

HOLINESS TRIUMPHANT

J. B. Chapman

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J. B. CHAPMAN, D.D.

HOLINESS TRIUMPHANT

and
Other Sermons on Holiness



Printed in U.S.A.
1946

BEACON HILL PRESS
2923 Troost Ave., Kansas City, Mo.

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Chapter I

HOLINESS

Follow peace with all men, and holiness, without which no man shall see the Lord (Hebrews 12:14).

In announcing just one word, like the word holiness, as a caption for a sermon, the preacher lays himself open to the criticism that he is too pretentious or that he is juvenile in patterning after the small boy who announced as the subject of his essay, "The World and All That's in It." But there seems to be no escape in this instance, since it is our purpose to cover a wide field in our discussion, and hence we would not find it convenient to be consistent with any qualifying word we might use.

To begin with, let us observe that the text we have chosen is consistent with the general scriptural practice of uniting the two great elements of religion in close proximity—peace with men and holiness with God. In the Ten Commandments, there are four commandments that rest upon one's fundamental obligation to God, and six which rest upon his essential obligation to his fellow men. When Jesus made a summary of law, He likewise took knowledge of the two sections and interpreted the substance as love to God as supreme, and love to neighbor as equal. In setting forth the way to God in the fifth chapter of Matthew, the Master said, "If thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; leave there thy gift before the altar, and go thy way; first be recon-

ciled to thy brother, and then come and offer thy gift." It is here recognized that on his way to God, one is likely to meet his neighbor, and that his earnestness for getting right with God is somewhat measured by his zeal for getting right with his neighbor. And John puts the same thought into strong language, when he says, "If a man say, I love God, and hateth his brother, he is a liar; for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" (I John 4:20).

But in the habit of the logician who must consider all sides of a question, St. Paul allows for the exception, and says, "If it be possible, as much as lieth in you, live peaceably with all men" (Romans 12:18). And in another instance Paul had occasion to ask for prayer that he might himself be delivered from unreasonable men. From all this, we get the standard for following peace with men, and find that it is to do our best to reach it, and yet with the understanding that some men are unreasonable, and that peace and good will with all is an ideal, but not always possible of realization.

But no one is barred from peace with God by anything that anyone outside himself can do. If reconciliation with another man is impossible, even when you have done your best, then be sure God will not hold you accountable for the other man's sin. Only be sure that the fault does not still rest with you. When getting right with your fellow man involves making confession of wrongs done him, scruple not to take the blame and make the humiliating confession. When the desire for peace demands restitution on your part, make the restitution to the full measure of the claim and of your ability. Go the second mile for the sake of peace, give the coat and also the cloak, pay the temple tax, even if there is ample ground for you to claim immunity. But when you

have done all, if the other person remains adamant, come back to the altar in the full assurance that God will take the will for the deed, and will account you clear.

To follow peace with men is to follow in the ways of righteousness as it relates to all other finite beings, and in this wide reach, peace with men involves all the obligations of the moral law as it respects private and public dealings with individuals and with society. It was in this view that the early Presbyterians mended a place in the Reformation fence by contending that inward holiness and outward righteousness are inseparably bound together in the truly Christian life.

But with these brief words we pass from the first member of our dual text, for it is our thought to deal principally with the second member, and for this purpose we read the text in ellipsis: "Follow holiness, without which no man shall see the Lord."

But even when coming down to the one section of the text, we find that the theme is entirely too big for even a casual consideration in the time usually assigned to the preaching of a sermon. Therefore, we shall have to content ourselves with lifting out a few things that are intimated in the text as they apply to the theme. To make these thoughts the more easily remembered, we shall present them in alliteration. We shall consider: I. The Importance of Holiness; II. The Implications of Holiness; and, III. The Insistence of Holiness.

I. On the matter of the importance of holiness: here, too, we have a theme too big for one sermon. The many intimations of the importance of holiness in the Holy Scriptures would challenge the patience of any cataloguer. The very Book itself is called "Holy Bible," i.e., Holy Book or Book on Holiness. So we reason at once that the subject is of high importance since it permeates

the Book that God has given us in so full a measure that it gives its own name as an essential part of the name of that Book.

We are reminded of that instance in the history of France, when the prince approached a village where he was met by a committee of the principle citizens who told him it had been their great desire and full purpose to greet his coming with the sound of numerous artillery. "But," they said, "we have thirteen reasons for not doing this. The first reason is that we do not have any artillery." The prince was a practical man, so he stopped the recital, and said, "My dear friends, this first reason is quite sufficient, so you need not mention the other twelve." It is like that with the reason presented in our text today. Here it is said that "without holiness no man shall see the Lord." Now if no man can see the Lord without holiness, the importance of holiness is established without the recital of any other reasons whatsoever.

Perhaps someone will recall that passage in the Scriptures which says, "Every eye shall see him," and that other one which says, "They shall look on him whom they pierced." And for this reason we should conclude that the "seeing" of the text is seeing in the sense of enjoying. This is the same sense we use when we promise to see our friends or express the wish that we shall see our loved ones soon. Those kings of the earth, great men, chief captains, boundmen, and free men of the sixth chapter of Revelation saw the face of the Judge and asked for rocks and mountains to cover them rather than that the sight should continue. These men did not see God in the sense of our text.

Years ago Dr. J. G. Morrison was pastor in a small North Dakota town. A blizzard came, closing the roads

and streets, and making church services impossible, and curtailing the possibilities of pastoral calling. So Dr. Morrison used to go down frequently to a store, owned and operated by one of his members, that he might meet any stalwart souls who ventured out in the storm and do whatever good he could in dealing with them. The storekeeper was an official member of the church, but was not really a spiritual man, and did not go along very fully with Dr. Morrison's preaching of holiness as a present duty and privilege. Like many people, he seemed to think that religion is a good thing as an insurance against future judgment, but that getting too much of it is like overpaying the premiums on a life insurance policy. So one day, when there were no customers in the store, the merchant said suddenly to Dr. Morrison, "Pastor, I want you to tell me in a sentence just how much religion one will have to have to get to heaven. I do not want a theological answer, and do not want a sermon on the subject. Just tell me in a sentence that I can remember, how much religion will a man have to have to get to heaven?" Those of us who knew Dr. Morrison would expect that his response would be quick and conclusive; and so it was, for his answer was, "The very minimum of religion that is sufficient to get a man into heaven is the amount required to make him comfortable in the presence of Jesus."

And how much religion must one have to make him comfortable in the presence of Jesus? Well, our text tells us. It says that unless a person is holy he cannot see—that is, enjoy—the Lord. But we need not stop with the negative putting, for the Master himself said, "Blessed are the pure in heart, for they shall see God" (Matthew 5:8). No man can see God without holiness, but with it any man can see Him. Is there any way that

this quality called holiness could possibly be more indispensable?

It is well that we consider that there is a form of impossibility that is even stronger than physical impossibility. It is impossible for us to think of any man's elbowing his way past the guards, forcing open the gates and getting into heaven in spite of objections. No, the impossibility is a moral impossibility. It is like saying that without an artist's eye no one can see a painting. Suppose I stand before a masterpiece in the art gallery. I am told that the picture is valued at half a million dollars. But being purely physical and secular, I come up close and discover that the canvas is not of expensive material. I observe that the space covered is not large. I find that, on close examination, not a lot of paint was used in covering the surface. So I draw back in disgust, and say, "What nonsense! That canvas is not worth more than five dollars. Five dollars ought to buy the paint. The work surely would not take more than a day. Twenty-five dollars should be a good price for that picture." But another person comes and stands before that picture for hours, and goes away with regret when it comes time to close the place. As he turns away, he murmurs, "A half million dollars! That's an insult. That picture is valuable beyond money." My trouble is that it is morally impossible for me to see the picture. I have eyes for physical and commercial values, but cannot see the glory of art.

Or let us say I go into the music hall to hear a master musician. He gives his attention to the masters, while music with me means nothing but simple melodies and folk songs. I listen, but it sounds to me like the master misses the tune all the time. It is not necessary for someone to put me out of the music hall. I will go out of

my own accord, for without the proper ear I cannot hear the music.

These are but illustrations, of course, and they but dimly symbolize the idea. Sin in anyone's heart makes the presence of a holy God a torment. Far from rejoicing that our God is a God of holy fire and glory, sin in us will cause us to think of Him as a God of judgment fire. Whatever it is to be holy, that is what we must be if we are to come into the presence of a holy God and enjoy His fellowship either on earth or in heaven.

II. What is implied in this holiness that is so indispensable? It cannot be that it is a doctrine of holiness that is so important, for the Scriptures pronounce special blessings upon the humble and even upon little children who are incapable of following the intricacies of systematic thinking. And these same Scriptures, speaking of the way of holiness, say ". . . wayfaring men, though fools, shall not err therein" (Isaiah 35:8). St. Paul puts it even stronger by saying, "For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and the things which are not, to bring to naught things that are: that no flesh should glory in his presence. But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption: that, according as it is written, He that glorieth, let him glory in the Lord" (I Corinthians 1:26-31).

The Salvation Army used to sing, "If religion were a thing that money can buy, the rich would live and the

poor would die." Likewise, if holiness were a thing that only the wise could possess, the great majority of us would be left out. Sound, clear doctrine is a good and helpful thing, but certainly it is not that holiness without which no man shall see the Lord.

Even the most faithful devotee of sound doctrine will, I think, admit that a man may be either better or worse than his doctrine. And it is not being wise about holiness that really prepares one for seeing God, but, rather, it is being holy that counts.

Likewise, it cannot very well be holiness in practical life that is so supremely important. Practical living involves and requires time—just how much time, perhaps none of us are able to say—but some time, at least. And if the holiness without which we cannot see God is practical holiness, then final salvation is by character rather than by grace, and no one can be sure that he has lived long enough or holily enough to be prepared for His presence. The thief on the cross, we know, is barred out; and all who came to Christ on their death bed, and many of those who came late in life, and the case of all is made uncertain, for if it is practical life, then there must be a minimum of practical life to enable us to make the grade, and no one can be sure he has qualified. And if one does qualify, he will make discord in the New Song in heaven, for while the others are singing, "Worthy is the Lamb," he will of necessity be singing, "My own goodness brought me here." No, even though holy living is required as the proper expression of holiness within, it is still not the indispensable quality of which our text speaks.

But if it is not holiness as a doctrine, and not holiness as a mode of conduct, what is that holiness without which no man shall see the Lord? There remains but

one possible answer, and that is: It is *holiness of heart*—holiness as an experience in the inner personality.

At this point we find it difficult to define to any advantage, and so we turn to analysis. What is implied in being holy in heart?

1. To be holy means to be free from sin. Sin is in two forms: sin as guilt as the result of transgression, and sin as defilement or pollution as a result of our fallen estate. But holiness means to be free both from the guilt and the defilement of sin. We shall not be free from the presence of sin until we get into a sinless world. But to be holy means for us to be free from sin in a sinful world. Jesus prayed in the seventeenth chapter of John, "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil." In substance, this is to say that holiness means that we are to have the world taken out of us while we are yet in the world. It is like the ship in the water, but which has no water in it. The ship can float, no matter how much water it is in, just so it does not get any water into it. And that is the way it is with us. The wicked world cannot sink us, if we keep it all on the outside.

A man who grew up in the middle section of the country used to see the grocery merchants sell salt mackerel, and he thought salt mackerel were sea fish, and that they were salty because they came out of the ocean. But later he learned that these fish were salted artificially as a means of preserving them, and that fish taken from the sea are not salty. So long as sea fish stay alive they stay fresh, even in the salty water of the ocean. Hearing this, this man, being a religious man, said, "If God can keep a fish fresh in the salty, briny water of the ocean, He can surely keep a Christian holy in a sinful world. Either that or else God is more power-

ful in the realm of nature than He is in the realm of grace, and I do not believe that."

It is to be observed that it is the life in the fish that enables it to resist the salt of the sea. If the fish dies, it will then become saturated with the salt. And this is our case too, for, "Greater is he that is in you, than he that is in the world." There is no call here for minifying sin, but only a call for magnifying the Saviour.

One day a man accused me of being an extremist because I preached that one can be saved from all sin in this life. I admitted the charge, but answered that there is no escape from being an extremist—either for Christ or for sin; for if we hold that Jesus Christ can save from all sin, we are extremists for Christ, but if we hold that Jesus cannot save from all sin, then we are extremists for sin. And I elect to be an extremist for Jesus.

No matter how deep-dyed and incurable sin is, the blood of Jesus can reach as deep as sin has ever gone, and the provision of the gospel is sufficient to cover the very most that any man can require. Yes, holiness implies being free from the guilt and defilement of sin. All this is provided in the one promise, "The blood of Jesus Christ his Son cleanseth us from all sin."

2. Holiness implies soul normalcy. Sin is the intruder, the broken foot, the thorn in the side, the hollow tooth. Holiness is to the soul what health is to the body—it is the state in which man was made, and the state in which he is designed to live forever.

Those who think that holiness of heart is something practically impossible to obtain, and then that it must be retained by the gritting of the teeth, the knitting of the brow, and the holding on at a dying rate, have maligned the blessed grace. It is the will of God that we be sanctified (I Thessalonians 4:3), and when we submit our wills

completely to God's will, He will work in us to will and to do of His good pleasure. If there is a struggle in obtaining the grace of holiness, it is the struggle of reluctance to yield, for when we give all trying over—"simply trusting, I am blest." And if there is a struggle in living the life and keeping the blessing, it is the struggle of unnecessary assumption, for He asks us to cast all our cares upon Him, and vouches that He careth for us.

Thinking a little more of the analogy between the body and the soul: it is much easier for the doctor to detect the symptoms of disease than to find the tokens of health. When one complains of pain, weakness, weariness, or loss of appetite, the doctor quickly concludes that something is wrong. But if there is no pain, no weakness, no unusual weariness, no want of appetite, the doctor simply says, "I find nothing wrong." He cannot exactly say, "I find that you are in good health," but he does say that there is nothing to contradict your claim that you have good health. The person himself must possess the positive proof, and this proof will usually be described as the state in which all the functions of the body are carried on normally, without friction, without unusual weariness or discomfort. Let us transfer that to the soul: holiness is soul health. It is that state in which the person is enabled to live the Christian life without pain, discomfort, or other indication of friction. It is that state in which he can say truly, "I delight to do thy will, O God"; "His yoke is easy, his burden is light"; and "His commandments are not grievous."

When mention is made of an easy Christian life, too often people think of license rather than of liberty. They think that to make the Christian life easy means to make the demands of holy and righteous living more liberal, and this they interpret as liberty. But liberty does not

involve license to do evil nor to leave off good; rather, it involves deliverance from the desire for anything but the good. Take Paul and Silas in the Philippian jail (Acts 16): they were bound by stocks and prison walls, and did not have license to leave; but they had liberty to stay, and when the stocks were loosed and the doors were opened, they still remained. All the time they were free men, for they were in the will of God where they preferred to be above any other place at all. This is a symbol of that holiness of which we speak, for it is the place where one does what he likes, and yet does right, for the desire to do wrong has been taken out. It is the place where he has found the enabling grace of God more abundant than the demands of his estate. It is the place where sin once abounded, but where grace now much more abounds.

Everything is difficult or easy only in its relation to our powers. Phillips Brooks said, "Do not pray for a task commensurate to your powers. Pray for power commensurate to your task." And holiness is the answer to such a prayer as this. The standard of God remains the same—it requires that we live before God in holiness and righteousness all the days of our life (Luke 1:73-75), but holiness of heart is grace to match that requirement. It is just like the cost of living in the economic sense. It is reported that a "newly rich" once approached a member of an old rich family to ask how much it costs to maintain a yacht. The answer was, "If you need to ask how much it costs, you are not able to afford it." And let it be said that no one, not even the wisest, the best, nor the strongest can live what God requires us to live without the grace He proposes to give us as enablement. But with this grace which He proposes, one

does not have to any longer ask, "How much does it cost?" for all the resources of Infinity are behind him.

Is it difficult to live a healthy life? No, it is pleasant and easy to live that sort of a life. Is it difficult to live a holy life? No, not if you have a holy heart, for holiness is to the soul what health is to the body. In fact, health and holiness come from the same Anglo-Saxon root, and both mean soundness, wholeness.

It is interesting to note that the word disease is composed of two syllables—dis and ease, and that it means without ease. Disease is a common word in the Scriptures for describing sickness of both soul and body, and healing is a word applied also to both soul and body. Then, if disease and healing have this dual application, who can deny that health has also the same applications? And are there any who are willing to say that God is willing to have people healthy in their bodies, but is not concerned to have them healthy in their souls? And should we consider it consistent for some to say they have good health, and then turn around and frown upon those who testify that they have been made whole in their spiritual natures?

Candor compels us to admit that many professing Christians, whose profession we have no reason to deny, do not find the Christian life a natural and easy way. Their own testimony is that the pull of the world is heavy upon them, and that they find their Christian duty very often rigorous and hard. What is the remedy? Shall we go to these dear souls and tell them that this is the normal way, and that there is nothing better for them? We shall not! We go to them and say, "There is a better way. There is a grace and blessing that will make the Christian way a delight. It is the way of

holiness—the way of soul health—the way of soul normalcy.”

3. Holiness is soul fulness or soul satisfaction. Many arguments would be avoided if contestants used their words with well-defined meaning. For example, when we say that holiness brings soul satisfaction, someone may say immediately that satisfaction brings an end to progress, and that discontent with things as they are is the basis of all worth-while progress. From this it is argued that it is better that one should never be satisfied, and in fact, it is argued that Paul's insistence that he was ever pressing on to things beyond is in contradiction to the idea that one can and should find soul satisfaction in any experience of grace.

But it is evident that the word is used in a slightly differing sense of meaning in these two cases. Jesus said, “Blessed are they which do hunger and thirst after righteousness: for they shall be filled” (Matthew 5:6). Surely the blessedness does not consist in the hungering and thirsting, but rather in the filling. Those who say we are not to be satisfied evidently are thinking of satiety—that is, gorging, repletion to the point of loathing. But there is no such place in the grace of God, for always the capacity increases with the increase of fulness, and always the righteous soul cries out for more of grace and of glory.

Holiness implies satisfaction with God without the addition of anything but God. It is like the man who is so satisfied with his family and his home that he does not feel any desire to philander. Like one who loves his country so much that he does not offer allegiance to any other country. Or like one who is so pleased with one

certain kind of food that he does not reach for some other kind.

The story is told of a little boy who visited in the home of his aunt. When there was company, a basket containing various kinds of fruit was passed. When the basket came by, Charlie took an apple. When the basket was passed a second time, Charlie took another apple. When the same performance took place the third time, the aunt said, "Charlie, I do hope you will get satisfied with apples." But Charlie replied, "Aunt, I am satisfied with apples, that's the reason I do not take any other kind of fruit." And that is the reason one who is sanctified wholly does not reach for the world or for anything outside the will of God—he is satisfied with the will of God. He is not satisfied without the will of God, and he is not weary or satiated with the blessings that God has given. He is satisfied so that the appeal of other things, especially of things that are contrary, have lost their edge.

God's way of keeping His people is not to keep them from temptation, but to keep them in temptation. He does not remove the world from them, but gives them something better than the world has to offer, and thus nullifies the world's bid for their love and allegiance.

A minister was visiting me in my study when our small son came into the room, and although he was too young to know the value of books, he laid hold of a book which I happened to want to show to the minister. I asked the child kindly to hand me the book. When he failed to do that, I ordered him to pass it over. When he still hesitated, I found myself in a strange predicament. I was greatly relieved when the minister took a fine red apple from his pocket and offered it to the child. When the child reached for the apple, the minister reached for

the book. The exchange was quickly made, and the child left the room without any sign of disappointment or any glance of regret. That is what holiness is to the soul—a satisfaction that satisfies, and a fulness that fills.

On the flyleaf of the old *Tears and Triumphs* Number Two, which we used in the meetings in which the Lord came into my heart in sanctifying fulness, was a simple, expressive, and beautiful little poem by Rev. Hicks. It was the story of his own soul's experience in verse, and it is also mine:

*I've entered the vale of the sweet Beulah land,
Jesus satisfies me;
I'm walking with Jesus, I'm led by His hand,
Jesus satisfies me.
Jesus satisfies me, Jesus satisfies me;
O the sweet peace! He is reigning within!
Jesus satisfies me.*

III. Now we come to the insistence of Holiness. This item is suggested by that initial word *follow* in the text. The word in the Greek is *diokoo*, and is one of the strongest words in our New Testament. Its meaning, whether good or bad, depends upon its context, but it is always a strong word. When used to describe opposition, it is translated *persecute*; when used to describe pursuit with intention of driving away, it is translated *chase*; and when used in the sense of seeking to possess, it involves the strongest effort and determination to apprehend.

To follow holiness can never mean simply not to oppose it, or to seek it halfheartedly. It must always mean to go after it with all zeal to possess it. It is to desire it with such intense desire that all other desires become

as mere weak wishes in comparison. It means to make real in the heart that saying, "I would give the world to have it." And in truth one must give the world to get it. But always afterwards, the exchange of the world for this blessed estate will prove a supremely wise move.

Our old neighbor had a pack of foxhounds. Among them was a leader which he called Old Sounder. When the first frosts of autumn came on, our old neighbor would blow the horn, his own pack and the other hounds of the neighborhood would answer, and come to the place selected as the rendezvous. The men and boys of the settlement would come in haste, and effort would be made to pick up the trail of some luckless fox. Various efforts would be made to get the dogs started. In the pack would always be some pups who were in the chase for the first time, some indifferent old dogs which took but casual interest in the proceedings, and some dogs of fair reputation for past success. But old Mr. Neal always counted on Sounder. After the dogs had begun to show interest, and the men were somewhat weary, a log fire would be kindled, and the men and boys would sit around, eating apples and listening to the varying sounds that came from the more or less scattered pack. There were frequent "false alarms" from undependable dogs, but after a brief alert the men and boys would settle down again with the conclusion that either the dog had lied or that he was on a "cold trail." But in the midst of the differing voices from the pack, suddenly there would appear the deep baying of Old Sounder. And as soon as this voice was heard, old Mr. Neal would stand to attention. After the second or third note was sounded, old Neal would come out of his reverie to say, "That's Old Sounder, and he is on a warm trail." If the baying was more frequent and the tone of earnestness could be dis-

cerned, the excitement among the men and boys would become uncontrollable, and the human pack would take up the chase. As time wore on and the men wore down, they would get the general round of the chase in mind, and would favor themselves by taking short cuts to take up advance positions to see the chase go by. The circuit was likely to go over to the border of West Crooked Creek, back around by Palmer's Mill, up by Rackard's wagon shop, and down toward Old Uncle Perry's place. But as the fox began to wear down, the dogs began to fall out. The young pups were first to give up, then the fat and lazy hounds. Some in the pack would cross the trail of a skunk, and lose the scent of the fox. Some would take off to "tree" an opossum or to give chase to a cotton-tail, being enticed by the prospect of easier game. It was the boast of Neal that Old Sounder never gave up. And when at the end of the chase, the old hound was first to grapple with the fox, his owner was sure to be there to encourage him. When the game was bagged, Neal would take Old Sounder up in his arms and caress him, and say, "He is the best foxhound in the county, and I would not swap him for the best farm in the township."

Here, from the humble dog, we get a picture of what it means to follow with that perseverance that is rewarded with possession. And just as Israel was put to shame for ingratitude in comparison with the ox and the ass which serve the master that feeds them, so every dilatory *follower* of holiness is shamed by the faithful foxhound that passes up the easier game, ignores the counterfeits, disregards ill-smelling imitations, plunges through the briars and brambles, swims the rivulets, climbs the steep hillsides, races across the vales, and refuses every call to self-pity until its search is rewarded.

A Christian young man came for a conference one morning. He said he had been a Christian for ten years, and had been a seeker for holiness for seven years. He had read books treating on the subject, listened to sermons and testimonies, and had prayed that he might possess a pure heart. But he had realized no "change," and had come to wonder if there is such a blessing as a clean heart, or, if there is, whether it was for him or not. I was not able to give him any particular help. But that afternoon in the white-topped tent in the broiling sun, I preached to a good crowd of people on "The Travels of the Children of Israel," and drew the analogy between the experiences of God's ancient people and our duties and privileges of the gospel today. I told them that Egypt is a type of the life of sin, Pharaoh is a type of the devil, and the flesh pots, onion, and garlic of Egypt are typical of the pleasures of the world. The time when the Israelites were compelled to make brick without straw represents the time when the sinner goes on in sin even when there is no longer any pleasure in the way for him. The preaching of Moses represents the call of the gospel. The crossing of the Red Sea stands for spiritual regeneration. Elim with its twelve wells of water and threescore and ten palm trees—a well for every month, and a palm tree for every year of life—represents the justified life. Canaan represents the sanctified life. The wilderness wanderings represent the "up and down life" that so many people have experienced in the Christian way. The Jordan crossing represents the crisis of sanctification—the actual receiving of the blessing. Then I described to the people the situation in which the ranks were drawn up on the banks of the river. Many still doubted that the crossing could be made. They called attention to the fact that the

river was deep and wide and overflowing its banks at this time of barley harvest. There was no bridge or pontoon. The crossing appeared to be impractical, if not impossible. Just then the priests stepped forward bearing the Ark of the Lord, and, taking all risks involved, stepped out upon the muddy crest of the swollen river. But the water parted at the touch of their feet, and a way was made for them to move forward and for the people to pass over. On the left side the waters of the river ran on down into the Dead Sea; on the right side, the waters piled up higher than they had even been before until their tides washed away the little city of Adam (a symbol of inbred sin in the heart of the regenerated).

When I ceased to speak and asked those who would possess the blessings of God to come forward for prayer, the young man of whom I spoke was the very first to appear. He did not wait for conventionalities, but, falling upon his knees, he lifted up his hands toward heaven, and his voice in prayer, and said: "Oh, Lord, I have been here on this side of the river now for seven years. I have heard all this about the river being deep and muddy and wide, and I have hesitated to step in. But today I am going to step in. Live or die, sink or swim, survive or perish, I shall cross this Jordan today." That is as far as the prayer went, for in that moment, "Heaven came down his soul to greet, and glory crowned the mercy seat," and that young man arose to his feet and amidst tears and shouts of praise announced that he had "made the landing."

This holiness without which no man shall see the Lord is the grace and blessing of a pure heart filled with the love of God. It is a divine bestowal, and is within the reach of every truly regenerated Christian. I would not be impertinent, but I would be true by asking you if you

have found, and now possess this indispensable estate. If not, then I would bid you follow after it with that zeal and courage and Spirit-inspired perseverance that "will not let Thee go until a blessing Thou dost bestow."

This blessing is so important that you cannot see God without it. It implies freedom from sin, soul normalcy, and soul satisfaction. And the possession of it is so insistent that every Christian is solemnly obligated to follow it until he overtakes and possesses it.

Chapter II

HOLINESS IN INTROSPECTION

Follow peace with all men, and holiness, without which no man shall see the Lord: looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled (Hebrews 12:14-15).

In introducing our general theme, we said that the holiness without which no man shall see the Lord is neither the doctrine of holiness nor a life involving holy conduct, seeing that the former would make salvation unavailable to the humble in mind, and the latter would require an indefinite period of time, making immediate preparation for heaven impossible. Our deduction was that it must of necessity be holiness as an experience, seeing this is the only conclusion that meets all the promises and requirements of the Scriptures. And now, as a further consideration, we find that this holiness is more than any human virtue or self-acquired state. It must be so, otherwise, final salvation is by good works and not by grace.

Some time ago I listened to a sermon on sanctification in a church where one would scarcely expect to hear a sermon on such a subject. The preacher spoke very approvingly of John Wesley and his coadjutors, and said they recognized, themselves, that their special work was to "spread scriptural holiness over the land." He then said that this theme had been neglected by churches and preachers, and that this neglect had given occasion for

the organization of churches and denominations set to the same task as were the Wesleys, and he expressed regret that his own church and brethren in the ministry were in the class that had been delinquent. All was regular and inspiring until he came to the heart of his thesis, which he introduced with the question, "What then is sanctification?" Answering his own question, he replied, "Why, sanctification is just consecration—nothing more and nothing less. Is there any Christian that would not desire to be consecrated to God? And there are none who have attained to anything more." From being surprised by the preacher's boldness in selecting his theme, and by his straightforward manner of introducing it, I became shocked, dazed, and disappointed by his sudden collapse, and by his quick descent into the beaten path of heresy.

To say that sanctification is nothing more and nothing less than consecration is parallel with the statement that justification and regeneration are nothing more and nothing less than repentance. Both statements are rank heresy, and serve to demote our holy religion to the plane of mere human preparation.

Justification does indeed involve true and genuine repentance. But justification takes place in the heart of God, and regeneration in the heart of man upon the basis of repentance as a prerequisite, and are not to be identified with the condition, as the divine is not to be identified with the human. The same pertains to consecration and sanctification, for consecration is the human prerequisite, and sanctification is the divine act of purifying the heart.

Those who identify consecration as sanctification make the fundamental error of interpreting sin as existing only in the will, for consecration at its highest point is

simply a correction of the will. But the truth is that man is fallen and debased in his affections, as well as warped and misdirected in will. The affections require purification before the Christian can love God with all his heart and love the will of God without mixture. And it is of the affections, as much as of the will, that the warning is, "Out of the heart are the issues of life." For men do not always do what they know they ought to do, but they often are guided by their desires. A man is not a truthful man because he tells the truth, he is a truthful man because he desires to tell the truth. He may tell the truth because of fear, or for hope of reward; but his desire is what counts. And it is so with regard to all manner of conduct and conversation.

Paul, in the seventh chapter of Romans and in other instances, describes the mixed estate of Christians who are justified but not fully sanctified, and of such, he makes the observation that their minds always approve the law of God, but they find within themselves a something or somewhat that conflicts with their better judgment and seeks to lead them astray by means of unholy affections. This is what gives rise to inward conflicts, and it is the occasion of varied conduct which compels many to describe their own Christian lives as "an up and down life." And just as the truthful man is the man who desires to tell the truth, so the holy man is the man who desires to be holy, not simply the man who is determined to be holy.

Our central text, therefore, means simply this, speaking in paraphrase: "Give all diligence to pressing on into that divine grace by which we are sanctified wholly." And the portion which we have added to the reading today sets forth the first fundamental reason for this insistent exhortation, and says, "Lest any root of bitterness

springing up trouble you, and thereby many be defiled." Speaking again in paraphrase, and in summary of today's thesis, "Get sanctified wholly, lest the root of inbred sin which remains in the heart of the regenerated spring up and give the individual himself trouble and defeat, and bring an occasion for stumbling to many who observe his unbecoming outbreak."

We are calling our theme for today "Holiness in Introspection," and our thought is to consider the subject of holiness from the subjective approach. Not being familiar with biblical or theological terminology, many Christians admit that they themselves are their own worst enemies in the task of living the Christian life. Their meaning is that the source of their difficulties is in their own hearts. And in this, as in most matters, the common man is the best juror. The expert in attempting to explain, more frequently explains away and mystifies more than he illuminates. The common man knows and feels that what he needs is a deeper deliverance from inner foes, and if left to his own lead, he will quite often find his way to divine deliverance. It has often occurred that sincere Christians have found the blessings of heart holiness before they had been very much instructed, and when as yet they were uninformed as to names and terminology.

During our war with Spain at the close of the last century, the captain of a certain American warship became suspicious that one of his crew was an enemy spy. A crewman whose loyalty was unquestioned was detailed to keep watch of the suspected one, and ordered to report any details that he could not readily understand. One day the suspected man was found hiding sticks of dynamite in the coalbin of the ship. He was immediately arrested, was speedily court-martialed, and the next morning at daylight he was shot. In reporting the matter to his

superior officer, the captain said, "One spy on my own ship is a greater menace than the whole Spanish fleet on the high seas." And that is the situation with the Christian—the enemy in the heart is a greater menace than all the enemies without.

It is not, it seems to me, necessary that we should produce proof of the claim that inbred sin continues to exist in the heart of the regenerated. Such proof is available both in Scripture and in the history of Christian thought and testimony. But I appeal to the consciousness of the interested soul. If there are those who are unaware that there is within their hearts a something or somewhat that wars against their efforts to love God with all their hearts, I shall not be able by the present method to convince them. And if there are those who insist on covering and explaining away their awareness of this painful fact, I can only beg them to desist. But the confession is so general as to encourage me in the hope that we can begin upon it as a basis. Our hopes are especially strong for those with whom the consciousness of inbred sin within their hearts has become so real and so moving that they are wont to cry betimes, "O wretched man that I am! who shall deliver me from the body of this death." The picture here is that of an ancient prisoner condemned to die by the horrible method of being bound fast to a putrefying corpse which he must bear about with him wherever he turns. In his extremity he cries for deliverance. In the passage in which the cry is recorded, there is an immediate gleam of hope, for the distressed man quickly exclaims, "I thank God through Jesus Christ our Lord."

It is a wonderful thing to be born again of the Spirit of God, to have the burden of guilt for sin rolled away from the heart, and to be conscious of the new life within

the soul. "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God" (I John 3:1). It is certainly the deep desire of everyone so blessed to maintain this estate and relationship ever fresh and abounding. If one is a practical Christian, he needs little urging to give all diligence to make his calling and election sure by whatever means are available for the purpose. None but the inexcusably careless will depend upon any theory of present or future security that promises entrance into heaven without the fulfillment of proper conditions.

In the old days when a good horse and buggy were the acme of private transportation, a certain young man took his old mother out for a drive. The road was good, the horse was spirited, the buggy was new, and the harness was strong. But when the young man let his horse out to top speed, the old mother laid hold upon the young man's arm with a strong grip. The young man protested his mother's fear, and assured her there was no danger. But the mother said, "If it does not trouble you, my son, I will hold on just the same, for it does your old mother a lot of good." And that is good sense for Christians of any faith. Even if some think you can get to heaven on a low state of grace, do not depend on it. Make the matter sure by the most exacting tests.

The special warning under consideration regarding the danger of neglect in getting sanctified wholly involves both ourselves and those for whom we are responsible. We are urged to get sanctified lest the dormant inbred sin in us spring up like a root of bitterness and trouble the individual Christian. This word trouble carries the weight of understatement, as every Christian who has been the victim of the flare-up of unholy temper, pride, envy, or other evil, can bear witness.

Bud Robinson tells of a well-respected church member who became involved in an argument with a tenant on his farm regarding wages. The flash of evil temper in the man made a murderer out of him in a matter of minutes, brought upon him the odium of the criminal, and heaped disgrace upon his church and family. Consequences may not be so serious with you, but the danger of such an uprising's breaking your fellowship with God, destroying your inward peace and sense of security, and driving you to bitter regret and hot tears of repentance should be enough.

Thinking again of the story of the spy on shipboard, may we not rejoice in that sense of security that comes to the Christian who is inwardly conscious that the old spy has been driven out? How deep and real is the peace of him who enjoys the assurance that every thought and imagination of his inner heart has been brought into captivity of obedience to Christ!

We used to have a song that was sung to a popular tune, and which described in the first stanza the peace and joy of sins forgiven. Then the second stanza said:

*But still the fires of carnal nature smoldered within,
They arose and flashed in angry tempers, it was my inbred
sin;*

*Again I sought the blessed Saviour, once crucified,
He filled me with the Holy Spirit, thus I was sanctified.*

And that is the sentiment of my soul today. Lest this old root of bitterness spring up in you, my friend, and cause you to fail and to backslide, lose no time in pressing on into the grace and blessing of Bible holiness.

That metaphor which likens remaining sin to a root of bitterness is more striking to one, like myself, who spent

his early years on a farm which always had a portion of "new ground" included in its cultivated area. This new ground was cleared of brush and trunks of trees during the winter and early spring, and then was plowed with a "stump plow," and planted with corn at the beginning of summer. When the crop was first planted the outlook was quite promising. But from the green stumps and roots of the oaks and the ash, the sprouts soon sprang up luxuriantly, robbing the farm boy of his Saturday afternoon's holiday, and requiring the dexterous swinging of the "eye hoe" and the "little axe" to the disgust of the farm boy and to the ruin of his temper. Such a fruitful root of evil is in the heart of the regenerated Christian, but, thank God, it need not be tolerated there. Our blessed Saviour, with the dynamite of His Spirit, is ready now to lift out that old root and thus destroy the springing sprouts at their very source.

The warning further says there is danger that "many be defiled." Thoughtless Christians have been known to say, "I do not care what people think of me." If they mean that they propose to go on with God regardless of opposition, it is a worthy saying. But if they mean that they do not value their Christian influence, then the saying is extremely faulty, for, after one's own personal experience with God, his greatest possession is his Christian influence—and no one should treat his influence as a light matter.

Joseph Parker of London used to say, "The greatest need of our times is more sermons in shoes," meaning, of course, more people who live the religion they profess. Carlyle used to say, "What you are speaks so loudly, I cannot hear what you say." Practically everyone who thinks of another as being instrumental in lead-

ing him to Christ thinks not of eloquent words, but of consistent living.

Mothers who pray for the salvation of their sons and daughters help to make their prayers effective by backing them up with sweet Christian conduct, which constitutes the best commentary on the meaning of the Christian religion that has ever been written.

How tragic, then, that months and even years of consistent living should be nullified by five minutes of the upspringing of inbred sin. The excuse that the uprising did not last long loses its weight when we remember that the earthquake, too, may last but a few minutes, but may yet leave a ruined city in its wake.

Evangelist Sam Jones, speaking of his children, said: "If I had it within my power to leave my children an estate worth a million dollars, I would still elect to leave them the heritage of a Christian example. If I had it within my power to lift them to the highest circle of human society, I would still rather live before them in such a manner that when I am dead and they come to look into my cold face through the glass of the coffin top they will be able to say, 'There lies a man who loved God and hated iniquity all the years that ever we knew him.'" And I think we all feel that way.

A thoughtful preacher said, "I have scruples against urging a child to become a Christian for his mother's sake. But I have none against asking a mother or a father to become a Christian for his child's sake, for no parent's duty to his child is done until he has set before him an example of a Christian life. No matter how well the child may have been provided with food, clothing, housing, and the means of education, he is yet a neglected child if his parents have not both told and shown him the way to God."

Let none of us imagine we can live the life we should live without the grace God proposes to give. Such a thought is shot through with that pharisaism that Jesus so roundly condemned. If we are serious in our desire to live a victorious Christian life within our own hearts, and anxious to set a consistent and worthy example before those with whom we walk, then the way to prove that this is our desire is to make insistent application to God for that depositum of grace that will uproot the sin principle from our hearts and make us clean and holy within.

I came into the meeting after the service had started one night. The people were singing, and a man of humble mien was out in the aisle, keeping time and rejoicing with loud voice. I was uncertain of the consistency of the arrangement, and at first opportunity I asked the pastor about the man and his judgment of the wisdom of allowing the man to take such a prominent part in the meeting. The pastor said, "Oh, that is old Brother B—— from over in the edge of Texas. As you can see, he is not a very close relative of King Solomon's, but he is a good man. His neighbors have confidence in him. He lives the life before them. He is simple-minded, and they tell many odd stories about the things he says, but when any of the people of his country neighborhood are in serious trouble or are dying, they usually send for old Brother B——, for they say they have faith that God will hear his prayers. And, even though everybody here does not know him, enough people do know him that the word will be passed around and his jumping and shouting will not hurt the meeting. I tell my people that it does not matter how high a man jumps, just so he walks straight when he gets back on the ground."

Winston Churchill warned his nation that the test of any people is how they behave when they are tried. The test of any Christian is how he behaves under pressure. Anyone can smile when the sun is bright and all is well, but in times when there is stark poverty, cruel disappointment, incurable illness, and unassuaged bereavement the Christian's true advantage over others appears. And it is in times like that, that we need to be holy and happy in the innermost citadels of our hearts. Such a grace will give us the victory over both the world within and the world without, for the "joy of the Lord is your strength."

Chapter III

HOLINESS IN EXTROVERSION

Follow peace with all men, and holiness, without which no man shall see the Lord: looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled; lest there be any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright. For ye know how that afterward, when he would have inherited the blessing, he was rejected: for he found no place of repentance, though he sought it carefully with tears (Hebrews 12:14-17).

Describing his childhood days, when their pioneer family lived in a sod hut on the plains of North Dakota, Dr. J. G. Morrison used to say that they did not need a thermometer in the winter. The door to their sod hut was put together with nails, driven from the inside out, so that the heads were exposed on the inside. Fuel, consisting partly of prairie grass twisted into knots, was scarce. They kept the fuel stored in the hut for times of blizzard. One of the faults of the grass knots was that they burned up too quickly and required constant attention at the firing task, if the hut was to be kept comfortable. On nights when the blizzard was hastening on toward its full, Father Morrison would go at bedtime and examine the nailheads on the hut door. If the frost had come through and was showing up on the nailheads, the father would say, "It's at least twenty below zero, boys, arrange to take your turns at firing, we must keep the fire going all night."

Dr. Morrison used to use this story from pioneer life to illustrate the penetrating power of the world. He did not attempt to apply all the details of the story, but said simply that the world presses in on the Christian like the cold of a Dakota blizzard, and unless we guard against it, it will penetrate and drive out our spiritual life and warmth and leave us cold and dead and formal.

In our previous sermon we talked of the demand that Christians get sanctified in order to assure themselves against the uprising of inbred sin in their own hearts. We called our topic on that subject, "Holiness in Introspection." Our thought was that the demand for inward holiness was being considered from the approach of the condition of the regenerated heart—from the consideration of self-inspection. Now we consider the central exhortation of Hebrews 12:14 from the approach of the outside—the menace of the world without.

It is true that nothing on the outside of us can get in and give us trouble, and break our fellowship with God, without our consent. But it is also true that this consent may be only negative in form, and yet be sufficient. That is to say, if we do not give all diligence toward barring our door against the intruder, we give him tacit permission to break through, and our carelessness makes way for our downfall.

In the special portion of the scripture passage which we are considering today, Esau is called a "profane man." This word profane is something of an equivalent of our word *secular*. Esau was a secular, that is to say, a worldly man. We may not now go into the story of this strange, wild man's life in detail. We think of him simply as he is presented to us in the historic picture. Esau weighed values in balances, measured them in terms of herds and flocks and silver and gold, and computed them in degrees

of promotion and earthly honor. This is apparent all through the story, but it has pointed illustration in his disposition of the birthright.

The first-born son in the patriarchal family was the priest and king, and often the prophet of the tribe. He did have a larger share of the material accumulations of the father than other sons, but this was out of consideration for his heavier responsibilities and consequent increased expenses. The position was looked upon as the gift and the calling of God, and its precincts were sacred. In the very nature of the matter, no one was to seek the place, and likewise no one was expected to treat the place lightly, having had it thrust upon him by the providence of God.

Esau came in from the fields hungry and weary. The odor of a dinner of herbs reached his nostrils. "Feed me with that red pottage," cried he to his brother. His crafty brother proposed exchanging the dinner of herbs for the birthright. A truly godly person would have spurned such a suggestion, and would have elected to die of hunger rather than to commit sacrilege. But Esau weighed the whole matter in the scales of the secular. Said he, "If I die, the birthright will do me no good. If I live, I can get along without it." And so the exchange was made—a spiritual heritage was sold for a physical price.

Later Esau would have ignored this hasty deal, and would have gone in for his father's blessing as though it were still rightly his own. But in this attempt he was thwarted. He missed the spiritual blessing which he had formerly despised. Isaac gave him blessings, but go and read the list and you will see that they were all on the plane of Esau's epochal choosing. He had said, "Give me the pleasures of the body at the price of the purity of

the soul," and this plane became fixed for time to come. He could have more land, more cattle, more money, more position, more of everything on the secular plane, for he had allowed the secular to saturate him, and he had come to the place where he could not turn back to the better sphere which he had bartered away.

The Bible gives a good many examples of back-sliding, and some fine examples of restoration from back-sliding. But it is impressive to note that those who left God for money—who sold out to secularism—are not among those who later came back. Think of Achan, Judas, and Demas—a bag of silver and a golden wedge, thirty pieces of silver, "having loved this present world"—these are all symbols of permanent apostasy, for there is no record of any of these men ever coming back. Murderers and adulterers like David and cowards like Peter returned, as did the prodigal of the parable, but the love of the world holds its victims in an everlasting grip. By this we do not intimate that covetousness and love of the world are in reality incurable, but only that the facts show that they hold their victims in a strong and lasting grip.

It has often been observed that the more one has of this world, the more he wants. The reasons are, no doubt, that man is so made that the things of this world cannot reach and satisfy his deep cravings, and that when the love of the heart is warped to make a god of the things of time, its very exercise causes it to grow, so that always the worldling is a discontented idol worshiper.

Not many people have money who do not also allow money to get them. Not very many people become more religious as they become more prosperous in the things of this world. This does not mean that such a course is impossible, but only that it is exceedingly difficult. Je-

sus made the observation, "How hardly shall they that have riches enter into the kingdom of God," and a righteous man who is rich is almost as rare as a great man who is also a leper. This is not because the rich are worse than the poor, but because they are more subject to the pressure of the world than the poor are.

Once when I was preaching in a southern farming community where the soil was thin and unproductive, I was asked by an elderly Christian man to preach on James 5:1, "Go to now, ye rich men, weep and howl for your miseries that shall come upon you." I hesitated and explained to the brother that I thought our people were so poor that they were tempted rather by the rigors of poverty than by the ease of plenty. The adviser was disappointed, and said: "I never have been able to get a preacher to preach on that text here, and they all make about the same explanation you make. But you are all mistaken. Our people need to be warned against the dangers of riches as much as any people need it. Just because they do not have money does not keep them from desiring it, and it is not money but the love of money that damns men's souls in perdition. The fact is that the rich have some compensation. They lose their souls over money, but they get the money. The poor, on the other hand, lose their souls over money, and they do not get the money. The rich are like fish that get caught while taking a fat bait. The poor are like fish that get caught on a bare hook." I did not preach on the text, but neither did I forget the old man's homily.

Let us go again and read John's putting of the world, that is of worldliness: "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and

the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever" (I John 2:15-17).

There is no escape from the presence of the world, for it is about us on every side, and approaches us almost as intimately as the atmosphere we breathe. But although we are inescapably in the world, we must yet be always separate from it, for if it does penetrate us and saturate us, it will enslave us and destroy us.

Dr. H. C. Morrison was a young ambitious preacher, thinking of promotions and increased pay in the ministry yet ahead. But he invited a young country circuit rider to go with him for a visit to Cincinnati. The two young preachers, the one used to the sights of luxury and the other seeing their symbols for the first time, spent the day looking at fine buildings, examining goods in the shop windows, and wandering about amidst the bustle and activity of a great city. When they returned to their room in the evening, the poor young circuit rider sat down, and heaving a sigh, said, "Thank God, I have not seen anything today that I want!" Morrison was shot as one whose armor joints were not closely joined, and immediately announced himself a candidate for the grace and experience this young country preacher had which could make him immune to the best the world has to offer.

Two young Confederate officers were invited to dine with General Stonewall Jackson. Both these young men were known to have commenced to trifle with drink, while General Jackson was well known as a total abstainer. At the table, evidently bidding for the General's favor, the young officers took up the topic of liquor. One of them said he did not like the taste of liquor. The other

said he did not like the effect of liquor. Quietly, the General said, "I like both the taste and the effect of liquor, and that is the reason I never touch it." If these young men were telling the truth, they were trifling with fire without serious cause, and were in the greater danger because they thought themselves master. The General, being warned, was wise enough to leave the fire alone.

It would not do for us to say that everyone is tempted to lie, to steal, or to commit adultery. It would not do for us to say that all are tempted to become drunkards or crooked politicians. But it is true that everyone is surrounded with worldliness, and that this colossus in one form or another is pressing heavily upon the door of every heart, threatening to break in. It may not be a fight for some to live honest lives, but it is a fight for anyone to live a truly spiritual life. One cannot get away from the world simply by shunning its forms, although the wise do this to the limit of their ability. Safety cannot be found in the monastery or in the seclusion of the desert. The Christian's safety comes from having One enthroned in his heart that is greater than he that is in the world. It comes from having the palace of his heart so truly occupied that the intruder must be able to cast out this "Stronger Man" before he can make spoil of the goods.

Once I was invited to speak to a youth group, and was asked to select my own subject. It happened that I was present at the meeting of the group when another speaker addressed them, and I listened interestedly to an address on the theme, "Watch Your Weak Places." The speaker said that everyone has a weak place in his armor, and he should discover what it is and then guard it extra well. He used a good many illustrations, cited some splendid examples, and, I think, did the group a

great deal of good. But I felt that the scope was not fully covered, so, when my turn came, I spoke on "Guard Your Strong Points," and I pointed out that often men fall when attacked at their strong points. There was Moses, the meek man, who lost Canaan because of the upspringing of pride before the rock from which he was to bring out water. There was Elijah, the man of courage, who fled from the threat of the queen, wearing himself so completely out that days of rest were required to get him on his feet again. Then there was Peter, the bold man, who denied his Lord before the accusing finger of a maid servant. And so it often is—when we are strong, just then we are weak.

The warning of the text is in substance, "Lest you become secular—" lest you become worldly. When worldliness breaks in on women it often becomes apparent in such symptoms as gaudy dress, extravagant clothing, social conventionalities, and tokens of luxury and pleasure. When worldliness breaks in on men it often breaks out in pursuit of money, ambition for office, inordinate affection for property titles, and aspirations for fraternal honors. But just as the symptoms of disease in the body must not be accepted as identical with the disease itself, so here likewise. The disease is usually more deep-rooted and critical than the symptoms indicate, and the cure must be internal rather than external, to be true and sure.

The classic story is that Mohammed refused to enter Damascus, lest the beauty of the place induce him to give up his God-assigned task to tarry there. But the average man must go on into Damascus. He must work in the shop, clerk in the store, and be vexed with the words and deeds of the wicked every day. The average woman, likewise, cannot avoid contact with the world in

her daily work and companionship. Sometimes the companionship within the inner circle of the home is a menace to the holy. Yes, always the pressure of the world is upon the door. And lest this monster break in and destroy the palace, "Follow holiness" until you find and possess this glorious experience and state.

The menace of worldliness as applied to a group of God's people is well represented by the experience of Israel and the Moabites. Barak, the king of the Moabites, was frightened by the appearance of the tribes of Israel on the border of his country, and he sent to Balaam, a soothsayer of great reputation, to come and pronounce curses upon this lately appearing enemy. Balaam could not find it possible to pronounce direct curse upon Israel, but he did give Barak advice that led to near disaster for Israel. Balaam advised that the Moabites fraternize with the Israelites, mix with them in marriage and in religion, take away from the Israelites their separated character, and bring them down to the level of other nations and peoples. The scheme almost succeeded. God's people have power above others only when they are a separate people.

It is not so easy to find examples of what mixture does in the heart and life of the individual. This is not because such examples do not exist, but because we cannot judge individuals so accurately and justly as we do nations. But our own experiences will serve the purpose, for we all witness the sad effect of divided allegiance upon our own hearts and lives. We know how "like-other-men" we become when we attempt to serve two masters. We know how vain it is for us to try to get the Lord to share the throne of our hearts with some other. "The lust of the flesh, the lust of the eyes, the pride of life!" What a triad against which to fight!

Evangelist U. E. Harding was in a railway station over in Illinois waiting for a train. An old and broken man entered the station crying newspapers. The voice sounded familiar, and upon inquiry, the evangelist found that this was a man he had once known as being a sincere Christian, a strong preacher, and a successful soul winner. It was not necessary now to ask if he still retained these virtues. So the evangelist asked simply, "How did it happen?" The other replied in a subdued and broken voice, "Oh, it was just a lot of little things." Just a lot of little things, but these little things, like the camel's nose pushed into the Arab's tent, made way for bigger things, and here was a ruined life—ruined because he did not heed the warning to make a holy heart his defense.

It is not what happens about us, not even what happens to us, but our response to our environment and to our providences that makes the difference. And the responses that make the difference are not the studied responses of the philosopher, but the spiritual responses of the man beneath the scholar. It is what you are that counts more than what you think. And if men use such care to think clearly, how much more should they take care to be holy?

Visiting a mission compound in China, I noticed that every room was crowded full of people, and it seemed to me there were more people than the activities of the mission required. I inquired of the missionary in charge, and he said, "Yes, we are over-crowded, but you see there are soldiers quartered in the compound just across that narrow street. If they came over here and found unused room, they would carelessly take quarters with us, and then it would not be easy to get them out. Therefore, for safety's sake, we make it a rule to have our buildings

full and running over." And that is the way of safety for the Christian's heart and life—keep the heart clean, full of the love of God, and running over with the divine blessing, and the world will not be able to get in.

No matter who you are, how long you have been a Christian, or how many things you have in your favor, there is just one way to safety, and that is to get sanctified wholly, keep the fullness of the blessing always, and by such means you can live in the world, and yet not be saturated by the world. Holiness is the only cure for worldliness as a disease, and it is the only preventive against it as a menace.

Chapter IV

HOLINESS INSTRUMENTED

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

When we had been in India but a few days, we met on the road one day a little company of practically nude men, unkempt in appearance, bodies smeared with ashes, having a general bearing of aloofness. A missionary said these were "holy men" returning from a pilgrimage or perhaps on the way to some shrine. I remarked that the men did not appear to be good men, and I wondered if they were honest, truthful, and pure-minded. He said the likelihood was that the men were vile in thoughts, conversation, and action. He said they did not take with them any supplies or money, but depended on the alms of the people. I asked if they were a means of moral uplift to the population. He said he thought their example was detrimental, and that, on the whole, they were a menace and a drawback. When I expressed surprise that "holy men" should be like that, the missionary said, "In the religion of the heathen there is no particular relation between holiness and righteousness. Holiness means devotion to religion, and religion is a thing quite apart from purity of mind and heart and proper conduct and elevating conversation. Only Christians identify these things."

It took centuries to make clear the meaning of purity in connection with the hearts and consciences of men. This idea was in the making all the time Israel was being

taught sanitation for their camps, for their homes, and for their bodies. Even the law which required the segregation of lepers, being the only successful method of controlling leprosy that has yet been found, was religious in its import, and it helped the Israelites to distinguish the clean from the unclean. The separation of animals, birds, and fishes into two classes, one class suitable for food and for sacrifice, and the other forbidden for both purposes was just another lesson on moral discrimination between what is acceptable to God and what is not.

It is on the background of the long history of Israel with her multitudes of laws and traditions illustrating the difference between the clean and the unclean, that we come to know that "Be ye holy, for I am holy" means that we are to be separated from sin and have all sin separated from us in order to be fit for the company of a holy God.

In his quaint manner, Bud Robinson said he was once extremely puzzled and nonplused by all the laws and ceremonies he found mentioned in the Bible, and he wondered if he would ever be able to understand and apply their meaning. But he was relieved, he said, when he found that the heart of all requirements was given in the Ten Commandments. He was still further encouraged when he came to where Jesus reduced the Ten Commandments to two, and said that all is covered just by loving God supremely and one's neighbor as he does himself. But all his fondest hopes for simplicity were fulfilled and more when he found Paul's statement, "Love is the fulfilling of the law."

Love is a heart factor, and while it does simplify, it also magnifies. One might come more nearly fulfilling all the 615 rules of thumb by which the Pharisees sought

to direct their lives than he can love without the implanting of the divine principle.

Likewise one might readily, in his own strength, do all the washing and sprinkling with blood and ashes provided in the Jewish economy than he can qualify for that blessedness which Jesus said is the heritage of "the pure in heart."

The Bible is God's message to man, and it is adapted to man's mind and heart. It contains about every form of literature known, and it brings its teachings in the simplest and most direct language to all. It begins with the proposition that man, though originally made in the image of God, is now fallen and sinful and separated from God by guilt for misdeeds knowingly done, and by moral and spiritual unfitness because of his inherent evil. It proceeds to unfold the means by which men may be individually restored to the favor and image of God. It concludes with the thesis that in the restored relation and state, men can be happy in the fellowship of God both now and forever more. From the beginning, holiness is the objective, and toward this objective, the whole of revelation moves determinedly.

Cato, it is said, used to begin, develop, and conclude his speeches before the Roman senate with the emphatic statement, "Carthage must be destroyed." And this is like the oft-repeated slogan of the Scriptures, not in form always, but in substance continually, "Sin must be destroyed."

But the Book does not stop with the negative putting. The positive theme is holiness. God is a holy God. Heaven is the home of holy beings. God wants men to share heaven with Him forever. He does not open the door of heaven to sin to make man's entrance possible, but He does direct man in the way in which he can get

rid of sin and enter heaven without in any degree despoiling the glorious place of its holy character. Heaven is quarantined against sin, but God proposes to take all sin away from His redeemed.

Bishop Foster, in his book, *Christian Purity*, which is now admitted as being a "holiness classic," speaking of the grace and blessing of holiness which he had already proposed, says: "Is the high state of moral and spiritual excellence described in the preceding chapter attainable in this life? Many specious and beautiful theories have perished for want of proof. The most magnificent structure may be valueless because of the insecurity of its foundation. Not all that is beautiful is true And whence shall the proof be derived? 'To whom shall we go?' Not to creeds, or decretals, or ecclesiastical canons, or councils, nor even to the testimonies of those who profess to know by personal experience. There is but one foundation upon which any religious tenet can stand. To the Bible!—what saith the Lord? All will admit the propriety of the appeal. We do not discard or disparage the opinions of the wise and good; but, however much we may esteem them, they are of no authority in matters of religious faith. We may thankfully employ them as helps, but dare not rest in them as infallible guides. We adhere to that sentiment of the illustrious Chillingworth—a sentiment worthy to be written upon the sky and read by all generations—'The Bible, the Bible alone, is the religion (authoritative creed) of Protestants.' Employing all lesser lights as aids, and rejoicing in them, we look away, and beyond them, for fuller illumination and sufficient instruction to Him who is the light of the world, and the teacher of His people. Let us, therefore, immediately address ourselves to the

study of the holy oracles, and find what they teach upon the subject."

In approaching the Word of God, the most important of all qualifications for seeing its light is willingness to see it, and willingness to walk in that light when it shines. "If any man will do my will he shall know of the doctrine." This is the touchstone that Jesus gave, and it is the most dependable ever yet proposed. Those who read for purposes of speculation cannot be expected to find the message their own souls need. But here, as elsewhere, "The willing and the obedient shall eat the fruit of the land."

In continuing his approach to the biblical instrumenting of holiness, Bishop Foster says, "In this treatise we shall employ both these methods for eliciting the divine teaching; and we hope to sustain our position, not by a single and isolated declaration only, or a single inference only, but by a great number of both direct and inferential proofs of the most unequivocal and irresistible authority; declarations so various, contained in commands, promises, prayers, exhortations, statements, and narratives; and inferences so multiplied, arising from so many sources, as to convince every candid reader that the doctrine we contend for is not limited to a bare and questionable place, a doubtful and uncertain existence in the sacred records, but is repletely and abundantly, as well as explicitly embodied as a cardinal feature throughout the whole system. It breathes in the prophecy, thunders in the law, murmurs in the narrative, whispers in the promises, supplicates in the prayers, resounds in the songs, sparkles in the poetry, shines in the types, glows in the imagery, and burns in the spirit of the whole scheme, from its alpha to its omega—its beginning to its end. Holiness! Holiness needed! Holiness required! Hol-

iness offered! Holiness attainable! Holiness a present duty, a present privilege, a present enjoyment, is the progress and completeness of its wondrous theme! It is the truth glowing all over and voicing all through revelation; singing and shouting in all its history, and biography, and poetry, and prophecy, and precept, and promise, and prayer; the great central truth of the system. The truth to elucidate which the system exists. If God has spoken at all it is to aid men to be holy. The wonder is, that all do not see, that any rise up to question, a truth so conspicuous, so glorious, so full of comfort."

After this Bishop Foster goes on to cite instances in which holiness is commanded, promised, prayed for, and possessed. He concludes the chapter with three observations: (1) God is holy, and all sin is infinitely offensive to Him. (2) If holiness is not attainable in this life, then it cannot be required; or if not attainable, and yet is required, then an impossibility is required. (3) If holiness is not attainable in this life, then it should not be sought or prayed for.

And now after this general putting of the subject, I desire to present the body of our present thesis in a few definite propositions:

I. Holiness Is Required by the Law of God. "But as he which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy; for I am holy" (I Peter 1:15-16).

There may be some people who say we are not required to be holy, and we may seek excuses for ourselves, but we cannot get away from the fact that God requires holiness in His law. And the case does not have to stand upon a single quotation like the one we have given or upon many quotations. It is written right into the fundamental law. Take the Ten Commandments, no one

will suppose that the commandments are negative in meaning just because many of them are negative in form. Take the first four which involve man's duty to God: no one can fulfill these commandments simply by having no God at all (although this would fulfill the negative meaning of the first commandment), or to refuse to bow in any worship, or to refrain from using God's name in any way, or to just refuse to work on any day of the week so as not to violate the Sabbath. No, underneath them all is the requirement that we shall love God with all our hearts and worship Him (1) only, (2) spiritually, (3) reverently, and (4) statedly. And such love as this is holiness. The statement in the old Methodist Discipline was, "No man can keep the commandments of God except the grace of God prevent him." The word prevent was used in what is now the obsolete sense, meaning to *precede*. And the thought was as true as the gospel itself, that no man can keep the commandments of God except the grace of God precede his effort and empower him to do so.

II. Holiness Is Provided in the Atonement. "Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate" (Hebrews 13:12).

That view of the atonement of Jesus which would confine it to merit for pardon is certainly without basis in the Scriptures. Even the ancient prophets recognized the twofold nature of sin in connection with the atonement that they foresaw. Zechariah is an example: "In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness" (Zechariah 13:1). The New Testament is replete with instances in which the merit of Jesus' blood is proposed to reach as far as sin has gone. "The

blood of Jesus Christ his Son cleanseth us from all sin" (I John 1:7).

III. Holiness Is Offered to All Christians on Terms that All Can Meet. "That they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me" (Acts 26:18).

They charge God with folly who say that holiness is required in the law, and provided in the atonement, but offered on terms that few if any can meet. It is true that the terms are exacting, so exacting in fact that only those who are truly sincere are able to know them and meet them. But they never exact any more than that particular person can do. A command from God is always a promise from God to give the help the willing soul needs to carry through. If a thing commanded is impossible to human strength, then the command to do it is an invitation to call on God for power to accomplish it.

We shall not here enter in detail into the conditions involved in securing God's priceless gift of a clean, holy heart. The prime condition is the deep desire to have the blessing. It is not enough to weakly wish for it. It must be desired with all the heart. But one who does thus desire it can be assured that no wall is thick enough to bar him from the Saviour's fullness.

IV. Holiness Is Made Effective by the Holy Spirit. "That the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost" (Romans 15:16).

We obtain new hearts when we are born of the Spirit. But along with this new heart or nature there yet remains the old nature which requires to be purged away by the baptism with the Holy Spirit. We are not sanctified wholly when we are regenerated.

All Christians are expected to grow in grace and in the knowledge of the things of God. But growth is the

method of our enlargement, and not the method of our purifying. Growth looks to maturity, not directly to purity; and although growth both precedes and follows sanctification, it is not the means of sanctification.

God's people are rewarded for their good works by special dispensations of blessings here on earth, and they are promised further reward in heaven. But good works are not the means of either initial or of full salvation. We are saved *to* good works, but not *by* good works.

Knowing that people are not sanctified wholly when they are regenerated, and yet knowing they must be sanctified to enter heaven, Roman Catholic theologians invented the idea of a "purgatory" between death and heaven, and proposed that Christians must go to this purgatory for a longer or shorter time that all sin might be purged out ere they are admitted to heaven. But this idea of purgatory is a pure invention to fill out an acknowledged gap in the process of salvation, and Protestants who reject it must not think that that ends the matter. The facts still remain that Christians are not sanctified wholly when they are regenerated, and they must be holy to enter heaven. So while justly rejecting the idea of a purgatory between death and heaven, do not overlook the fact that this purging must take place somewhere between conversion and heaven, and don't neglect applying for it soon. Even a Roman Catholic can have no delight in the prospect of going to purgatory, and should one read our words, we come with the assurance that the way to beat purgatory—and not to go there at all—is to come now for the purging, sanctifying baptism with the Holy Ghost and fire, and have taken out all that purgatory could take out—have it done here and now.

V. Holiness Will Be Demanded at the Judgment.

"Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world" (I John 4:17).

It would ill become us to enlarge upon what the Judge of all the earth will do and say in that day when you and I shall appear before Him. I never like to hear this scene dramatized, and do not myself aspire to a place on the Judgment seat. In my best moments I cannot contemplate that solemn scene without reverent awe. And in connection with this thought I feel that we must all be true to ourselves, and not to presume upon a mercy that the Bible does not propose for us. God has been merciful in giving us life and opportunity. He has called us by His Spirit. He has sent His Son to die for our sins and for our sanctification. He has offered us a cure for our fallen and sinful state on terms that we can meet. Now what shall our answer be if we come at last before Him with sin still clinging to our garments or adhering to our hearts?

*In that day of all days when the world shall be judged,
And the chaff from the wheat shall be thoroughly fanned;
When the righteous shall shine as the stars in the sky,
Let my portion be at the Saviour's right hand.*

Chapter V

HOLINESS IMPUTED

The blood of Jesus Christ his Son cleanseth us from all sin (I John 1:7).

An old man lay dying. Those who had lately visited him had discoursed on the fact that he had been a Christian for sixty years, and that he had preached the gospel for fifty years. But he came to the valley of the shadow a little more quickly than was expected, and the moment found him alone except for his little granddaughter. As the old man's eyes grew dim, he asked the child to bring the Bible and read to him. She read from the first chapter of First John, and when she came to this seventh verse, her grandfather stopped her, and said, "Child, read that again." She read it again. Then he asked her to take his old stiffening fingers and place them on the words of the book while she quoted to him the text. At the finish, he said, "Tell them all that I died, not trusting in sixty years of Christian living or fifty years of preaching the gospel, but believing that 'the blood of Jesus Christ his Son cleanseth us from all sin.'"

We are all aware that it is not necessary for us to fully understand the mysteries of redemption in order to be partakers of the benefits of redemption. But when we read, as we did in the text previously that we are to be sanctified by the Word, and now today we come with the idea that we are to be sanctified by the blood of Jesus (Hebrews 13:12), at once our reason calls for some explanation. We know that we are not to be sancti-

fied by the Word and then by the blood in just the same sense. But what is the difference?

Well, reverting for a moment to the previous thesis: it is the Word of God, the Bible, that instruments holiness for us. This it does by telling us of our need for it, explaining the terms upon which it is to be obtained, and exhorting and encouraging us to meet those terms and find the goal for which our souls seek. In this sense, true holiness is Bible holiness, as distinguished from any sort of holiness that may be otherwise proposed, or proposed in any manner not in harmony with the Bible. The Bible is "the man of our council," our "waybill from earth to glory," "our chart and compass," and our dependable source of faith and life. If any speak otherwise than the Word of God reveals, it is because there is no light in him. In this sense of authoritative revelation, the Bible is the sole instrument in our sanctification.

In the old tabernacle, and later in the temple at Jerusalem, there were two main compartments. The first was an oblong room (in the tabernacle) approximately fifteen feet by thirty feet. This was called "the holy place," and here the priests ministered every day. But the other room was a cube, fifteen feet long, fifteen feet wide, and fifteen feet high. This was called "the holy of holies," and into this the high priest alone entered, and he only once during the year—on the Great Day of Atonement.

Among other things, the tabernacle represented approach to God, and to this idea the symbolism was adapted. Entrance into the holiest place was an extremely delicate matter, and for such entrance special preparation was always made. When the high priest finally went in, he wore a garment on the lower border of which tiny bells of gold alternated with needlework

representing pomegranates. As the high priest moved about, the bells continually rang, and thus the people waiting outside were told that the priest yet lived. If the bells ceased to ring, this was the signal that the priest had failed to make proper provision for his entrance, and that judgment had fallen upon him and he was dead.

The principal requirement for this entrance into the intimate, symbolic presence of God, was the blood of the sacrifices—one for the priest himself, and one for the people—which the priest was always careful to take with him. The priest acknowledged his own sins and the sins of the people, and acknowledging himself and them to be worthy of death, he offered the blood of the innocent sacrifices as a substitute for the penalty due. This blood was called atonement, and it was a type of the blood of Jesus which we must always bring in plea when we seek to enter into the presence of God.

Now in speaking of the place of the blood of Jesus in connection with our plea for pardon for sins and cleansing from all unrighteousness, we are accustomed to speaking of this blood as our merit. And in speaking of Christ in all His redemptive relation to us and all men, we call Him our substitute or our Redeemer. By this we mean that the blows that fell upon Him, the sinless One, are offered to God as a substitute for the judgments which by right and justice should come upon us.

It is not necessary that we should suppose, as some literalists have attempted to do, that Jesus suffered to the full all we and all the world was due to suffer. It is enough that we should be assured that what He suffered, including the shedding of His infinitely precious blood which is the symbol of His death for us, is acceptable with God, who by accepting this can be just and still be the justifier of the penitent sinner.

The thought carried on to our sanctification requires no further elucidation, for the merit of this precious blood is so great that we may make it our plea for purity as well as for pardon. In fact, through the merits of this precious blood, holiness of heart and life has been imputed to our account, wanting only our accepting the conditions which our estate requires that it shall be our actual possession, as it is now our potential possession.

This is in explanation of how the blood of Jesus Christ His Son cleanseth us from all sin, and how that by suffering without the gate, Jesus provides for the sanctification of His people.

It is usually necessary for us to see in contrasts, in order that we shall see clearly. When we read that we are to be sanctified through the truth, we must think of the Bible in contrast with human reasonings and in contrast with false or insufficient theories. Now when we think of the blood of Jesus as the meritorious cause of our sanctification, we must think of the blood of Jesus in contrast with noble birth, high station, natural morality, good and worthy works, and every other thing that one might bring as a price in his hand when he would enter into the holy of holies of God's spiritual presence. And of these—and all of these taken together are of no worth—only the blood of Jesus can wash away our sins or make us whole again.

These things are in explanation of our words when we sing, "Step out on the promise, get under the blood," or "The blood will never lose its power."

A young newspaper columnist is said to have called on a famous banker to ask for an explanation of money. The banker made such explanations as he could, and when he paused, the nervous young man arose, saying, "I thank you very much. I understand it all perfectly."

But the banker replied, "Then you are a wonder. I have been in the banking business, and have been thinking and talking money all this time, and I still do not understand very much about it."

There is one thing we all know about money, and that is that money is good for barter only when there is agreement as to its value in terms of commodities. In foreign travel, it is usually necessary to get your money "changed" every time you enter a new country, for one country does not carry on its business in the currency of other countries. That is what makes foreign exchange go up or down. If the goods of a certain country are needed by other countries, then the currency of the country having the goods goes high in terms of the countries who want the goods. In this there is at least a dim picture of the blood of Jesus. This precious blood is the currency of heaven, and it is the only currency that will buy anything heaven has to offer earth. There is no use for us to offer any other. "In my hand no price I bring, simply to Thy cross I cling."

The merits of this precious blood are available to us all, and that takes away the fear that might otherwise come from the consideration that the blood is all that will be accepted. This blood avails for the Jew and for the Gentile, for the people who are near and for those who are afar off. There are none so good that they do not need it, and none so bad that it will not suffice.

Also this blood is as deep-reaching as it is wide-reaching. There is no stain of sin that its merits will not wash away. They tell us now that the scarlet colors are the most clinging, and that in manufacturing fine paper out of old rags, they sometimes choose to retain some tinge of the scarlet colors, since it is commercially unprofitable to bleach them entirely. But the ancient prophet chose

these very colors to represent sin, and called out in challenge, "Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool" (Isaiah 1:18).

No power is given us by which to know the depths of the love and wisdom of God which drew redemption's plan, nor yet the love that brought it down to man. The limit for words is reached in the Master's own phrase, "God so loved." Nor is there any unit by which we may compute the value of Jesus' blood in the sight of God. It is enough for us to know that this blood has been set to our account, for whom it was shed, and that against it we may draw for all our needs against the guilt and defilement of sin, and that it is sufficient for all this and more.

We shall not pass from this theme without saying that the cleansing power of the blood of Jesus is potential rather than applied, until we come to God in faith for the application of its efficacy to our own hearts.

There is the story of a family that lived in continual penury in the rough hills of a southern state; sometimes they lived in sheer and actual want. The thin soil of the clay ridges would not produce enough to enable the family to live in comfort. But after the children had grown to maturity, and had gone out to homes of their own, the old parents had continued to follow their hard-pressed existence almost to the end of their allotted years; then, suddenly, it was discovered that there were rich oil deposits under the thin soil of the old farm. The family had really been rich all the time, if only they had tapped their resources. And it is like that with us. The riches of God's mercy and grace are ours even now,

though for want of tapping them, many of us live in spiritual beggary and useless destitution.

Our fathers used to say, "It does not enrich God to withhold, nor impoverish Him to pour out." And what is more, it honors Him for us to receive. It is told of Alexander that he sent word to a tradesman to whom the army had become indebted, that he should submit his bill. But when the bill came it called for the payment of thirty talents of gold, a sum so fabulous that Alexander's steward refused to make payment. But when the matter came to Alexander's attention, he ordered the bill paid, and commended the tradesman, saying, "This man proves by the very size of his bill that he acknowledges me as the conqueror of the world." Likewise, our abundant God is pleased when we come to Him with large requests. At such times He may ask, as once He did before, "Believest thou that I am able to do this?" But He will never say us nay on account of the size of our asking, seeing that by this very means we testify to our faith in His unlimited power and goodness.

Chapter VI

HOLINESS CONDITIONED

Sanctified by faith that is in me (Acts 26:18).

The promises of God all have conditions. Sometimes the conditions are clearly stated, sometimes they are implied, but always they exist. Our sin is our own responsibility. Redemption through the blood of Jesus was arranged and carried through without our knowledge or consent. But salvation implies and requires co-operation between God and ourselves.

We are assured by the Scriptures that it is the will of God for us to be sanctified (I Thessalonians 4:3). We are further assured that the redemptive work of Christ included merit for this perfect cleansing, as well as the pardon of our guilt for transgression. Assuming now that we, through the reading of the Word of God, through the sense of our own inner need, though the testimony of those who have apprehended this grace, and through the work of the Holy Spirit upon our hearts and consciences, have become aware of our need, and have been stirred to a deep desire to have this need supplied, we may now come with profit to an examination of the things that we must have and do in order to realize this wonderful inheritance.

I. The Prerequisites.

1. A clear experience of justification.

In mathematics they have what are called axioms. These are facts so evident in character as to require no

proof. For example, it is said, as an axiom, that "the whole is greater than any of its parts." Now this is a maxim that is universally accepted, and for one to offer proof of its truth would be to weary the listeners without the least possibility of helping them. The statement that regeneration is the prerequisite of sanctification is in the nature of an axiom in connection with the subject now before us.

In His great high-priestly prayer for His disciples (seventeenth chapter of St. John), Jesus said, "I pray not for the world, but for them which thou hast given me." Jesus did pray for sinners on the cross, at which time He cried, "Father, forgive them, for they know not what they do." But when He prayed for His disciples to be sanctified, He expressly limited His prayer to include only those who were not of the world but of God.

And, in the nature of things, only those who have been born of the Spirit can be proper candidates for the baptism with the Spirit. The necessity here is clear if one considers the analogy with reference to the world of physical nature, for there, undoubtedly, birth must always precede baptism.

It has been claimed that Christians in a backslidden condition have been stirred with conviction and have come to God supposedly seeking sanctification, and in the process of seeking sanctification have been reclaimed and restored to fellowship with God, and then have gone out to claim "the second blessing." And there is little doubt that such instances are on record. But this does not affect our axiom that a good state of regeneration and justification is a prerequisite for obtaining the grace and blessing of sanctification.

It does happen, as many will testify, that when a professing Christian becomes awakened to his need of holi-

ness, and when he sets his soul to obtain the blessing, he may discover that his standing with God as a justified Christian is in doubt or even in unquestioned dilapidation. But when this discovery is made, the call to holiness becomes also, and in a preferred sense, a call to repentance, and to faith for reclamation to favor and assurance with God.

Yet it is the experience of all justified Christians that it is at the time of their high spiritual tide that they are the most deeply conscious of their need to be sanctified and made perfect in love. John Wesley urged newly converted people to press on into holiness before there was any cooling of their new found love. And the basic argument for the claim that sanctification invariably comes after justification is that sanctification requires conditions which one cannot meet until he has been justified.

Dr. Beverly Carradine testified that for twelve years before receiving the blessing of holiness, he never laid his head upon his pillow a single night until he had prayed through to a definite sense of pardon and acceptance with God. Evangelist M. L. Haney in his testimony recorded in *Inheritance Restored* relates a story of prayer, testimony, soul winning, and personal "shouting victory" beginning many months before and leading right up to the hour when he set in definitely to seek and obtain the blessing of holiness.

A young man once came to me for a conference, asking that I attempt to show him from the Scriptures that "sanctification is a second blessing." Knowing that spiritual perception is more of the heart than of the head, I asked him whether he was at the moment in a good state of grace. With little hesitation he told me that he

was not. He said he had known a good Christian experience, but was at the moment in a backslidden condition. I told him that it would likely be impossible for me to talk helpfully with him on sanctification, since his real concern was and should be for justification, which required no argument on my part, since he really already knew the way. I suggested therefore that we pass over the matter of holiness for the time being, and concentrate on prayer and faith for his reclamation. And I assured him that few people are benefited by endeavoring to find additional light until they were ready and willing to walk in the light already received.

On the basis of our thought here, some have said that we should not preach holiness in the presence of the unconverted, seeing that they are not ready to receive it. But, in the first place, unless we preach holiness in the presence of the unconverted, we shall not often preach it at all; for all the services of the church are open to the public, and there are few meetings, even prayer meetings, in which there are no unsaved people present; and in the meetings when there are no unsaved persons present, there is but a small proportion of the church on hand. And in the second place, just as the preaching of Canaan was an inducement to the Israelites to leave Egypt, so the preaching of holiness stirs up desire for God and hope for salvation in the hearts of the unconverted. I can myself testify to this good effect, for when I was as yet an unconverted lad, I listened to the prayers, testimonies, sermons, and shouts of victory of God's holy people, and said within my own heart: "I like that kind of religion, and if I ever get religion, that is the kind I am going to have."

2. Desire for holiness.

Dr. A. M. Hills, in *Holiness and Power*, makes distinction between "conviction for guilt" which the unconverted feel in the presence of the work of God's Spirit, and "conviction of want" which Christians feel when that same Holy Spirit calls them to holiness. Jesus said, "No man can come to me, except the Father draw him," and we may also say that no man can be sanctified except the Holy Spirit draw him to it. But since the faithfulness of the Holy Spirit is a dependable axiom, we may speak rather of the results, and say that a deep and real desire to be sanctified wholly is a basic prerequisite for obtaining the blessing.

It is not enough to be negatively willing. It is required that we be positively desirous. Seth C. Rees testified that his conviction for holiness was even deeper and more keen than his conviction for guilt had been.

But even though it is the work of the Holy Spirit to awaken this desire within us, it is required of us that we seek to promote that desire by all possible means: by pondering the commandments and promises of God; by dwelling upon the prayers and testimonies of others, especially of the men and women of the Bible; by observing the advantages that those of our acquaintances who have the blessing have over us; and by bringing ourselves into the presence of tasks that should be done, but cannot be done without the fullness of the blessing of the gospel upon us.

3. Determination to have the blessing.

Desire is of the heart, determination is of the will, but both the heart and the mind are involved in the commandment to be holy. There comes the time when the seeker for this blessing must determine to have it. This

does not mean that he comes to think of himself as master of the will of God, rather he comes to the place where he determines that the will of God shall be wrought out in him.

A woman once approached J. Wilbur Chapman and said she had been praying for the salvation of her brother, who was a worldly man, given to drink and to the pleasures of the flesh. But now she said she had become uncertain about her course, lest she should be asking God to interfere with her brother's free will. The evangelist replied: "Your worries are unfounded. It is the devil who is binding your brother's will, and your prayers are that God may break the power of Satan so your brother can really exercise his will freely." And this illustrates our thought here. Determination to be sanctified wholly is not determination to have this blessing whether God wills it or not, rather it is a determination that nothing shall be permitted to longer hinder the will of God in the matter. We are already assured both by the Word of God and our own sound human judgment that it is the will of God for us, and all God's true children, to be sanctified. It is the devil and the world that hold us back from receiving the blessing, and now we have reached the point where these powers are not to be allowed to hold us longer.

An old man in West Virginia was left alone. His wife died, his children married and moved into a western state and set up their homes. The old man was in fair financial circumstances, but he was frugal and cautious about expenditures. The children in the West often asked him to come out to see them, and he always desired very much to go. With each succeeding invitation, his desire increased. Thrice he went down to the railway station and made inquiry about train schedules and

fares. His was a small town, and he was a well-known person in the community. The railway agent therefore became accustomed to these periodical inquiries, and always patiently gave in full detail the information asked, always concluding with a statement as to the fare. Finally, one of the daughters from the west wrote to say that the grandchildren were growing up, having never seen their grandfather, that the cares of home made it impossible for them to come back to the old place, and that they were all getting uneasy now lest they should never see their father and grandfather in this world. The letter moved the old man so that his desire ripened into determination. This time he packed his traveling bag, made his way down to the station, and went to the ticket window to make inquiry about train schedules. The agent got out his big book, traced up the schedules, enumerated the changes that were to be made, and stated the time the train would arrive at the destination. Then, as he had done three times before, he stated the amount of the fare. But the old man was not well pleased with this last item, and said: "I did not ask you how much is the fare. That item has kept me from seeing my children and grandchildren far too long. I decided to pay the fare this time before I came to the station. All I ask now is that you sell me the ticket—I have determined to pay the fare."

4. Consecration.

Consecration is really human sanctification, and this is the meaning of the word in the Old Testament when people are called upon to sanctify themselves. Our fathers used to say, "Man's extremity is God's opportunity." And we may put it down as a principle that we are never in earnest about a prayer for God to do something

for us unless and until we are ready and willing to do that thing ourselves to the measure of our power.

I knew a man who prayed often that God would deliver him from the power of the tobacco habit. But this prayer was never effective until one day he threw his tobacco away, and said: "I am through. If God wants to deliver me from the power of this drug, I shall be thankful. But whether He delivers me or not, I am determined to die clean." And within a matter of days the craving for tobacco was gone, and the man was free.

Now to be holy means to be wholly the Lord's. Consecration is the limit of the human power in thus becoming wholly the Lord's. Therefore, full consecration is a prerequisite of sanctification. There were some Pottawattoma Indians in our group in the Indian Territory forty-five years ago. They told the story of one Indian who came and heard the message of holiness, and heard it said that one must give all he has to God in order to get this blessing. And, later, in telling his own experience, this Indian said: "I brought my pony and put him on the altar—but no blessing came. I added my blanket and my tepee—still there was no blessing. Then I added my squaw and my papoose—and still there was no blessing. But when in addition to all these, I cried, 'And this poor Indian, too, O Lord!' The blessing came."

The meaning of consecration has seldom been better given than in the beautiful words of that saintly soul, Frances Ridley Havergal, who for her own soul's prayer detailed it thus:

*Take my life, and let it be
Consecrated, Lord, to Thee;
Take my hands, and let them move
At the impulse of Thy love.*

*Take my feet, and let them be
 Swift and beautiful for Thee;
 Take my voice, and let me sing,
 Always, only for my King.
 Take my lips, and let them be
 Filled with messages from Thee;
 Take my silver and my gold,
 Not a mite would I withhold.
 Take my will and make it Thine,
 It shall be no longer mine;
 Take my heart, it is Thine own!
 It shall be Thy royal throne.
 Take my love, my Lord, I pour
 At Thy feet its treasure-store;
 Take myself and I will be,
 Ever, only, all for Thee.*

John S. Inskip found this a useful formula: "Oh, Lord, I am, henceforth and forever, wholly Thine," and he used to urge seekers for holiness to say these words until they could really and truly say them. When one has said these words from his heart, there is no more that he can say.

No Christian is of so little worth that his insignificance will keep him out of the blessing, and no Christian has so much that he can get the blessing while yet holding back anything at all. With everyone, it is "give all and get all," or hold back a little and get no blessing at all.

And now we come to:

II. The Prime Condition.

The prime condition for the blessing of holiness is faith. We have spoken of desire, determination, and consecration as prerequisites, because they are in the nature of foundation stones for faith, rather than factors of equal

rank with faith. They are essential, since faith will not function without them. But still they can exist without faith and the blessing will not be obtained. Faith is the one condition that is never absent when the blessing comes, and the one condition that can never be met without the blessing's following.

It is not within the scope of our present purpose to discuss the nature of faith. But, assuming that the meaning of faith is sufficiently known to enable us to fill out the want of completeness that must always pertain to brevity of statement, we affirm that faith is believing God or believing what God has said. In this sense, the essential sense, faith is as simple as the definition is short. We have faith when we believe God or believe what God has said.

We must not overlook the depth of the statement that, "With the heart man believeth unto righteousness, and with the mouth confession is made unto salvation." There is a form and degree of belief that stops with intellectual persuasion. But the faith that brings the power of God to bear goes deeper than that, and involves the heart as well as the head. This element that involves the heart is especially the personal element. I may say I believe that God is able and willing to make those who seek Him in faith holy in their hearts—this is belief just as intellectual persuasion. But it must become a heart matter before I can say, "I believe that God does here and now save me from all sin."

In a certain central Texas county seat town in the old days, the problem of stock water was a big one, especially on "first Monday" when people from the country came with their work stock and their "trading stock" to meet their neighbors and buy and sell and "swap." There was no modern water system, and no public power

system of any kind. An enterprising young salesman sold to the town, through its official board, a newly invented pumping system in which the weight of the animal, by means of a rather complicated mechanism, furnished power to bring water from the public well to satisfy that animal's thirst. When all the conditions were met, the system was "automatic." But the conditions involved getting the animal to be watered to walk up on a platform of wood where the potential power represented by the animal's weight was transferred to the mechanized pump. All worked well, when the animal co-operated. But an animal from a western pasture usually looked with suspicion upon any sort of a contraption which served to get him off the familiar earth. Sometimes it required the assistance of many a man and boy to get a colt to take his place on that wooden platform. It made no difference what else the animal did, there was no water in the drinking trough until he got up on that platform. Coming near would not get the results. Approaching the trough from the side was to find it dry. But animals that came boldly and stepped up on the platform were never disappointed, for their weight set the mechanism in motion, and quantities of fresh, clear, cool water came pouring into the drinking trough.

This story represents the situation with reference to the blessings of holiness. The well is like the first prerequisite we mentioned—being truly regenerated and right with God. The mechanism represents the other prerequisites—desire, determination, and consecration. The platform represents faith—the actual and prime condition. And the water represents the Holy Spirit who comes in cleansing, refreshing fullness whenever we step out on the platform of faith.

The reality of this blessing is by very nature a matter for personal consciousness. Everything is ready. There are others who testify that the conditions met bring results. But you, the only way you can know is to come yourself. As others stood about looking on, David called to them saying, "O taste and see that the Lord is good!" And that is the call I make to you today. This question is subject to the laboratory of your own heart and life. You have this blessing instrumented by the Word of God. You have it imputed to you by the blood of Jesus. Now here it is conditioned upon faith. The prerequisites of faith are plain. You can fulfill them, and know you have done so. Then you can take this final step of faith, and know for yourself that the work is done.

We may sit in a well-lighted church building. Somewhere there is a power plant where electric current is generated. There are cables and wires that lead from that power plant right to the building. The building has been wired and furnished with fixtures and equipment designed to transfer that electric current into light. All these things were done before there was any light. They are all essential, and if any of them are neglected or absent there will be no light. Yet with all these there still is no light, for we have yet to mention one thing more, and that is the switch. Somewhere about the building there is a break which separates the fixtures in the building from the current that comes from the power plant. And so long as that break is there, there can be no light, even though the power plant is running at top speed, even though all the cables and wires are intact, even though the fixtures and equipment for transforming the current into light are all in place and in good repair. But with these prerequisites all met, we are ready now for the condition. We are ready for faith. Let us be

sure all is finished and right—yes, all is finished and right. Very well, now we press the button and close the switch, and lo, here is the light! That is what happens when our faith takes hold of the promise.

A young sailor was being verbally examined concerning the ship's equipment for pumping water in case of a fire aboard. "What would you do to start the pumps, if a fire should break out?" asked the examiner. "I would close the switch on the motor," replied the sailor. "But suppose no water came from the nozzle?" "Then I would examine the connections to see if the current was getting through." "But suppose you found all in order, and still there was no water?" "Then I would examine the hose to see if there was a leak." "But suppose there were no leak?" The young sailor had covered all the items he could think of which might cause failure of the pumping system, so he said, "Well, then I would go to the rail and look over to see if the ocean had gone dry." And that is what you, my Christian friend, should say in the present instance, if you fulfill all the prerequisites and meet the prime condition, if something does not happen. But, Thank God, something will happen, for the ocean of God's love and grace and power is full and there can be no failure.

Chapter VII

HOLINESS IMPARTED

Follow peace with all men, and holiness, without which no man shall see the Lord: looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled; lest there be any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright. For ye know how that afterward, when he would have inherited the blessing, he was rejected: for he found no place of repentance, though he sought it carefully with tears. For ye are not come unto the mount that might be touched, and that burned with fire. . . . But ye are come unto mount Sion (Hebrews 12:14-22).

That the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost (Romans 15:16).

After our diversion to consider "Holiness Instrumented" by the Bible, "Holiness Imputed" by the blood of Jesus, and "Holiness Conditioned" upon faith, we are returning today to our basic text in Hebrews 12. In our treatment of the general topic, we concluded that the holiness without which no man shall see the Lord is not the doctrine or the life of holiness, but the heart experience of holiness. In our "Holiness in Introspection" we considered the exhortation to get sanctified on the basis of the grave dangers that arise from permitting inbred sin to continue in the heart. In "Holiness in Ex-troversion" we considered the urgency of the exhortation

to get sanctified from the consideration of the danger that the world may break down our defenses and permeate and saturate us if we do not give heed to the call to seek and obtain a clean, holy heart. Today we return to the concluding thought in the twelfth chapter of Hebrews, which is a justification of the urgent exhortation to get sanctified from the consideration of the fact that it is the dispensational blessing, and that the ministry of the Holy Spirit is especially designed to impart this blessed state and experience to us.

We have read the scriptures with some ellipsis today in order that the real connection may be the more readily seen. Reading interpretatively the elliptic reading is, "Give all diligence to getting sanctified, for ye have not come to Mount Sinai, but to Mount Zion." Mount Sinai is the place where the law was given to Moses, and Mount Zion is the place where the Holy Ghost was poured out upon the infant Church on the day of Pentecost.

There are three mountains that have special significance in connection with God's dealings with His people on this earth. The first is Mount Sinai, where the law was given, and which on this account stands symbolically for God's requirements of us. The second is Mount Calvary, where Jesus was crucified for our redemption, and which on that account is the symbol of God's provision for us. And the third is Mount Zion where the Holy Ghost was poured out upon the Church, and which therefore symbolizes God's impartation to us.

We have had occasion already to observe that the law requires holiness, and that the blood of Jesus provides holiness. We come now to observe that the Holy Spirit imparts holiness. The Scriptures do not teach that holiness is an attainment. They teach that it is an obtain-

ment. We are not sanctified by a gradual process, but by the instantaneous outpouring of the Holy Ghost in pentecostal fullness. The approach may, and often is gradual, but there is a last moment when sin exists and the first moment when it is all gone, and these two moments join in an instant or segment of time too short for us to differentiate. And that moment when sin is for the first time all gone is identical with the moment when the Holy Ghost comes into the Christian heart as sanctifier and abiding comforter.

John the Baptist drew comparison between his own ministry and work and that of the ministry and work of Jesus Christ by pointing out that his was the baptism of repentance, while Jesus' was the baptism of holiness (Matthew 3:11-12). Water baptism is the symbol of regeneration, but the baptism with the Holy Ghost is an inwardly fiery baptism. John's language, "the Holy Ghost and fire," does not distinguish between the Spirit and fire, but emphasizes that the baptism with the Spirit is a fiery, purifying baptism. And as water is the element which stands for cleansing from guilt, so fire is the symbol of complete purifying. Water makes clean externally, but fire makes pure internally.

When the Holy Spirit came upon Jesus, in whom there was no sin, at the time of His baptism, He came with the symbol of a dove—the representative of purity and gentleness. But when the Spirit came upon the disciples in the upper room at Jerusalem, there being in them sin to be purged, He sat upon their heads in double tongues of fire. It is by means of this fiery coming of the Spirit that our hearts are sanctified, and holiness is imparted to us, and becomes our real possession.

Describing the work of Christ in the ministry of His Spirit, Malachi (3:3) says, "And he shall sit as a re-

finer and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness." The metaphor here is that of ore-bearing rock, and its submission to the process of separating the metal from the dross, with the result that the metal, gold or silver, may be pure.

There is the dross of the old nature in the justified Christian along with the gold of the new nature received in regeneration, and it is the work of the Holy Spirit in sanctification to rid us of that dross.

Peter was one of those who partook of the benefits of the pentecostal blessing on that day when it was first given to the people of God. Later he was called in question about the standing and privileges of the Gentiles in the gospel, and in making statement of this matter, Peter reverted to the experience which he and the others received on the notable occasion when the Holy Spirit came upon them in fiery ministry, and this is what he said: "And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us; and put no difference between us and them, purifying their hearts by faith" (Acts 15:8-9). The case could not be more plainly stated—God gave the disciples in the upper room, and now the Gentile converts, the Holy Ghost on the condition of faith, and by the incoming of the Holy Ghost their hearts were purified or sanctified.

In that same connection in the third chapter of Matthew in which John the Baptist made comparison between his water baptism and Jesus' fiery Spirit baptism, John said of the work of Jesus in connection with the baptism with the Holy Ghost, "Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff

with unquenchable fire." Here the metaphor is wheat and chaff, but the agency of fire is retained. Now the great Harvester will separate the chaff from the wheat, will garner the wheat and burn the chaff. There is in every Christian something God wants, and also something He does not want. And by the operation of the Holy Spirit He proposes to separate the one of these from the other, and burn up the chaff and garner the wheat.

Sanctification has been defined as that act of God by which the affections of men are purified and alienated from sin and the world and exalted to a supreme love to God. Such a change as this can be effected only by the direct and personal ministry of the Holy Spirit. Only spirit can change spirit, and only the Holy Spirit can make the human spirit holy. Dr. Godbey suggests that the reason the Spirit is called Holy is not because He is holy in any essential sense that the Father and the Son are not also holy, but because it is His special office work to make God's people holy, and so He is called Holy Spirit, just as the Christ is called Jesus. Christ is called Jesus because Jesus means Saviour, and the Holy Spirit is called holy because He effectively cleanses the hearts of God's people and makes them holy.

Just as it is by the Spirit's coming that we are made holy, so it is by His abiding that we are kept holy. This is why we say that sanctified people are conditionally holy, rather than absolutely holy. God is absolutely holy because He is holy by essential nature. But we are holy relatively because our holiness is just God's holiness imparted to us. It is like the light in a room. The room would be dark, except for the lights that burn in it. If those lights were cut off, the place would immediately be

dark. Just so, the Spirit's coming makes us holy, and His abiding keeps us holy. In giving us the Holy Spirit, God imparts holiness to our hearts.

We have considered the exhortation to get sanctified twice from the approach of warning, we now consider it from the approach of wooing. Now it is said, "Get the blessing because it is your high privilege to do so. Get the blessing because you have not stopped at Sinai, the mount of demand, but have come on to Calvary, the mount of provision, and on even to Zion, the mount of realization and impartation."

That is a poor commendation of the quantity of one's religion which would seek excuse for failing to press on into the fullness of the blessing of the gospel. No Christian should ever ask, "Is it positively required of me that I be holy?" No, his attitude should be, "Is it possible that I, even I, should have this unspeakable blessing?"

Once I was preaching in a camp meeting in a rural neighborhood. A minister of a church which had a circuit covering that country section came by and attended the meetings for a few days. One of his chief members had recently been sanctified, and he was anxious to know what his pastor's attitude was to be toward the meeting and toward the work of holiness. When the pastor did not volunteer an expression, after two or three days, the member inquired of him as to what he thought. The pastor answered, "Well, there is no denying that this preacher is preaching the truth, for he is preaching the Bible. But it will not do to preach holiness so strong as he preaches it, for that tends to discourage our weak members."

The layman was somewhat troubled about his preacher's words, and told me about them. Lest such a senti-

ment should grow, I took occasion as soon as convenient to say: "Men should never be discouraged by the news that there is provision for their deep needs. Suppose a man comes along at the close of the day tired, dusty, and hungry, and you say to him, 'Friend, turn in here with us. Here is water with which to wash. Here is food in abundance. You are welcome to spend the night with us—here is a room and a bed.' Will such an invitation tend to discourage the weary, hungry traveler. Not if I am any judge of the responses of men. Such an invitation will encourage the poor traveler. And what is more, he will not only be encouraged by the words, but if he applies himself, he will be refreshed by the means proposed, and will go on his way strengthened and refreshed and happy." This is the news of full salvation. It is good news. But it is more than good news. It is strength imparted. It is disease and discontent extracted. It is health and purity bestowed.

Let no one suppose that those who were on Mount Zion that morning of the first Christian Pentecost are the only ones to whom this sanctifying fire is offered. On the very day in which these men and women received that blessing, one of them, the now Spirit-anointed Simon Peter, stood up and announced: "The promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call" (Acts 2:39). We have all come to Mount Zion in the truly significant sense. This is the dispensation of the Holy Ghost, and the distinguishing fact of our age is that Jesus baptizes His people with the Holy Ghost. And the baptism with the Holy Ghost is for purity and for power. For purity first, and for power as a consequence of purity and fullness.

It is not enough that we should have imputed holiness or positional holiness or any other kind of holiness except true, imparted holiness. In the concluding words of the twelfth chapter of Hebrews, the permanency of the experience of holiness is emphasized, and a final exhortation to get the blessing is based upon it. "Wherefore we receiving a kingdom that cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear; for our God is a consuming fire."

Chapter VIII

HOLINESS EXHIBITED

Behold now, I perceive that this is a holy man of God, which passeth by us continually (II Kings 4:9).

Ye are witnesses, and God also, how holily and justly and unblameably we behaved ourselves among you that believe (I Thessalonians 2:10).

For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world (Titus 2:11-12).

The oath which he sware to our father Abraham, that he would grant unto us, that we being delivered out of the hand of our enemies might serve him without fear, in holiness and righteousness before him, all the days of our life (Luke 1:73-75).

As a rule men do not scruple to claim to be in good physical health, when such is their fortunate estate, nor do they hesitate to admit being "of sound mind, and in possession of all their mental faculties." But instinctively, men are slow to say their spiritual estate is of commendable status.

The reason for this reluctance to testify to what the grace of God has accomplished may not be uniform, but it may well be admitted that the necessity for proving one's claims by a life consistent with such claims may have considerable force. Paul called upon the Philippian Christians to "work out your own salvation with fear and trembling, for it is God which worketh in you both

to will and to do of his good pleasure" (Philippians 2:12-13). God works in our hearts, and then we are to work out the interpretation of this inward grace in our words and deeds. St. James was hewing close to the line of ordinary human practice when he imagined one who hears a Christian testimony, immediately calls for works to justify such a testimony.

Some have thought of the profession of holiness as serving principally to lift the standard of practical living higher than it has previously been, and consequently making it more difficult than ever to live the Christian life. But the fact is that the standard of God's Word for all men is holiness of both heart and life. That some fall short of this standard does not serve to modify the standard, and does not prove that the standard is impossible of approximation. It proves only that the person in question does not possess the strength and power demanded by such a standard.

What holiness does really do is to bring new strength and power to bear upon the old task. It is like an increase of income in the economic life without a corresponding increase in the cost of living. Such an increase means simply greater comfort in living the life one has always been striving to live. This is why Professor Rhinehart could say that "sanctification is regeneration made easy." Holiness is empowerment to live the life the Christian has striven to live ever since he was converted.

Paul was tormented by a "thorn in the flesh." We are nowhere told what this thorn was, and speculation has ranged from sore eyes to a face scarred by smallpox, and on to a natural homeliness augmented by a squeaky voice. But whatever it was, Paul stirred himself up to pray for its removal—prayed three times earnestly before an answer came. And when the answer came, it

was not an announcement of the removal of his thorn, but the good news that God was going to give him more grace. That is the way it works with all our burdens. That is the way it works regarding the general demands of the Christian course. God does not let down the standards to make it easy for us, rather, He gives us clean hearts filled with perfect love and thus enables us to do what had hitherto been impossible to us.

Getting sanctified does not guarantee a change in our environment in home or shop or office or field or church. But it does guarantee grace sufficient to enable us to receive the agreeable without pride, to take the disagreeable without discouragement, and to "co-operate with the inevitable" without inner objection or outward complaint. In other words, holiness is the balancing of the inner power against the outer demands, and the giving of the advantage to the inner power. "This is the victory that overcometh the world, even our faith (I John 5:4).

Just in summarizing the passages quoted in the beginning: Elisha's deportment was such that one observing him over a period of time would find indicated in his life the existence of a holy heart as the source of such a life. Our hearts cannot be made holy by means of improved outside conduct. But the creation of a clean heart within is sure to find exhibition in an outside life that corresponds with its spring and source in the heart. John Wesley's "ten greatest sayings" include his claim, "Our people die well." But only people who live well die well. Living grace becomes dying grace when life gives way to death. And only holiness gives people the power to live holy lives. Paul could clinch his argument for the doctrine of holiness which he was about to propound in his letter to the Thessalonians by calling attention to

the fact that he and his collaborators had, while among the Thessalonians, lived holy, blameless lives themselves. This was in the nature of a dangerous claim, but Paul made it without apology because he was sure their examples had justified the claim. God's promise, confirmed as an oath, that He would grant deliverance from our enemies and give us power to live before Him in holiness and righteousness all the days of our lives is quoted without either apology or explanation. It is just such as we would expect of a holy God who is concerned for the present and final salvation of those who put their trust in Him.

Now we take up the verse from Titus. Evangelist Sam Jones has left us an outline of the standard involved in being a Christian, as taken from this verse, as follows:

1. Soberly—within ourselves; 2. Righteously—in conduct toward our neighbors; and, 3. Godly—in our attitude and conduct with God.

It would scarcely be possible to add to or take from the scope covered by this brief outline. To face life and its problems soberly, to fulfill all obligations to our fellow men righteously, and to be absorbed into the character of the object of our worship—surely these are our goals, and beyond these none can hope to go.

I. Living Soberly.

St. Paul drew the contrast when he said, "Be not drunk with wine, . . . but be filled with the Spirit" (Ephesians 5:18). Men do not, as a rule, become drunkards because of their love for the taste of liquor. They take to drink as a method of escaping from the realities and burdens of life. No one can deny that such an escape is desirable. The fault is that it is sought in the substitute instead of in the true way. The true way is the way of the

fullness of the Spirit, whose invigoration and uplift are real, and not imaginary like that of wine.

In this fullness of the Spirit one can face the problems and realities of life without cringing, and without fear. Life is real, temptations are real, trials are real, burdens and cares are real, sickness and poverty are real, death is real, and holiness enables us to face them all without either attempting to ignore them or surrendering to their power.

II. Living Righteously.

A man is not a truthful man just because he tells the truth. He may tell the truth because he is paid to do so, or he may tell the truth for the purpose of injuring another. The truthful man is one who desires to tell the truth, and who speaks the truth in his heart. Statements agreeable to these are applicable also to honesty, purity, and kindness. "As a man thinketh in his heart, so is he."

Holiness enables one to love his neighbor as himself, and this eradicates all desire for anything that will injure his neighbor, and gives rise to only those emotions and desires that will promote his neighbor's good. This grace delivers from envy of another's position, coveting of another's property, and discontent with one's own lot as compared with others. And from such a state and condition of heart no evil can arise. The holy man lives a righteous life without having to strain to do so.

When asked what advantage his experience of holiness was to him in living the Christian life, a layman of my acquaintance said, "Well, I used to have to pray a long time to come to where I truly loved those who did me wrong. But this blessing enables me to love such immediately, and I can spend time praying for those who have wronged me, instead of having to pray for myself

in order to get to where I can pray for them." In saving us from the desire to do anyone wrong, and saving us to the desire to do everyone good, the grace and blessing of holiness enables us to live righteously toward our neighbors all the days of our lives.

III. Living Godly.

When we come to speak of living godly, there is immediate tendency to say, "This is impossible." And we do know that God is infinite in goodness, wisdom, and power, while we are finite in all these, and have no goodness unless God gives it to us. So we know the intention cannot be for us to be gods, or for us to be on equality with God. It is only that by His grace we are to have His nature implanted within us that we may be like God in the sense that a drop of water is like the ocean.

A visitor at the World Exhibition in St. Louis, Missouri, in 1907, reported his seeing a remarkable exhibit representing time-keeping inventions.

"There was," he said, "at one end of the line what was said to be the largest clock ever manufactured—it looked like a building large enough for a family to live in. Next to this was a smaller clock of the colossal class, and on down to the smallest pattern in this line. Then came a hall clock, a mantle clock, a still smaller pattern, and on down to the smallest clock of this type. Then there were big pocket watches, followed by smaller watches, and on down at the end of the whole line was a little wrist watch so small that a magnifying glass was required for one to see the marks on the dial. But all the timepieces in the line were in good repair, and well regulated, so that when the big clock at the top said, 'Twelve o'clock,' every clock and every watch along the

line, even to the little wrist watch at the end, also said, "Twelve o'clock."

Perhaps this may suggest what it means for finite men to be godly. The reference is not to quantity but to quality, and even the quality is not a factor detached. The holy man is godly because he is indwelt by the Divine Spirit, and is partaker of the divine nature.

It is to be observed that these items in the standard for Christians are said to have their application in "this present world." This is not an ideal for heaven, but a standard for earth. Right here where sin is rife, where Satan is turned loose, and where the flesh is weak, we are to receive power to live soberly, righteously, and godly.

Does anyone ask, "Can God give such power to men?" Such a question is to cast doubt upon God's ability. Does anyone ask, "Is God willing to give this power to His children?" Such a question is to reflect upon God's goodness. Does anyone ask, "Does God have a plan or method for transmuting such power to His children?" Such a question calls in question God's wisdom. There is no escape from the conclusion that God can and will and does give this wonderful grace to those who ask it at His hand.

Is there any sin too big for God to save from its guilt, defilement, and power? No, thank God, there is no such sin, seeing our God has all power in heaven—the spiritual realm, as well as on earth—the material realm. Is any sin too small for His saving power to be directed to it? No, for God is the God of the microscope as well as the God of the telescope. Is anyone too weak and too insignificant to become the subject of God's saving and sanctifying fullness? No, thank God, no! For since the ex-

cellency of the power is of God and not of us, it often happens that "When we are weak, then we are strong," and the promise is to "the willing and the obedient," and there is no reference to natural ability or position. The holiness of God imparted to the heart of the Christian is God's proffered heritage for every soul. And the life supported by this grace is able to stand up under the strain, and to manifest an example to all that will cause the unprejudiced to say, "I perceive that this is a holy man of God that passeth by us continually." And this testimonial will apply to women in the home, to men in the shops and on the street, to invalids in their chairs, and to saints on their dying couches. The truly holy man makes good, so neither he nor others have to make excuses for him.

Chapter IX

HOLINESS IN CRISIS

And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance (Acts 2:1-4).

And God, which knoweth the hearts, bear them witness, giving them the Holy Ghost, even as he did unto us; and put no difference between us and them, purifying their hearts by faith (Acts 15:8-9).

There is not, and never has been, argument as to gradual processes in sanctification. All admit and insist there are gradual processes. In fact, every motion of the Spirit in bringing conviction for sin and encouragement to seek the favor of God, and every act of the creature in yielding to the Spirit's call is involved in the process of holiness. With proper understanding, the saying, "Regeneration is sanctification begun, and sanctification is regeneration completed," is a useful, because concise, statement.

But there is, and has been, debate as to whether there is a final instantaneous step in the approach to holiness. We leave it to those who hold that there is no such instantaneous step to marshal whatever arguments

they can to support their negation. As for ourselves, we prefer to stand on the positive affirmation that there is a final step in the process, and that that step is instantaneous. We accept as fully valid the old statement that, "Sanctification is an instantaneous work of God's grace wrought in the hearts of the children of God subsequent to regeneration, on the merits of the blood of Jesus, on condition of faith, and by the direct ministry of the Holy Ghost coming in dispensational fullness."

If we proceed on the basis of logic, we are driven to one or the other of two positions: (1) that sanctification is an indeterminate process which is never completed, or (2) that sanctification is a process that does finally bring the Christian to the state and experience of holiness. I think there are few who are willing to submit to all the implications of the first mentioned thesis; for in that case one must find some way to explain how one in the uncompleted process can yet qualify for heaven into which the Scriptures hold that only the holy can go. Regarding the second thesis, no matter how slow the processes of sanctification may be supposed to be, if ever (in this or in the world to come) those processes reach the goal of perfected holiness, there must be a last moment when sin exists and a first instant when it is all gone, and that can mean only that the last step, no matter how long delayed, is, to all intents and purposes, instantaneous.

If we develop the thought from the scriptural basis, then we have it unmistakably taught both in the specific words of the Scriptures, and in the general implications of the Holy Book, that the prime condition for obtaining the state and experience of holiness is faith. And if faith is the condition, then whenever faith functions the conditions are met. Then since it is possible for faith

to be exercised instantaneously and now, the result, the obtainment of a clean, holy heart may also be instantaneous and now.

Widening the application of our thought just a little: there is no argument as to whether there are processes in salvation. All agree that there are processes, and no one is wise enough to set the limits at which the processes begin nor definitely as to just where they end. It is convenient, usually, for us to describe the life of probation as beginning with birth and ending with death. Then we usually speak of a certain undefined point on the journey as "the age of responsibility." And when any Christian undertakes to describe the influences which were effective in bringing him to Christ and keeping him in the way until now, he usually includes many unconventional items (items not directly connected with religion), some of them of a nature that the casual observer would very likely class among the things that hinder, rather than among factors that help.

Still, among the many meanderings of process, there is in every true Christian experience at least one crisis—"the moment when I first believed." This crisis is usually spoken of as conversion, although of course that term is only one by which the experience of becoming a Christian may be intelligently described. On the human side, this experience is approached by repentance and faith. On the side of the divine answer come pardon and regeneration. The radical inside change is well described by the scriptural term "born again." By this is meant that the Holy Spirit has come, bringing life to the spirit that was previously dead in the sense of being separated from fellowship and vital relation with God.

Now there is another crisis—that of sanctification—which has been received by many Christians, and is the

privilege of all Christians. This crisis is approached on the human side by consecration and faith, and is responded to on the divine side by the cleansing of the heart from "the remains of sin," and instantly filling the soul with perfect love. This is the only crisis in Christian experience that can properly be listed on the same plane with the new birth, and it was for this reason that John Wesley named it "the second blessing, properly so-called." That is, if being born of the Spirit is called a blessing, then being baptized with the Spirit is the second blessing. But we make no contention for the use of this particular terminology. There are those who reject the terminology on the ground that it is not scripture. We admit that it is not scripture, but firmly believe that it is scriptural. Still we do not contend for the terminology, but only for the fact. Perhaps it would be better if Christians left off all terms that are wanting in the Scriptures—terms like "eternal security," suppression, counteraction, and "positional holiness."

But the fact is that there are two crises in the full New Testament Christian experience: one is regeneration and the other is sanctification, and their order is invariably regeneration first, sanctification second; for no one ever gets sanctified before or at the same time that he is regenerated; but always, if he gets it at all, it is as a subsequent experience. These two crises are all there are until glorification, which is not due until Jesus comes in the glory of His second advent.

One of the two crises is just as capable of being instantaneous as the other. If a sinner may become a Christian in the twinkling of an eye, when he believes on the Lord Jesus Christ for salvation, a Christian may become a sanctified Christian in the twinkling of an eye,

when he believes on the Lord Jesus Christ for full salvation.

The heart of our thesis is in the fact that the baptism with the Holy Ghost is the effective means of our sanctification, so that no one is sanctified until he has been baptized with the Holy Ghost, and no one is baptized with the Holy Ghost except that he is sanctified. This does not mean that the two terms are exactly interchangeable, for the baptism with the Holy Ghost is the cause of which holiness or sanctification is the result.

Properly speaking, there is just one baptism with the Holy Ghost, just as there is just one being born of the Spirit. We must not, therefore, argue that all sanctified Christians are filled with the Holy Ghost in the same measure, nor must we ourselves neglect to frequently pray, as the early disciples did, until we are "filled with the Holy Ghost" in a fresh and new way. "One baptism, many fillings!" But baptism always means cleansing, and the baptism with the Holy Ghost means the cleansing of our hearts by the Holy Ghost.

We come now for a brief study of the passage we have selected for a text: Acts 2:1-4, which describes the crisis that marks the beginning of holiness in the hearts of those who receive the Holy Ghost. As a mere approach to our subject, we assume that the evidence is convincing that the disciples were converted before Pentecost, and that any of them who had backslidden during the time of Jesus' arrest, trial, and crucifixion had been restored to favor with God. We cannot now take time to examine this evidence, but it is so abundant that we think our hearers will, on the whole, admit it, and any who are uncertain are asked to go back and examine the matter again. We especially call attention to Luke's description of the group during the days of their prayer-

ful waiting in that upper room. He says of them: "And were continually in the temple, praising and blessing God" (Luke 24:53). Surely there can be no doubt that a group of happy, praying, praising people like that were abundant in evidences that they were true Christians, saved, and blessed with the divine favor.

The story then is that a group of one hundred and twenty Christians met in an upstairs room for ten successive days. In that room within the temple enclosure, they spent their time in prayer and in praise and in waiting for the fulfillment of the promise Jesus had made to them that they were to be baptized with the Holy Ghost "not many days hence" (Acts 1:5). The story continues to tell us that on a given morning, the day of Pentecost (marking the fiftieth day since Jesus was crucified), everyone in this group was the subject of a very remarkable experience—an experience which the leader of the group, St. Peter, many years later identified with the obtainment of pure hearts (Acts 15:8-9). And what makes the story of interest to us is the fact that on the very same day on which this remarkable experience was received, the same leader of the group who gave the interpretation of which we have spoken, gave out the word that this experience is for all God's people. "For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call" (Acts 2:39). Whatever was essential in that Pentecostal experience is the heritage of all Christian people, and that brings the story to us as a vital message.

That we may the more readily see our privileges and claim our heritage, we will consider the story in two parts. First, the inaugural attendants, which were tran-

sient and metaphorical in meaning; and Second, the abiding result, which is in the nature of reality.

I. The Inaugural Attendants.

The phenomena which attended the giving of the law at Sinai was impressive and full of metaphorical meaning. There were the flashing of lightning, the rumbling of thunder, the cloud of thick blackness, the sound of a trumpet, and the voice of words. All these things served to emphasize the importance of the occasion and to give force and authority to the law. But these were not of the essential nature of the law, and they did not continue. They passed away with the occasion, leaving but their memory to the living and their history to the generations that were to follow. The law came in the midst of these phenomena, but it was not any part of them. The law was the essential and permanent body, while the phenomena were only the garments of the law. And although the phenomena were never repeated, the validity of the law continued unaffected, and was the authoritative word of God to men.

When Moses dedicated the tabernacle, and again when Solomon dedicated the temple, the glory of God filled the place, and was accompanied by thick clouds which filled the holy place as a token of God's presence and favor. This cloud did not abide, and did not return, but the tabernacle and the temple continued to be the "house of prayer for all nations," unaffected by the disappearance of the inaugural attendants.

When Jesus was born in Bethlehem of Judea, an angel came to announce the good news to the shepherds, a choir from heaven came to sing the first Christmas carol, and a star guided wise men from the East to the place where the young child was cradled. These inaugural attendants passed, and were not repeated. But Christ remained to

live and preach and heal and die for the sins of men, to ascend up on high to plead our cause before God, and He will come again in the glory of His second advent. The phenomena which attended His birth were wonderful, and full of metaphorical meaning, but they were not the Christ, and their disappearance in no way affected His presence or the glory of His permanent work.

These instances illustrate, and in some measure prefigure, what took place on that day of Pentecost as regarding the phenomena which there appeared. These phenomena were impressive, served to enforce the solemnity and meaning of the wonderful occasion, but like phenomena, always, they were transient, did not abide, and were not repeated; but the permanent meaning of the occasion did continue, and continued unaffected by the disappearance of the phenomena. The phenomena were three in number:

1. The sound as of a rushing mighty wind.

Wind has always been a symbol of the Holy Spirit. Jesus used it thus in the third chapter of John, saying, "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit." The sound as of a rushing mighty wind was therefore the symbol of the Spirit's coming in power and fullness. The emblem fitted the promise, "Ye shall receive power after that the Holy Ghost is come upon you" (Acts 1:8). This symbol of power and unction came in connection with this first appearing of the Spirit in dispensational fullness, but it served its purpose in emphasizing and making vivid the Spirit's ministry in the new age. It did not continue, and was never repeated. But the Spirit, who came in the midst of the sound of

the wind, but who was not a part of the wind, came to abide forever.

2. The cloven tongues like as of fire.

Just as wind symbolized the reviving, invigorating unction of the Spirit, so fire symbolizes His purging, cleansing ministry. John the Baptist (Matthew chapter three) called the baptism with the Holy Ghost the baptism with "the Holy Ghost and fire." But the form of words here, while unusual, is not by any means unknown, and the meaning has the force of an adjective, and is synonymous with "The fiery baptism with the Holy Ghost," that is, the purging, sanctifying baptism with the Holy Ghost. The double tongues as of fire which sat upon the head of each one in that little company (by the force of their double form) symbolized the complete eradication of sin that was to be the special mission and ministry of the Spirit on this and all succeeding occasions, when He should come in pentecostal fullness. The phenomena which appeared to the sight of men, as the sound as of the rushing mighty wind had appeared to their hearing, were useful in emphasizing and illustrating the meaning of the Spirit's coming, but they were, like the wind, only accompanying attendants, and were not of the nature of the permanent presence of the Spirit. The appearance of the tongues of fire passed away with the occasion, and never came again.

3. Speaking with other tongues as the Spirit gave them utterance.

The record says that the sound as of the rushing mighty wind filled all the house (so evidently all heard it), and the cloven tongues like as of fire sat upon each of them (so that every one was touched), but there is a limitation on the speaking in other tongues, for it says,

"As the Spirit gave them utterance" (indicating that this was something less than universal among them).

And just as the wind and the fire were symbolic and transient, so likewise was the miracle of languages. The speaking here was not in any sense a speaking in unknown tongues. Quite the opposite, for the marvel was that all those who heard could understand. No listener was puzzled by the necessity of interpreting unfamiliar words, but all heard in the language wherein they were born. It is one of the strange anomalies of human reasoning that this wonderful miracle, the correction of the confusion of the tongues of Babel, should have become identified with speaking in tongues that no one can understand. It is like identifying midday with midnight, for here languages that all could understand are identified with languages that admittedly no one can understand.

The tongue is the instrument of publication. So as the sound of the wind symbolized the unction of the Spirit, the fire the purifying ministry of the Spirit, so the miracle of languages symbolized the universal adaptation and world-wide publication of the gospel. This meaning of the miracle of languages explains or at least suggests the explanation of the extension of this phenomena to the Samaritan supplement to Pentecost, and to the Gentile supplement in the household of Cornelius, and to the little company at Ephesus, for in all these cases there is emphasis upon the design for extending the gospel to men everywhere.

The phenomena of divers languages, like the sound of the wind, and the appearance of fire, belong in the sphere of inaugural attendants. They were not permanent, and were not in the nature of the permanent factor of the Spirit's presence and essential ministry. Tongues, like the sound of the wind and the appearance of fire, passed

away to be repeated no more, but the Spirit abides, and His essential work in the hearts of God's people continue. In saying this, we do not suggest that there has been loss, but only that the transient must give way to the permanent, as it did at Sinai, in the tabernacle and temple, and at the birth of Christ. We would not have it otherwise, for if we should, we would be guilty of preferring the transient to the abiding.

II. The Permanent Factors.

Jesus spoke of the Holy Spirit as the abiding Comforter, and Paul designated holiness as the "standing grace" or the experience in which Christians are to be established. The two ideas are complements. The Holy Spirit comes to abide, and by His abiding, He keeps the heart holy.

In our study of the Pentecostal symbols we found reason to say that there was something associated with, and yet not identified with, the symbols that was to remain after the symbols had disappeared. After the sound of the wind had disappeared, the power and unction of the Spirit were to remain. After the passing of the miracle of languages, the universal adaptation of the gospel to the needs of men, and the divine design to have it published were to last; and after the passing of the appearance of fire, purity of heart was to be the lasting heritage of God's people. Of these three permanent factors, our present thesis requires that we think more fully of the last—the factor of purity.

In connection with our reading from the second chapter of the Acts at the beginning today, we read also from the fifteenth chapter, where St. Peter, years after the initial experience in the upper room at Pentecost, had occasion to appraise the permanent meaning of that experience, and he said its abiding effect was to purify

the heart. Purity is an essential of essentials. "Blessed are the pure in heart, for they shall see God." No such statement is found recorded of any other grace or gift of the Spirit. Purity is the quality that brings us into fellowship with God here and into His glory in the world to come. If anyone can be sure his heart is clean and pure from sin, he need have no fear of what men or angels can do to him, and no dread of what God will do with him.

If I come to heaven's gate, find it closed, and have to wait;

I mean to keep believing just the same.

For if I am free from sin, they will have to let me in;

I mean to keep believing just the same.

The identifying of the purifying of the heart with the reception of the Holy Spirit in Pentecostal fullness, as St. Peter does it in this fifteenth chapter of Acts, makes it clear that holiness is received in crisis, instantaneously, in the same instant with, and as a consequence of the baptism with the Holy Ghost and fire. And thus, while holiness may be approached by many widely separated steps covering considerable space of time, the time when sin ends and holiness is perfected is that instant in which the Holy Ghost comes upon the praying Christian who has longed to be every whit whole, and has prevailed for the coming of the Spirit to make this estate real.

When Paul came to minister to the new converts at Ephesus, he began with a closed class meeting in which he sought to know the spiritual status of his hearers. His central question was, "Have ye received the Holy Ghost since ye believed?" Those who try to get away from the implication that Paul was laying the foundation for preaching a second crisis to these believers, do not help themselves by quoting the Revised Version, which uses the form, "Did ye receive the Holy Ghost when ye believed?" This last reading would help their cause if

the answer had been, "Yes, we did receive Him then." But unfortunately for their argument, the answer was (again quoting the Revised Version), "We have not so much as heard that the Holy Ghost is given." So whether the question was *since* ye believed or *when* ye believed does not really matter, for in either case they had not yet received the Holy Ghost and were therefore to receive Him after they believed.

But this question centers attention on the crisis of holiness. Suppose the Apostle had asked, "Have you grown to any degree in holiness since you became Christians?" Then surely all would conclude that growth is the means by which Christians become holy, and that the goal is reached by a gradual process. Or suppose he had asked, "Do you cherish the hope that you will be made holy when you die?" Then surely all would suppose that there is no perfect holiness until death. But the logic is irresistibly in favor of a crisis, and in favor of an immediate crisis. "Have ye received the Holy Ghost since ye believed?" In simple words, in the light of Peter's interpretation of the abiding result of being baptized with the Holy Ghost, "Have you been sanctified by the baptism with the Holy Ghost since ye were born again?" And the negative answer of these twelve believers was followed immediately with the clearing of the way, and the introduction of an altar service at which all these new converts were brought into the blessing as a crisis.

I would not be impertinent. I would not appear to intrude into the privacy of anyone's testimony. But I would be true to everyone's soul need. It is not necessary that you should answer me right out so that I and others here can hear your answer. But for God's ears, and for your own ears, answer this test question, "Have

ye received the Holy Ghost since ye believed?" Have you been sanctified wholly by the baptism with the Holy Ghost since you received the witness of the Spirit that your sins were forgiven and you were born of God? If your answer, like that of the men at Ephesus, is that you have not yet received this wonderful blessing, then there is no better time than now to obtain it. God does not require time for His part, and you can cut the time short in righteousness on your own part.

A seeker after this blessing was praying with deep mourning and weeping and long drawn sighs. Old Brother Rogers asked him, "What is the trouble?" The man answered, "Oh, Brother Rogers, I am dying out to the world, and it is a long and difficult task." But Brother Rogers replied, "No, Brother, dying is not so painful and does not require so much time, unless you will it so. All you have to do to die is just to quit breathing. Quit breathing. Just leave it all with God. Leave it with Him now without delay and without regret. Put the world and all it involves behind you. Then trust God just now to come in His sanctifying fullness. If you die slowly, you die reluctantly and painfully, and even so, you do not really die until you give up and die. Give up right now and die, and in less time than it takes to tell it, the Holy Spirit will come and sanctify you wholly. The waiting and uncertainty are altogether on your part. The heavens bend low now with blessings ready to be outpoured upon you. This moment is God's moment, and you can make it your moment too. 'Let go, and let God.'"

Chapter X

HOLINESS IN PROCESS

And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers. And fear came upon every soul: and many wonders and signs were done by the apostles. And all that believed were together, and had all things common; and sold their possessions and goods, and parted them to all men, as every man had need. And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved (Acts 2:42-47).

In the last message we gave attention to "Holiness in Crisis," using the first paragraph of this second chapter of the Book of Acts. Today we have turned to the last paragraph of this wonderful Pentecost chapter, and are studying "Holiness in Process." In the former instance we were thinking of the beginning of holiness as an experience, today we are thinking of the continuation of holiness as an experience, and the progresses and processes which appertain to the sanctified life.

Some people receive the experience in crisis and die soon afterwards, so that with them the crisis seems to be all. But not many are like that, and some who are like that should have received the experience sooner, for it is a matter of regret that so many, either because of being incorrectly taught or because of their own reluctance to press their claims, do not get sanctified until near the end of their lives. Undoubtedly it is God's design that

His people should get the blessing early, and that they should live it and enjoy it and increase in it until the end of life comes. If people can have regret in heaven, then surely there will be many in heaven who will regret their not having obtained this blessing at an earlier date. For while the instant possession of the blessing does prepare us for the presence and fellowship of God in heaven, there must be much that is missed by those who are not permitted to live the sanctified life in this world.

It has been said that this present world is not adapted to holy living. If the meaning is that "the world is no friend to grace to help us on to God," then the statement goes without denial. But if the statement means that one cannot live a holy life in this world, then the sentiment is in error, for although the world does not help, "He giveth more grace," and the joy of holy living is increased by the larger measure of help that our situation requires from God.

In pointing out some of the effects that this experience of holiness has in the hearts and lives of those who possess it, we lift the following items from the paragraph before us:

I. Preserves in Sound Doctrine.

The text says, simply, "They continued in the apostles' doctrine"—continued *stedfastly* in the apostles' doctrine. The apostles' doctrine is the true doctrine, and to continue in it one must run the gauntlet of many heresies.

Teachers of false doctrines usually make their way sound-appealing by making it either easy or spectacular. That is, by divorcing its promises from moral requirements, or else by extending its benefits to other than the spiritual sphere. Health and wealth and popularity appeal to many who cannot see large advantage in holiness.

It has been observed that in religion men have a tendency to believe what they want to believe, and that the condition of their hearts has more to do with their doctrines than does the disposition of their intellects. Mere intellectual rest does not go deep enough, so that even those who have been taught the doctrines of the gospel from childhood are likely to be led astray, if their hearts are left empty. Dr. Daniel Steele of Boston University used to call the Holy Spirit "the conservator of orthodoxy," and his argument was that when the Holy Spirit comes in and sanctifies and satisfies the soul, "the old paths" of the gospel become one's delight, and the appeal of the sirens of the world is lost upon the ears that are accustomed to better music.

Unsatisfied hearts are easy prey to heresies of the mind. But when the ideal of the soul is reached in the grace and blessing of a pure heart, there is not much for false doctrine to feed upon. The truly sanctified are like well-fed people—not easy to entice.

I had an experience once in trying to be sociable. I was invited out to dinner. The table was spread with such an abundance of good food that the temptation to overeat was very strong, especially in view of the fact that the hostess seemed most solicitous to have us try every dish that was on the table. Toward the close of the meal, by inquiry, the host and hostess found that we would not be leaving until about time for another meal. At once they both set in to urge us to tarry, and to share with them again. The hostess finally asked, "What would you like to have for supper?" Then, to be honest, I had to say, "Dear friends, I cannot think of a single thing that I would care to eat. The fact is, I will not eat any more until I can develop an appetite, beginning right now. And you will have to wait awhile before I can

make any suggestions about food." And that is the way with a truly and fully sanctified Christian. The offers of "other religions" do not come with any force, because the sanctified soul is satisfied. And it has often been observed that people who are fresh in the fullness of the blessing do not take up with new and false doctrines.

II. Keeps the Heart in Love.

They "continued stedfastly in the apostles' fellowship," as well as in their doctrine. It is one thing to force oneself to co-operate, it is another thing to have unity and fellowship in deed and in truth. Co-operation and united action may be attained as an art, but fellowship is a product of grace. United effort may be maintained by effort of the will, but fellowship requires purity of affection. One can tolerate as a matter of policy, but love is an inwrought principle, and St. John (I John 3: 14) makes love of the brethren an evidence of the possession of that inner grace which is attached only to the new life.

Next to one's own personal relationship with and state before God, nothing is of greater consequence than fellowship with the people of God. And, like other precious things, this keen, happy fellowship is easy to mar and lose. When it is threatened, we usually seek an alibi in the carelessness or wrongdoing of others, overlooking the fact that strain in this relation is a demand for more grace on our part. While we cannot always induce others to mend their ways that we may find them easier to love, we can always draw for that larger supply of love that will enable us, as the thirteenth chapter of I Corinthians tells us, to "bear all things, believe all things, hope all things," and never fail in the crisis.

The ancients used to say, "Whom the gods would destroy, they first make angry." This was in order to

make it appear that the victim deserved the judgment that came upon him. By a slight paraphrase, we may truthfully say, "Whom the devil would defeat, he first divides." At least, division among the people of God is invariably a prelude to defeat. And whence come wars and strife among professing Christians? Why, they come from unsanctified roots yet remaining in the hearts of those who profess to love God, and a good experience of holiness will hold one steady in time of trial, and in time of pressure. Often, more often than we like to confess, the real reason why we do not succeed in keeping steadfast "in the apostles' fellowship," is not in others so much as it is in ourselves. Not in that the others are so difficult to bear, but in that we ourselves are too thin-skinned and wanting in grace to be able to rise above the petty faults we see in others.

III. Makes Worship a Delight.

The text described the various items of worship, and concludes the list with, "Praising God, and having favour with all the people." Their worship was punctuated with praise. Their religion was a joy. Prayer was a pleasure. All that went into their worship was a delight.

Most things can be divided into two parts—this is one of the very simplest divisions there is—division into halves. The Christian life is no exception. All it involves may be classified under two heads: (1) Worship, and (2) Service. Worship is addressed direct to God. Service is directed to God by way of His creatures.

Worship is both a duty and a privilege. It is a duty because the only way for us to become like God is to "think often upon His name," and it is a privilege, for it is in prayer that God comes near to commune with us and to reveal to us His will. And because it is both a duty and a privilege, we should be regular and con-

stant in our worship, whether we *feel* like it or not, and we should find joy in it because of the returns it brings to our hearts and lives.

Candor compels us to say that many Christian people do not get much out of worship. Some keep up the forms of worship from a sense of duty, while too many neglect worship because their interest in it cannot be sustained. Worship always serves to discover our own hearts to us; for it is like bringing ourselves into the presence of a great light. And if our inner selves do not present an agreeable picture, our tendency is likely to be to shun such sights as much as we can. Either this or else we must set about to improve our premises within. Bud Robinson, speaking of sinning and repenting, said: "Not many people continue long, sinning every day and repenting every night; for pretty soon their sinning will stop their repenting or their repenting will stop their sinning." And we may apply this pretty well to worship. If seeing our hearts in the presence of God is disagreeable, we will either quit going into the presence of God so often, or we will set about changing the things that look disagreeable when we go there.

Holiness of heart results in increasing the joy of worship, and leads to delight in prayer, in testimony, in the hearing of God's Word, in singing God's praises in the company of others, and in "sitting together in heavenly places in Christ Jesus." The Christian whose heart is clean from sin and filled with the love of God can truly say, "I was glad when they said unto me, Let us go into the house of the Lord."

IV. Sustains in Christian Service.

The text pictures to us a glad, rejoicing people engaged in using their goods to help those who are less

fortunate than themselves, and in devoting their time to the service of others, and doing it with impressive happiness.

A great deal is said about the joy of serving others, but those who have tried, know that one needs the power of an inner constraint to keep him encouraged in the face of the want of appreciation, the lack of comprehension, and the slights and rebuffs one meets in efforts to "do good to the bodies and souls of men."

Yesterday I received a letter from an earnest young college professor. He is now just forty-one years old—just at that point where any man is likely to review his actual and prospective course in life with the realization that it will soon be too late for him to alter his choices very much. This young, educated man has come to question whether he is doing very much good or not. He is indirectly interested in teaching his pupils English, for his great concern is to make Christians out of them, and he thinks his efforts along that line, except for his example, are not very effective. His father is now ready to retire from the farm, and the young professor thinks perhaps he would do well to give up teaching and take up farming. He has asked me for advice. Now I grew up on the farm, and my feeling is that if God will let any man stay on the farm, he is foolish if he leaves it for any calling in the world. But one of the reasons the farm is so desirable is that the farmer is concerned more with things than with persons. Things like soil, weather, calves, and pigs can be disappointing; but within the scope of a cycle, one can prophesy pretty accurately what they will do. But human beings are unpredictable, and those who work with people, whether it is to serve their bodies as doctors or nurses, their minds as teachers, or their souls as religious workers must be prepared to

stand a great deal of disappointment and unexpected, unfavorable reaction. And the higher the plane of one's service, the more the difficulties he encounters. He who seeks to save souls has the most difficult service of all. Some of his best intentions are bound to be misunderstood, and the net results of his work have no full form of expression that either he or others can see. Such a person needs that sense of inner approval that makes him sure God is pleased, and after that, he need not fear what man can do unto him.

St. Paul offered as an explanation of his unseemingly zeal, "The love of Christ constraineth us" (II Corinthians 5:14). He used the word here with the meaning of urge, to compel and to push forward. The love of Christ stirs us to keep on working for the good of those who do not appreciate our efforts, who resent our efforts, and for whom our efforts do not seem to avail. The love of Christ sustains the Christian whose heart is clean and indwelt by the Holy Spirit when his own loved ones are indifferent to Christian influence, when his neighbors shun, his enemies persecute, and when results are few. In times like that to be sustained by the indwelling Spirit is to be an overcomer, for it is to draw on resources that are not apparent to the eyes of men.

V. And, Finally, Insures Fruit for Christ.

The last statement in the text tells us that the Lord added to the Church daily the people who were saved. There was a big ingathering on the day of Pentecost, and another even larger one a few days later. But here we have the mention of the continual garnering that the Pentecostal Christians enjoyed. "Daily such as should be saved." This group of Christians expected souls, and God gave them souls.

The most important equipment for soul winning is

being filled with the Holy Ghost. Dr. Hills remarks that in four years at college where it was known that he intended entering the ministry, and then in three years in the seminary where he was making direct preparation for this work, he cannot recall that anyone ever said, "You need to be baptized with the Holy Ghost, if you are to win souls for God." And yet, this is, according to the Scriptures, the prime preparation for such work on the part of both ministers and laymen. Whatever other advantages we may have, the baptism with the Holy Ghost is yet indispensable. Charles G. Finney put it this way, "What you are without the Holy Ghost and what you would be filled with the Holy Ghost is the measure of the crime you commit if you do not receive Him." As we love the souls of others, with that zeal and earnestness should we clear the way for the coming of the Holy Ghost in pentecostal fullness. Then, as we value the souls we might win for God, with that zeal we should keep everything clear that He may abide with us always in His fullness.

A humble old layman was given to praying God to send a revival into his community. One day when in the throes of earnest prayer, it occurred to him that if God sent the Holy Spirit, He would have to send Him to someone in particular. And as he thought the matter over, he could not think of any of his neighbors whom he thought might be glad and willing to welcome the Spirit. So the old man opened his own heart, and cried to God to send the Spirit upon him. God answered this prayer, sent the Holy Spirit in sanctifying fullness upon the old man, and right away a revival broke out in the neighborhood, and many souls were brought to God. When we pray for a world-wide revival, the prayer is not complete until we have said, "And begin it in me."

Chapter XI

HOLINESS TRIUMPHANT

But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth (Acts 1:8).

Jesus had now been with His disciples forty days since His resurrection from the dead. From the twenty-fourth chapter of the Book of Luke we learn that during this period He companied with them and talked to them on many subjects. Here in this first chapter of Acts it says that He spoke to them "of the things pertaining to the kingdom of God." The indications are that He went again over the many themes on which He had spoken to them during His days in the flesh, and He especially emphasized the prospect of the soon coming of the Holy Spirit upon them.

But there was one subject upon which the Master had not touched, and that was concerning the time when He would set up the kingdom. There was no question as to the fact of His second coming or of the complementary fact that He would set up the kingdom over all. But He had not indicated the time. Now He was manifestly about to leave to ascend to heaven, and here was a theme that had not been made clear.

So the disciples asked, "Lord, wilt thou at this time restore the kingdom to Israel?" Knowing their thinking on this subject, we may interpret these words as meaning, "Lord, wilt thou at this time renovate and cor-

rect the outside world and make it an agreeable world in which a holy man can live?" Now God proposes to do just that sometime. We are taught by the Scriptures to expect the time when the knowledge of the Lord shall cover the earth as the waters cover the sea, and when neighbor shall not say unto neighbor, "Knowest thou the Lord?" for all shall know Him from the least to the greatest. And in that day wicked men and wicked angels will be banished, the animal, vegetable, and mineral kingdoms shall be changed and delivered, so that the lion shall eat straw like an ox, the wolf and the lamb shall feed together, a little child shall play upon the den of biting serpent and stinging insect without harm; the deserts will become fruitful, storms and earthquakes shall be no more, and nothing shall hurt or destroy in all God's holy mountain. Such conditions are surely coming. But the question of the disciples was, "When are these things to be? Is this the time when all the world without shall be repaired and mended and renovated and made agreeable?" No intelligent person can fail to be moved by the glorious prospect of a restored earth, and we cannot escape thinking of the thrill with which the disciples awaited their Master's answer.

But Jesus' answer was, "It is not for you to know the times or the seasons, which the Father hath put in his own power. But ye shall receive power, after that the Holy Ghost is come upon you." It is not for you to know the time when the outside world will be made happy, but ye shall have opportunity to have the world inside you made holy right away. The Master turned again to the theme of the immediacy of the coming of the Spirit, and now He gave new emphasis to that point.

It has ever been the dream of men to make the world right socially, politically, and economically that they

themselves may become right morally and spiritually in order to harmonize with the world about them. But this is not God's method. His method is to make us right in spite of the bad world about us, and to keep us clean and right in the midst of surroundings that are unfriendly and disagreeable. Men have asked for smooth paths; the Lord has answered by giving them hinds' feet so they can walk on the steep paths. Men have asked for a lighter burden; the Lord has answered by giving them a yoke lined with love with which they can bear the heavy burdens as though they were light. Men have asked for the removal of thorns; God has answered by giving them more grace. Men have asked for a happy world; God has answered by proffering them holy hearts. Just now the proposition is not power without, but Holy Ghost power within.

The promise of the text is that ye shall receive power, after that the Holy Ghost shall come upon you—power sufficient to make witnesses of you everywhere you go. To witness among your loved ones in Jerusalem, among your neighbors in Judea, among those who are listed as enemies in Samaria, and unto the uttermost part of the earth, without regard to the circumstances. The wide sweep of the witnessing power is a guarantee that this power will make you overcomers everywhere and under all circumstances. Ye shall receive power to meet your every need when the Holy Ghost is come upon you.

The promise is so sweeping that there is no chance for enlargement of its scope, and no danger of pushing our development beyond its scope. We therefore, in thinking of "Holiness Triumphant," shall content ourselves with lifting up a few things which belong in the list of indispensables in holy living, and think of them as in-

cluded in the promise of power to those who have been sanctified by the baptism with the Holy Ghost.

I. Power to Be Clean in a World That Is Defiled.

A gentleman once observed a lily growing in a damp place at the entrance to a coal mine. The air was filled with grime and coal dust, but the lily was as white and clean as any that grow on the pond. Upon inquiry, the gentleman found that the petals of this lily were always covered with a secretion to which grime and dust would not attach. When anything of a foreign nature fell upon the outer surface of this lily, it immediately sloughed off, and the lily held up its head in whiteness and in purity. That is somewhat like it is with a truly sanctified soul living in a sinful world. There is indeed slime and filth all about, but the indwelling Spirit enables one to shed earth's defilements and keep clean in the midst of them.

A man whose work required that he be associated intimately with ungodly men was asked how he managed to keep clean thoughts and a clean mouth in the midst of such company. His reply was, "I just let their deeds and words go by." An old time Christian, distinguishing between temptation and sin, said, "We may not be able to keep the birds from flying over our heads, but we can keep them from making nests in our hair."

In the Book of Revelation, speaking of one of the churches that had about the least to commend, the Master nevertheless said: "Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy" (Revelation 3:4). And one of the whitest companies that appeared in John's vision, was a group that "came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb" (Revelation 7:14).

II. Power to Live Victoriously in a World of Conflict.

We are repeatedly warned in the Scriptures not to be surprised at the opposition of the devil and of the world. In fact, we are distinctly told that there will be opposition. Truly, "the world is no friend to grace to help us on to God." Good people are in the minority in this world, and unless one lives separately enough to make of him something of a "speckled bird" he does not live right. If one lives a truly militant life for God, he must expect that the enemy will fight back.

I once heard an old man say that considering God's purpose for us, this is the best kind of a world He could put us in. The old man went on to say, "This is by no means a good world, but considering what God plans to do in us, with us, and for us, it is the best kind of a world He could use. His plan is to have a people 'purified, made white and tried,' and this world is well adapted to all these purposes. God does not propose to hurry His people off to heaven just to keep the devil from getting them. Rather, He plans to stand by them in their trials and tests, and let them prove their fidelity to Him under pressure. Then when they prove themselves under pressure, He can take away the pressure and they will be faithful forever amidst agreeable surroundings."

Of course, it is not given us to know all that God has in mind for us. But of this we are sure, holiness, wrought in our hearts by the baptism with the Holy Ghost and maintained by His abiding presence is power to live victoriously in this world, no matter what comes or goes. The Scriptures have said, "Greater is he that is in you than he that is in the world." "Yea, in all these things we are more than conquerors through him that loved us." And "This is the victory that overcometh the world, even our faith."

To be more than conquerors must mean to conquer without using all our resources. David in conflict with Goliath is an example in point. David went forth to the battle with five smooth stones for his sling. He used but one stone, for the giant came down with the first shot. So David came back with four-fifths of his ammunition unused. He was "more than conquerer," and that is the way we can be; for we can overcome and still have strength and power in reserve.

III. Power to Finish Our Course with Joy and Die in Triumph.

Each succeeding generation of God's people live closer to the glad time when Jesus will come in the glory of His second advent, when those who are alive and ready for His coming shall be caught up in translation without seeing death. But until that time comes, it is the lot of all men, good and bad, to die, and we must live continually with this thought before us. We know God could have arranged it so that His people would have escaped death. But we also know that that is not His plan. He could have kept Daniel out of the lion's den, and the Hebrew children out of the furnace of fire, but He did not elect to do that. He chose rather to be with and preserve the one, and to walk with and deliver the others. He could have kept Paul and Silas out of the jail at Philippi. But, no, He kept them in the jail and gave them blessings that enabled them to sing praises at midnight. He could keep His people that they should not see death. But, no, His plan is to let them go through the valley of the shadow, and to come to them in the valley and comfort them with His rod and staff.

Some people have never known the bitterness of poverty. Some have never suffered from painful or wast-

ing disease. Some have counted their friends as more than their enemies. Some have been blessed with long life. But there is no escape from old age, and no escape from death, if Jesus tarries.

One has said that the only permanent disaster is old age. But old age is a disaster only to those whose good is all in this world, and who must therefore leave their joys behind as time carries them along. For "The hoary head is a crown of glory, if it be found in the way of righteousness" (Proverbs 16:31).

Growing old is neither a crime nor a weakness, nor yet, within itself, a calamity. But some people grow bitter as they grow old, and to them age is a calamity. Some old people live so constantly in the past that they are of little use to their contemporaries. Some develop an attitude of self-pity which makes them a care to the younger about them. Some assume an attitude of superiority which unfits them for further fighting in the ranks. But all these things are but evidences of want of grace, for age of itself does not have these effects.

Some people grow gentler and sweeter with the passing years, and none can see them without realizing that although their hair is turning to silver, their inner lives are turning to gold. These have suffered the same physical deteriorations as the others, but instead of simply holding their bodies under, they are definitely lifting their souls out on top.

Toward the end of his "love poem" (I Corinthians 13), Paul talked about "seeing through." Poverty, scarcity of friends, old age, approaching death are no more than mists upon the glass, making it necessary sometimes to will to see through, rather than to let the vision stop with the viewing of the mist.

It has been observed that Jesus never attempted to prove immortality. He always took it for granted, and made it, as Dr. Frank Crane called it, "The context of life." And because life is mapped with eternity in the consideration, no life should be bitter, trivial, or insignificant.

Moses stood between the throne of Egypt and the valley of affliction, and he chose the good that would be good last and longest. David saw a rainbow through his tears of grief, and said of his dead child, "I shall go to him, but he shall not return to me." And when that "man after God's own heart" climbed up on a high hill and saw the possibilities of eternity, he cried, "I shall be satisfied when I awake in thy likeness." Paul sat in his prison cell consciously facing the prospect of Nero's chopping block. But he persistently looked out beyond this and gloried in the day when Jesus would present him with the crown of life. Even our blessed Lord found strength for trial in the contemplation of the "joy that was set before him," and the Psalmist brushed aside all earthly sorrows with the words, "Weeping may endure for the night; but joy cometh in the morning."

The uplifting power of this inner grace of holiness gives a new interpretation to life, old age, and death. Victor Hugo exclaimed, "The frosts of seventy winters are on my head, but the springtime of eternal youth is in my heart."

Sometimes we look at the gray hair of a ripening saint, and say, "Old man, the frosts of many winters are on your head." But he answers, "That is not frost. I am getting ready to wear the crown of life, and my hair is taking on tint agreeable to the color scheme." We say, "Old man, your back is bent from the carrying of many loads." "That's not it," he replies, "I am about to come

into the King's presence, and I am practicing obeisance that I may the more readily bow before Him." "Your eyes are dim." "No," he answers, "my focus is just changing. I am not largely interested anymore in the things close at hand, so my eyes are training to see 'the land that is afar off, and to behold the King in his beauty.'" "Your hearing is failing." "No," he replies, "they have just closed the windows on the street side to keep out the confusing noise that I may the better hear the angels sing." "Well, your house is about to fall down." "This is only my tent," he answers. "It was designed only as a temporary dwelling and it has served its day well. It is now unsteady on its foundation, the window panes are broken out, the whole place is in dilapidation, and the Owner has notified me that He has no plans to spend anything more on repairs. But it's all right. I have had the warning in time, and I have made definite plans to move out into a house that hath foundations."

Mere philosophy is not enough when the crisis comes. At times like that we need the assurance of the Spirit within. But with that assurance, we are able to run the race with patience and finish our course with joy. John Wesley observed of his sanctified Methodists, "Our people die well." Catherine Booth of the Salvation Army, being asked on her dying couch, "Are the waters deep?" replied, "I don't know whether the waters are deep or not. The waters are rising, but so am I. I'm not going under, I'm going over." At the crossing of the river, S. A. Keen said, "I have now no regrets, bless the Lamb that was slain! If I could I would do it all over again."

Holiness triumphant! The blessed grace that delivers the young, preserves the mature, and makes happy the old! That gives power to be clean in a world defiled, power to overcome in a world of conflict, and power to run

the race with patience and finish the course with joy! How shall we extol it as it deserves? Perhaps our best way is to sing again Isaiah's song of triumph, as recorded in the thirty-fifth chapter of his prophecies:

"The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing; the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, they shall see the glory of the Lord, and the excellency of our God. Strengthen ye the weak hands, and confirm the feeble knees. Say to them that are of a fearful heart, Be strong, fear not: behold, your God will come with vengeance, even God with a recompence; he will come and save you. Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert. And the parched ground shall become a pool, and the thirsty land springs of water: in the habitation of dragons, where each lay, shall be grass with reeds and rushes. And an highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it; but it shall be for those: the way-faring men, though fools, shall not err therein. No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk there; and the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away."