiritual restore such an one."—Paul

"THINKETH NO EVIL"

LOVE having ceased to get provoked or mad—that is, the sanctified having had established within that victorious equanimity of temper and spirit which gives the Christlike spirit and attitude in the matter of evil and evil-doers—the next and now perfectly and divinely logical step in the Spirit's inward work is that this bestowed love "Thinketh no evil," or, as the Revised Version properly puts it, "Taketh not account of evil."

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The sanctified, with this divine spirit of pity for the wrong-doer, has no desire or inclination to *take* or *keep* account of evil, whether done against themselves or against whomsoever it is done. Love goes out of the bookkeeping business. Forgiving so gladly and promptly all things from any and everybody, love seeks rather to forget than to charge up offenses, affronts, slights and wrongs.

Love does not make of memory a ledger in which to charge up every offense committed against it by people. Love keeps no ledger accounts. It taketh or keepeth no accounts of evils. It needs and keeps no books. It too earnestly longs and seeks to bury forever in a sea of forgetfulness every offense and indignity and wrong against itself. It has learned the

Christian's secret of the joy of instant and complete forgiveness, and this joy and glory it will not for a moment allow marred by a thought or if possible by even a memory of these wrongs.

“REJOICETH NOT IN UNRIGHTEOUSNESS”

Logically and naturally in the operation of the Holy Spirit is the immediately succeeding element of the Spirit's work in the sanctified. “Love rejoiceth not in unrighteousness, but rejoiceth with the truth. Having forgiven and forgotten in the sense of keeping no account of these wrongs or slights or affronts, the sanctified have no pleasure, even secret or half unconscious, in the “unrighteousness” of those guilty of these things. Without this antecedent work of the sanctifying Spirit is there not often with the resentment of the carnally-minded a species of satisfaction and complacency—yea, sometimes even joy—at the wickedness of such as have done them evil? Let their moral delinquency be mentioned and how quickly will the unforgiving and unforgetting carnally-minded, with an ill-disguised look of pleasure, say: “Yes, I am not surprised. He is bad, thoroughly and hopelessly bad. Why, he said or did so and so against me. What a wretch!” The very badness is stressed and dwelt upon as a kind of proof or demonstration of the superior piety of the critic, and he finds pleasure in the comparison.

“REJOICETH WITH THE TRUTH”

With forgiveness complete, however, and with these things banished from memory as far as possible, the sanctified man not only “rejoiceth not in unrighteousness,” but “rejoiceth with the truth.” He is as happy over the conquest of truth over those who have done him evil as over the salvation of any other class

or individual. The Spirit has swept himself and his rights and dignities and pride out entirely, and enthroned Christ within the oratory of his heart, and he is now concerned alone with the dignity and honor of his Lord; and the salvation of the least, lowest, worst, most abandoned brings only joy to his heart, because this brings joy to the heart of his Lord.

“BEARETH ALL THINGS”

The apostle now seems to conceive of us as having to deal with human faults. With this important duty confronting us, what is the movement of perfect love? First, it “Beareth all things.” “Beareth” here has the sense of “cover.” Not that love would seek to conceal wrong or evil from detection and just punishment from the proper authorities. It is not the thought of harboring or concealing evil doers intended, but the beautiful and divine thing of covering the evil rumor with the mantle of charity—the suspension of judgment—until further returns are in. Love *wants* to believe nothing adverse to anybody if in the range of possibilities. It wants nobody else to see or hear the ugly thing if it were possible, whether true or false.

Nature will illustrate for us the Spirit’s meaning or phase of operation here. When nature’s noblest son—man—is worn and fatigued with the hard day’s toil and in weakness and helplessness lies prone upon his bed for rest and recuperation, nature, as if ashamed for his weakness and to protect him from the public gaze, draws over him the mantle of night and says: “Wait a while; you may not see him just now but presently you may.” Then, when his rest is complete and he rises refreshed and recuperated and stands upright, nature, now proud of his beauty and erectness, rifts away the curtain of night and pours upon him

the effulgence of the glorious sun and calls out, "Now look upon him! Isn't he beautiful?"

Thus love would cover or protect the weak and erring so far as possible, until all possible means and agencies for recovery and restoration have had opportunity.

"BELIEVETH ALL THINGS"

Sometimes, however, the case is too patent for a suspension of judgment or the mantle of charity. The evidence forces belief. Judgment is compelled. Under these conditions "Love believeth all things." Love, thus coerced to believe, proceeds first to believe all possible mitigations, modifications and extenuations. It takes the mildest and most favorable version to the accused it is rationally possible to take. Love dies hard. It surrenders with marvelous reluctance to the disparaging, the derogatory to human character. It realizes that it is dealing with that which is most delicate and of most priceless value among human possessions—character. It understands the ease with which it can be sullied and how ineradicable is the stain.

"HOPETH ALL THINGS"

Sometimes there seems to be no mitigation in sight. Stern, painful facts demand a verdict of guilty. Love is honest and true, and thus forced to the worst, will sign the verdict of guilty with the other eleven, but it does it with a heart swelling with hope that new evidence will be forthcoming to change things yet, and at all events, that at least a pardon may be granted the poor culprit, and it proceeds in real earnest to seek a pardon from the King of kings. Love hopeth all things.

"ENDURETH ALL THINGS"

Is it any wonder that such love "Endureth all

things"? There is no limit to the capacity to bear in such love simply for the reason that the love is DIVINE. This is the wondrous secret. With God all things are possible. Marvel not, cavil not at the exploits of this love. It comes from the skies and filling the human heart you can no more find an end to the forgiveness and pity of such love than the crucifiers of my Lord found an end of His endurance and forgiveness of their hate, contumely and murderous work. It was up there on the cross where He wrought out that wondrous fabric of all-enduring love with which He fills us through the Holy Ghost, who has come to take of the things of Christ and show them unto us. It is a part of that Christ-life or life of the Holy Ghost which He lives within and through us.

"LOVE NEVER FAILETH"

Most fittingly this matchless analysis of love closes with the thrilling pean: "LOVE NEVER FAILETH!" Of course not. Can God fail? Can the Infinite dwindle? Can the Eternal run out? Can the Divine lag with weariness, the steps grow tired and the journey stop unfinished? Thank God, there is somewhat in this poor prodigal world of endless and wearisome mutation that NEVER FAILETH! Health may fail, wealth issue in disappointment, friends may forsake, worlds may crumble and stars refuse to shine. Hope, once the inspiration of energy and the glory encircling the heart's cherished goal, may die. Love, immortal, survives all wrecks and all tragedies and all cataclysms, and, spanning the narrow stream of death, lives forever. It never faileth under testings, trials, sorrows, come when and as they may. Love endures as seeing Him who is invisible.

CHAPTER IX

BEAUTY OF HOLINESS

"JOY"

"But we also joy in God."—Paul

THE second element in Paul's analysis of the Holy Ghost as given in Ephesians and denominated "fruits of the Spirit," and which we claim describe the sanctified life, is joy. The place of joy in the Christian life and experience is highly important. The angels in announcing the coming of the Savior declared, "Behold, I bring you good tidings of great joy, which shall be to all people." The Psalmist says, "Let all those that put their trust in thee rejoice; let them ever shout for joy." "Be glad in the Lord, and rejoice, ye righteous; and shout for joy, all ye that are upright in heart." "My mouth shall praise thee with joyful lips." "Let thy saints shout for joy." "Let them that love thy name be joyful in thee." "My soul shall be joyful in the Lord." It is familiar to Bible readers how the Psalmist emphasizes the duty and privilege of praise in his Psalms. He exhausts heaven, earth and sea in objects on which to call vehemently to praise God. Habakkuk exclaims, "I will joy in the God of my salvation." Isaiah says, "My soul shall be joyful in my God." And again, "With joy shall ye draw water out of the wells of salvation." "To give them the oil of joy for mourning." "My servants shall sing for joy of heart."

To give a moderate catena of quotations from the Scriptures on the joy of God's people would be but to reproduce a very large part of the Bible in these pages. If the reader has never done so he will be as-

tonished to examine closely and collate all the passages on this subject. We add only a few passages from the New Testament bearing on the same point.

Paul says, "But we also joy in God through our Lord Jesus Christ." "For the kingdom of God is . . . righteousness, peace and joy in the Holy Ghost." He declared the Thessalonians "received the word with joy of the Holy Ghost." "I am exceeding joyful in all our tribulations." "Strengthened to longsuffering with joyfulness." "Now the God of hope fill you with all joy and peace in believing." "How that in a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality."

Such is the refrain of New Testament writers. The concensus of the sacred writers bears out Nehemiah's marvelous statement that "The joy of the Lord is your strength." It is not surprising therefore to find joy placed as one of the elements or characteristics of the sanctified life as wrought by the Holy Ghost. Of all people God's true children should be the most joyful. It is just this which constitutes the attraction in our religion and draws men toward the kingdom. A gloomy demeanor is a poor recommendation to others. A sad, dispirited saint attracts no one toward the source whence it is supposed he draws the inspiration for his gloom. People like victory. They like the note of triumph. They will follow a conquering host. An army with downcast eyes and discouraged mien and moping step is already whipped before a gun is fired or a charge is made. God wants none such in His warfare. He has provided for nothing of the kind. Joy, martial strains of music, tread of conquering hosts, shouts of victory, the thunders of resistless on-

sets, universal rejoicing over victories accomplished and over victories all feel sure of accomplishment in coming conflicts—such are the scenes and sights characterizing the warfare of the saints against flesh and blood, principalities, powers, the rulers of the darkness of this world, against spiritual wickedness in high places. A people who rejoice when it rains or the sun shines, in triumph or trials, in darkness as well as in light—always, everywhere hopeful, joyful in the Lord—is an invincible army dreaded by devils and honored and followed by men and blessed of God. They engage three worlds—the dread of one, the drawing power of another and the darling of the third.

What could follow such an army but

“PEACE”

Divine logic demands just this order. Peace is the normal state of the normally victorious. Not peace with God is here meant. That was obtained at the end of an initial conflict. It came when the soul surrendered in penitence and faith and pardon was granted and the new life begun. This peace of the sanctified is THE PEACE OF GOD. It is a settled, established state of oneness, harmony, sweetest concord and closest union with God. Fear and distrust are gone. The soul is settled. “*This one thing I do*” is its only platform and purpose in life. “*O God, my heart is fixed,*” it is now enabled to say by the cleansing, indwelling and empowering Spirit.

Thus with love, joy and peace established within as the supernaturally natural life and being and motive power of the soul, God puts the soul in a proper adjustment toward itself, and it is thus fully equipped for His service under His direction for the accomplishment of His great ends.

CHAPTER X

BEAUTY OF HOLINESS

FITTED FOR SERVICE

"As workers together with him."—Paul

THE next three fruits of the Spirit mentioned are *Longsuffering, Gentleness, Goodness*. These, as we stated at the outset relate to the right adjustment of the Christian toward his fellow-man. They are the prerequisites for service in the kingdom among men.

"LONGSUFFERING"

The initial and essential need of the gospel worker beyond all question is a spirit of longsuffering. It requires a patience little short of infinite to successfully labor for souls. Hence it is an Infinite Source of supply to which we are to look for this equipment. The Spirit himself supplies this in entire sanctification. Sinners are so hard. Indifference, inappreciation, ridicule, deception, often insult and indignities of divers kinds are some of the things soul-winners have to meet in their work. If they have not the spirit of their Master reproduced within them who, when He was reviled reviled not again, but patiently, amid jeerings and tauntings and all kinds of difficulties and obstacles, went persistently forward in His thankless work among a gainsaying and stiffnecked people, they cannot succeed.

The lamented Sam Hadley, who conducted so successfully a great mission for drunkards and the most

depraved in the Bowery in New York city, told the writer once of an incident in his experience which occurred soon after he began his great work, which illustrates the need of this longsuffering in winning souls. There came to his mission soon after he took charge an old woman noted for depravity of the lowest and most desperate kind. He fed her and gave her pecuniary help. Other mission workers warned him against the "old hag," as they called her. They told him she had worked all the missions of the city and made her living in this way, but was hopelessly bad and beyond the reach of anybody. The mission people laughed at Sam's "freshness" and told him he would soon learn better. Hadley refused to turn her away unhelped, as the others were doing, and insisted that his Bible said nothing about hopeless cases; that it said "though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." He believed he had a mighty Savior equal in His saving power to the mightiest sinner. Turning a deaf ear to all their protestations he quietly continued to aid her with food and money when she asked for it, but always used the opportunities which these occasions of relieving her wants gave him of preaching to her. Tactfully and tenderly he spoke to her of her soul, and pleaded with her to give her heart to God as earnestly as if she had been a most refined and respectable sinner from the wealthiest circles. For months and months this continued until this beautiful longsuffering of this man of God broke the old woman's heart, and one night she fell on her knees at the altar and confessed all her sins, telling Hadley of her long abuse of his kindness, and crying for pardon. God saved

her wonderfully and she made one of Hadley's most useful and efficient co-workers in the mission. The poor old woman was as desperately in earnest in working for the Master as she had been in sinning against Him, seeming to try to make up somewhat for the long, long years which had gone to waste.

This longsuffering imparted by the Spirit in true sanctification will never give up a sinner however desperately lost and abandoned. It asks only for its message to be heard and laughs at impossibilities and cries it shall be done.

Added to this longsuffering most appropriately comes next in order,

“GENTLENESS”

This word combines the duplex thought of usefulness or serviceableness and kindness. The thought of tactfulness is involved or implied here as well as a tender sympathy or feeling of loving fellowship with the lost. Serviceableness includes tactfulness. We make the sinner's lostness our own in a sense and then by the wisest, most tactful way seek to lead him to the Savior. How tactfulness is needed in this great work which will lead us to use the most efficient means and find the most available avenue for reaching and influencing the heart and conscience of the sinner. The Spirit gives to the sanctified such an intensity of interest and zeal for lost souls that he is led naturally to make the saving of sinners a business—a study. The traveling man studies his customers—their temperaments, habits, tastes, prejudices, as well as their business and needs and the times when to try to sell them and when not to try. The Holy Ghost would have us as wise, as earnest, as practical, as tactful in soul win-

ning as the children of this world are in the things that perish with the using.

We will let Paul define this tactfulness in his own language, for he emphasizes tactfulness without compromise. We urge the reader to most carefully make this discrimination:

"For though I be free from all *men*, yet have I made myself servant unto all, that I might gain the more.

"And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law;

"To them that are without law, as without law, (being not without law to God, but under the law to Christ), that I might gain them that are without law;

"To the weak became I as weak, that I might gain the weak: I am made all things to all *men*, that I might by all means save some.

"And this I do for the gospel's sake, that I might be partaker thereof with you" (1 Cor. 9: 19-23).

This tactfulness and kindness are inseparable in thought and practice, and are essential in soul winning.

An evangelist in a great meeting was entertained in a beautiful home in which the wife was a devout Christian but the husband was unsaved. He raised race horses and frequented the race track and participated in all its allied evils, but never entered a church door. The wife invoked the prayers of the evangelist on his behalf. They agreed to keep the husband before God in constant secret prayer. The evangelist in prayer and

study over the case was impressed that this man could be best reached by the way of the horse. At the table the first opportunity he had he brought up the subject, perhaps remarking upon a fine specimen he had observed in the lot. Instantly the man was interested and proceeded to talk horse freely. The evangelist, who had some little knowledge of celebrated horses, had added to his stock of information all he could during his sojourn in the home, astonished the man of the house with what he seemed to know. Quickly and naturally before the meal was finished the horseman proposed to take the preacher on a drive behind one of his "steppers," an invitation which was accepted, rather to the surprise but much to the pleasure of the host. On the drive the evangelist talked his best on horses, never once mentioning church or revival or the man's bad business. Said the man of the house on his return upon meeting his wife alone in the hall: "That is the first preacher I ever met who had any sense. He is a manly, fine fellow. I am going out tonight to hear him preach." Before the meeting closed he was saved, and there was a transformation in his home, his life and his business. If the preacher had denounced his business and held it up to execration as his first movement, which he could have done truthfully, he might have driven the man farther from God and things divine. He employed tact and kindness and won the man for God.

CHAPTER XI

BEAUTY OF HOLINESS

FITTED FOR LIFE

"And ye are complete in him."—Paul

AFTER *Longsuffering* and *Gentleness* comes

"GOODNESS"

in the triune equipment for service. It is not only necessary to know how to do service wisely and tactfully and with infinite longsuffering, but we must be ever at it. Our lives must be distinguished by constant practical efforts in this service for others.

Too much stress cannot be laid upon the fact that for this God sanctifies us. Not to make us happy; not to save our souls; not to secure heaven for us—not any or all these ends compass the great end or purpose in our salvation. While these ends are secured for us, in a sense they are almost incidental to the chief end in our salvation. Praying for the sanctification of the disciples the Master, in stating the reason, says, "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me."

The easiest and most harmful mistake is made just here. Practical goodness daily exercised in philanthropic, merciful ministries, in every phase of helpfulness to the aged, the young, to all, and in soul-winning endeavors among all classes—this is the practical and divinely intended outward expression and final visible

evidence of our sanctification. Enjoyment of the blessing is all right. Testifying to the glorious work is proper and our duty. Rapture in waves of glory which come often sweeping from the plains of heaven are delightful, and we love to see these. We would not minify the glory or blessing of any of these things. We only insist that there is a prodigal world in need of redemption, and God's only method of recovery is through human instrumentalities. He has invested the infinite resources of the Holy Trinity for the equipment of the agents for co-operation with Him in this immense work of recovery from sin. We insist with all the power at our command that this is the chief, the basic and climacteric significance of our sanctification. If we miss this in our interpretation of the blessing, or give it a subordinate place, we make a tragic mistake fraught with the direst perils to us and the work of God so far as our privilege and obligation are concerned.

What does God care about dress parade or maneuvering or target practice, if execution is not the direct and unceasing, the *normal*, fruit of our experience? What avails the most superb equipment and facilities—the most beautiful uniform and the most inspiring music and the most splendid discipline and the most charming of soldierly bearing—if the army is only good at bivouacking or in drill displays or in the most orderly and faultless camp life?

God has countless hosts now in His army who excel in these things. Perhaps we may never hope to equal them in these beautiful formalities and paraphernalia, but what about fighting? Warfare is our calling and our only business. We are to do battle

with the devil for the recapture of souls. Are we free, fearless, forceful fighters in the great sanctified army of the Lord? Do we endure hardness as good soldiers? Have we on the whole armor of God? Are we standing against the wiles of the devil? Are three worlds hearing from us? Does earth feel the warm palpitations of our infinite sympathy for the lost? Is hell in consternation over our onslaughts on its ramparts? Is heaven all-expectant of recruits from our conflict?

This world needs a virile Christianity—one that disturbs the devil and engages heaven and is seen and felt this whole wide world round. If the sanctified people do not exhibit such a religion they have no place or calling. If the slums feel not the throb of this blood-washed host, if fallen women find not in them an undying friend ever ready to extend the helping hand and to open a home for these pitiful returning penitents, if the sick find not in them the tender and careful helpfulness so much needed, if the lost and needy everywhere find not in them a people ready, waiting, willing, efficient to help and lead upward and onward to hope, salvation and God, then we insist that the sanctified are such only in name and have missed the real blessing and must return and do again their first works on broader and deeper lines.

CHAPTER XII

BEAUTY OF HOLINESS

FITTED FOR HEAVEN

"Meet to be partakers of the saints in light."—Paul

THE LAST three fruits mentioned are *Faithfulness* (R. V.), *Meekness*, *Temperance*. These are elements of equipment which adjust us in our relation to God, fitting us for use by Him, rendering us pliable, docile, usable in His hands. We might call them Perseverance, Humility or Self-abasement and Self-control.

FAITHFULNESS

The tireless, indefatigable spirit is essential. We must never know defeat or failure. We must make defeats stepping stones to victories. Thus God never finds us unready, discouraged or dispirited over disappointment and sulking in our tent or too feeble for prompt response to commands. Faithfulness knows no rest or pause until death. "Be thou faithful unto death" is the command with the promise of the crown. There are no hospitals or surgeons in this army. No provision is made for being disabled or retired from service. Ours is a conquering, never-failing, invincible host with no sick or disabled or paroled or helpless among us.

This puts the army in fine shape for emergency calls from the Commander-in-chief, and all His calls are emergency calls. There are no other sort. Ready by night or by day, in rain or sunshine, whether it suits other plans or not, anywhere, everywhere, we are ever attent to only one thing—the Commander's sum-

mons. We have no plans or schemes that can be interfered with by His call. Our life is a plan of God, and He ever has the right of way.

We arrogate nothing to ourselves by reason of this faithfulness of service or success or aught else in this work for His kingdom. Ours must also ever be a spirit of

MEEKNESS

Humbleness of mind is the habiliment of the saint. It is all of God. He realizes that "it is not by might nor by power, but by my Spirit, saith the Lord." Meekness is an attribute of greatness. The great in battle have generally been men of meekness and quietness of spirit. Nature's greatest forces are not the noisiest and most showy. They are the silent, unseen forces. Gravitation makes no noise, but it is mighty in its operation. There is no room for self-assertion or egotism in the soldier of the cross. He is so taken up with his Lord as his only strength that self is utterly lost sight of, and his Lord is all and in all. If pride goeth before destruction, as surely the unassertive, humble, meek of spirit possess safeguards against these rocks on which so many make shipwreck. "The meek shall inherit the earth." There is a rich inheritance for the truly humble called here "the earth." This dominance is worth while. It means the meek man is a victor, a conqueror, a ruler; and this is true. This truth comes out more clearly in the last mentioned of these three fruits, or

TEMPERANCE

This is self-mastery. It is evident that the self-assertive man is not a man of self-control. Only the humble man has himself in charge. "He that ruleth

his own spirit is greater than he that taketh a city." This self-control enables one to deliver himself over to God in absolute dedication for Him and His service exclusively and *to keep the dedication intact*. This perpetuates the consecration made in seeking sanctification and constitutes it the glad, normal habit and attitude of life. This renders the soul plastic in the divine hand and capable of divine use and direction.

Thus Faithfulness, Meekness and Temperance are the oath of allegiance, the test and proof of fitness and the enlistment of the soldier in the Lord's army.

We have now completed our survey of the apostle's analysis of the Spirit, or, as we deem it, his portraiture of the life of entire sanctification. Think not it is too high a standard. This blessing is the Holy Spirit cleansing and occupying the believer. The Holy Spirit lives and reigns within the sanctified. The sanctified life therefore is the Spirit's life. The Spirit's life is determined by what the Spirit is.

We learn the characteristics of this sanctified life by ascertaining the characteristics of the Spirit. These Paul gives us in his delineation of the fruits of the Spirit which we have reviewed. We must be like Him, walk like Him, act like Him, love, pity, sympathize, forgive, help, relieve and bless like Him. We insist this is the scriptural standard. This life is a life of growth. While we cannot grow *into it*, we can and must *grow in it*. This growth is a joy, an exhilaration, a beauty in character and continues while life lasts.

PURITY AND MATURITY

These fruits of the Spirit are not claimed to appertain to the sanctified life in all their fullness and maturity from the first. There is a difference between purity and maturity to which we will give brief attention. We claim that all these fruits in their pure state or without admixture are found in the sanctified from the first, and are to grow in power and vigor and breadth until they reach maturity.

Those who reject instantaneous sanctification often do so largely from a misconception of the relation of purity and maturity, or from a confusion of the one with the other. There is no doubt that this is a fruitful source of objection to instantaneous sanctification. They ask, "Is it possible to pass at once—instantly—from childhood to manhood? Can we become full-grown in a day?" These questions often come from real perplexity and deserve serious and respectful attention.

At once we answer these questions emphatically in the negative. No such doctrine as instantaneous "manhood" or maturity is taught. This would preclude all future growth, whereas instantaneous sanctification prepares us for normal, constant, uninterrupted growth by removing the hindrances to growth. Let us look at the relation between PURITY and MATURITY. A discriminating study of this relation will remove this objection to instantaneous sanctification based on the mistaken supposition that sanctification means maturity or spiritual manhood.

By sanctification or purity of heart is meant a heart in which *all the graces or fruits of the Spirit exist in an unmixed state*. Love exists without hate,

faith without unbelief, meekness without anger, and so on—each grace without the admixture of its opposite. It means simply that these graces exist in the heart without alloy, but not that they exist in the heart in the largest development and greatest maturity of which they may be susceptible. This is purity of heart.

By *maturity* all this is meant but a great deal more. Maturity implies progression, which in turn implies time and exercise of the graces which have reached this stage of increased development. In this advanced state love is not more pure, but greatly intensified. Faith is not any freer from doubt, because it is already entirely delivered from doubt. Faith has, however, reached a greater sweep and penetration. It does not therefore doubt less, but it believes more, because of its exercise and experience which have opened new fields of the riches of knowledge and grace of God, which yield to the energy of faith. Humility is not any freer from pride, but is more absorbed with a sense of the all-worthiness of the great God and a correspondingly intensified sense of its own unworthiness.

In sanctification we are made *perfect or pure in love*—not in knowledge or conduct or in any of those qualities or activities which would admit and require various and conflicting tribunals for the determination of our attainment of such perfection. In the solitary realm of the heart God acts and does His work of purification, and He alone certifies to the work He thus accomplishes. The consequent effects on the life and character will bespeak to all the inward presence of the Spirit of cleansing. These effects, however, are effects of cleansing by the Spirit within, and not the

cleansing; and they will grow larger and richer with the flow of time.

Purity results from something removed, while maturity implies something added. Purity comes of depravity going out with its long train of accompanying anger, pride, envy, impatience, fretfulness and such like; while the graces of the Spirit take their place. Maturity implies the growth of these gracious fruits of the Spirit to steadiness of glow and strength and symmetry.

Purity might be called the restoration of the soul to health by the expulsion of all diseases from the soul, while maturity represents the soul built up in vigor, strength and the beauty of health. Purity, we insist, is a preparation for growth; maturity is growth accomplished. The one is the field with the brush, weeds and noxious roots and old stumps all cleared off and burned ready for the planting of a crop. The other is the smiling and waving grain in the field. Purity is thus naturally and necessarily instantaneous, while maturity is just as naturally and necessarily gradual. You cannot reverse the order and produce purity by growth or maturity by cleansing. Clearing the ground does not make a crop and growth does not clear the ground. There is a logical, philosophical, scriptural order which must be recognized in our thinking and teaching if we would avoid error and confusion.

Dr. William Nast says: "There are *three chief facts*, viz., *the impartation of spiritual life* to the soul in regeneration; *the cleansing of the heart* from all moral impurity through the sanctification of the Spirit, and the *maturity* of the Christian character."

J. A. Wood says: "Millions of Christians die in

immaturity and are saved. They have been cleansed, and they die in the arms of Christ, and in good hope through grace. *Maturity* is nowhere made a condition of entrance into heaven, while *purity* is."

The sanctified who *grow in grace and in the knowledge of Christ* at whatever stage called to their reward above are saved and doubtless continue to grow in heaven as they would have done had they been spared longer on earth.

"When inbred sin is destroyed there can be no increase of *purity*, but there may be an eternal increase in love, and in all the fruits of the Spirit."—BINNEY'S *Theological Compend*.

As has often been said, purity respects quality; maturity respects quantity. One sunbeam is of the same quality as the sun, but it is far from being of the same quantity. One scintillation from the Sun of righteousness may suffice for our cleansing, but the infinite fullness of Him that filleth all things awaits the appropriation of the cleansed until it may be realized truly by them that "*All things are yours, and ye are Christ's and Christ is God's.*"

There may be no difference in the fruit of two trees as to quality, but it will be found that the old tree will bear a much larger quantity of fruit. The young tree bears according to its capacity, but the greater age and maturer fiber and more copious flow of sap and broader limbs of the old tree enable it to bear a much more abundant yield of the very same apple as to quality borne by the younger tree. So a pure heart obtained by the sanctifying Spirit will bear a beautiful crop of the fruits of the Spirit, but the veteran saint after long practice in the things of God, with his matured powers and his seasoned and deepened and

enlarged and varied experiences, will bear a much larger yield of fruit.

The sanctified need to observe this discrimination as well as those who stumble at instantaneous sanctification. Sometimes serious errors are avoided by observing this difference between purity and maturity. Rashness, discouragement, bewilderment, and even defeat, sometimes occur from this cause. Let it be remembered that a truly sanctified man may be and generally will be quite weak in all the graces, *but never too weak to grow*. He may be ignorant of very many things essential to his highest usefulness. Study, practice, patience are needed for his development. From want of instruction in these things the sanctified may do many things censurable by maturer intelligence. How sadly have most of us learned from experience that purity does not save from mistakes. Purity does not confer upon us Bible knowledge. This can only be gained by close and persistent and prayerful study of the Word.

Purity will always secure for us rectitude of intention. Of the mistakes of the pure it can always be said, "They were errors of the head and not of the heart." With their discovery there will come to the heart of the pure pain, but not condemnation. There will also be a readiness and a purpose to avoid such mistakes in the future. We are to learn by our mistakes, thus making everything subservient to our growth in grace and in the knowledge of our Lord and Savior Jesus Christ. Purity thus protects us from wrong intention, where maturity might have been a safeguard against mistakes in act had we had the experience in this blessed way requisite to make us wiser.

CHAPTER XIII

HOW TO GET THE BLESSING

"I am the way."—Jesus

IN THIS concluding chapter we would seek to help in directing the reader of these pages in seeking this great blessing. We have sought to be somewhat full in our treatment of what the blessing is. It is very important to know how to obtain the blessing, but really, if it be permissible to institute comparisons of the relative importance of different features of the subject, we would say that it is more important to know accurately just what this blessing means and involves than to know how to obtain it. The life is so beautiful and attractive, its privileges are so charming and its possibilities so vast, that one only has to know this fully to fall in love with it and earnestly hunger for it. And no soul ever earnestly longed for any grace from God that God did not meet that soul some way and somewhere with the blessing desired. "Blessed are they which do hunger and thirst after righteousness for they shall be filled." No soul ever started out in an earnest search for God in any of His bestowments that God had not started out previously in search of. However ignorant the seeker and as unpromising as seemed his hope of success, there never fails to be a meeting. God knows how to find a hungry soul as blind as may be that soul, and when the prime condition is met of hungering and thirsting for Him, He finds the seeker, and when He finds the seeker the seeker finds Him.

So we would insist that the reader realize and appreciate the greatness, importance, duty and charms of this precious gift from God. Understand, it is for you personally. It is your privileged legacy from your loving Father, and it is not only your lofty privilege to receive it, but it is your duty as well, essential alike to your complete happiness and to your full or complete usefulness to the extent of your possibilities.

Then we would repeat as among the initial steps an earnest, quenchless desire and purpose to obtain it as above suggested. This is not a matter about which one can experiment and make any headway. It will never do to say: "Well, it is certainly a beautiful thing and I would be delighted to have it. I believe I will try for it, and if I fail it will only be a failure, and I will be no worse off." This spirit never got the blessing. God does not put Himself up for experimental tests by fallible, weak men. There is a lack of faith as well as purpose and earnestness and desire in the very hesitancy and uncertainty implied in such a proposed test. No, reader, this is too serious a matter for such trifling as I am compelled to call this spirit of testing or "trying for it."

There must be a desperateness in the desire and purpose to obtain it. It must be recognized as all-important, as the greatest thing in the world, as essential, and as essential now at this present moment.

It is likewise important that it be sought as a second definite work, and this implies the definiteness and clearness to your title to the first work. This is a grace, remember, only for the children of God—for those already in the kingdom or already children. Inheritance implies the relation of sonship. Only chil-

dren inherit. Be perfectly clear and settled that you are his child, and that you are living the life of a child. The clearer your witness to your sonship, and the more normal and consistent your life of obedience and faithfulness as such, the better qualified, and the more available candidate you are for this great blessing from God. By this course you will avoid much confusion and an error often made which is a very serious one.

With these preliminary cautions duly observed, the way is made much clearer and simpler. The mystery and obscurity about it is not of God's doing, but comes of failure to observe the cautions offered above. The way to God is never involved or wrapped in mystery and obscurity. Remember this. The path to God is narrow but perfectly clear and simple and amply wide enough for you.

Assuming, then, the foregoing on your part, we understand that the reader is a full believer in this grace; that you recognize it as absolutely essential to you here and now; that you already rejoice in your relation to God as His child; that you are not experimenting, but are in dead earnest and desperately determined to have the blessing; with these questions settled, What is the price of it? Are you willing to pay the price? This price is YOURSELF. Nothing short of YOU—all you are or ever hope to be, all you have or ever may have, an absolute delivery of YOURSELF unreservedly and uncompromisingly to God for His control and use and direction—this is the act of dedication or consecration required for this great grace. A willingness to make this dedication will hinge

upon one other thing: your willingness and purpose to trust Him with the gift.

A willingness to give yourself up and a real sincere purpose to do so is one thing, and His taking charge of the temple offered is a very different thing. Your faith is the point at which He enters and ratifies and witnesses to the transaction. Faith opens the door and delivers the keys of the establishment to the new owner, whom you recognized and acknowledged in consecration. Consecration does not bring Him in, though He never enters as your Sanctifier without this consecration. The faith which opens the door to the delivered temple and hands over to Him its keys does bring Him in. There are consecrated but unbelieving souls. They have given up, but hold on to the house for their own use—a kind of holding on as agent or representative or trustee. God has no trustees or middle men in this business. He enters and runs and administers that which is His.

A friend of the writer once illustrated it thus: A man sold a ten-room house to a party. He moved out of every room but one, and delivered up the nine keys to the purchaser. The deed was duly executed and recorded and the purchase money paid over. When ready to move in the purchaser discovered the room to which he had received no key, and made complaint, insisting upon receiving the key to the room. The seller averred that he recognized the property as that of the buyer and made no claim whatever to ownership as his deed clearly proved. He only desired to retain the one room in question for his own use for the present; that he had a few rattlesnakes, wild cats, bears and panthers in that room, and he needed it for

these occupants. The buyer demurred most earnestly and refused to move into the nine rooms until this tenth room was vacated *for his exclusive use and occupancy*.

Not only a bona fide sale—an absolute dedication—is needed, but a vacation or withdrawal from the entire premises for His exclusive occupancy is demanded. Can you thus trust Him to take charge of and run you? It is turning loose and taking hold—turning yourself loose and taking hold of Him.

The moment you do this He enters and the work is done. But what about the witness? You cannot expect the witness to an incomplete transaction else it would be a witness to a falsity and hence a false witness. You are to receive the blessing by faith and the witness in the same way. You honor Him most by believing Him for the blessing and letting the witness come to a received and believed blessing, and not in believing it because of the superadded witness. Otherwise you would be believing and honoring the witness rather than God. God will do the witnessing to your satisfaction and joy in His own time and way. Believe, then, now and have the work done.

May God bless and guide the reader into this grace and then all along the way to the very gates of Paradise.