

In the Beauty of Holiness

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Foreword

Christian holiness is "a thing of beauty and a joy forever." For holiness means Christlikeness. Christ is not only the Disclosure of the God-who-is, but also the Revelation of the man-who-is-to-be. In Christ we see the divine pattern of our human existence. In Him we find our destiny, and therefore our peace, our health, and our happiness. The work of sanctification is really a matter of bringing human life to this glorious fruition.

Holiness is no moral straitjacket. When holiness is divorced from Christ, it festers into whatever it was which caused the little girl to pray, "Dear Jesus, make all the bad people good, and all the good people nice!" True holiness is radiant and winsome, free and happy. Little children clambered into the arms of Him who was holiness incarnate. And self-confessed sinners sought Him out to learn the way of forgiveness and cleansing. In Christ righteousness was synthesized with love, and purity with tenderness and compassion.

Russell Metcalfe has caught this insight and made it sing. This book will warm your heart and challenge your consecration. It will cause you to pray, "Let the beauty of Jesus be seen in me." What higher service can any book render?

—WILLIAM M. GREATHOUSE, *President*
Nazarene Theological Seminary

CHAPTER ONE

Defining Our Terms

O worship the Lord in the beauty of holiness
(Ps. 96: 9).

WORSHIP, HOLINESS, BEAUTY: without any attempt at defining either term, the Psalmist links *holiness* and *beauty* as essential elements in the *worship* of God.

The vital relationship between beauty and holiness is a stimulating study, and an insight into the wonder of worship. A practical definition of *beauty*, *holiness*, and *worship* might well be the best way to begin such an exploration.

"Worship," wrote Bishop Temple, "is to quicken the conscience by the holiness of God, to feed the imagination by the beauty of God, to open the heart to the love of God, to devote the will to the purpose of God."

Or more simply, *worship is man's side of a mutual fellowship with the Almighty*. By both definitions, worship is more than just a specific act performed two or three times a week, or a compartment of life set apart from all practical living. Worship is being aware of God, and responding to that awareness in love and obedience with the totality of living, reflecting God's glory from every facet of the personality.

A man who has not experienced the miracle of forgiveness and spiritual birth is incapable of worship in this true and highest sense. But one who has been born again of the Spirit of God finds worship natural and satisfying. Indeed he cannot help but worship, for fellowship with

God is the very breath and atmosphere of his spiritual existence.

"Holiness," declared John Wesley in a sermon, "is the having the mind that was in Christ, and the walking as Christ walked."

Wesley's thumbnail definition tersely puts the position of the holiness denominations, the groups that preach a total cleansing from the carnal mind as a second definite work of grace, subsequent to the work of forgiveness. Many other scriptural terms describe this doctrine, experience, and way of life, a few of which are: *a more excellent way*, described in I Corinthians 13; and *holiness, without which no man shall see the Lord*, in Heb. 12:14; or "the rest [repose] of faith," from Hebrews 4.

As advocates of scriptural holiness we believe and teach that through faith in Jesus Christ our Lord, and through the power of His shed blood, we are enabled to *serve him without fear, in holiness and righteousness before him, all the days of our life* (Luke 1:74b-75).

It is this crisis experience that brings heart purity, and the subsequent life of obedience, faith, and victory, which we indicate when in this volume we use the term *holiness* in reference to the Christian life.

Beauty, the last term for which we submit a working definition, is admittedly a very elusive, even ethereal term. However there are several qualities of beauty that are more or less universal, that may serve to outline a definition that will suit our purpose, being especially slanted to beauty of personality.

One quality of beauty might be termed *vitality*, or health. Beauty somehow communicates warmth and feeling and, especially in personalities, a quality of soul health, or spiritual well-being.

This quality of health or vitality is more than a mere absence of disease and blight, but is a positive something, a radiance of life, an abundance of vitality, a beauty of inner strength.

Another essential quality of beauty is *harmony*. Every item of beauty in any realm has this quality, which expressed in personality becomes inner peace, or unity, or harmony with one's self. In the relationships of everyday living, harmony of personality is revealed by a spirit that responds sincerely and in accord with truth to all other personalities.

Still another quality of beauty is *efficiency*, or *function*. When a person or object has been designed for a beautiful purpose, and carries out that purpose perfectly, then it can properly be termed as "working beautifully." There is satisfaction in any worthwhile accomplishment, and there is beauty in a personality that has the assurance that he has found God's blueprint for his life, and is following that plan in perfect obedience and assurance.

Finally, beauty has a quality which we can only call *a sense of the profound*. No matter how simple the form of beauty, there is about it a quality that defies exact description, that defies exact duplication, and that speaks of the intangibles of feeling, and insight, and skill, and love. There is something of the artist's soul in every sincere work of his hand.

A broken bit of pottery from the ruins of an ancient city can actually bear silent testimony to the sensitivity and skill of a hand long dead. Or a radiant mountain in the level rays of early morning sunlight can speak of the glory and handiwork of a Hand very much alive. Or a life that bears the unmistakable hallmark of Jesus Christ, divine love, can bear witness to three worlds of the power of God to make beauty abound where once sin and ugliness held sway.

Beauty, then, is health, harmony, function, and the wonder of the profound; at least these are a few qualities that outline a practical definition, and are universal aspects of beauty.

The reason for such a novel treatment of a beloved doctrine, applying the standards of universal beauty to

holiness as doctrine and experience, is to share the deep blessing of seeing that holiness without fail qualifies as truly beautiful in every respect; and also to hold up beauty as a worthy goal for the Christian's life.

Holiness, as a crisis experience of entire sanctification, and as a day-by-day life of obedience that follows such a crisis, without fail brings a measure of beauty to the life. If we seek to recognize and appreciate such beauty, and seek also to cultivate and develop it to the full, we cannot but be eternally richer for the seeking.

I believe that such a life of holiness and beauty is the only source of satisfaction in the quest of man for fellowship with God, the quest for perfect inner peace and assurance of salvation, and the quest for a sense of accomplishment in the endeavors of life.

The premise, then, of this little book is that a life lived for God in holiness is a life of beauty.

CHAPTER TWO

Worship and Beauty

The Bible declares that beauty comes from God. The Psalmist sang: *Honour and majesty are before him: strength and beauty are in his sanctuary* (Ps. 96:6). Beauty is a term we use in trying to describe the very nature of the Almighty. Because the heavens declare His glory, and because our reason tells us that He is the sum of all absolute perfection, but especially because He has revealed himself in His Word to be a God of love and compassion, we see Him as altogether lovely, the true Source of all real beauty.

Beauty is a word we must use when we speak of Jesus Christ. In the perfect Son of God were expressed in flesh and blood the love of God for sinners, the hatred of God for sin, and the esteem of God for the worth of the individual soul. Because of the beauty of our Lord we can say with Paul: *God . . . hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ* (II Cor. 4:6).

An appreciation for beauty is also one of the basic needs of man. Made in the image of God, with a capacity for love, every man in his own particular way seeks some sort of satisfaction from his own idea of beauty, even though he may not consciously recognize such a drive. But in art, in music, in literature and poetry, in self-expression, or in deep, inexpressible longings, every human being looks for joy in those objects which he considers beautiful.

The beauty that is found in the worship of God is the highest and most complete satisfaction of this God-

given hunger of man for beauty. Many other legitimate forms of beauty bring a degree of inspiration and joy; but it is in awareness of God, and in mutual fellowship with God, that the soul finds its primary reason for being, and in that fellowship is the only true fulfillment of man's personality.

Many people do not connect worship with beauty in their thinking, except in a superficial sort of way. Beauty in worship, to them, is connected with stained glass and gold, with candles and rhetoric. Beauty is basic in worship, and wherever there is true worship there is true beauty; and yet the beauty of worship has nothing at all to do with the physical surroundings, the forms and rituals that may or may not be present when man worships God. These incidental things may be beautiful, and they may be on the plus side of worship, actually contributing to the awareness of God, but they are not in themselves any part of the actual beauty of worship.

The beauty of worship is in the relationship between God and man, and man and God. The beauty that is the very nature of God himself is the basis for the beauty of worship. The response of love and praise in man's heart and in the life of man reflects the beauty of God, and is itself beautiful. It is the beauty of a satisfying, eternal friendship, begun through grace and faith in time, but through mutual trust to be continued throughout eternity.

The privilege of worship has been provided for all the human race. Without money and without price all men everywhere are privileged to come into this satisfying fellowship with God. But the privilege of worship, while universally provided, is not without its conditions. A holy God and a sinful man cannot walk and talk together until some basic changes have been made.

Any moral or character change, of course, must be in the nature of man; for God is holy, and incapable of fellowship with evil. But the power for such change in

man must come from God, for sin renders man incapable of even desiring holiness of his own volition. And so worship was *initiated* in the love of God that sent His only begotten Son to take the form of sinful flesh, to bridge the gap between God and man, to teach man the nature of God, but above all, to die as a Sacrifice for the sins of man, that man might through that Sacrifice be forgiven and cleansed from sin's guilt and power. Thus freed from sin, man finds that he has access to God's presence, and that not periodically, but without the need of ever again leaving that presence. The secret of this constant fellowship is in the promise of the risen Saviour to be always with His disciples, even unto the end of the age.

After Christ's death and resurrection, the disciples did not understand how their joy could ever know increase. They heard but did not understand when Jesus spoke of the necessity of leaving them, and of the imperative of tarrying in Jerusalem until *the Promise* arrived. But it was on the Day of Pentecost that the reality of unbroken fellowship with Christ first dawned on their consciousness. The Holy Spirit became an abiding Reality in every trusting heart on that day, and the beauty of Jesus that they had observed and loved during the years of His earthly ministry was actually distilled into their very natures by the abiding Spirit of Christ, now resident within them.

The beauty of worship is founded in God's love. Grace enables man to see his sinfulness, and to plead God's mercy and find forgiveness for his sins in Jesus Christ. Grace enables the believer to open his heart by faith to the Spirit of Christ, to let Him come in to cleanse the heart from sin's pollution, and to make worship more than a perfunctory act that is a "church duty," but rather a response of the whole life in obedience and love to God.

This is holiness. Nothing inherent in holiness is ugly, or out of proportion, or marred by selfish, ulterior

motives. Holiness is simply a complete consecration to God of the little details of living, along with the major decisions of life, in the faith that He to whom the life is wholly given can and does wholly sanctify and give purpose to the whole. Holiness is the heart of worship, and the secret of real soul satisfaction.

Holiness is not an absolute perfection of character, or a perfection that removes the possibility of error or fault. But holiness is a perfect commitment of the life of God, and brings God's gift of a perfect love to God and man that casts out tormenting fear. Such a perfect consecration takes many of the promises of God's Word out of the realm of "unreachable goals" and puts them into practical living. The love chapter, I Corinthians 13, comes alive for everyday living, and the Sermon on the Mount becomes a standard to be lived by God's grace instead of a goal to be aimed at in mere human strength. Holiness gives a new perspective on life, until we see the things that are true, and honest, and pure, and lovely, for we have been given a new source of appreciation for these things of beauty.

And when we look at our Christian way of living in the light of the beauty of holiness, we see a fresh and positive profile of the possibilities of grace. If we apply these qualities of beauty with diligence to everyday living, holiness will bring meaning and satisfaction where possibly before life was predominantly drab and without beauty. The beauty of holiness can help us to appreciate and enjoy to the full the highest privilege that is known to mankind, the privilege of a *life of worship*.

There is no end to the increasing beauty of a life of worship. For as the writer of Proverbs so graphically wrote: *The path of the just is as the shining light, that shineth more and more unto the perfect day* (Prov. 4:18).

CHAPTER THREE

Beauty and Integrity

Right after a winter's blizzard the most unlikely objects take on the appearance of sheer beauty. The unsightliness of the city dump with its tin cans and ashes, once the wind-whipped snow has finished its sculpture, is transformed into pure-white fantasy.

But in just a few hours the wonderland has disappeared, and the dump is back again. For the ugliness of the trash has never really been changed at all. It has merely been covered.

Beauty is never merely a cover. For anything to be really beautiful, in any true and lasting sense, it must be what it appears to be. Especially in the realm of personality, beauty can never be merely a facade of pleasing appearance or manner that serves to cover a basic ugliness of spirit. Sooner or later the truth will out, and the lie be given to such false beauty, for true beauty must have the essential quality of integrity.

And so, if holiness is to be considered as beautiful, it must also be true. If as doctrine it seeks merely to cover the ugliness of sin, or as personal experience it condones inconsistency, or in practical test it leaves undone the duties of genuine faith, then holiness is at best a false sort of beauty that will sooner or later be discovered as sham and pretense.

BUT HOLINESS IS INTEGRITY!

As doctrine, the integrity of holiness is the integrity of the Word of God. The very tenor of the entire Bible is the holiness of God, and the need of holiness in man.

If the Scriptures have integrity, and if they plainly teach that entire sanctification is the will of God for every man, and if they plainly explain the way to holiness and heaven, then holiness is a doctrine of integrity.

Those who love the truth of holiness need make no apology for their theological position. Holiness makes no attempt to explain away difficult passages of scripture. Holiness has never attempted to inject extra-Biblical meanings into obscure portions of the Bible in order to fit into humanly conceived theories or schemes. Holiness is simple, openhearted loyalty to the spirit of the Bible, and explicit obedience to the plain teachings it reveals. The doctrine of holiness is as sound as the Word upon which it stands, and will outlive its fiercest critics, and will even win over those who come to its truth with open heart and mind.

Some opponents to the doctrine of holiness object to the emphasis it places upon the sinfulness of man's nature. The integrity of holiness demands that it face up to the worst in humanity, which it does without compromise. Holiness declares that man, apart from God's grace and salvation, is in nature totally depraved.

Total depravity, however, has to do with the extent and not the degree of the evil influence of carnality in the unsanctified. Total depravity does not mean that the nature or personality is totally evil, sinful without any mitigating good qualities, but rather that no element of man's will, intellect, or emotions is entirely free from the taint of the self-centeredness of sin and carnality. Many who have never heard of salvation are kindly, generous souls, and many hardened sinners who have repeatedly refused God's mercy are in many respects wonderful citizens; but the fact remains that resident in every uncleansed heart are the seeds of hell. Any doctrine or theory that fails to recognize the plain teaching of the Bible that man's unsanctified heart is a vile well of evil

thoughts, evil desires, and unbelief and rebellion against God, is self-defeating and self-deceiving.

Holiness gives a courageous diagnosis of the total depravity of man's nature, but it does not stop with such a pessimistic, if accurate, view. Holiness gives the scriptural prescription for a perfect cure for sin, a *double cure: from both the guilt of actual transgressions and the moral filth of inbred sin.*

Holiness doctrine depends upon the clear distinction between *sins*, or actual transgressions of God's holy laws, and *sin*, an inborn pollution that is the essence of enmity against God in every carnal heart. Holiness shows how sins, as acts of the will in rebellion against God, incur guilt in God's sight, and deserve His wrath. And holiness reveals how sin, as a condition of moral warp, causes inner frustration and loss of joy to the unsanctified Christian. Then holiness points to the cross of Calvary, and to the shed blood of Jesus Christ, to first bring spiritual life and forgiveness for the guilt of actual sins; and then to bring death and crucifixion to the coexisting sin principle, that had for a season shared the heart with the new-found spiritual life, and thus free the purged and purified nature for the more abundant life.

There are many who object to the double cure, but the prescription fits the need of man and is consistent with the diagnosis, and can be supported by chapter-and-verse proof texts in abundance, as well as the whole spirit of God's Word, which supports the stated doctrine. The burden of disproving holiness lies with the opposers of the doctrine.

If there were none on earth left to tell of God's perfect cleansing from personal knowledge, the testimony of the Bible ought to make entire sanctification sought after and revered as a doctrine. Actually it is more often hated and shunned, and opposed by many professing Christians because of ignorance, or because they have observed fanatical excess in the name of holiness, or be-

cause honored leaders have warned against the "heresy" of holiness. The plain, scriptural fact of holiness remains, however, a doctrine of integrity.

But doctrine is doctrine, and personal experience is quite another thing. And unless holiness can somehow be transplanted into personal certainty, and be poured into shoe leather to be taken to a world in need, people will not consider it superior to any other religious expression. Holiness can meet men's needs only if it is brought into contact with those needs.

And strange as it may seem, the witness of the integrity of holiness in a personal experience seldom can depend directly upon the integrity of God's Word. Most people simply do not read or study their Bibles, and for this reason they will never accept or reject holiness merely because of its scriptural integrity. But while they may not know the Bible, or care for doctrine, men are always quick to judge the integrity of the people who testify to holiness of heart as a personal experience. The integrity of holiness, so far as many observers are concerned, is dependent on the integrity of the person who testifies to the personal experience!

The opponents of holiness have found many legitimate occasions for criticism in testimonies to heart purity based on mere theory, or unproved, secondhand terminology, or on downright shallow insincerity. But even the sad fact that holiness has been often maligned and misrepresented by false testimony cannot hide the shining truth that many thousands of men and women today are testifying to righteousness, peace, and joy in the Holy Ghost, brought into their lives by this very experience of heart purity.

From all walks of life, from many educational backgrounds, from varying social strata comes ringing testimony to fact—the simple fact that *sins* have been forgiven, and *sin* has been cleansed from the heart. The integrity of these thousands remains above question.

Those who champion the cause of holiness will do well to remember that the best and most effective personal testimony they can give is also the simplest. Men can refute theory, deny doctrine, and find fault with abstract truth. But three worlds must bear witness to a life that is free from sin, and to a spirit that bears all things, believes all things, hopes all things, and endures all things in the spirit of love. Men cannot refute a testimony to the simple facts of such a work of grace. Holiness does *not* need testimony to theory, or to mere human feelings, or to experiences of mysticism.

But where the living Word has been applied to particular human need, holiness asks that the testimony be founded in a vital faith in that Word, and that it be backed up by the reality of the particular experience of grace wrought in the heart and life by God. When an evil-minded, sin-loving, self-seeking sinner has become a Christlike, self-giving, pure-minded child of God, just a few words of testimony to the particulars of personal experience carry great weight of integrity.

Integrity of experience and integrity of testimony will inevitably result in a health and naturalness of spirit that are the portion of all who seek and enjoy entire sanctification.

Unnatural tension and straining after piety, striving to fit the life to human standards of godliness, are never attractive, and never holiness. If such a condition ever coexists with true holiness, which might be gravely questioned, it is in spite of such legalism, and never because of it, that holiness survives.

Undue worry about having proper manifestations or outward signs of holiness, or overruling concern with appearances, is often indicative of a fear of underlying ugliness. There will always be spiritual battles of faith, but the "eternal yes," kept up to date by constant obedience to the progressive revelation of God's will, does

much to obviate a desire for signs and feelings as constant reassurance that personal holiness is not lost.

Holiness is meant by God to be *enjoyed*. It is beautiful, normal, and natural. Holiness, in its very beginning, removes the tin cans and heaps of ashes from the city dump, and then transforms it into a city garden, so that, whether or not a blizzard happens by, there is no unsightliness to need covering.

Holiness is soul health that enables a man to live without inner division. He can be himself, without strain and without fear, and still maintain with perfect integrity that his heart is pure through the blood of Jesus Christ, for his testimony of faith in God's Word is backed up by his certain experience.

Human standards for personal religious experience are either too low or too high. And in either case they leave man's soul aching and unsatisfied. When they are too low, too easily attained, they leave the heart hungering for the full measure of blessing that God intended for it to have. When the standards are too high, and out of the realm of human attainment, they bring frustration, and a sense of guilt and failure when human imperfections or natural troubles or cares of life remain even after the soul believes they should be gone.

But holiness faces the vast areas of personality that need spiritual development, and meets the human weaknesses and imperfections squarely, without imagining them as signs of carnality and failure, or calling them sins to be forgiven or sin to be cleansed. Because it has faced the sin question scripturally, and with a humble heart has found faith for forgiveness and cleansing and assurance of a clean heart, holiness is a satisfying, factual experience. This health of a pure heart gives a man courage for the present, and the confidence of a sure hope for the uncertain future. Holiness is the strength of integrity.

CHAPTER FOUR

Beauty and Originality

Beauty cannot be mass-produced. It cannot be reduced to mathematical formulas, and plotted on a drafting table. For every work of beauty has within it some intangibles, something of the artist's own spirit and touch that defies exact duplication, no matter how precisely it may be measured and copied.

Ours is a clever age in which almost anything can be copied with amazing perfection. And yet the original paintings of the old masters remain priceless, and the "perfect" copies remain just copies. There is not an area of human achievement where a high premium is not placed on originality of thought and expression.

Almighty God has never been in the business of mass production. Even in the staggering task of creation, and the equally immense job of sustaining the physical universe, it is apparent to the most casual observer that God places high value on originality, for no two natural objects have ever been found to be exactly alike.

Even though the universe is organized to move and have its being according to rigid, absolute laws, the very rigidity of those laws in no way detracts from the wonder of God's limitless supply of creative originality.

For example, one natural law causes moisture forming into flat snow crystals always to take a regular six-sided pattern; that is, a hexagonal design in which each of the six sides is exactly like the other five.

To human thinking, this unbending law is limiting, and not conducive to freshness and beauty. No doubt it is a very minor thing to our God, but it is nothing short

of breath-taking wonder to us that, even though this law of six-sided regularity is never broken, no two snow crystals have ever been found to be exactly alike. God demonstrates with snowflakes His inexhaustible resources of wisdom and beauty in creation.

In the world of mankind, of spiritual beings, of personality, God has not abandoned this love of originality which he has lavished on lesser creations. In the realm of holiness and fellowship and worship, God puts a high premium on the individual. Holiness is not, never has been, and never shall be, a mass production of little tin saints, alike in every respect.

This does not mean, as many popular theologies teach, that there are no absolute laws in the realm of the spirit and religion. Just as in nature God's laws are absolute, so in spiritual realms absolute laws do not limit a wide variation of expression and original patterns of service. *To make God's spiritual laws relative instead of absolute is not to increase the freedom of humanity, but merely to create chaos in the very source from which law and order proceed, in the Bible.*

God's absolutes are plain. No one has ever become a true Christian, without exception, who has not conformed to the basic absolute of conversion. There can be no spiritual life except through faith in the atonement of Jesus Christ, and this saving faith is always preceded by conviction for sin by the Holy Spirit, and by godly sorrow for sin, and confession of guilt to God. The genuine nature of the faith is evidenced by a changed outer life, and is witnessed to within the heart by the Holy Spirit himself. This is not a law to limit personality, or to restrict beauty, expression, or development of character. It is just an inescapable truth.

Ye must be born again!

No one has ever been sanctified wholly who has not conformed to the basic laws of entire consecration, to-

gether with appropriating faith in the cleansing power of the shed blood of Jesus. Such efficient faith is always preceded by a divine conviction of a need of cleansing, and by a perfect consecration of self and possessions forever to God, and by faith that such a work is both necessary and within the realm of grace and possibility with God. Such a work will be its own evidence, in a changed nature, and also will be witnessed to in the heart by the Holy Spirit, even as is the work of forgiveness. *This is the will of God, even your sanctification* (I Thess. 4:3).

These are rigid, absolute laws. But within the framework of these unbending requirements there are infinite variety and newness of challenge to living! Holiness never seeks merely to be "different," and never makes "originality" an end in itself, and yet the life of holiness is by its very nature a call to a unique beauty of living.

The sanctified Christian may consciously desire to lose his identity in Christ and in His work. He may find such joy in the means of grace, and such a devotion to the duties at hand, and such a fascination with the Word of God that his personal achievements and his character improvement do not enter his consciousness very often.

And yet when these sanctified desires and duties are pursued, the pattern of such a life becomes a development of beauty unlike any other person, and yet somehow like Christ. In conscious submission to God's known will, an unconscious artistry transforms the character of the Christian into an original painting of the Master himself. Others, observing, do not mistake one sanctified Christian for another, and yet they cannot mistake the Christlikeness that develops in each one.

Holiness is no call to human conformity. In fact, conformity to rules and regulations, and even to correct doctrines, is never holiness, and can never produce holiness. Holiness is spiritual life, purified. Holiness is an

inner change that brings a clear call to Christlikeness, and a call to beauty of character and life.

There is a vital place in God's plan for every legitimate profession, calling, walk of life. The ranks of holiness *need* every type of personality, every facet of talent, every possible combination of characteristics; for each has a unique contribution to make, and souls to reach that other types might pass by.

God needs sanctified artisans, and He needs sanctified laborers. He needs holiness engineers and holiness librarians. He needs Spirit-filled ministers and Spirit-filled hospital orderlies. He needs judges whose hearts have been made pure as well as purehearted farmers, carpenters, and nurses. He wants explorers and scientists who have experienced the second definite work of grace, and He sorely needs teachers and professors whose hearts are filled with divine love. In every walk of life, God's holy people are meant to leaven society *by being holy, by being themselves, and by being ambitious for God's best in their lives!*

Holiness will take a life further, bring it deeper meaning and truth, and in the highest sense distinguish it in any chosen field of endeavor far more than the most dedicated life without this grace could achieve.

Beauty of character and living, beauty of originality and expression, beauty of the Master's unmistakable hallmark will without fail follow the "eternal yes" that brings holiness to the yielded believer's heart!

CHAPTER FIVE

Beauty and Development

Everybody loves a baby! Babies don't work; they don't have any teeth; they can't talk; and they are a lot of bother. But babies are adored and petted, and universally loved. And at least to his own parents, each baby literally personifies beauty. And I for one agree that babies *are* beautiful!

But the secret of the beauty of babies is the fact that they don't *stay* babies. They are in a constant state of change and growth; and it is reason for genuine alarm if a baby gives evidence that all is not normal, and that mentally, emotionally, or physically he is remaining infantile while healthy children are moving on toward adulthood and responsibility. To remain an infant is to miss fullness of life.

Spiritual life, as well as the physical, follows a normal pattern of growth and development. By its very nature, spiritual development is not as easy to trace and understand as the more obvious physical stages of growth. We can weigh babies, and take their temperatures, and change their formulas, while we can see only the results and attitudes of spiritual change in the lives of others than ourselves. But the Bible speaks of spiritual birth, and of infants in Christ, as well as growing into maturity and spiritual strength. Just as the goal of life for a baby is to become a mature adult, so the goal of Christian life for a new Christian should be spiritual maturity and strength.

It is no less a tragedy when a Christian fails to follow God's plan for His life, and remains a spiritual dwarf for years, than when physically a baby is for some tragic

reason held back and retarded in normal development. The light of eternity reveals in fact that the spiritual tragedy is greater, for in the world to come the unfortunate physical infant will be wholly restored by God's grace, but the stunted Christian will be held morally responsible for his own failure. Physical tragedy can actually be turned into blessing through grace, but spiritual infants never assume any share of the load of God's work, and become sheer dead weight to be overcome by the vitality of the church.

The key to a healthy development and maturation in the Christian's personal experience is holiness. Far from being a state of perfection that cannot be improved in any realm, which would thus mean an end to development, holiness is a perfect preparation of the heart to *love* God's revealed will, to *desire only* God's will, and to *do* God's will, which is the Christian's reasonable service. As such, the crisis experience of entire sanctification marks the end of the beginning of the Christian life, and the open door to the unlimited growth in grace that is the pathway of holiness.

Christian development is both an inward, or personal, and outward, or interpersonal, growth. The result of outward development might be summed up as what the Christian *does* through grace, and what his life means to others. The "fruitfulness" of his life in this interpersonal aspect will reveal itself in soul winning, in being a blessing and mutual benefit in his relationships to other Christians, and in being consciously and unconsciously a rebuke and a reproof to the sinfulness he encounters.

The maturity of holiness in inward expression is outlined best as what the Christian is through grace, and what his attitudes of heart are toward God, himself, and others. This inward "fruitfulness" is identical with the "fruit of the Spirit," outlined in Galatians, the fifth chapter. The beauty of his personal development and

the growth of spiritual strength and maturity are in direct proportion to the extent that the Christian continues to make his "eternal yes" dynamic, and gives the Holy Spirit continued control of all desires, thoughts, and ambitions.

The primary reason for stunted spiritual growth in grace, and the major hindrance to healthy development of the inner "fruit of the Spirit," is the presence of a conflicting element within the very nature of the unsanctified believer. The newly born Christian is the unwilling host to carnality, the root cause or essence of evil, inbred in the very being of all of Adam's race. This evil nature is carefully suppressed, for the Christian sincerely desires to serve the Lord. But even prayerful living and careful suppression cannot entirely offset the influence of this internal spiritual poison. For carnality asserts enough pressure to greatly diminish the joy of serving Christ in the life of the unsanctified, and above all, it causes a wide fluctuation in the intensity of spiritual fervor and degree of effective service.

In the Bible the nature of carnality as an alien force in the heart of the unsanctified is called *the carnal mind . . . enmity against God* (Rom. 8:7), and in another place this *law of sin* (Rom. 7:25) is shown as constantly *warring against the law of my mind* (Rom. 7:23). Many other passages declare the danger of carnality, and all of them agree that such enmity against God can be cured only by utter destruction.

Entire sanctification is prescribed as the only means of destroying this hindrance to Christian growth and maturity in such impassioned scriptures as Paul's prayer for the Thessalonian Christians: *And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ* (I Thess. 5:23). In the same manner James commands, *Cleanse your hands, ye sinners; and purify your hearts, ye double-minded* (Jas.

4:8). John declares that *the blood of Jesus Christ his* (God's) *Son cleanseth us from all sin* (I John 1:7). These are but a few examples that reveal that God's provision of a Saviour, in our Lord Jesus Christ, was sufficient not only to remove the guilt and power of canceled sins, but to cleanse the warp and woof of man's nature from the very principle of sin.

The result of such a cleansing is an unhindered growth of the grace of God in the inner man. Freed from the drag of sin's dead weight, the redeemed nature is able to receive the fullness of God's indwelling Holy Spirit, and He in turn brings an ever-increasing flowering of the "fruit of the Spirit." In Galatians this "fruit of the Spirit" is summed up in the development of the various aspects or attitudes of divine love. Many scholars suggest that the nine graces mentioned in Gal. 5:22-23 are a trinity of three graces each, with each cluster of three a manifestation of divine love: toward God, toward fellow man, and toward self. All nine graces are thus the result and development of the inner grace of perfect love in the heart, made possible by entire sanctification's thorough cleansing.

Toward God, then, are the graces of *love, joy, and peace*. In holiness, *love* to God is perfected, and un-mixed with tormenting fear. *Peace* with God becomes the *peace of God*, which becomes a dominant theme of soul, and an arbiter in all moral decisions. *Joy in the Holy Ghost* also becomes a dominant theme, and the radiance of this inner joy becomes a convincing testimony, bringing soul hunger and conviction wherever the sadness of sin abounds. Holiness brings beauty in the attitude of the heart toward God.

TOWARD FELLOW MAN, holiness produces the graces of *longsuffering, gentleness, and goodness*. Even though holiness militantly opposes sin everywhere, and challenges worldly ideals and plans, holiness is never belligerent toward people. Even when sin must be rebuked, this

inner beauty of love makes the Spirit of Jesus so apparent that His words are backed up by His Spirit, and sinners' hearts are touched by *His long-suffering*, and *His gentleness*, and *His goodness* being relived, through grace, in the life of holiness.

Then TOWARD SELF, the most difficult of all attitudes, holiness responds with *faith*, *meekness*, and *temperance*. When God's promises are severely put to the test, the sanctified heart trusts with a *faith unmixed with carnal* unbelief, and is strong.

Before the heart had been cleansed, certain situations would have threatened spiritual disaster through a strong desire for revenge or retaliation; but now the same situations are met with unfeigned *meekness* like unto the Lord's, a meekness that is a source of strength and clear thinking and equanimity. The final manifestation of the fruit of the Spirit is *temperance*, and by this grace, holiness helps maintain a balanced, disciplined purpose to do the whole will of God, and helps avoid wrong emphases. In every situation of life, with outside pressures and threats, holiness within is a bulwark of strength, and not just incidentally a source of inner beauty and development of character.

Development of the inner attitudes of holiness, and the spirit of health which holiness breathes, could go far toward healing many tortured souls who are now frustrated and in mental agony directly as the result of their sins in action and thought. So long as this present world system remains there will always be a legitimate place for hospitals, physicians, and psychiatrists. But already thousands of Christians have found the perfect peace for their hearts that restless millions are seeking, for God does have forgiveness for the deepest of sinners, and cleansing and soul health for every believer He has so forgiven.

And ultimately, when sin has run its course, and God has said that time shall end, and the world order

changes, the Bible promises that holiness will become so synonymous with the healthy, happy way of living that *holiness unto the Lord*, will be inscribed on the cooking utensils of every kitchen, and even engraved on the bridles of the horses we ride for recreation. For when disease and decay and sin have been forgotten forever, holiness will be the beautiful theme of eternity. And until that day, holiness is a present beauty of soul health.

CHAPTER SIX

Holiness and Symmetry

A famous church in my home state is less than perfectly beautiful to my eyes even though it is renowned for its classic colonial lines and truly majestic steeple. For the steeple is much too large for the size of the church, and takes up half the horizontal roof line, until it looks to me like an architectural case of "tail wagging dog." In contrast, another church not far from the first, with similar lines in essence, has a steeple so small that it looks like a birdhouse perched on the Parthenon, a blemish instead of a crown.

Beauty must have the quality of symmetry. All component parts must blend into a graceful whole in such a manner that the parts do not attract attention to themselves, but blend together into a single, over-all impression of beauty. To the extent that a portion or part of a building, a musical composition, or a personality is out of proportion or incongruous, the singleness of impact of purpose is destroyed, and the beauty that might be is marred.

A placid, blue mountain lake, set in a frame of dark green spruces, and backdropped by snow-capped mountain peaks, is still less than sublime and peaceful to the traveler if some littering vandal has left refuse and empty beer cans along the shore to ruin the view. A church choir may train for hours, and in perfect sincerity present a cantata that is almost ruined by one single off-key voice that can be heard soaring above all the rest. A man with many admirable qualities and a winning personality

can ruin his influence by a single vicious or ridiculous trait.

Holiness is a life of ever-increasing symmetry of personality, and ever-growing harmony of the total life into a single, beautiful impact for God and His kingdom. The work of heart cleansing purges the heart of the basic discordant element of sin and unrighteousness, and at the same time polarizes the will and total intent of being around the revealed will of God.

But such a purity of heart and singleness of will do not automatically remove all human quirks of personality, or peculiarities of thought and action. Holiness churches everywhere are well stocked with people, good people, whose steeples are too large or too small.

There are some sanctified brethren whose zeal is too large for their knowledge, while others love the mechanics and machinery of the Christian life, and do not have quite enough spiritual power to turn all the wheels of the machinery they have gathered. Others emphasize the ideal, and revel in mental concepts, while they tend to neglect practical needs and applications of their theories; while still others neglect doctrinal studies, and sorely need theological correction. And yet any or all of these lopsided characteristics can occur in hearts who are certain of their entire sanctification, and whose hearts are made pure by faith.

Pure motives and a pure heart are the strongest incentives toward proportion in the outward expression of Christian living, and yet it comes as a surprise to many people that such beauty of proportion in the development of character is not instantaneously done as the work of God without our struggle and effort. But incomplete, even prejudiced, knowledge and understanding are often evident in the lives of the wholly sanctified. It is only a faithful and constant, conscious obedience to God in the same spirit of faith that brought about the

initial crisis of cleansing that brings about this full-blown beauty of character that is mature holiness.

Many holiness advocates may object strongly to the possibility of coexistence of purity and prejudice in the same heart. But prejudice is often a matter of the head, resulting from upbringing and training, and as such, prejudice remains the responsibility of the individual to correct as God reveals his error through His Word and through His Spirit. His heart and motives may be pure all along, but his thinking is made right as he is made to understand the facts from God's point of view.

No holiness church or holiness advocate will deny that Simon Peter was sanctified wholly on the Day of Pentecost. His ministry then, and subsequently, is dynamic proof that his verbal testimony to a pure heart by faith was backed up by the reality of the abiding presence of the Holy Ghost.

But even after Pentecost, Peter was prejudiced! Being trained as a strict Jew, he did not fully understand the breadth of the scope of the gospel, and it was not until God repeatedly impressed a lesson upon Peter in a vision that he got it through his head what Jesus had already said repeatedly—that salvation and holiness were for every creature—to the uttermost part of the earth. On the roof top in Joppa, Peter's head took a step closer to his sanctified heart.

Peter's sanctified heart was never rebellious, but his sanctified head was wrong. His head was brought into harmony with God's will as he kept his heart right and walked in all the light that was shed on his soul.

Even the fact that years later Peter was still having some difficulty with his Jew-gentile relationships, enough at least to cause some serious discussion between himself and Paul, is not proof of inbred sin within the heart of Peter. But it is mighty proof of the patience of God as He dealt with this area of weakness and wrong judgment.

To see the importance of symmetry in character growth, and to see the part continued obedience plays in this balancing, rounding, perfecting process, we must keep a clear distinction between sin and weakness; between inbred carnality, which is dealt with in the instantaneous work of entire sanctification, and inborn and inherited prejudices, habits of thinking, or other human frailties. Inbred sin is always an inner bent or desire for sin, and amounts to a division of the desires. The human weaknesses are never moral issues of themselves, and never result from imperfect love, but rather from imperfect judgment.

To expect God to do at the altar of cleansing in an instant what faithfulness across years of service alone is able to do is just as frustrating and false and defeating to faith and experience as to try to do in human strength and striving what the Blood alone can do in cleansing the deep-dyed stains of sin and carnality from the heart.

The perfect cleansing from all unrighteousness must always be thought of as the completion of the beginning, so far as the life in Christ is concerned. After the root evil, from which spring bitterness, envy, hatred, malice, and pride, is removed, and after the graces of the fruit of the Spirit begin to bloom unhindered, then the work of developing a beautiful, symmetrical character can begin in earnest.

The love, joy, peace, long-suffering, and all the rest of the graces of love which God imparts by the Holy Spirit are not merely ends in themselves. These great graces are polished in the give-and-take of practical living in a world unfriendly to grace. They produce Christ-likeness only as they are used in furthering Christ's work on earth.

Holiness is rightly the cardinal doctrine of the holiness denominations, and yet all too often the crisis experience has been thought of as the whole of this doctrine, and the obtaining of this experience the final chap-

ter in our messages of Christian growth. We have minimized, perhaps, the winsome qualities of the beauty of holiness as a lifetime walk, and have overlooked the vast importance of minute details in everyday living. But faithfulness to the doctrines of holiness, when carried through after the crisis experience into practical application day in and day out, makes even seemingly insignificant details harmonize into a symmetry of character that reveals Jesus Christ himself!

Many so-called cultured people rightly invoke the ridicule of "common people" by their false standards of gentility and refinement, and their ridiculous emphasis upon man-made social customs and etiquette. Holiness correctly puts the condition of the heart far ahead of niceness of manners and these false standards of social culture. But true holiness also emphasizes a true refinement and grace that inevitably result from constant companionship with Jesus, and from striving to be like Him and please Him.

God's sanctified saints are always courteous, thoughtful, and considerate of the feelings of others. Even when they state their hatred for sin, and their deepest feelings and convictions, sanctified Christians do not belie their faith by showing feelings that reveal a spirit contrary to the Spirit of Christ. There is something about the true humility and grace of a sanctified saint that is so attractive that even though his presence is a rebuke to sin, and thus a source of pain to sinners, still they often like to be around him; for they can sense the beauty of his heart, and the fact of his abiding love for them that results from the love of One who is greater than they, residing in His beauty within the heart.

While there is beauty in every sincere believer's heart and life, there is an incomparable beauty in the life and character of the man or woman who has walked the highway of holiness across the years, years of shadow and sunshine, years of heartache and rejoicing, years of bless-

ing and trials, and years of testimony to an unbroken fellowship with God as Saviour, Sanctifier, Companion, and Guide.

Heaven's secrets are abundantly poured into the life when the sanctifying fullness of the Holy Spirit descends upon a heart to abide in glorious residence. But these secrets of glory shine through every crease and wrinkle of the countenance of God's old saints, and the hoary heads and dim eyes of old age cannot disguise the symmetrical beauty of the indwelling Spirit of Christ.

CHAPTER SEVEN

Holiness and Harmony

An excellent practical test of the genuineness of holiness might be watching it at work on a committee. Hearts that sincerely seek the mind of Christ, and are anxious to see His kingdom advance, are not so eager to push selfish plans and ideas that they are willing to hinder the over-all outreach of God's cause to have their own way. Holiness is not easy to push around, but is always amenable to suggestion, and pliable in the hands of the Holy Spirit.

Christianity is intensely personal. Salvation is the result of contact between Almighty God and the single individual. Holiness, as an experience of grace, is literally a contract in good faith between an individual person and his Saviour. But personal though this way may be, Christianity is not centered in the individual, and holiness is not primarily a way of solitude. The "lone wolf" spirit is as contrary to God's will as is the spirit of bondage to people. Individual decisions must be made by the individuals, true; and the work of the church is carried forward by dedicated individuals. But the fact of the matter is that the individual is not usually the sole unit used by God in the salyation of souls.

The work of Christ and the Church is a co-operative effort. By far the great majority of souls won to God in any given period of time are won by the united effort of a number of faithful Christians, co-ordinated consciously or unconsciously by the Holy Spirit. A minister who sees converts through his preaching is quick to recognize that his ministry is merely a climax in what may well have been a long line of faithfulness—by parents,

Sunday school teachers, Christian neighbors, visitation workers, or others. Every Christian who obeyed the leadings of the Holy Spirit in praying for such a new convert, or in inviting him to a place of prayer, or in helping to pray him through to victory, shares in the satisfaction of doing Christ's work. Very few Christians indeed can point to a single person and say they were absolutely the sole factor, humanly speaking, in leading that soul to Christ.

But back of such co-operation there must be a harmony of spirit. There must be something of the spirit of John the Baptist, who responded to temptation to be jealous of Christ's increasing ministry by saying from his heart, *He must increase, but I must decrease*. Before people can work together, they must agree on who is to lead and who is to follow, and they must also be willing to lay aside their own conflicting schemes that the work as a whole may be carried out.

Holiness works like the tuning of a great orchestra. For when a great orchestra gives a public concert it invariably goes through a ritual that to the uninitiated seems meaningless, and in fact chaotic. Every violin and cello and bass viol and wood-wind and brass instrument simultaneously makes little runs and plays various notes, often playing the same little ditty over several times. For before a fine musical group attempts to make music together, every instrument must be perfectly attuned with every other instrument. And so one man, usually the first violinist, has perfectly attuned his instruments to a tuning bar, and the entire orchestra adjust their instruments to his. The brass section, with all its volume and power, submits to the perfect pitch; the wood winds and the strings all seek and find the absolute note; and in a semi-orderly turmoil of sound every master musician tests the pitch of his instrument with those near him, and with the concertmaster. And at last, after a satisfied silence, when the conductor mounts the podium, the

opening bars testify to the harmony achieved. Because each instrument has tuned to a single pitch, each instrument is in perfect accord with every other instrument in the orchestra.

Holiness of heart achieves harmony in Christians' hearts by striking at the selfishness that is the deadly enemy of co-operation. The "pitch" to which each heart is tuned is God's perfect will. The "eternal yes" not only makes a man united within himself, but it also makes him in accord with every other heart so attuned. But while selfish interests and ambitions for personal success and fame and wealth mingle with the desire to please God, it is impossible to promote the cause of Christ with the harmony of spirit that must characterize His Church.

Young people might say that it is a hard job to play the ball game well and keep one eye on the grandstand. In military language we might describe lack of harmony by saying it is usually much easier to find volunteers for parade duty than it is to recruit help for the lonely night watches. But holiness reveals the "goal" of the "game of life," and fixes both eyes "on the ball"—and takes the wandering eye out of the grandstands. Holiness shows the seriousness of spiritual warfare, so that night watches are seen as necessary, regardless of who parades. (Holiness constantly submits to the approval of One who not only sees what is done, but knows and appreciates the spirit in which it is undertaken. This Christ of holiness never fails to commend and bless any sincere effort put forth for His kingdom.)

Holiness tunes the heart by making it stubborn where sin and compromise are involved, and at the same time teachable and self-effacing where God's help is needed in making decisions. Holiness gives a willingness to take another's plan or suggestion when it seems to be the way of harmony, rather than insisting on selfish methods and selfish plans, as though only one person could find the best will of God. Holiness realizes that

as long as moral issues are not violated there may be several good plans of attack in any given situation.

God's holy people are submissive to the authority of God's called leaders, and in honor prefer the brethren in the Lord whose experience and piety have been proved in the tests of time. Holiness will fit a man to lead, and it will fit a man to follow. Far from making rubber stamps out of rugged individuals, holiness makes people love heart to heart where they cannot see eye to eye, and such a genuine love covers a multitude of minor disagreements. In other words, "If it's petty, and if it's small—it just isn't holiness!"

The harmony of holiness is a mutual joy and fellowship among Christians, and a growth of the character and influence of the local church. Along with any numerical gains and advances, a church with such manifest harmony of spirit cannot help but become a leavening influence in the community where its eternal responsibility lies.

And this harmony is probably the most valuable asset any holiness church can possess, outside of the Source of all true assets, the Holy Spirit himself. For the warmth of fellowship that permeates a service in which sanctified people worship together is tangible enough for the spiritually hungry to sense, and to enjoy, and to desire. This is not the sick love of a mutual admiration society, but a genuine family affection, the true mark of all Christianity. *By this, said Jesus, shall all men know that ye are my disciples, if ye have love one to another (John 13:35).*

Holiness is personal, but it is co-operative. The responsibility for harmonious fellowship in Christ is not a committee task. Every single child of God must tarry until his will is perfectly tuned to the will of the Master. But then, humbly, we must love one another, and follow His leadings together. The results cannot but be beautiful.

CHAPTER EIGHT

Harmony and Discord

Holiness is a state of war. By its very nature holiness conflicts with the beliefs and principles by which most men live. The beauty of holiness appears to most people as an insolent indictment of their carnal pleasures and appetites, an unwanted condemnation of their way of life.

It is strange that beauty should be a focal point of conflict, and yet it is true that the qualities of virtue and purity have a strange capacity to incite intense hatred and malice. The lovely truths of redemption are often attacked as the blackest of lies; the purest motives of Christian faithfulness are often subject to suspicion. The evil enmity against God and righteousness that crucified Jesus Christ is still waging a desperate battle against God and against His people. The fact that the cause is lost for Satan does not change the fact that God's sanctified children face the brunt of a very real battle.

The problems which Christians must face because of this spiritual conflict are not new. From time's beginning God's faithful people have faced persecution, separation, ostracism, and sacrifice. The solutions to these problems of conflict are not new, either, even though they may be given modern names. The methods of facing the conflict of Jesus Christ with the values and ideals of the world are basically three.

One method of resisting the corrosion and corruption of an evil world can be typified by what we might call *monastic retreat*. In earlier centuries many religious men sought to avoid the clash between Christ and carnal

ambitions by isolating themselves from society at large, and thus from the major source of temptation.

Centuries later we can see that, no matter how sincere they may have been, their solution was a selfish one, and not in accord with Christ's Great Commission. As leaven in society, they failed to be kneaded into the bread; as the salt of the earth, they stayed in the salt shaker, and did not apply themselves to the needs of sinful society. The conflict they avoided was opportunity lost, defeat conceded without even a battle.

Monastic retreat, of sorts, is still in vogue in modern times. Ardent Christians, who call themselves "evangelical," and who would be the last to think of themselves as monks or recluses, are often guilty of isolating themselves from society in a monastery of self-protecting and self-centered religion.

There are times when a healthy disgust with sin has deteriorated into an unhealthy retreat, a retreat into the defensive shell of a religious mutual admiration order whose main purpose is maintaining the peculiarities of a particular sect or segment of the Christian faith.

Perhaps most Christians have been guilty at some time to some extent of withdrawing from honorable battle with the enemies of Christ. But holiness is not committed to mere defensive, conservationist strategy. Isolation is not the answer of holiness to the very real problem of spiritual conflict.

The second method of softening the impact of the clash between Christian principles and worldly values is clearly illustrated in the popularization of nominal Christianity, climaxed in the fourth century by the proclamation of the Roman emperor that Christianity was to be the state religion of the world. Actually, a new religion came into being that was a synthesis of elements of Christianity and elements of pagan religions, and the resultant product might be summed up in the word *compromise*.

The carcass of Christian truth, without the vital life of the Holy Spirit, was propped up by political power, dressed in the regalia of popular, sensational paganism, and the result was an apparent success. The conflict between the Church and the world seemed to disappear, for actually the two had become one.

But compromise in matters of moral and spiritual significance is actually surrender. The cessation of conflict was due to victory for evil, and not harmony of the warring factions. True Christianity was still at war. Nominal Christianity had surrendered. The Church that had joined with the world was not Christ's Church, for that invisible body remained true, a remnant of the faithful.

Compromise, like the solution of monastic retreat and isolation, is not merely a relic of past centuries. Neither is compromise a monopoly of the more formal and ritualistic denominations of today. Compromise is an inner swerving from the conflict, a seeking for solutions other than those offered by Christ. The temptation to avoid censure by shaving standards, by quieting personal convictions, by bowing to custom and convention is a very present reality in some guise or other in the life of every child of God. There are many who have not bowed the knee nor compromised within the recesses of their heart.

And holiness has the third solution. Or properly we could say holiness is the *only* true solution. Holiness meets the conflict with the dynamic force of divine love. Holiness demands a wholehearted allegiance to the cause of Christ, and a love for the Word and for prayer, and at the same time holiness demands that we live full and meaningful lives as responsible members of human society.

Holiness puts into practical application the theorem that love is the most potent power in the world. Holiness again clothes with flesh the truths that Jesus spoke

and demonstrated, doing good for enemies, and praying for those who deliberately intend harm. Holiness proves with flesh and blood and shoe leather that what Jesus lived and preached is practicable in modern everyday living.

There is a real sense in which holiness is always *intolerant*. Holiness never tolerates sin! In a practical sense Christian people must tolerate a great deal, for they cannot violate the civil liberties and free moral agency of other sovereign souls. But even where law and respect may keep sanctified Christians from *doing* much of anything about specific sins, their souls are never tolerant or indulgent toward a force that defies God and damns men.

The Christian's attitude toward sin is always hatred, and he resists sin by the strongest methods that are at his disposal.

The methods of sin are many and varied. It presents an attractive face to young and old by the advertising media until its rhymes and jingles clutter minds where they have no right to be. Sin encroaches into the sacredness of the home, paints its lying pictures along public highways, looks out from every newspaper, and beckons from every lurid theater marquee. And holiness is vexed every day, and never tires of throwing its full influence against sin wherever it finds the least leverage. It intercedes in prayer for more wisdom and power and courage to expose and destroy its fiendish enemy before sin can make new inroads against this generation. Holiness has no place for tolerance when known and willful sin is involved.

Holiness never tolerates people, either! We do not tolerate when we truly love! We may, in a practical sense, have to tolerate ignorance and injury and insolence and indifference in dealing with sinners. But holiness loves the sinner himself with something of the same love that Jesus had for us. Like Christ, holiness dis-

tinguishes between sin and the sinner; it hates the sin that binds, while it pleads the mercy of God to loose the sinner from his sins, and loves the sinner himself.

The beauty of holiness is uncompromising. It is intolerant in its perfect obedience to the will of God, and it is unbeatable in conflict with sin just as long as it remains adamant in its stand against all sin, and Christlike in its love for all mankind.

Such obedient holiness has the rare ability to go where it is not wanted or appreciated, and to stay until it becomes indispensable. Nationally and world-wide, on community and local levels, as well as on a person-to-person basis, holiness that is militant is a force for good that permeates, influences, salts, and transforms.

CHAPTER NINE

Purity, Purpose, and Power

PURITY, PURPOSE, and POWER! In holiness these three elements unite in a dynamic fulfillment of God's plan for the life. Beautiful in what it does *in* the heart, holiness is also beautiful in the guidance it gives to the life, and beautiful in what it accomplishes *through* the living of the yielded Christian.

All three elements are essential. The secret of power is purity. The result of purity is also a divine purpose in living. And this divine purpose brings the values of time and eternity into sharp focus, and directs the power of holiness into the search for and attainment of eternal values, rather than, as with the great masses of humanity, letting the vital forces of life be dissipated in a quest for temporal success.

Holiness never loses its sense of values. If we have the courage to trust God's standards of success, we need never fear failure with true holiness. In the light of eternity, holiness never fails, and nothing but holiness ever succeeds. If we "follow . . . holiness" we shall "see the Lord." If we do not follow, and do not see, then what else really matters?

Purity of heart is necessary for personal success. No matter how sincere, or how prayerful, the unsanctified Christian's love and obedience to God must be maintained only by dint of conflict with carnal desire. Every decision of life is the result of an inner struggle, a "vote" of emotions, will, and intellect; and even though the dissenting voice may seem an infinitesimal fraction of the total will, it is sufficient to prevent an unreserved

abandon to the will of God. A Christian 99 per cent for God is just 99 per cent of himself against the adversity of evil.

But after the "eternal yes" has been said, the heart is divided no longer. Decisions to be made now require only the certainty of God's direction; and because there is total allegiance to God's will, God's Spirit can pervade the whole being. (One hundred per cent for God is always somehow equal to the task at hand; for where nothing is held in reserve of love and vitality, the difference is made up by the Spirit of God.) The difference between a 99 per cent consecration to God and 100 per cent is far more than 1 per cent. That difference is the exultant boast of Paul, *I can do all things through Christ which strengtheneth me* (Phil. 4:13). With less than a perfect consecration such boasting is empty, and such faith is not faith at all, but mere presumption.

Perfect surrender to the will of God for purity and power brings also the assurance that God will give grace to surmount every obstacle of life and fulfill His will in spite of sin, death, and hell. Nothing, not even ungodly human beings, can deter such purity and power from taking the direction and purpose God intends.

Christians are usually confident that God can control the more simple circumstances of life, or that He can guide the destiny of the world, or the blind forces of nature. But often Christians hesitate to trust Him when individual evil personalities are involved, with all the incalculable things they may or may not do. But God has a blanket promise to all holiness people in Rom. 8:28, which simply states without qualification or exception: *All things work together for good to them that love God, to them who are the called ACCORDING TO HIS PURPOSE.*

Or, as Joseph explained to his frightened, hungry brothers, "You meant to do harm to me, but God has

made it the means of our survival" (paraphrase, Gen. 45:5).

In order to succeed in living, man's task is to be obedient, to maintain his "eternal yes" to stay God's; and God's task is to keep man's soul cleansed, and to make man's life count for eternity. As long as this primary task is well performed, man's life cannot be termed failure.

A beautiful automobile, with gleaming chrome and lavish accessories and flowing lines, might well be thought of as a thing of beauty by many people. But if it fails to start in a crucial moment, its owner looks upon it as more a cause for frustration than a source of aesthetic satisfaction. And a moral man, gleaming with the wholesome appearance of self-righteous esteem, who does not have a right heart relationship with his God is an utter, abject failure. In automobiles, and in religion, the old saying applies: "Beauty is as beauty does!" If a car fails in its primary task, carrying passengers, it fails. If a man fails in the purpose for which he was created, worshiping God, then he miserably fails.

But in the life that is single in purpose and pure in motive, wholly dedicated to the will of God, every component and secondary value, even relatively minor incidents, are made to work together for a beauty of life. Rom. 8:28 applies to the intricate details of modern living, and God can fit the complexities into a pattern that complements the central theme of the life, until even those things which seem to have no direct bearing on God or religion; things good, indifferent, or even evil; things over which we have no control, contribute to our good, to the salvation of the lost, and to God's glory.

But the accomplishments of holiness go far beyond mere personal benefits, for holiness is a life of significance and meaning, of service and satisfaction. Holiness can and will satisfy every legitimate desire which fills the breast of man to make his life "matter" in areas of

real importance, if careful attention is given to the guidance of the Holy Spirit.

Millions of people are aware of being caught in a vicious mundane cycle of eating, sleeping, working, watching television, eating, and sleeping again. This sameness of life is a major problem of modern civilization. A lifetime of tightening bolts in an assembly line, or of washing and ironing clothes so they can be worn and soiled again, or even of professional positions, as teaching, or of legal counsel, or even the ministry, when considered as ends of living in themselves become sooner or later endless cycles of monotony.

A wealthy king with an intellect unsurpassed once drearily declared in the midst of all his splendor and diversion that there was nothing new under the sun, and then went on to add pessimistically that, if all of life is temporal pleasure and pain, then to die is better than to live.

But holiness breaks into this cycle of sameness by opening up the circle of eternity to man. Almighty God offers His partnership to flesh and blood in the greatest, most thrilling venture undertaken.

For there was a cosmic revolution against God in heaven long before man was created, and since that revolt God has been isolating and destroying the forces and strategies of the enemy. And since God's supreme creation, the personality of man, has become the battleground of the forces of good and evil, God has chosen to defeat evil by the aid of man himself, and has coupled His infinity to our weakness.

And so, in factories and kitchens and schoolrooms, and on street corners and in churches, the seed of the Second Adam, Jesus Christ's own redeemed and sanctified people, are powerfully engaged in wresting precious souls away from the enemy by the power of the indwelling Spirit of God. Holiness brings to finite man the power to change the final totals of heaven and hell,

to make a difference in eternal matters, to bring dead souls to the Source of eternal life.

Beyond the thrill of personal fellowship with Almighty God, holiness brings more satisfaction of accomplishment in a year's time than other lives can ever know. To have a vital part in the salvation of a human being, to see a life transformed by God's grace, to see the habits and controls of sin broken forever from the mastery of men—these are eternal satisfactions. They are fulfillment of the central purpose of our being.

CHAPTER TEN

Power and Co-operation

When God spoke to Moses on Sinai concerning the conquest of the Promised Land, he gave him what looked like a mathematical formula: *And five of you shall chase an hundred, and an hundred of you shall put ten thousand to flight* (Lev. 26:8) And while it is obvious that these figures do not represent a scientific law of mathematics, there is a law of spiritual mathematics that God's statement to the mighty, meek man of the Old Testament reveals.

We might state that law thus: *Consecrated co-operation supernaturally multiplies individual effort*. It amounts to a sort of mathematical "spiritual progression," as opposed to the more commonly known progressions, arithmetical and geometrical. For example, in a tiny group of five people, each individual may be able to defeat twenty of the enemy by God's help ("Five shall chase a thousand"), but when twenty such small units merge into a co-ordinated army, every man in the larger unit is more than a match for *one hundred* opponents ("an hundred . . . shall put ten thousand to flight").

A primary purpose of church fellowship is to take advantage of this law of spiritual progression. It isn't difficult to see that, while overcoming odds of twenty to one is good, co-operation can greatly increase even these supernatural results.

If you and your small circle of friends are each one chasing your twenty enemies, and I and my clique are chasing ours, while we are mutually ignoring the battles and burdens of each other, then together we share the responsibility for eighty more enemies *per man* which

we might be chasing if we and a few other groups like us could unite in purpose and in action in the Lord.

Holiness concerns itself very deeply with this problem of co-operation among Christians. With typical candor, the Bible reveals the fact that there were vast differences of opinion and personality represented in the leadership of the New Testament Church. Holiness gave them a perfect unity of spirit, and a focus of impact that was irresistible.

Barnabas, for example, was easygoing, willing to give faltering feet a second chance, and no doubt he was a great source of strength and inspiration to young converts. Paul was so zealous for the work of the Kingdom that he was almost cruelly intolerant of failure of any kind, at least in the earlier days of his ministry. Others of the elders were taken up with questions of polity and doctrine that seemed like quibbling over matters of little consequence to their fellow leaders. The Church which was born at Pentecost was a typical cross section of humanity, with just about every representative type of personality present, and was far from the group of near-angels and super-humans we often unconsciously think them to have been.

This very fact of strong personalities, of widely different backgrounds, of variety of character traits and of individual judgment makes one super-fact stand out as the divine miracle that it is. That miracle is that this band of individuals became a single dynamic force that took an unpopular gospel from an insignificant country of the world, and literally changed the course of human events for all time, reaching India and Spain in their generation—the uttermost part of their world.

Human nature being what it is, it is amazing that the gospel ever got out of the Upper Room. But it did leave the Upper Room, and soon formerly smug and powerful opponents were complaining that these “un-

learned and ignorant men" were turning "the world upside down"!

Holiness is still welding individuals into unity within the fellowship of the Church of Christ on earth. The unity of soul that is harmony between sanctified hearts becomes divinely co-ordinated co-operation of action as the Church turns its attention to the unsaved generation which is its sole responsibility. Individuals join forces through holiness to take advantage of God's promise to bless co-operation in doing His will, and lost thousands are reached.

That unity of purpose and power is a primary reason for holiness is stated and restated in the high priestly prayer of our Lord, recorded in John 17. Jesus prayed: *Sanctify them . . . that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.* This sanctification and unity and the sense of divine mission are indivisibly one, as Jesus' prayer further reveals. For from this same portion of this same prayer we read: *As thou hast sent me into the world, even so have I also sent them into the world.*

Any church that is blessed with a nucleus of wholly sanctified saints, and that honors holiness faithfully from the pulpit as well as the pew, and whose services are charged with the harmony of holy fellowship, will also be in its growth a thing of beauty. Such a church will bear fruit, and as was prophesied of Joseph, the branches of such a church will "run over the wall" to be a blessing and an influence for God and salvation far beyond the local sphere of influence.

Holiness churches are unselfish with their young people, and send them forth joyously in response to God's clear call to service. Clear-eyed young people, young people of excellence, young people of promise stream forth from holiness ranks for missionary labor, for pastoral work, and for sacrificial service in numbers

that far exceed any logical ratio men might establish. The reason for such a willing enlistment wherever holiness is faithfully preached is simply that true holiness is the supreme challenge to meaningful living.

Holiness churches are unselfish with their money, and complain only when they cannot support more missionaries or subsidize more holiness education. Holiness has always been a potent force in the battle against ignorance; and any true holiness church is a mission-loving church.

Holiness churches are conscious of their local responsibilities to the Great Commission, and will show increase and victory in the local sphere.

It is as natural for a holiness congregation to grow as it is for a tree to grow. Scientists testify that so long as life flows through the vascular system of a tree it continues to grow. When a tree, or a holiness church, ceases to grow there is reason to suspect death or serious disease. A tree that has stopped growing is always a testimony to an unnatural condition. A holiness church that has ceased to advance is always an indication of circumstances that are not according to the plan of God.

In some few isolated cases the apparent arrested development on the part of a holiness church may be the result of elements beyond the control of congregation or pastor. Population movements, economic situations, and other unfortunate conditions do sometimes affect even faithful holiness churches.

In such situations a pastor and people are to be commended for maintaining their soul health in spite of adversity; and when the whole truth is known, it will be revealed that even diminishing numbers do not tell the true story. Even in what may look like outward defeat, true holiness is fruitful!

All too often, however, stalled advance on the part of a holiness church can be traced to a lack of unity in perfect love. Churches stop gaining spiritual ground in

spite of true holiness doctrines and faithful holiness preaching if individuals in the church refuse to experience for themselves the entire sanctification their lips give service to.

How many souls have been forfeited because some key layman staggered through carnal unbelief at the challenge of faith of his pastor? How many hungry souls became discouraged and drifted away when they saw discord and bickering where harmony and love were being professed? How many forward thrusts of God's army have died a-borning because some pastor or church leader took his unholy ease? Only God knows the answer to all these questions.

But the fact remains that where holiness has been the dominant spirit of the church, as well as its cardinal doctrine, the unfailing results have been growth, salvation, outreach, and healthy development of a church influence of maturity and Christlikeness.

In such a unity of divine love there is a blessed fellowship of God with man, and of man with fellow man. Where there is such a satisfying unity of joy, it must follow as the day the night that sin-sick and despairing hearts will hunger and thirst for a like satisfaction. Where there is divine unity of purpose, the mechanical details of the church, so important and yet so often a source of friction, seem to come smoothly into perspective; and finances, committees, stewardship, visitation programs, reports, and statistics actually reflect the warmth and glow of the abiding presence of the Holy Spirit in His Church.

The crusade for righteousness has always been basically a holiness effort. Our torches were not lighted by the Wesleys, or Asbury, or Finney, or Bresee, or Brengle, but they have been passed down to us from the same flame that was present at Pentecost. This same holy fire from God's altar purified the lips of Isaiah; burned out in holy challenge to Moses from the bush on Horeb's

desert; shines out in the face of Jesus Christ, and in His promise of another Comforter; and illuminates the Word by that Person, the blessed Holy Spirit.

The burning fullness of the presence of the Holy Spirit is the privilege of every child of God. But more than a privilege, it is a responsibility to be assumed, and a command to be obeyed. If the Church of Jesus Christ is to reach this present generation for God, then Christians everywhere must be joined together by God's cleansing fire in their hearts. The holiness message is the hope of the Church! The holiness people have the solemn responsibility of proclaiming this message in unmistakable language! We must not fail!

CHAPTER ELEVEN

Power and Performance

Holiness has been at the very heart of the most potent force in world history ever since the 120 Spirit-charged disciples spilled out of the Upper Room. To this present day holiness remains very much a world-wide influence for God and truth and religious certainty, in a time when more than ever before such a sure and certain message is needed.

Without resorting to the tactics of the religious hucksters who peddle religion by thrills and promises, holiness advocates could well do much, much more to promulgate the answer holiness brings to the basic longings of our problem-conscious world of today. The same peace of God which individuals find through surrender to His grace could well bring a true and lasting peace to our troubled civilization if Christians everywhere could totally surrender to the will of God and by their obedience and faith bring about a mighty revival. Across the centuries since Pentecost there have been amazing cases of national salvation which can be honestly attributed only to genuine national penitence and revival, and the doctrine we call holiness has had a central part in every one of these awakenings.

To be sure, holiness historians might well be suspected of viewing history through holiness-biased eyes, while conversely, there are many historians who belittle all evangelical religion to the extent that they look upon the influence of revivals as the curious phenomena of unsettled times. But the cold fact remains that our own culture, both in England and in America and Canada,

owes a great deal, and perhaps its very existence, to the uncompromising message of salvation and holiness.

When the industrial revolution was shaking Europe, and Western civilization seemed in the balances of social uncertainty and moral emptiness, the deciding factor in Great Britain was the decision of thousands of individuals to seek Jesus Christ as personal Saviour, and to seek His peaceful solution to their problems. At the fulcrum of that lift to God and peace was the rugged ministry of John Wesley, who was raised up by God to preach holiness and save England from the grave of spiritual decay and the blood bath of social revolution. Certainly it was not a one-man movement, and yet John Wesley's total dedication and his powerful spirit typify the men that were used of God at that hour to change the course of history.

Historians often look lightly on another religious phenomenon in the history of the United States. They regard the revivals, camp meetings, circuit riders, and brush-arbor evangelists of the last century as some sort of queer product of a rugged frontier environment. But the fact is that these rugged influences shaped the times and were not shaped by them, until vital religion was pretty much the dominant theme of the American religious scene. The priceless heritage of Christian morality that has been engrained into the fiber of our laws and customs has served as a bulwark against many evils that have engulfed less richly endowed lands, and this heritage was the result of spiritual revival. And holiness of heart and life was the very heart of that revival spirit that literally saw thousands of churches spring up all over America, until steeples in every village and town bear witness to the fact that one day revival reached that place.

But holiness is still very much a potent religious force. To be sure, the record shows cause both for joy and for sorrow: joy for the amazing record of what holi-

ness has done in recent years in spite of lack of mass approval, and sorrow that much, much more has not been accomplished. In fact, the only record of holiness that many churches have today is the long-neglected doctrine that remains upon their statements of belief. Dusty old books of doctrine and church polity bear mute testimony to the spiritual conquests of other years, and stand as silent rebuke of the hollow message that is so often proclaimed today. In many churches that were founded to promote holiness, truths are never applied to practice, the generalities preached never denounce personal iniquity, and universal salvation never really assures a hungry heart that it may know with assurance God's righteousness, God's peace, and joy in the Holy Ghost.

On the plus side of the record of holiness in recent years is the amazing record of growth of the responsible holiness denominations. Although the statistics compiled often lump the holiness groups in with the heretical sects and the lunatic fringe, when these statistics are read they reveal that holiness is a direct influence in the lives of millions of men and women in the world today, a major force in the over-all picture of Christian missions, and a factor of incalculable strength in the moral forces of the world.

Such statistics are even more remarkable when it is seen that the conservative methods of reporting new members in the holiness denominations makes the figures published tend to minimize rather than magnify the size-image of the movement. Holiness people are as a rule so church-centered that their whole lives center around their faith. As a group, holiness denominations give four or five times as much per capita than the national average for Protestant giving, which is just an indication of the comparative ratio of "deadwood" to "active members" in a healthy holiness congregation.

The holiness denominations remain, however, a fraction of the total religious picture of the world. Their sincere desire is not merely that they should be a witness of holiness to a world that will not hear, but rather a catalyst in a genuine spiritual revival of total commitment to Jesus Christ that will overlook denominational and sectarian lines, and see a return of the widespread piety of other generations. If the large mass of Christianity that owns its allegiance to God in creed and in name could somehow be challenged to the glory of vital salvation and the beauty of true holiness, then some new pages could be written in the history of world revivals, and a new chapter could be added to the New Testament's Book of Acts.

But the hope of accomplishment of holiness on a broad scale is simply the hope that individual lives will prove its beauty and power, and that individual heart purity, purpose, and power shall be repeated over and over again. Holiness can be a world-wide catalyst for good only as it is a personal influence in the life of each sanctified man and woman. Enough grains of good salt can permeate any situation.

We honor the memories of such men as Wesley, Asbury, Muller, Brengle, Finney, and Bresee. We thrill to think of the statement of Moody, "The world has yet to see what God can do with a life wholly dedicated to Him; and I intend to be that life!" But sanctified people are faithful whether or not they are widely used and recognized, and each purified heart has the satisfaction of being as vital a part of the holiness movement in his own sphere as these more honored luminaries were in theirs.

Holiness people need to awaken to their potential for good in this present generation. Leaving any unholy sense of inferiority behind them, the people who proclaim the possibility of perfect love need to dare more for God through holiness and power.

CHAPTER TWELVE

Holiness: Profound Beauty

God, in His infinite wisdom, ordained that often the most simple things are also exceedingly deep in meaning. The most profound teachings of Jesus were easily understood by those who heard, and even the children understood and loved the Master. And yet scholars in all the centuries since Jesus taught have never plumbed the depth of the full meaning of the truth that Jesus taught so simply so long ago.

Beauty in any form has this quality of being at once simple and profound. Beauty may be warm and loved and understood to a degree, but beauty also has the elusive quality of the touch of genius, the quality of timelessness that breathes the very suggestion of eternity.

A hand-blown crystal goblet, or a rose, or the word *mother*, or the Gettysburg Address—all these are simple, and may be taken at face value—and yet all are in a sense profound, and speak of profound beauty.

Salvation, too, is simple, and holiness is plain. Isaiah wrote, *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 wayfaring men, though fools, shall not err therein* (Isa. 35:8).

But while holiness is simple, in that the way is made plain in God's revealed will, holiness is also deeply profound. Many books have been written on the "what" and the "how" of this doctrine and experience, but the "why" remains locked pretty much in the mystery of the love of God. We see His love revealed in Jesus Christ, but comprehend it we cannot. We can only reverently

bow our hearts before the Cross, and say with the hymn writer, "Almighty God! How great Thou art!"

This profound aspect of holiness does not in any way mean that it is untrue or illogical. If we must fully comprehend truth in order to recognize them as true, then we must throw out of our vocabulary all such words as *infinity*, and *eternity*, and *love*, and such words as relate to God as we understand Him, such as *Trinity*, and *incarnation*, and *prescience*, as well as many others.

HOLINESS IS PROFOUND IN ITS MYSTERY. The Trinity is involved in the redemption and cleansing and empowering of finite mankind. God the Father, God the Son, and God the Holy Ghost, not three Gods, but one holy God, are all involved in this amazing plan of salvation from all sin.

We have all listened reverently as learned men have tried reverently to tell us about their concept of the Trinity, and why Jesus came to die, and why God created man, and why He gave him free moral agency in a world infested by sin. But we do not grasp these mysteries—we merely trust the Word of the One we have come to know and love, and we believe with great confidence and assurance that this God we understand so little is our Father; and we understand Him well enough to know that He loves and cares for us, and saves us from the uttermost to the uttermost.

HOLINESS IS PROFOUNDLY MAJESTIC IN ITS SCOPE. That this God who scooped out the beds of seas, and piled up the high mountains, did it all for man is enough to stagger our thoughts. But when we think that, beyond mere creation, God involved himself to extent of personal loss and sacrifice, we bow in humility before His majestic love. And when we read that this God so loved man that He, the Creator, identified himself with man to the extent that He became a man, and suffered death for all men, then our awe becomes more than we can

contain. The God of creation is the God of redemption and holiness!

HOLINESS IS PROFOUND MERCY! Man, self-seeking and disobedient, went his own way, and lost the image of God, the precious privilege of fellowship with God. Defeated, sentenced to death, and doomed for eternity, man was driven from the face of God, but not before God's mercy had promised a way of salvation. This element of the profound in holiness comes to a climax when we see that mystery and majesty both converge in the wonder of a mercy that makes God concern himself with men, not just humanity as a mass, but with the single individuals.

From the time that God made coats of skins for our disgraced first parents as they left the Garden of Eden, until our Saviour was crucified in the year A.D. 29, the love of God for individual people unfolded, and through the ministration of the Holy Spirit, is continually revealed as God convicts individual men and women for sins committed, for their need of heart purity, and for thier need to be faithful in Christian service.

Through signs and shadows, by prophets and priests and kings, God unfolded the story of His mercy. But it was not until our Saviour was suspended between earth and heaven on the cross of Calvary that the exact pivot point of all saving faith was established. We cannot know the depth of all that was accomplished there on that Good Friday, but we do know that since Jesus cried in thunder tones from the Cross: "It is finished," those echoes of mercy have never ceased to reverberate and echo in the hearts of men to this time. It was then that the serpent's head was crushed, and provisionally the human race was free from all sin.

And yet the risen Saviour spoke further, simple and profound words about the completion of His plan of salvation. He spoke both of leaving and of abiding forever with His disciples. He commanded them both to go forth preaching and to tarry in Jerusalem. He emphasized

again and again that the time was near when *the promise* would be fulfilled.

What could possibly be more wonderful than fellowship with the risen Saviour as He appeared those few days after His resurrection? What indeed could be more tragic than His ascension back into heaven? What could the disciples do after His return to heaven but obey Him who had proved by His mastery over sin and death and hell that He could not be mistaken! Understand His words and meaning they could not; obey their Master they could—and they did!

The revelation came on the day we call Pentecost. God's profound beauty was poured into their lives, and God's profound plan was revealed: *Christ in you, the hope of glory* (Col. 1:27). The marred image, the dynamic fellowship of the presence of the Holy Ghost, was restored in the hearts of the 120 as He came to purify their hearts by faith and take up His permanent residence, ruling each heart without rival. The person of Christ became even more precious as the Early Church rejoiced in a fellowship with God that transcended even their earthly years with Jesus.

Without trying to explain all that was involved, and indeed not understanding many of the ramifications, the newly sanctified Christians launched into a campaign of soul winning. Without most of the things we consider essentials of worship today, these sanctified souls went on a spiritual offensive that saw 3,000 souls won that first day, and reached to the utmost bounds of the known world in their generation. Holiness remains the glory of the profound beauty of that initial wave of triumph that the Church knew years ago, and can know today!

CHAPTER THIRTEEN

The Simple Way

If there were only a handful of daisies on the face of the earth, men would risk their lives to procure them. If robins were rare, throngs would gather to see them on exhibition. But because such simple beauties are common, they are pretty much overlooked and taken for granted.

Human nature is such that if a thing is at all complicated or profound it is too hard to contemplate, while if it is simple and inexpensive it is overlooked as unworthy of thought. Many people miss the thrills and wonders of everyday living simply because they have eyes that do not see and ears that do not hear, so far as beauty is concerned. Especially in the realm of the spirit, human nature is often stubbornly blind.

But for those who will look, the beauty of holiness unfolds step by step along a simple path of adventure into light, into abundant life, into the will of God, which for every man is righteousness, peace, and joy in the Holy Ghost.

For holiness is for people! When the Holy Spirit inaugurated His dispensation, coming upon a whole group of individuals in answer to the promise of Jesus to send an abiding Comforter, He came to a cross section of humanity that represented more the lower classes of society, perhaps, than the upper. He remains the Sanctifier of the people, all the people, rich and poor. His blessing of heart holiness is not reserved for the super-intellectuals, or given only after years of theological study; nor is it the result of cloistering away from the onrush of a sinful world, or of self-denial and self-

purging. Holiness is provided for you and for me, and we can understand it *now* well enough to seek and to find it, and we can have enough of heart holiness to make us radiantly happy in this unhappy world in which we sojourn.

The first, simple step in God's plan for holiness of heart is *conversion*. The unconverted man is ruled by carnality, or the sin principle. The manifestations of such a carnal, unregenerate life are not hard to see or understand. Whatever the outward, willful sins may or may not be, there are universal lacks that clearly show the sincere heart that he is not a born-again child of God.

First, the unregenerate heart has a *lack of love for God*. The omnipresence of God merely makes a sinner uncomfortable wherever he is; the omnipotence of God makes the sinner sure and certain of his arrest and conviction for rebellion; and the omniscience of God brings no satisfaction or peace, for the sinner feels that his secret thoughts and selfishness are known to God. God's holiness is a source of pain instead of pleasure, for sinful man dreads to think of coming before such a dreadful Presence.

Other manifestations of the unconverted life are *lack of delight in worship*, and *rebellion against the claim of God to lordship* over the total life, as well as a *lack of fellowship with the saints of God*.

And while conversion cannot be explained or fully understood, it is a true miracle that every simple child of Adam's race can know in its reality. It is real! It works! It changes lives! It makes God real! And it is not hard to understand God's requirements for this first step.

To be converted, the sinner must confess his sins to God, and believe God to forgive him, and to give him this newness of life. Such confession is always the result of the Holy Spirit's conviction for sins, and His invitation to seek salvation. Such confession, if it be genuine, is

always accompanied with a sincere repentance or godly sorrow for sins committed, and a desire and willingness to quit all known sins forever. *If we confess our sins, declares God's Word, he is faithful and just to forgive us our sins* (1 John 1:9).

When the sinner confesses his sins in direct obedience to the conviction of the Holy Spirit, this miracle takes place, and a new center is found for the affections; and where before thoughts of God were merely tolerated, or rejected altogether, now the newly born-again believer sincerely loves, honors, and worships God from a heart of gratitude and filial affection.

The second step in God's plan to give man a holy heart is just as simple to understand and to obtain. The unsanctified Christian is still in need of deliverance, but this time from a rebel within, instead of a ruling force of evil. The power of sin to rule has been broken with conversion, but the carnal mind, enmity against God, remains.

Notice the scriptural description from Rom. 8:7 says, *The carnal mind IS enmity against God . . . and not that it makes enmity*. It does have a tendency to breed evil and enmity, but this remaining carnality in the believer is enmity as a root, a core, a spiritual entity. It has manifestations, even as the carnal life of the unregenerate can be detected.

First, a heart with carnality remaining has *an inner leaning to unbelief*. The just live by faith, and yet the carnal mind follows the pattern set by the tempter in the Garden of Eden, in casting aspersions on God's clear will: *Yea, hath God said?* It is revealed in type by the hesitancy of the spies who opposed Joshua and Caleb; and it is what Peter warned against, in its final development, an evil heart of unbelief. Even though prayerfulness and vigilance maintain a victorious outward life, the unsanctified believer senses the seeds of unbelief within his heart and his battle is on two fronts, within and without.

Secondly, a carnal Christian feels a *tendency to rebel against authority*. The authority of God, of God's called ministers, of the church, of the local congregation's needs are all points of conflict and inner debate. Loyalty is a matter of decision in every specific instance. Unpleasant assignments are taken, by carnality, as personal affronts; and even though the Christian does not give place to this inner urge, it is a source of serious conflict. The true unity of purpose and perfect harmony of God's Church cannot come about perfectly with this divisive manifestation in the heart.

Third, the carnal mind manifests itself, albeit very subtly, in *trying to push the central issues of Christianity just a little to one side* or another, and in trying to substitute secondary goals in their place. Social betterment, finances, refinement, or growth and prestige, as good as these things may be, are not worthy central issues, and when made such are indicative of carnality's subtle influence. Working in the church, certain peculiar forms of blessing, or even gifts of the Holy Spirit, or *anything* except JESUS CHRIST, AND FELLOWSHIP AND OBEDIENCE TO HIM, cannot be made central without losing the warmth and blessing of vital salvation, and without proving the presence of carnality.

Another manifestation of carnality is *vacillation*, up-and-down, now-hot, now-cold in experience, in love, in Christian purpose.

Perhaps the ultimate tendency of carnality is a leaning toward taking the Scriptures as personal justification for excusing sin. Some careless Christians have actually used scripture to back up practices that really are against the true meaning of the Scriptures as a whole. Carnality excuses a desire for fellowship with the sinful crowd by quoting the fact that Jesus was a Friend to sinners and ate with them.

Entire sanctification, like conversion, cannot be fully understood. But like the miracle of forgiveness, this

miracle of heart cleansing is not hard to understand in its practical aspects; it is easy to see God's requirements, and simple to follow them.

To be sanctified wholly, the Christian must consecrate his entire life—his body, soul, and spirit—for time and for eternity, to God in a solemn, sincere act of love. Then he must believe God to cleanse him, and to destroy the hated carnal nature, and to fill him with the fullness of the promised Holy Spirit. God's Word declares: *The very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you, who also WILL DO IT* (I Thess. 5:23-24).

We urgently need this experience because it is the will of God for every Christian. I Thess. 4:3 states, *This is the will of God, even your sanctification.* Jesus said, in Matt. 5:48, *Be ye therefore perfect, even as your Father which is in heaven is perfect.*

We urgently need this experience because it originated in God's love for each of us. I John 4:10 reads: *Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins.*

It is urgent that we come into this experience, for Jesus Christ died on the Cross to pay the cost of our cleansing. Heb. 13:12 declares: *Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate.* And in I John 1:7 we find: *The blood of Jesus Christ his Son cleanseth us from all sin.*

We urgently need this experience because the Holy Spirit, who also urges us to be sanctified through conviction of need, is the Divine Agent who applies the Blood to the carnal heart, and works the miracle. In part, II Thess. 2:13 states, *God hath . . . chosen you to . . . sanctification of the Spirit and belief of the truth.*

We urgently need this experience because the Bible declares its truth, and is also the instrumental means and basis for belief. John 17:17 records the words of Jesus in prayer: *Sanctify them through thy truth: thy word is truth.*

And this experience of cleansing, which we so urgently need, is in final analysis our responsibility. For while the Scripture declares that entire sanctification is *the will of God*, and provided by God the Father, God the Son, and God the Holy Spirit; while the Bible declares that we are sanctified by the blood of Jesus and by the Word of truth, still there remains the fact that this grace must be sought after, desired, and appropriated by faith. In Acts 15:9, Peter testified that hearts were *purified by faith*; and in Acts 26:18, Paul uses almost the same language—*inheritance among them which are sanctified by faith that is in me*—in his testimony to his Damascus road conversion.

Consecration, plus faith! Simple indeed! But not always so simple to do. The old nature dies hard sometimes, and there is a reticence to throw away, as it were, cherished ambitions and dreams in submission to the will of God.

But God's great love here assures the trembling heart of the seeking Christian, and helps him to make a perfect consecration. A sinner could hardly be expected to trust God with his unknown future; but the Christian knows experientially God's wonderful love, and cares to put into action his faith that God's will will work not only to God's good and glory but to the Christian's best interest as well. The *living sacrifice, holy, acceptable unto God*, of Rom. 12:1, proves the truth of *All things work together for good to them that love God, to them who are the called according to HIS purpose*, of Rom. 8:28.

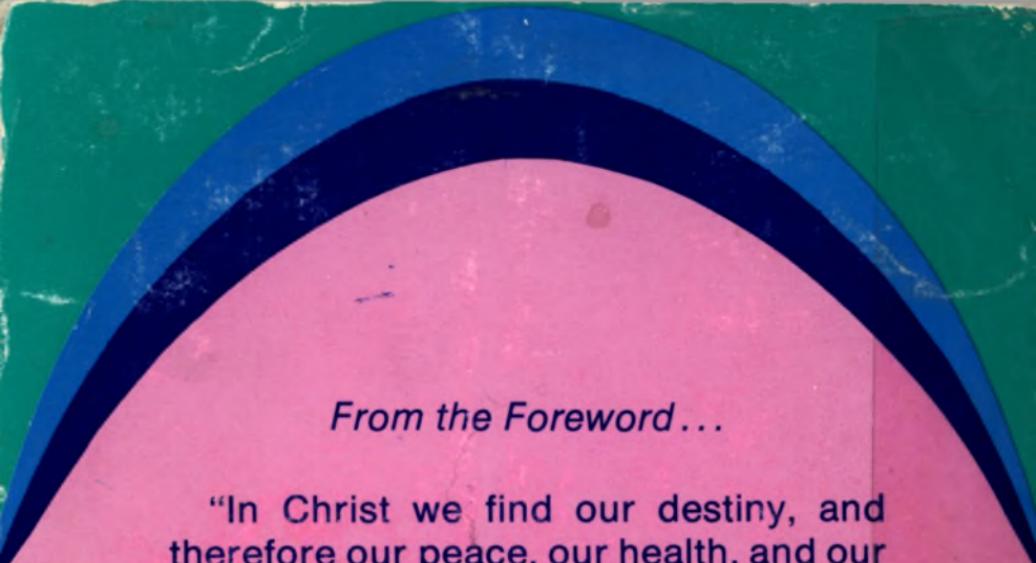
Then, when the heart is wholly consecrated to God, and is at peace in its unreserved abandon to God's will

forever, there remains but the step of faith. God's greatest Gift does not violate the free will of His children, and they must invite the Holy Spirit to come in His cleansing presence, and must trust Him to do the work simply on the basis of His Word and their submission and expectancy. The faith is not merit in itself, but is the natural and almost inevitable second step after a genuine consecration. Old-line holiness people of bygone years spoke of a place called "believing ground." They felt that when a believer had literally done all the revealed will of God in consecration and obedience to the Scriptures he was on "believing ground," and had every right to claim by faith the Sanctifier, the Holy Ghost.

It is as simple as that! When faith has taken hold and the work is done, the Holy Spirit will sooner or later witness to the heart that the work is done. The proof of such reality will further be seen in the outward manifestation of the inner purity and power. As certainly as genuine repentance, confession, and faith bring conversion, just so surely a genuine hatred for carnality, consecration, and faith bring entire sanctification as a second definite work of grace. Such beauty of simplicity is often overlooked.

We cannot grow *into* the experience of heart purity. We will not feel more inclined to press into the experience until we begin to desire it, and to study the Scriptures, and see its truth as the will of God, inescapably, for every life. We cannot afford to miss such beauty for our lives! We cannot continue in ugliness and selfishness if such a beautiful wholeness of spiritual life is provided, so that we can respond to God's love in a beauty of holy worship.

Read about it. Pray about it. Desire it. Hunger after it. Pray for it. Meet the condition of entire consecration for it. Plead the blood of Jesus Christ for it. And God will help you *take* this beauty as your own!



From the Foreword . . .

"In Christ we find our destiny, and therefore our peace, our health, and our happiness. The work of sanctification is really a matter of bringing human life to this glorious fruition. . . .

"Holiness infused with the Spirit of Christ is beautiful. True holiness is radiant and winsome, free and happy. . . . In Christ righteousness was synthesized with love, and purity with tenderness and compassion.

"Russell Metcalfe has caught this insight and made it sing. This book will warm your heart and challenge your consecration."

—William M. Greathouse