

PREACHING SCRIPTURAL HOLINESS

HOLINESS THE KEystone OF CHRISTIAN DOCTRINE

ENTIRE SANCTIFICATION THE CORNERSTONE OF
CHRISTIAN EXPERIENCE

PERFECT LOVE THE TOUCHSTONE OF CHRISTIAN ETHICS

COMPLETE CONSECRATION THE FOUNDATION
STONE OF CHRISTIAN STEWARDSHIP

THE BAPTISM WITH THE HOLY GHOST THE CAP-
STONE OF PREPARATION FOR CHRISTIAN SERVICE

G. B. WILLIAMSON

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Preaching Scriptural Holiness

by

G. B. Williamson

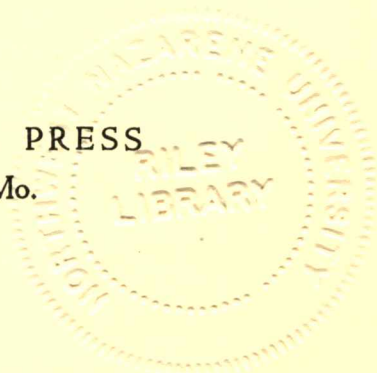
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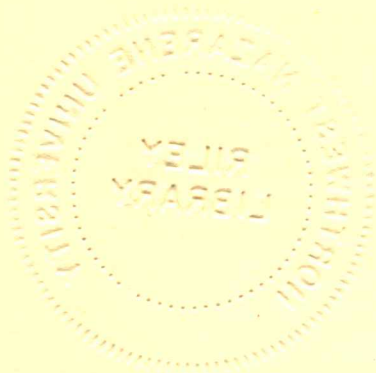
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Inscription

To those able expositors of scriptural holiness whose ministry has so decisively guided my own preaching this volume is gratefully inscribed with the prayer that the rising generation of preachers will more successfully perpetuate this glorious message.



Preface

It is the duty of all who are chosen to preach holiness to qualify themselves for such a high calling.

All who effectively preach this message must be fully persuaded in their own minds that holiness is a sound Bible doctrine. An honest student of the Word of God should find no difficulty in arriving at that conclusion if he approaches the study of the Holy Scriptures with an unprejudiced mind. It is a great advantage for the preacher to be able to acquire a sufficient knowledge of philosophy and psychology to assure himself that holiness doctrine is philosophically and psychologically sound. And it is the privilege of every Christian believer, through the witness of the Spirit, to possess a perfect persuasion of the truth as it is in Jesus. This will mean that he enjoys the "full assurance of understanding" (Col. 2:2); "the full assurance of hope" (Heb. 6:11); and the "full assurance of faith" (Heb. 10:22). The preacher who is lacking such confidence and stability in his own mind will surely be a blind leader of the blind.

This certainty will save the preacher from speculation. He can say, "I know and therefore I speak." He will never feel that he must make a defense for the message he declares or the people who have embraced it. He will not often feel that he must preach controversially. He, being in the light himself, will preach with the assumption that his hearers accept this glorious truth as they do the fact that the sun shines to illuminate and warm the earth. The preacher who is constantly debating the issue gives the impression that he is seeking to persuade himself. He should preach with such conviction that those who hear the truth will be eager to embrace it.

The importance of preaching holiness can hardly be exaggerated. When considered in all its aspects and with all its implications, holiness includes the whole gospel message. If it be preached scripturally it will give opportunity to emphasize every vital truth of the divine revelation. To be sure, if one takes only some one phase of the message of holiness he will become eccentric. He will go off on a tangent which can lead only into a dead-end street. But taking holiness as the major thesis of the gospel of full redemption from sin will mean that one has in clear perspective the entire scope of revealed truth.

A young preacher once asked Dr. J. L. Brasher how often he ought to preach on holiness. That able exponent of the doctrine replied, "Just about as often as you preach." If taken in its true scriptural setting and with all its ramifications, that advice is sound and may be accepted and followed. Someone may say, "Is this not harping on one note or playing on a fiddle of one string?" No, not if the truth is given forth according to the Scriptures. In order to preach holiness thus it must be presented as a well-balanced, full-orbed, and comprehensive message, for it includes all the counsel of God.

In this volume an attempt will be made to suggest the preaching possibilities inherent in the teaching of scriptural holiness. Under the general title of **PREACHING SCRIPTURAL HOLINESS** I will seek to open in five chapters as many different areas in which the potential is all but unlimited. Here are the subjects to be discussed: I. Holiness, the Keystone of Christian Doctrine; II. Entire Sanctification, the Cornerstone of Christian Experience; III. Perfect Love, the Touchstone of Christian Ethics; IV. Complete Consecration, the Foundation Stone of Christian Stewardship; and, V. The Baptism with the Holy Ghost, the Capstone of Preparation for Christian Service.

Acknowledgments

The basic thesis of this treatise is that the preaching of scriptural holiness offers opportunity to emphasize every aspect of the gospel. Conversely, no essential aspect of the message of God's Word is complete until it includes holiness unto the Lord.

This seed thought has been in process of germination in the author's mind for at least a decade. It was first expressed in a single message. A number of years ago the Conference of General and District Superintendents voted to request the publication of a book designed to help men in the presentation of this truth.

Through the courtesy of Dr. Edward S. Mann, president of Eastern Nazarene College, and Dr. J. Glenn Gould, college pastor, an invitation was extended to deliver the John Gould Memorial Lectures in 1952. This material was prepared and delivered for that particular occasion. With the encouragement of those generous men the decision to offer the series for publication has been reached.

Acknowledgment is hereby made of the valuable assistance of my wife, Audrey J. Williamson, in reading and correcting the manuscript; also for helpful suggestions of Mr. P. H. Lunn and Dr. S. S. White. Misses Helen Larson and Mildred Schmidt have rendered excellent service as typists.

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Introduction

It is fitting that Dr. G. B. Williamson, a general superintendent of the Church of the Nazarene, should write a book on **PREACHING SCRIPTURAL HOLINESS**. He is a preacher—one of the outstanding pulpiteers of the Church of the Nazarene and a preacher of whom any denomination might well be proud. He is a Bible preacher. Often his sermons are made up largely of passages from the Word which are logically joined together and interpreted. Of all the gifts which he has as a preacher, this is what I would desire most. Blessed is the man who can quote effectively from the Scriptures in his sermons. Such a holiness preacher has the right to produce a book on **PREACHING SCRIPTURAL HOLINESS**. Again, Dr. Williamson is a holiness preacher. I have heard messages from him on many occasions, and I know of no one who preaches more often on holiness. He makes this great doctrine of our church live in the minds and hearts of his listeners. Further, he adorns the doctrine of entire sanctification. He is an excellent example of what the experience of entire sanctification can do for a person. I have known Dr. Williamson for quite a few years, during part of which time I was closely associated with him, and I can testify to the fact that he has what he is writing about in this book. From this important standpoint, he has the right to give the preachers of our church a book on **PREACHING SCRIPTURAL HOLINESS**.

In the first two chapters Dr. Williamson outlines the doctrinal and experiential foundations of entire sanctification. Here he establishes the centrality of this truth among all of the teachings of the Bible. From this it inevitably follows that any and all preaching of Christian truth must be related to the doctrine of entire sanctifica-

tion. In the three succeeding chapters the more practical implications of what has preceded are set forth in an especially thoughtful and inspiring manner. No preacher can read this book without catching a new vision of the possibility and glory of preaching scriptural holiness.

STEPHEN S. WHITE

CHAPTER I

Holiness,

The Keystone of Christian Doctrine

In an arch of masonry the entire structure is secure if the keystone remains firmly fixed in its place. In relation to all the other stones in the arch it is central in position and supreme in importance. By it they cleave together to make the arch strong.

The keystone illustrates the position of the doctrine of holiness in relation to all the fundamental tenets of our holy faith. There are two different views with regard to the holiness of God. There are some who hold that it is one among the attributes of God. There are others who have seen holiness as the essential nature of God which comprehends all of His moral attributes. Many able theologians have adhered to this latter view. Among them is Dr. H. Orton Wiley. While either of these positions justifies the contention that holiness is central and supreme among the doctrines of the church, the latter supports the idea more perfectly. No system of theology can omit the doctrine of holiness. But the Arminian-Wesleyan teachings fall apart if holiness is not given its proper place as the central thought of redemption.

In a popular magazine of recent date there appeared an editorial in which the Methodist church was the subject of discussion. Among other observations in that analysis the statement was made that the Methodist church is short on theology. I do not seek to prove the accuracy of that statement; but, if it be true, it is because the Methodist church has either intentionally omitted or flagrantly neglected the doctrine which John Wesley de-

clared it had been raised up to proclaim. Holiness is the spinal column of the Wesleyan theology. If it is not maintained in the central position, the system becomes weak. But with the doctrine of holiness recognized and proclaimed as central and supreme, the teachings of Wesley and his collaborators and their successors are more firmly grounded in reason and revelation than any other system of theology that has ever been advanced.

Since the teaching of holiness is so vitally related to all the doctrines that are held fundamental and central by the Church of Jesus Christ, the scriptural and logical preaching of any doctrine will lead to the proclamation of the message of holiness. The converse conclusion is also valid, namely, that the preaching of holiness to be scriptural and logical must include the preaching of every other essential doctrine of the Christian system. This conception opens up almost unlimited possibilities for preaching holiness with a doctrinal approach.

Recently a lopsided judgment was pronounced upon the leaders of the Church of the Nazarene. The critic said these persons were making a hobby of holiness while they were neglecting scriptural regeneration. A reasonable man would know that no one can preach holiness without giving proportionate consideration to regeneration. That is true of all the other doctrines. If one would like to vary his theme he has but to announce that he will preach on any phase of theology and he can relate holiness to it without distorting the truth he is expounding.

I. *Doctrinal preaching about God the Father* opens up wide areas for thought. It is a kind of preaching infrequently heard from our modern pulpits. Its revival would do much to clarify the concepts of God, make Him a living Reality and a Person understanding and approachable. Preaching about the personality, the nature, the character, and the attributes of God would require

a firm grasp of the fact of His holiness and a clear declaration that He is holy and therefore commands all men to be holy.

The very thought of holiness must be inspired by the character and being of God. Dr. Wiley says in his masterful *Christian Theology*: "Holiness as it relates to the Father expresses the perfection of moral excellence which in Him exists unoriginated and underived. It is the ground of reverence and adoration—the standard of all moral goodness—and is eternally opposed to sin."

II. *The doctrine of God the Son* is also replete with possibilities for preaching holiness. Think of His pre-existence, His humiliation, His incarnation, His exemplary life, His teachings, His sacrifice that He might be the Saviour and Redeemer of all mankind. All of this wealth of truth has close relation to the message of holiness and may be employed either in approach or application in a sermon.

"Holiness as it relates to the Son is found both in His revealing and His redemptive mission. Holiness and love in the nature of God assume the form of righteousness and grace in the redemptive economy. 'For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life' (John 3:16). Here the love of God rests upon the foundation of His holiness. If love sent the Son, it was holiness that demanded the sacrifice. 'Our God is a consuming fire.' 'Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate'" (Wiley).

III. *The doctrine of God, the Holy Spirit*, opens a mine of material for preaching holiness, the extent of which few have explored. The Bible references to the personality and ministry of the Holy Spirit are numerous and intriguing. There are texts and teachings in the fourteenth, fifteenth, and sixteenth chapters of John's Gospel for

several series of sermons. The Book of Acts is a record of the outpouring of God's Spirit at Pentecost and the subsequent events. Here again there are great stores of preaching possibilities. To omit the implications of holiness in these messages would be to present only half truths that stop short of the fullness of the gospel. The New Testament is filled with texts which magnify the work of the Spirit.

The name Holy Spirit not only affirms that the nature of the Spirit is holy, but it is His office and work to make men holy. Holiness as related to the Spirit is holiness imparted or made accessible to man. In God, holiness is absolute. In man, it is relative. It is "sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ" (I Pet. 1:2). By the work of the Spirit men are made "partakers of the divine nature."

A ministry which magnifies the work of the Holy Spirit in bringing sinners to Christ and leading believers into the experience of entire sanctification will certainly be owned and blessed of God. This is the era in which the fullness of the Spirit is available, and this announcement should be made often and urgently.

IV. Again, *the doctrine of the inspiration of the Bible* is inseparable from the doctrine of holiness. "Holy men of God spake as they were moved by the Holy Ghost" (II Pet. 1:21). "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works" (II Tim. 3:16, 17). The Bible is an infallible source of light for the understanding. It is a guide to the conscience. It is the authoritative rule of faith and practice for holy living. It is the foundation for Christian character. By the knowledge and obedience of the Word of God believers are naturalized for heaven through the ministry of the Spirit of holiness.

V. *A right conception of sin* is necessary to a clear, scriptural message of holiness. The twofold nature of sin must be understood and defined. That sin is the transgression of the law and must be forgiven on condition of repentance toward God and faith toward our Lord Jesus Christ must be accepted. Furthermore, that sin is inherent in the nature of man, due to the fact that he is of a fallen race, is inescapable. This inward pollution, this defilement of the affectional nature, this perversion of the will can find its cure only in the efficient agency of the Spirit of God as He operates in the soul of man under the over-arching provision of the blood of Jesus Christ which was shed on Calvary. In this age in which the sense of sin has declined so amazingly, when evil is called good and good evil, the pulpit of the Church should picture sin in all its turpitude and declare the inevitable doom of the sinner. To do this only leads to despair if an adequate cure is not offered. In dealing scripturally and logically with the problem of sin and its solution, holiness must be preached as God's provision and His requirement. When a preacher has delved into the great stores of truth in the realm that relates to sin and its answer in holiness, he will discover material to occupy his mind and his sermon schedule with substantial subjects for extended periods of time. Furthermore, preaching of this description is an absolute necessity in order that Christian experience may be vital and that character bearing the image of God may be built.

VI. *Preaching on the atonement* if carried to a logical conclusion leads to the declaration of a present, full, and final salvation from sin. This doctrine posits a holy God forever opposed to sin. He cannot condone sin in any form. He is represented in the Mosaic economy as unapproachable by sinful men. He dwelt in the holy of holies, which was separated from the holy place by the thick veil of the Temple. Nevertheless, this sin-hating God so loved the sinner that He gave His only begotten Son to be the

propitiation for our sins, and not for ours only but for the sins of the whole world. When Christ gave up the ghost on Calvary's cross, the veil of the Temple was rent in twain from top to bottom.

Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh; and having an high priest over the house of God; let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water (Heb. 10:19-22).

Here the preacher of holiness stands at the opening of a great area of truth. It is as wide as the race of man in its scope. It includes all the progressive revelation of God's purpose of redemption from the first promise of a Saviour, when God said to the serpent, "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel" (Gen. 3:15). It takes in all the types and ceremonies of the Old Testament. It comprehends the Messianic promises of the prophets. It is the underlying fact of the Incarnation and the Crucifixion. It is made effectual in the power of the Resurrection. It climaxes in the gathering of the Blood-washed around the throne of God to sing redemption's story and in the deliverance of the earth and the whole creation from the curse precipitated by the fall of Adam.

When one sees such a vision of truth in relation to the preaching of holiness he never again is concerned about exhausting the resources open to him in proclaiming this glorious message.

VII. *The doctrine of the Church* has many ramifications. There is its mystic union with Christ, as the body of which He is the Head and Saviour. He is the Bridegroom and the Church His chosen bride. It is the temple which is the habitation of God through the Spirit. Then there is

the position and function of the Church in relation to the world and its evangelization. There are also the worship and sacraments of the Church. There are the conditions and qualifications for membership in the Church. From any of these angles of approach the message of holiness may be and should be proclaimed.

The Psalmist said, "Holiness becometh thine house, O Lord, for ever," and, "Worship the Lord in the beauty of holiness." It is holiness that separates the Church from the world and makes it ready for its great missionary undertaking. Holiness hallows the worship of the church and vitalizes the sacraments. It elevates the church to high levels of spiritual unity, heavenly fellowship, and holy service.

VIII. Holiness is directly related to all phases of *the doctrine of the last things*.

A. There are those who give much attention to the teaching of the *Lord's return*, but they seem to overlook completely the fact that holiness is the preparation for His coming. No one can be scripturally consistent and preach the Second Coming without preaching the second blessing. Note how inseparably the two thoughts are linked together in the Scriptures.

Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ; as obedient children, not fashioning yourselves according to the former lusts in your ignorance: but as he which hath called you is holy, so be ye holy in all manner of conversation (I Pet. 1:13-15).

But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness? (II Pet. 3:10, 11.)

And the Lord make you to increase and abound in love one toward another, and toward all men, even as we do toward you: to the end he may stablish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints (I Thess. 3:12, 13).

And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you, who also will do it (I Thess. 5:23, 24).

Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure (I John 3:2, 3).

B. Holiness has a bearing *upon the resurrection.*

Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years (Rev. 20:6).

For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord (I Thess. 4:16, 17).

Only those who are holy will answer the trumpet's call to rise in the glory of the first resurrection. A preacher can deliver a holiness sermon on Easter Sunday. He had better do it then or some people will never hear the whole gospel message. For a text he might use Hebrews 13:20, 21 or I Pet. 1:2-5.

Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is wellpleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen (Heb. 13:20, 21).

Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: grace unto you, and peace, be multiplied. Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time (I Pet. 1:2-5).

C. In *preaching on the final judgment* it is certain that holiness must be preached as the only adequate preparation.

Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world.

There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love (I John 4:17, 18).

This is but one illustration. There are many texts that show that holiness is the only adequate preparation for the judgment.

D. There should be more *preaching about heaven* than we are hearing today. Heaven should be a more definite part of our everyday experience. Our way to heaven should lead through heaven, and the whole tenor of the Scriptures is that holiness is a requirement for entrance to heaven.

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

E. If only those conditioned for heaven in an experience of holiness will be accorded entrance to that blessed habitation of the just, then it must be evident that it is *holiness or hell*. No one should flippantly declare that it is "holiness or hell" but, having seriously and tenderly preached the torments of eternal punishment, a preacher

should reverently and compassionately warn men that to escape hell they must be holy in the sight of God.

Thus it is seen that holiness may be, and should be, preached as a complement to every other doctrine of the Christian creed. But it may also be preached by a Biblical approach, either in topical, textual, or expositional sermons or in a combination of any two or all three of these sermon patterns.

Recently Dr. C. B. Strang, pastor of Chicago First Church of the Nazarene, sat in his study and wrote down a list of fifty texts and sermon subjects for a year's preaching on holiness. He has graciously consented to have them presented herewith to show the possibilities of preaching the doctrine of holiness from a Biblical approach.

1. SUBJECT: HOLINESS OBSERVERS

Text: "For Herod feared John, knowing that he was a just man and an holy, and observed him" (Mark 6:20).

2. SUBJECT: AXIOMATIC HOLINESS

Text: "For if the firstfruit be holy, the lump is also holy; and if the root be holy, so are the branches" (Rom. 11:16).

3. SUBJECT: A BEGGAR'S APPEAL

Text: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service" (Rom. 12:1).

4. SUBJECT: THE SANCTITY OF PERSON FOR THE DWELLING PLACE OF GOD

Text: "If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are" (I Cor. 3:17).

5. SUBJECT: THE TELESCOPIC CHOICE AND MICROSCOPIC INSPECTION

Text: "According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love" (Eph. 1:4).

6. SUBJECT: SPIRITUAL CONSTRUCTION

Text: "In whom all the building fitly framed together groweth unto an holy temple in the Lord" (Eph. 2:21).

7. SUBJECT: A MIGHTY DETERGENT

Text: "That he might sanctify and cleanse it with the washing of water by the word" (Eph. 5:26).

8. SUBJECT: PREPARED FOR THE DIVINE INSPECTION
Text: "In the body of his flesh through death, to present you holy and unblameable and unreprouable in his sight" (Col. 1:22).
9. SUBJECT: SPIRITUALLY OUTFITTED
Text: "Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering" (Col. 3:12).
10. SUBJECT: THE ANTE-MUNDANE GIFT
Text: "Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began" (II Tim. 1:9).
11. SUBJECT: A SIGNIFICANT DESIGNATION
Text: "Wherefore, holy brethren, partakers of the heavenly calling, consider the apostle and high priest of our profession, Christ Jesus" (Heb. 3:1).
12. SUBJECT: THE CALL TO NORMAL CITIZENSHIP
Text: "But as he which hath called you is holy, so be ye holy in all manner of conversation" (I Pet. 1:15).
13. SUBJECT: A MODERN BUILDING WITH AN AGE-OLD AIM
Text: "Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ" (I Pet. 2:5).
14. SUBJECT: A FOURFOLD CHARACTER FOR A SINGLE PURPOSE
Text: "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light" (I Pet. 2:9).
15. SUBJECT: GOD'S HIDING PLACE
Text: "But let it be the hidden man of the heart . . ." (I Pet. 3:4-17).
16. SUBJECT: SHOW ME YOUR HANDS
Text: "I will therefore that men pray every where, lifting up holy hands, without wrath and doubting" (I Tim. 2:8).
17. SUBJECT: LIKE PRIEST, LIKE PEOPLE
Text: "But a lover of hospitality, a lover of good men, sober, just, holy, temperate" (Tit. 1:8).
18. SUBJECT: GOD-ANOINTED MEN
Text: "But ye have an unction from the holy one, and ye know all things" (I John 2:20).
19. SUBJECT: HOLY ENTRANCE BY DIVINE PURCHASE
Text: "Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus" (Heb. 10:19).
20. SUBJECT: YIELD POINT AND ULTIMATE LIMIT
Text: "Even so now yield your members servants to righteousness unto holiness. . . ." (Rom. 6:19-22).

21. SUBJECT: THE DIVINE SAFEGUARD
Text: "For this is the will of God, even your sanctification, that ye should abstain from fornication . . ." (I Thess. 4:3-18).
22. SUBJECT: PURSUIT AND POSSESSION
Text: ". . . Follow peace with all men, and holiness, without which no man shall see the Lord" (Heb. 12:10-14).
23. SUBJECT: AN INCISIVE AGENT
Text: "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God" (II Cor. 7:1).
24. SUBJECT: GOD'S UNERRING AIM
Text: "To the end he may stablish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints" (I Thess. 3:13).
25. SUBJECT: TWIN VIRTUES FOR SINGLE SERVICE
Text: "That he would grant unto us, that we being delivered out of the hand of our enemies might serve him without fear, in holiness and righteousness before him, all the days of our life" (Luke 1:74, 75).
26. SUBJECT: DOFFING AND DONNING
Text: "That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness" (Eph. 4:22-24).
27. SUBJECT: A UNIQUE TEACHER WITH A TIMELY MESSAGE
Text: "For the grace of God that bringeth salvation hath appeared unto all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world . . ." (Tit. 2:11-14).
28. SUBJECT: THE MASTER WORKMAN AND HIS HOLY TASK
Text: "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).
29. SUBJECT: THE DIVINE PRESCRIPTION FOR CARNAL MEN
Text: "For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: how much more shall the blood of Christ?" (Heb. 9:13, 14).

30. SUBJECT: SUFFERING FOR A PURPOSE
Text: "Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate" (Heb. 13:12).
31. SUBJECT: WHAT IS SUBSEQUENT TO REGENERATION?
Text: "And in this confidence I was minded to come unto you before, that ye might have a second benefit" (II Cor. 1:15).
32. SUBJECT: A FOURFOLD BLESSING FROM A SINGLE SOURCE
Text: "But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption" (I Cor. 1:30).
33. SUBJECT: GIVE THANKS FOR WHAT?
Text: "But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the spirit and belief of the truth" (II Thess. 2:13).
34. SUBJECT: A SPIRITUAL INHERITANCE WITHOUT TAX
Text: "And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified" (Acts 20:32).
35. SUBJECT: A TRIPLE EXPERIENCE FOR A DUAL PURPOSE
Text: "To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me" (Acts 26:18).
36. SUBJECT: A SANCTIFIED OFFERING BY A HOLY AGENT
Text: "That I should be the minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost" (Rom. 15:16).
37. SUBJECT: CLEANSED FOR A PURPOSE
Text: "Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours" (I Cor. 1:2).
38. SUBJECT: ARE YE NOT YET CARNAL?
Text: "Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double minded" (James 4:8).
39. SUBJECT: THE LIGHT THAT DOES NOT FAIL
Text: "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin" (I John 1:7).

40. **SUBJECT: BEFORE AND AFTER**
Text: "And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God" (I Cor. 6:11).
41. **SUBJECT: PERSONAL CLEANSING FOR SPECIAL SERVICE**
Text: "If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the master's use, and prepared unto every good work" (II Tim. 2:21).
42. **SUBJECT: DIVINE KINSHIP**
Text: "For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren" (Heb. 2:11).
43. **SUBJECT: AN IMPLACABLE WILL AND AN ETERNAL SACRIFICE**
Text: "By the which will we are sanctified through the offering of the body of Jesus Christ once for all. . . ." (Heb. 10:10-14).
44. **SUBJECT: SUBMERGED IN DIVINITY**
Text: "Jude, the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, and called" (Jude 1).
45. **SUBJECT: WHO IS THE GIFT AND WHO IS THE ALTAR?**
Text: "Ye fools and blind: for whether is greater, the gift, or the altar that sanctifieth the gift?" (Matt. 23:19.)
46. **SUBJECT: SANCTIFIED DEITY FOR SANCTIFIED HUMANITY**
Text: "Sanctify them through thy truth: thy word is truth. And for their sakes I sanctify myself, that they also might be sanctified through the truth" (John 17:17, 19).
47. **SUBJECT: A HOLY OBJECTIVE**
Text: "Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus" (Col. 1:28).
48. **SUBJECT: HOLINESS REWARDED**
Text: "Blessed are the pure in heart: for they shall see God" (Matt. 5:8).
49. **SUBJECT: TWO PERFECTIONS**
Text: "Be ye therefore perfect, even as your Father which is in heaven is perfect" (Matt. 5:48).
50. **SUBJECT: SANCTIFIED FOR SERVICE**
Text: "Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit" (John 15:2).

CHAPTER II

Entire Sanctification, The Cornerstone of Christian Experience

The terms holiness and sanctification have similar meaning. They are often used interchangeably. Nevertheless there are shades of meaning which distinguish them. According to Webster, "Holiness is the state or character of being holy." Dr. John Paul defines it as "complete moral and spiritual purity, wholesome, perfect soul health, implying godlikeness of character."

Sanctification according to Webster is "the act of God's grace by which the affections of men are purified or alienated from sin and the world and exalted to supreme love to God." Dr. John Paul says, "Sanctification is the act of God's grace by which a man having consecrated himself is made holy."

Simply summarized, the distinction is that sanctification is the act of God whereby man is made holy, while holiness describes the state or character of being holy. The former initiates the state which the latter describes.

The distinctive position of the Church of the Nazarene is indicated by the use of the term "entire sanctification." The word sanctification is used by all religious bodies. But the full meaning of entire sanctification is not contained in the word sanctification as used by many. By entire sanctification we intend to convey the idea not only of cleansing through regeneration from all the defilement acquired by the practice of sin but also that cleansing from the sin which is inherent in the nature because of the fall of the race. Therefore, in order to make

ourselves unmistakably understood by all, we should frequently use the qualifying word *entire* in connection with sanctification.

Furthermore, we frankly admit that the word sanctification as used in the Bible sometimes denotes partial rather than complete cleansing. Then too, we concede that the word has a double meaning. It undoubtedly denotes consecration, dedication, or setting apart to sacred use, in some connections.

The underlying thesis of this chapter is that entire sanctification is the cornerstone of Christian experience. As the cornerstone of a building both joins and supports the walls of which it is a part, so entire sanctification reinforces and strengthens those experiences which precede, accompany, and follow its reception. It is not like a lone marble shaft that has been quarried out of solid rock and erected in an isolated position. It is clear, distinct, and impressive, yet it is an integral part of our total Christian experience. It is at the focal point and therefore deserves constant attention. But to make it meaningful, it must be related to those experiences which are *antecedent* to it, those which are *concomitant* with it, and those which are *subsequent* thereto.

I. Entire sanctification presupposes that *certain experiences have already been received*. To preach the second work of grace without giving attention to conviction, repentance, regeneration, justification, and adoption is like building a superstructure with no foundation under it. It is perfectly obvious that the first work of grace must be received before the second can be obtained. But all that goes before the second crisis is vouchsafed to man in order that he may enter into the state of holiness through entire sanctification.

A. Because of the prevenient grace of God, the Holy Spirit seeks out the sinner to *awaken* him to a sense of sin and lead him to repentance and life. Jesus said, "And

when he is come, he will reprove the world of sin, and of righteousness, and of judgment: of sin, because they believe not on me; of righteousness, because I go to my Father, and ye see me no more; of judgment, because the prince of this world is judged" (John 16: 8-11). God sends the pangs of an awakened conscience. He arouses the sense of guilt. He troubles the sinner with the knowledge that eternal hell awaits him. But this is to the end that the sinner may repent and find pardon. Its ultimate purpose is to lead the sinner to holiness. As God sent the afflictions upon the Israelites in Egypt to awaken them to the fact that God had another way of life for them in the Land of Promise, so He sends conviction to the sinner in order to lead him out of the darkness and dominion of sin. He leads him out that He may lead him into the state of holiness. For God to convict a sinner with no further purpose than to harass and trouble him would mean that God is a sadist, enjoying the affliction of His highest creation.

B. By convicting the sinner, the merciful and faithful God leads him to *repentance*. In repentance a change takes place which causes one to hate the things that he once loved and to love the things he once hated. He highly resolves that he will turn from everything that displeases and dishonors God and that he will cleave to all that a holy God approves and loves. Thereby a foundation is laid for repentance for inbred sin when its presence in the heart of a believer is discovered. This, of course, is necessary to the final steps leading to the cleansing of the heart from all sin.

True repentance on the part of the sinner is the condition of faith for salvation. John Wesley made it clear that regeneration or the new birth is received on the one condition of faith in our Lord Jesus Christ; but he also stated that repentance was the condition for faith. Faith is the immediate, while repentance is the remote, condition.

C. In answer to faith there comes the divine response in *justification*. Justification has to do with one's acceptance before God. "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ" (Rom. 5:1). In answer to faith in Christ and His shed blood, the sinner is reconciled to God and pardoned of his guilt. His debt is canceled. The power of sin is broken, and the penalty of sin is remitted. One who is justified has peace with God through our Lord Jesus Christ. "Much more then, being now justified by his blood, we shall be saved from wrath through him" (Rom. 5:9).

This then is the answer to the question frequently raised as to whether a justified person can enter heaven. It is certain that he will if he is justified. But to retain the experience of justification, he must walk in all the light which he possesses. That will lead him to the experience of entire sanctification. "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin" (I John 1:7). Justification gives one the right to heaven. Entire sanctification gives him the fitness for heaven.

A justified person walking in all the light he has will be cleansed through the unconditional benefits of the atonement and received into heaven. But with all diligence he must "follow after peace with all men, and the sanctification without which no man shall see the Lord" (Heb. 12:14, A.S.V.).

D. Temporally *regeneration* is simultaneous with justification. Logically it follows the act of God in justifying the sinner. "The washing of regeneration and the renewing of the Holy Ghost" is a miracle of moral and spiritual transformation. "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new" (II Cor. 5:17).

This work of God in re-creating a new man in Christ is accomplished by the active agency of the Holy Spirit.

Those who affirm that there is no measure of the Holy Spirit imparted to a regenerate Christian are without scripture to support their view. On the other hand, those who seek to prove that the fullness of the Spirit is obtained in the new birth are also misguided. The new life of the Spirit is begotten in regeneration, but the fullness of the blessing of the gospel of Christ is offered only to believers who by consecration and faith receive the second benefit. As a matter of fact, sanctification is begun in regeneration, and it is made entire when by faith in the speaking Blood, "polluted nature dies—sinks 'neath the crimson flood."

E. Another accompaniment, namely, *adoption* into the family of God, is experienced in the same instant that the believer is justified and regenerated. "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever" (I Pet. 1:23). The assurance of the new birth and adoption is received by the witness of the Spirit. "For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself [himself] beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ" (Rom. 8:14-17).

As an heir of God and a joint heir with Christ, the believer has full right to a spiritual inheritance which is available to him in two installments. The first is entire sanctification received by faith as the earnest of the Spirit. This is a foretoken of the final installment of the inheritance which will be received in its fullness when heaven in all its blessed reality is possessed.

To all who think logically, it is clear that in each of these experiences there is an anticipation of entire sanctification. Therefore, the preacher of holiness has a splen-

did opportunity to make every sermon preached on conviction, repentance, faith, regeneration or the new birth, justification, and adoption or the witness of the Spirit point the way to the second blessing or entire sanctification. His failure to do so will deprive those to whom he ministers of that which God wills and provides. They will remain in spiritual poverty while unlimited riches are available.

F. As the newborn Christian follows on to know the way of the Lord more perfectly, he will make the shocking discovery that *carnality remains in his heart*. If he has been prepared for it by scriptural instruction, he will know what to do. Without some understanding of his case, he may come to defeat and despair about his condition. All the creeds of evangelical churches have given recognition to the fact that in a believer's heart there is inbred, indwelling sin. The variation has been in the manner of deliverance from this dark stain in man's nature. All have agreed that deliverance must come, for nothing that defileth or maketh a lie can enter heaven. Some have contended that, by the enablement of the Spirit of God, carnality must be suppressed or counteracted. Others have believed that eventually a Christian will grow into holiness. Another group believes that in death comes deliverance. All of these teachings must be considered and answered. But the only satisfactory argument is to show believers the scriptural way to a full deliverance now, through a full commitment to God's holy will and a daring faith in the promise of freedom from all carnal affections and dispositions.

This is what is often termed eradication. There are some who identify themselves as holiness people who believe the use of the word eradication is unwise and misleading. They contend that eradication is not a scriptural term, and in that they are correct. It is not found in the English Bible. But the word incarnation is not there either. Why not apply the same judgment to its use?

What we mean by both of these terms is in the Bible, and the one is there as certainly as the other.

Others say the word eradication connotes the removal of some entity in the nature of man, as the appendix is removed by a surgeon's knife. No unprejudiced person could so interpret the teaching of any reliable authority on the doctrine of entire sanctification.

There is a perversion of the will of man that needs correction. There is a defilement of the affections which requires cleansing. There is a darkness upon the understanding that must be dispelled by the light of the glory of God. The elimination of those spiritual defects and deficiencies is what is called eradication. We should not narrow our terminology until we lead our hearers to think that we believe our meaning can be contained in only one word. Complete cleansing from all sin, purity of heart, Christian perfection, entire sanctification, and other terms convey the thought and should be included in our vocabulary.

For the most part those who object to the use of the word eradication do not mean by the terms they would offer as substitutes what we signify by this one or those of synonymous meaning. Dr. James B. Chapman in his book on the *Terminology of Holiness* says:

In our time the special prejudice has been directed against the term "eradication," and against the idea expressed by this term. Some urge that we discontinue the use of this term on the ground that it is not found in the Scriptures. But many who raise this objection seem to have no scruples against such words as "suppression," "repression," and "counteraction"—words which are neither scripture nor scriptural. But although the word eradication is not found in our English Bible, the idea contained in the word is there in bold type in such passages as those which exhort that your old man may be crucified "that the body of sin might be destroyed," that "the old man" may be "put off," that we might be made "free from sin," and that the Christian may "purge himself from these," and others.

Therefore, in keeping with the practice of holiness teachers, beginning with John Wesley (and I believe following the example of the Apostles and Fathers in the Church), not to contend for a word, we pass the word eradication as permissible, and the idea it involves as essential. On the other hand, we do contend that those who use terms which imply that inbred sin is to be suppressed or counteracted are using words which are not permissible, and holding views that are altogether erroneous.

In the most appropriate, scriptural, and meaningful language let us declare that God has made available to all men full salvation from all sin now by faith in Christ.

In preaching this message it is necessary to declare the fact of inbred sin. In order that the hideous and heinous nature of carnality may be understood, it is also essential that its traits and manifestations shall be exposed by scriptural preaching. Then the cure must be offered in the fountain of Blood and the purifying work of the Holy Spirit. The conditions for cleansing are consecration and faith. These also must be expounded according to the inspired Word of God. A foundation for voluntary faith must be laid in the proclamation of the glorious promises of God. A preacher of holiness may dwell upon these points of emphasis and return to them often.

II. The *concomitants of entire sanctification* also require attention in preaching this truth.

A. It must be shown that *the heart is cleansed from all inbred sin and simultaneously filled with the Holy Ghost*. To leave the temple swept and garnished but unoccupied would be to expose it to invasion by spirits more wicked than those cast out. In the record of the Acts of the Apostles we have clear evidence that cleansing and filling are completed in the same instant. We read, "They were all filled with the Holy Ghost" (Acts 2:4). Peter, in reporting the Gentile Pentecost which was witnessed by him at the house of Cornelius, said:

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

It is evident that the experience of the disciples in Jerusalem was identical with that of the Gentiles in Caesarea in two important particulars. Their hearts were purified by faith and they were filled with the Holy Ghost.

To stop with the declaration that cleansing is received in entire sanctification leaves the door wide-open for someone to enter and preach a third work of grace, which is a heresy attended by many false and dangerous conclusions. Cleansing and filling with the Spirit are two hemispheres of the same sphere of truth. They must be joined together, that the whole truth may be comprehended.

In this connection it must be shown that by the in-filling of the Spirit the love of God is shed abroad in our hearts. This then is the foundation for proclaiming the gospel of perfect love. It opens great possibilities for preaching that particular aspect of the message of holiness.

B. A further concomitant of this crisis experience of entire sanctification is the *sealing of the Spirit*. Here again is valuable truth for the preacher of holiness to unfold in all its rich and glorious reality.

III. Having laid the cornerstone of Christian experience, we are prepared to build to it another wall which is constructed of *those things that are subsequent to the crisis of entire sanctification*.

A. *Growth in grace* is an essential factor in the life of the wholly sanctified. The experience of Christian purity does not assume that maturity of Christian character has been reached. Purity is obtained instantaneously by faith. Maturity is attained by a life of obedience and trust. Sanctification is both crisis and process. It is both instantaneous and gradual. As a work of cleansing, it is

complete. But it is progressive in that the sanctified Christian presses on to reach the ideal of a Christlike character. This is made plain in many passages of scripture. The following are some of them:

Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God, of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment. And this will we do, if God permit (Heb. 6:1-3).

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

But what things were gain to me, those I counted loss for Christ. Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, and be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith: that I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; if by any means I might attain unto the resurrection of the dead. Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus. Let us therefore, as many as be perfect, be thus minded: and if in any thing ye be otherwise minded, God shall reveal even this unto you (Phil. 3:7-15).

And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ (Eph. 4:11-13).

For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God. Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen (Eph. 3:14-21).

Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ: Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord, according as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue: whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust. And besides this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ (II Pet. 1:1-11).

This is not only the clear teaching of the Holy Scriptures, but it has been emphasized by the molders of thought among holiness advocates from John Wesley until now.

Entire sanctification does not preclude growth in grace; it conditions the total personality for spiritual prog-

ress. It removes the hindrance of carnality and all the works of the flesh which war against the soul. It unites the purpose of the individual with the will of God. Furthermore, it brings about conditions of mind and spirit which are conducive to maximum spiritual development.

B. Entire sanctification *intensifies the desire* for the things of the Spirit. Jesus said, "Blessed are they which do hunger and thirst after righteousness: for they shall be filled" (Matt. 5:6). A purified heart is freed from the nagging want for that which is sinful, hurtful, and worldly. It is filled with longing for holiness and love that is Godlike.

The wholly sanctified soul *takes delight in doing all God's blessed will*. Hesitation, reluctance, and resentment to God's providential dealings with the soul are gone, and pleasure and enthusiasm in doing what the Spirit dictates are spontaneous.

The spiritual understanding of the sanctified Christian is illuminated by the Spirit of truth, who guides into all truth.

That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him: the eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, and what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power (Eph. 1:17-19).

But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God. Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man's wisdom teacheth,

but which the Holy Ghost teacheth; comparing spiritual things with spiritual. But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned. But he that is spiritual judgeth all things, yet he himself is judged of no man. For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ (I Cor. 2:9-16).

A more perfectly enlightened understanding means firmer grasp of the truth by which the saint grows in the grace and wisdom of God.

C. In the soul of the holy person there is a *rest born of a fully assured faith*. Worry and anxiety about the fates and fortunes of the future are gone. There is perfect confidence in the performance of every promise that God has given. There are no carking cares to corrode the soul.

Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light (Matt. 11:28-30).

There remaineth therefore a rest to the people of God. For he that is entered into his rest, he also hath ceased from his own works, as God did from his (Heb. 4:9, 10).

Furthermore, since the perfect love of God fills the being, inspires the thoughts and words, and motivates the actions of the sanctified, there are no jealousies, animosities, or resentments toward any person to dwarf the spiritual man. He is prepared to reach out and up, to attain *true stature*, as God measures men.

D. Subsequent to the experience of complete cleansing, there is a *Christian security* which the preacher of holiness should make known. The preaching of unconditional security or the doctrine that one who is saved can never be lost has caused some to shy away from the scriptural position that, on condition of obedience to all

the light possessed, and by faith in the keeping power of God as promised in His Word, the Christian may arrive at a steadfastness of character in which he by the grace of God can remain forever. Such an experience has been found by many. Those who enter into the blessed state of holiness ought to be the ones most secure.

This truth is found in the Bible. Here are some of the passages that promise it:

Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord (I Cor. 15:58).

Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall (II Pet. 1:10).

But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you. To him be glory and dominion for ever and ever. Amen (I Pet. 5:10, 11).

Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen (Jude 24, 25).

Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord (Rom. 8:35-39).

E. Entire sanctification is also conducive to increased fruitfulness in Christian service. Holiness removes the smoky chimney from the lamp of the Christian life. It purifies the springs of living. Jesus said:

Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit (John 15:2).

Power from on high is given to witness and work for God and the advancement of His kingdom.

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

F. The experience of entire sanctification enables one to maintain a vital, personal communion with God through the indwelling presence of the Holy Spirit. Thereby the soul is kept in constant readiness either for death or the Rapture. It is therefore the *preparation for glorification*. It is a preview of heaven. It is sainthood which naturalizes the soul for the life eternal in a better country, that is, the heavenly.

CHAPTER III

Perfect Love, The Touchstone of Christian Ethics

A sound concept of Christianity stands on a tripod. It is upheld by doctrine, experience, and ethical conduct. These three meet and support one another as well as the whole philosophy of the Christian system. Doctrine that is not translated into experience and practice will become a dead dogma. Experience unsupported by doctrine and that does not issue in a life transformed in harmony with the Christian ideal will become an ethereal mysticism. Ethical conduct that is not based on a sound theology and is not the result of a miracle of re-creation within will either break down totally or harden into a whitewash of pharisaical legalism.

Neither will any two of the three stand without the other. The validity of doctrine and the reality of experience can be proved only by a Christian life. Doctrine and ethics without experience have no point of meeting. They stand unsteadily like two shafts pivoted in uncertain balance. They are sure to fall. Likewise experience and ethics are insufficient without the foundation which doctrinal truth affords for a faith that produces vital knowledge of God and a life consistent thereto.

Mark Hopkins said, "Religion without morality is a superstition and a curse. And morality without religion is impossible." This is the equivalent of saying that if religion does not transform the life and regulate conduct in harmony with moral principles and ethical ideals it is a burden instead of a blessing. An opportunity to observe

the effects of religion upon the lives of its devotees will convince anyone that much of the religion of the world is an enslaving superstition. Hinduism, Buddhism, and Mohammedanism hold hundreds of millions of people in their grip. None of them are changing the lives of sinful men. They go on in immoral practice with no condemnation pronounced upon them. In lands where Roman Catholicism has not been challenged by the Protestant church, it is not doing any more to change the lives of men than the aforementioned religions are doing. This admits that even though the basic idea of a religion may be sound, unless the reality of a transforming experience results in a new life of right moral and ethical practice, that religion is vain fantasy. In lands where the Protestant church has been strong it has exerted a salutary effect upon the Catholic church, which has been coexistent in the same area. And while we often deplore the number of sects that spring up in a land of religious freedom such as our own, yet even this has been a good influence upon other and older Protestant bodies.

Dr. John Baillie, of Edinburgh University, in his book entitled *What Is Christian Civilization?* says: "One can hardly imagine how the church's history would read to-day if it had not been subject to the constant criticism of the sects. . . . And in our day we owe much to those prophetic voices which warn us that the church, in seeking to maintain its alliance with growing secularist communities, is in danger itself of growing secular-minded. If it has always been difficult to be in the world without being of it, the difficulty has never been greater than it is today."

In these true and solemn words there is both a commendation and a warning to the groups which preach holiness. We must maintain a distinctive doctrine. We must keep a vital experience by which our lives are inwardly transformed. And we must maintain ethical standards of conduct which will not only give us a place in

the present order but will mean that we exert a wholesome influence upon many people who do not accept membership in our churches.

Our safety and the extent of our usefulness will best be secured by faithful allegiance to Christian holiness with all its implications. Perhaps our greatest danger is not in repudiation of our fundamental concepts but in paying only lip service to them. We may allow doctrine to become a mere theory. Experience may find a substitute in the intellectual acceptance of a formula resulting in the pronouncing of a shibboleth, rather than a burning testimony born of inner assurance. Ethical standards may make demand on others while we find excuses for ourselves or make them general rather than personal in their application.

In his *Aids to Reflection*, Coleridge declares: "Truths of all others, the most awful and interesting, are often considered as so true that they lose the power of truthfulness and lie bedridden in the dormitory of the soul, side by side with the most despised and exploded errors." Dean Willard L. Sperry, in his book *Jesus Then and Now*, quotes this and adds this comment: "The technical name for such a truth is 'platitude.' A platitude is not a falsehood; it is a truth, and, more often than otherwise, an important truth, which for the moment has lost the power of truthfulness."

It is the special mission of the preachers of holiness to present a glowing truth, a vital experience, and a dynamic and redeeming way of life. To quote again from Coleridge: "There is one sure way of giving freshness and importance to the most commonplace maxims—that of reflecting on them in direct reference to our own state or conduct, to our own past and future being. To restore a commonplace truth to its uncommon lustre, you need only to translate it into action."

The scope of Christian ethics is outlined by Saint Paul. In his letter to Titus he wrote, "For the grace of God that

bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world" (Tit. 2:11, 12). The term Christian ethics includes conduct in three relationships: to self, to other men, and to God.

In relation to self, the Christian is to live "*soberly*." He must live a self-disciplined life. Many declare that what they do with regard to personal habits is their own business and that no one has a right to interfere. But the Word of God teaches us that in body, mind, and spirit the Christian is to live a holy life. The body is the temple of the Holy Ghost. Therefore, anything that defiles or degrades the body is sinful. All depraved habits must be broken by the power of God's grace. All the appetites acquired by wicked practice must be cleansed away. All the natural desires that have been perverted in sinful living must be sanctified. Peter sets the ideal before us clearly. He says: "Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ; as obedient children, not fashioning yourselves according to the former lusts in your ignorance: but as he which hath called you is holy, so be ye holy in all manner of conversation" (I Pet. 1:13-15).

Holiness in all manner of living is the expectation of God. This comprehends all private and public conduct. It includes eating and drinking; it includes the language used; it regulates the company we keep and the places to which we go for amusement; it takes in what we wear and how we dress. All must be done with an eye single to the glory of God.

The mind of the Christian must be cleansed of evil thoughts. He cannot avoid thoughts of evil so long as he is in an evil world. But he can refuse to entertain such thoughts. Unclean thoughts will soon come forth in wicked deeds. By the Spirit of God the mind of man is

conditioned for holy occupation and consecrated to the fulfillment of the divine will. A sanctified will harmonized with God's will must stand guard at the door of the mind to welcome the things that are holy for contemplation and meditation, and to repel the thoughts that are Satan-inspired. The Christian's life must also be cleansed from all filthiness of the spirit. Pride, envy, jealousy, worldly ambitions, desire for self-glory, suspicion of others, censoriousness, bitterness, resentment—all must be eliminated, with a constant vigil on guard to keep the temple of God holy.

It must always be remembered that no man liveth or dieth unto himself. What he is determines what he does. His character has powerful influence upon others. In relation to others the Christian is to live "*righteously.*" This righteous living with others begins with the family. There must be chastity and fidelity between husband and wife. Parental love, care, instruction, and discipline must be practiced with children.

Righteous living takes in all conduct toward personal friends and acquaintances. It includes social, professional, business, and all community contacts. It includes also the obligations of citizenship. It places the Christian under duty to his city, his state, his nation. He is to honor and respect those upon whom responsibility for government rests. He must also have Christian attitudes toward people of all nations and races. He cannot excuse the sins of a nation more than his own sins. Christian principles must be applied in sharing all material and spiritual blessings with all men. This is the basis of missionary activity. We are debtors to all men to give them the gospel with all its glorious by-products.

The Christian must also live "*godly.*" Right ethical conduct includes worship. This means private and family prayers, attendance upon the means of grace offered in the services of the church, reverence toward life itself, toward all the creation, and toward the Creator.

Fellowship with God and in the Christian community is both an obligation and a privilege to those who desire right relations to God. This entails membership in the church and participation in its service for the building of God's kingdom among men.

Partnership with God in business and faithful stewardship of all He entrusts to our care is also a duty toward God. This will mean that all our business practices are carried on with His knowledge and approval; that profits are shared with employees; that God is honored with tithes and with offerings and praise is given unto Him as the Giver of every good.

This broad scope of Christian ethics is all covered in the Word of God. In the Bible we have set forth all the lofty *standards* of right conduct. The teaching of the books of the law is summarized in the Ten Commandments.

Thou shalt have no other gods before me. Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and shewing mercy unto thousands of them that love me, and keep my commandments. Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain. Remember the sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work: but the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the sabbath day, and hallowed it. Honour thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee. Thou shalt not kill. Thou shalt not commit adultery. Thou shalt not steal. Thou shalt not bear false witness against thy neighbour. Thou shalt

not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his manservant, nor his maid-servant, nor his ox, nor his ass, nor any thing that is thy neighbour's (Exod. 20:3-17).

The Decalogue is repeated and amplified in the Book of Deuteronomy. It is reiterated and emphasized again and again by the prophets. Their teachings are epitomized in the well-known language of Micah.

He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God? (Mic. 6:8.)

In the Sermon on the Mount Jesus Christ spiritualized and applied the standards of the law. He went deeper than outward conformity to law and rules of thumb. He applied the standards of God to the heart attitudes and intentions. In I Corinthians, chapter 13, and in Romans, chapter 12, we have the summary of the Pauline code of ethics. To these may be added many other admonitions and exhortations of Paul, Peter, James, John, and Jude.

The climax of the divine revelation of God's will for men and the personification of the divine ideal is in the life of Jesus Christ. He is the Pattern and the Example for all men to follow. Nothing that is included in the inscribed Word of God or revealed by the Living Word is remote from the realm of Christian ethics.

The general and special rules for guiding the conduct of Christians are a digest of the dictates of the enlightened conscience of the Christian community. To these all who join the church are asked to subscribe and by them they should live, in deference to those who guide our thought and express our convictions, even if not fully persuaded in their own minds. This will lead to full agreement and voluntary obedience.

By the practice of Christian ethics we represent Christ among men. The breakdown of Christianity has been in its failure to demonstrate its virtue and its power in

Christlike lives. Christ is the Ideal but we follow Him afar off. The Bible is our rule of practice but we come far short of it. To make the Christian religion what it ought to be in the world, namely, a light to all in darkness, the saving salt to preserve the Church in holy character, we must translate our ideals into action. The solution to this fundamental problem is not in the legalistic approach. We cannot enforce the law and the varied rules of thumb which men would multiply. We must begin at the center of the personality, not at the circumference of conduct. The springs of life must be purified that sweet waters may flow forth. The tree must be made good that the fruit may be holy. We cannot gather figs of thistles.

Right conduct is fundamental but it cannot be enforced upon those whose lives have not been transformed by regenerating and sanctifying grace. Let us lead men into the experience of spiritual transformation by the renewing of the mind. Then conformity to the Christian concepts of life will be desired and rules of conduct will be cheerfully obeyed. The discipline of a sanctified soul is easy. He desires to do the will of God, and does his best to gain all the light God's holy Word affords him. He will with pleasure and profit walk in the light. Then his own life will be a light to guide others on the shining pathway. Therefore, when God said, "Be ye holy; for I am holy," He gave us the summation of the whole code of Christian ethics. Holy conduct can proceed only from holy character.

Perfect love, then, is the touchstone of Christian ethics. This is a scriptural term. It was a favorite with John Wesley. Dr. J. B. Chapman places it next to the term holiness as a desirable designation of the state of the entirely sanctified. Certainly it expresses the heart of the teaching of Christ. He said when asked what is the great commandment in the law:

Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets (Matt. 22:37-40).

Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth: but I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also. And if any man will sue thee at the law, and take away thy coat, let him have thy cloke also. And whosoever shall compel thee to go a mile, go with him twain. Give to him that asketh thee, and from him that would borrow of thee turn not thou away. Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. For if ye love them which love you, what reward have ye? do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? do not even the publicans so? Be ye therefore perfect, even as your Father which is in heaven is perfect (Matt. 5:38-48).

A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another (John 13:34, 35).

This royal law of love is the criterion, the standard by which all our conduct is measured. We are to check our thoughts, words, and deeds against the standard of perfect love.

Furthermore this perfect love of God shed abroad in our hearts by the Holy Ghost is the source of grace and power by which men are enabled to live according to the royal law of love. The great ideals of the Sermon on the Mount and the thirteenth chapter of First Corinthians are out of reach of all who have not received entire sanc-

tification and the fullness of the Spirit. Aiming at these standards is good, but attaining them is impossible without the mighty power of God's Spirit to enable one. But in the reality of the experience of entire sanctification, attainment is within reach. Bishop Gerald Kennedy states in his book, *The Lion and the Lamb*: "Christian holiness has ethical meaning and social implications. If the so-called holiness groups are trying to impress our generation with this truth, very good."

The points of ethics emphasized by the preachers of the social gospel have been included all along in the teaching of holiness. Honesty in business, social equality, peace with all men, love that includes even personal enemies have always been in our code of ethics. Besides, we have declared the source of power for such living to be available until the ideal becomes practical.

The experience of entire sanctification is basic to successful attainment of the Christlike life. But growth in knowledge and grace of God is also necessary. There are those whose heart experience is better than their practice.

In his book on *Sanctification, the Experience and the Ethics* Dr. R. T. Williams gives sound teaching. He says:

The work of God in sanctification is not only a divine work, and perfect, but it is also perfectly satisfactory to him in whom and for whom the work is accomplished.

Satisfaction means strength, and sanctification always brings perfect satisfaction. Thus a man sanctified wholly is not only a satisfied man, but a strong man to meet the temptations, the battles, and the offers of a sinful world that seeks to induce him to leave God.

The question is often asked, "How can we hold the young people?" That answer is simple. It can be done in only one way, namely, to get them filled with the Holy Ghost so that their hearts will be perfectly satisfied. We take the position that any young man or young woman can be so completely satisfied by the presence of God, by the Bridegroom of the soul, that

the inducements and the temptations and the allurements of this world can have little influence over the mind, the heart or the life. The church cannot meet the competition of the world by resorting to the same things the world uses to keep its devotees in submission to sin and its pleasures. The church cannot hope to win by bringing into her own life the movie, the dance, the poolhall, the billiard room. She must meet the competition of the world solely on the ground of the fullness of the Holy Spirit satisfying the human heart so that one is so contented and satisfied that he does not have to resort to the world's garbage cans for food. One proof that we are sanctified is that we are satisfied.

Thus we would assert once more for emphasis that holiness is God's work. It is complete; it is without fault; it is perfect; and it is satisfactory to him who receives it. The ethics of holiness is man's work and therefore imperfect, if not always so, at least to some extent.

In this short discussion we prefer to hold that conduct is based upon two things, knowledge or light, and conscience, and then confine conscience to one function, namely, impulse, accepting or rejecting when right or wrong appears. In any case we will all admit that some people have more knowledge or light than others have, and that some consciences, with proper training and education, have greater power of discrimination than others. These facts must be taken into consideration in the study of ethics.

We should grow in the knowledge of the Lord Jesus Christ. It is not enough to walk in the light we possess, but moral responsibility enforces upon us the necessity of striving for additional light, energetically and conscientiously. Thus, knowledge is a factor in any code of ethics.

Our estimate and judgment of others are often wrong from the fact that we fail to distinguish between the experience of religion and the ethics of religion. We will not and cannot present to the gaze of critics a faultless system in the ethics of life and conduct without background of perfect knowledge and discrimination. This fact every fair-minded man and woman must accept.

It is evident that we are not mentally perfect, that God does not demand that we have perfect knowledge,

that our powers of discrimination are not faultless, and consequently it is well-nigh impossible to produce a system of faultless ethics. It is hard for one's conduct to rise higher than his knowledge. Our powers of impulse, accepting right when it is apparent and rejecting wrong when it is evident, are perfect and must ever be perfect; but again we emphasize that the difficulty arises in the realm of discrimination. Lack of perfect minds and imperfect knowledge account for many faults in the ethics of sanctified people; and, in fact, of all persons who profess to be Christians.

Furthermore, we are free to assert that anyone looking upon the conduct of others with the thought of examining or judging, in the sense that God permits us to examine and judge (we know the tree by its fruits), should be fair enough to assume that he himself might have bad judgment, imperfect vision, or faulty powers of discrimination. The element of charity, therefore, should be in the heart of the critic as he knows his own limitations in seeing correctly and in reaching wise decisions, and also in his ability to render unbiased and impartial verdicts.

The position we have taken in this discussion is not an apology for mistakes in Christian people, nor is it to be understood as an effort to justify those who lack knowledge or comprehension and discrimination. Lack of knowledge and light should never be taken as an excuse for shortcomings and defects in our ethics, but should be looked upon with contempt and tears, and every effort should be put forth to remedy our defects that we might not mar the beauty of Christian life and bring injury and discredit upon the cause of God. *Once more let us assert that it is necessary to discriminate between the experience of holiness which is the work of God in the human heart and perfect and satisfactory, and the ethics of holiness which is man's work and therefore usually imperfect.* Let God be praised and honored for the work He does in the hearts of men and if there is fault to be found in the followers of Jesus Christ let the blame for such fault lie at their door and let not God be charged with folly, for He is not to blame. He purifies the human heart and fills it with His own personality, and satisfies every longing of the human breast. But men are so limited in their powers of discrimination that they do not always exhibit before the eyes of the critic or the conscientious seeker for truth that code of ethics for which men look and have a right to look.

In his book on *Holiness, the Harmonizing Experience*, Dr. L. T. Corlett shows how because of different backgrounds, different educational advantages, different temperaments, human frailties often give rise to different standards in ethical conduct. He says:

In sanctification, God, through the Holy Spirit, cleanses the heart from inbred sin, and fills to the full or perfects in His love. These are separate, distinct experiences wrought in an instant of time. Right motives and high principles are implanted but they must be worked out, in, and by the believer. Holiness of life is a process whereby the love of God in the heart is brought to bear upon all attitudes, actions, and relations. The ideal for the Christian is to increase in the nurture and knowledge of God with the view of one day reaching heaven and entering into the ideal perfection of glorification. Paul states this very clearly in the third chapter of Philippians. "Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. Let us therefore, as many as be perfect, be thus minded: and if in any thing ye be otherwise minded, God shall reveal even this unto you."

By experience and observation it has been proved over and over that man can enjoy the fullest blessing of a second work of grace while handicapped and buffeted by all that has been mentioned. God works primarily and chiefly on and in the heart, the moral nature of mankind. In the first work of grace, God forgives, blots out all transgressions, and makes the person a new creature in Christ Jesus. In the second work of grace, He cleanses from carnality and perfects the spirit or heart life in divine love. The standard of life is raised, and right motives are given to enable the believer to carry out this standard of righteousness.

An experience of Christian perfection can operate successfully in relation to all frailties and limitations of humanity. A person can be perfect in heart while biased in mind, warped in judgment, harassed by nerves, and handicapped by physical suffering. Revelation, experience, and observation prove that God is consistent with His nature of perfection in permitting His children to experience these changes. He will keep the heart perfect in love if the believer will hold on and walk by faith. He will and does provide

strength and grace to give victory to each one in spite of trials, troubles, temptations, nerves, moods, and devils.

Entire sanctification cleanses the fountain of life. Out of the heart are the issues of life. God fills the soul with perfect love. This means the motives and intentions are good and holy. But limited knowledge, imperfect judgment, human frailty may cause one to err many times. When he sees his mistake, he is quick to rectify it. He will try never to repeat it. This means that the image of God in the soul is perfect, but the picture presented by the life is faulty. But God looks upon the heart, not on the appearance.

The differential between the perfect intention of the heart and the best performance of fallen man, even when sanctified, often seems great. That difference is made up by the precious blood of Christ. John said, "My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: and he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world" (I John 2:1-2).

When holy people look at one another they look through eyes of love and charitable understanding. They refrain from judgment of others. They seek to know the truth that makes men free and holy. They obey it to the best of their ability.

It is hoped that the contents of this chapter have opened the eyes of the reader to the limitless possibilities for preaching holiness in its ethical concepts and applications. This kind of preaching is much needed and if faithfully and effectively done will solve many problems and produce true Christians and strong churches.

CHAPTER IV

Complete Consecration, The Foundation Stone Of Christian Stewardship

Complete consecration and entire sanctification are two aspects of the same experience. They are in no way contradictory; rather they are complementary. They are related as cause to effect, as condition to result. Complete consecration is the human factor. It is made possible through the enablement of the Holy Spirit. Entire sanctification is the work of God in the soul of man. It is faith that instantaneously changes full consecration, which is comparable to death, into entire sanctification, which is the resurrection of the soul into fullness of life in Christ Jesus.

There are many well-meaning people who seek to identify consecration and sanctification as one and the same. This position does not have the support of authority. Webster gives a twofold definition for the terms to consecrate and to sanctify:

1. To set apart or dedicate to the service or worship of God.
2. To make free from sin or purify; to render productive of holiness.

A variation in the meaning of the two words, consecration and sanctification, has long been conceded by theologians and Bible scholars. This has been recently admitted. In the *first* printing of the Revised Standard Version of the New Testament the committee maintained

the position that the two words were identical in meaning. The translation revealed their thinking. A committee composed of scholars from several groups standing for the Bible doctrine of holiness made a thorough study of the outstanding texts in which the word sanctify or its derivatives was replaced by the word consecrate or its derivatives. They chose a list of eighteen key passages. They worked out a well-reasoned argument showing that from the etymology of the words and from their traditional usage a distinction was to be made in their meaning. They won their case, and the Revision Committee restored the word sanctify or its derivatives in all eighteen texts in the *new* printing. This concession will without doubt have far-reaching results favorable to those groups which stand for the Wesleyan doctrine of entire sanctification.

To accept the position that sanctification and consecration have identical meaning is to neglect, if not deny, the fact that full cleansing from all indwelling sin is now available through faith in Christ's sacrifice on Calvary. This leads to the fallacious conclusion that one may be completely consecrated, filled with God's Spirit, and empowered to do God's will in holy service without knowing deliverance from inbred sin in the experience of Christian purity.

Some will say that the difference is in theory but not in fact. But the difference is between a person in whom remains the carnal mind (which is "enmity against God: for it is not subject to the law of God, neither indeed can be," Rom. 8:7) and one who has the spiritual mind of Christ. "To be carnally minded is death; but to be spiritually minded is life and peace" (Rom. 8:6). This, then, is a "distinction with a tremendous difference."

On the other hand, to preach entire sanctification or perfect cleansing without clear emphasis on the necessity of a complete consecration is also fallacious. It is to offer the fulfillment of the promise without having met its

condition. It is to claim the effect without a sufficient cause. This renders faith for cleansing inoperative and impossible. The fact which can be achieved only by faith is denied. To such, the claim of cleansing is based upon pure fancy or wishful thinking.

When a preacher sees the importance and necessity for emphasizing complete consecration, a great panorama of vital, fundamental truth passes before his view. He sees the significance of the words of Jesus, "The altar that sanctifieth the gift." Great texts of scripture stand out before him begging for intelligent exposition, such as:

I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service (Rom. 12:1).

Let us go forth therefore unto him without the camp, bearing his reproach (Heb. 13:13).

But in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honour, and some to dishonour. If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the master's use, and prepared unto every good work (II Tim. 2:20, 21).

What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's (I Cor. 6:19, 20).

In the nineteenth verse of the seventeenth chapter of John, Jesus, in praying to the Father, said, "For their sakes I sanctify myself, that they also might be sanctified through the truth." As applied to himself He needed no cleansing. He was giving himself in full devotement to the Father's will, that in so doing He might make possible the cleansing and filling of those for whom He prayed. In self-dedication He was the Pattern of their sanctification. In carrying out the purpose to which He gave himself He made provision for their restoration to the image

of Him that created them in righteousness and true holiness. By following Him in complete consecration they would be made partakers of His pure nature, which is divine.

The consecration which will bring the soul to perfect cleansing by faith must be *complete*. It includes all our money and property. It requires a giving of our time to God; all our years and weeks, all our days and hours, must be so given to God that they will flow on in ceaseless praise to Him. Family and friends must be placed upon the altar. Talents and all our redeemed powers must be laid at His feet. Self must be so completely yielded that one can say with Paul:

I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me (Gal. 2:20).

Self-will must be submerged in God's holy will. Self-love as expressed in ambition and desire for esteem of men must be slain. Self-righteousness must be exchanged for that righteousness which is through the faith of Christ, the righteousness which is of God by faith. Self-pity must be so dead that the chastenings of the Lord will be seen to yield the peaceable fruit of righteousness to them that are exercised thereby.

The total personality must be given up to the will and work of God. The body must be subject to discipline and thereby kept fit to be the temple of the Holy Ghost. The intellect must be consecrated so that it can be developed to its full capacity and employed in the service of Christ and humanity. The spirit of man must be so purified that the fruit of the Spirit will be manifest in the words and deeds of redeemed and sanctified personality.

Here is the testimony of Dr. Isaiah Reid taken from *Holiness in Doctrine and Experience*, by "A Fellow Servant of the Master":

Isaiah Reid, a notable holiness evangelist, teacher, and author of the last century, won many into the experience of full salvation. He recommended the use of the following consecration form for those who were seeking the experience of entire sanctification. This form is:

Text, Rom. xii, 1, 2. O Lord, in view of this thing thou hast besought me to do, I hereby now do really consecrate myself unreservedly to thee for all time and eternity. My time, my talents, my hands, feet, lips, will, my all. My property, my reputation, my entire being, a living sacrifice to be and to do all thy righteous will pertaining to me. Especially at this time do I, thy regenerate child, put my case into thy hands for the cleansing of my nature from the inherited taint of the carnal nature. I seek the sanctification of my soul.

Then he added the following:

PLEDGE OF FAITH

Now, as I have given myself away, I will, from this time forth, regard myself as thine. I believe thou dost accept the offering that I bring. I put all on the altar. I believe the altar sanctifieth the gift. I believe the blood is applied now as I comply with the terms of thy salvation. I believe that thou dost now cleanse me from all sin.

VOW

By thy grace, from this time forth, I promise to follow thee, walking in the fellowship of the Spirit, perfecting holiness in the fear of the Lord.

A consecration must not only be complete; it must also be *permanent*. It is a commitment for now and forever, for time and eternity. It is for today, and all future days. It includes all that is known, and all that the unknown future will reveal. Without seeing and without knowing what may await, consecration is the acceptance of the will of God in the faith that it shall all be for one's good and for God's glory. When unfolding days discover their secrets, the issues are already settled in that first but final act of complete consecration. Then there is no reluctance and no resentment and no wish that it could be otherwise. In his book, *Life and Religious Opinions*, Thomas C. Upham quotes Madam Guyon as follows:

This is my last will and testament. . . . It is to Thee, O Lord God! that I owe all things . . . To Thee, in an act of irrevocable devotion, I give up both my body and my soul, to be disposed of according to Thy will.

That is a commitment of faith in a dangerous venture of love.

Here also is the testimony of Amanda Smith:

You must make your consecration *complete*, and you must make it *eternal*. No experimenting by a temporary consecration will answer. It must be *complete* and *eternal*. I gave everything to God. All I had was my black self and my washtub and my washboard; but I gave all, and the Spirit came and sanctified my soul.

Here is the recent testimony of a new saint in Adelaide, Australia:

DEAR PASTOR: My husband has asked me to pen a few lines to let you know how marvelously the Lord has dealt with me these last few days. Indeed the fullness of His love and glory has flooded my soul. Our wee son was the cause of most of my difficulty, in his innocence. "Suppose the Lord should want this?" "If He should expect that," etc., and, "Why should a child suffer lacks because of its parents' choice?" and so on, filled my carnal heart.

Until the moment my knees touched the floor on Thursday afternoon, I wasn't truly willing to trust Christ absolutely with the future. Then I let go—for a split second, I felt my little boy as abandoned as any waif. Then God gathered him up in a mighty swoop, filled my heart with His gracious Spirit, and placed the boy back in my arms for safekeeping. And so it is, moment by moment—the Lord's holy will absolutely and entirely. No struggles within, no fear that the Lord will take him some other way because of my unwillingness, but an end of strivings!

I am only glad and full of praise to have had a thing so precious to cast upon His altar. Sin and fear have been cast out at last, and my praise is only interrupted by prayer for others.

The sainted Oswald Chambers said in *My Utmost for His Highest*:

We have no right to judge where we should be put, or to have preconceived notions as to what God is fitting us for. God engineers everything; wherever He puts us our one great aim is to pour out a wholehearted devotion to Him in that particular work. "Whatsoever thy hand findeth to do, do it with thy might."

The immediate result of such a consecration is the cleansing of the sinful nature through faith in the blood of Jesus Christ and the infilling of the Holy Spirit. But the long-range result of such a full commitment to God is a life devoted to His service and the church. *The only logical follow-through of complete consecration is faithfulness in Christian stewardship.*

Full consecration is truly the foundation for a consistent life as God's steward. There are many who have a very narrow view of stewardship. They believe, or at least leave the impression they believe, that in paying one's tithe all the obligations of stewardship are discharged. To tithe is certainly good and praiseworthy. But any sinner can tithe and may do so for the selfish reason that he hopes to merit a certain measure of divine approval because of his act. Or a Christian may tithe in order to conform to the law of God. To all such, any blessing received is a superficial one. Tithing that is truly blessed of God must be the expression of a heart overflowing with love.

But the consecrated Christian not only realizes the obligation to tithe; he also knows that all he has is God's. He maintains the attitude that all he has belongs to God and that He can demand any portion of that which is under his control at any time. And if God chooses to take it all, he can still say, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." In taking all one has, God only possesses that which is His own by right of creation and redemption.

To one whose resources will at all permit, offerings above the tithe are given joyfully. He tithes as a pleasant

duty. His sincere love for God leads him to do more than the law demands, even to the limit of his ability.

Old Moises Salazar, a Mexican Indian, is a convert to the evangelical faith. He had recently built a new house of brick and stone. As he prayed one day God said to him, "Moises, I want you to give your new house to Me for a church." There was no argument. He told his wife what God had said, and they moved back into their old bamboo hut with the thatched roof. I was there to see the house in process of being changed into a church. I also saw Moises Salazar take communion at an assembly. So deeply moved was he by the sense of Christ's sacrifice for him that his whole body swayed with waves of quiet but powerful emotion. When the table of the Lord was dismissed, the altar where he knelt was wet with tears. Perhaps the sacrament would mean more to all of us if we would go deeper in consecration and be more faithful in stewardship.

Every good work offers a strong appeal to one who loves his Lord perfectly and guards His substance diligently. Paul wrote to the Corinthians:

He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver. And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work (II Cor. 9:6-8).

God's steward must use what he spends discreetly and for God's glory. Furthermore, he should invest what he saves in such a way that it will produce profit for more giving.

But Christian stewardship demands also a wise and willing employment of one's time. God claims one day in seven as a holy day. It is to be spent in a way that will rest and refresh the body, which is the temple of

the Holy Ghost, and will renew the mind and spirit by worship and holy occupation. But, here again, full consecration implies that *any* amount of time that God may require for His service will be cheerfully given. Every Christian steward should devote some of his time to the service of God, the church, and others. Refusal, reluctance, or halfhearted acceptance of responsibility is not compatible with the ideal of consecration and Christian stewardship. All sanctified people should engage in some labor of love. They should go beyond the demands of the law.

Responsibility for leadership should not be sought but should be accepted when offered. Nevertheless, we are in need of followers as well as leaders. God has a place for all to serve. Some are called to preach, others to teach. One of the good things about the new emphasis on visitation evangelism is that it provides work that almost anyone can do. The slowness of our people in taking hold to push this work is inconceivable in the light of our profession of entire sanctification.

There is also a great field of Christian service in the ministry of intercession. Any Christian can engage in this holy business. How can people who live prayerless, barren, useless lives claim to be completely consecrated and wholly sanctified? Let everyone who makes such sweeping claims to piety and godliness devote a worthy portion of his time to intercessory, prevailing prayer.

This idea of stewardship also comprehends the fact that all our moments, hours, days, and years are to be spent in advancing the Kingdom, in the saving of others, and in our own spiritual growth in the grace and knowledge of God.

Faithful employment of one's talents, capacities of mind, and all the redeemed powers of the *total personality* for the glory of God is also included in Christian stewardship. This implies the maximum improvement of all the

gifts, graces, and possibilities which are possessed. Then their consistent investment in a God-ordered vocation is the inescapable duty. Jesus said:

Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you (John 15:16).

Holiness cannot be static, apathetic, or lethargic. Christian stewardship is holiness in action.

The full meaning of Christian stewardship is not known in personal experience until the life is fashioned after the example of our Lord and Saviour Jesus Christ. He said, "I seek not mine own will, but the will of the Father which hath sent me" (John 5:30). As He began His ministry He read in the synagogue at Nazareth this quotation from Isaiah:

The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord. And he began to say unto them, This day is this scripture fulfilled in your ears (Luke 4:18, 19, 21).

He said to His disciples, "He that is greatest among you shall be your servant" (Matt. 23:11). He also said,

Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit. He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal. If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will my Father honour (John 12:24-26).

This life of devotion to God and of service to others is the full flower and fruit of a complete consecration which is lived out in a faithful stewardship. These lines from Bishop Ralph S. Cushman are appropriate here:

*Ah, when I look up at the cross
Where God's great Steward suffered loss
Of life, and shed His blood for me,
A trifling thing it seems to be,
To pay a tithe, dear Lord, to Thee,
Of time or talent, wealth or store—
Full well I know I owe Thee more,
A million times I owe Thee more!
But that is just the reason why
I lift my heart to God on high
And pledge Thee by this portion small
My life, my love, my all in all.
This holy token at Thy cross
I know as gold must seem but dross.
But in my heart, Lord, Thou dost see
How it has pledged my ALL to Thee,
That I a steward true may be.*

When a preacher grasps the full meaning then of the stewardship of the sanctified life, he has limitless depths and boundless areas from which to draw themes for his sermons. They need not be trite or threadbare. They can be as vital and as varied as the timeless teachings of Christ and of St. Paul.

CHAPTER V

The Baptism with the Holy Ghost, The Capstone of Preparation For Christian Service

The active Agent of God in sanctifying the soul of man is the Holy Ghost. The original cause of sanctification, which is the experience by which one enters the state of holiness, is the will of God. "For this is the will of God . . . your sanctification" (I Thess. 4:3). The provisional cause is the sacrifice of Christ on Calvary's cross.

Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate (Heb. 13:12).

The instrumental cause is the truth of God's Word.

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

The conditional cause is the believer's faith.

That they may receive . . . inheritance among them which are sanctified by faith (Acts 26:18).

All of these factors have an important and an indispensable place in the great plan of God in human redemption. But the efficient cause of our cleansing is the work of the Holy Ghost, by whom we are sanctified. Paul wrote:

That I should be the minister of Jesus Christ . . . that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost (Rom. 15:16).

Without His mighty operation to reveal the will of God, apply the blood of Christ, energize the Word of truth,

and enable the faith, all of these causes would be impotent and ineffectual. It is therefore the baptism with the Holy Ghost which consummates the divine operation, full salvation in the soul of man.

The primary accomplishment of the Spirit of God in His conquest of the soul which climaxes in a great invasion of the human personality by the Eternal Spirit is the complete cleansing of the nature of man from all sin. But while the work of cleansing is primary and should never be overlooked or subordinated, yet the baptism with the Holy Ghost is very clearly represented as the enduement of power for a life dedicated to Christian service.

And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high (Luke 24:49). But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth (Acts 1:8).

The impotence and ineffectiveness of the Church and of individual Christians now and in every age of this dispensation is to be ascribed to the failure to enter into the Pentecostal experience which is available to all. Most of us know too little about the possibilities of spiritual attainment in personal experience and accomplishment in Kingdom building through the power of the Holy Spirit. We do know that Jesus said:

He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask any thing in my name, I will do it (John 14:12-14).

With such resources for great achievement available to us we settle down to a low, human plane and forget what could be done by faith in Christ and His Revealer-Teacher and Mighty Apostle, the Holy Spirit. In our

littleness and weakness we quibble and quarrel about matters which make no difference and will have no weight whatsoever when judged in the balances of eternal justice.

To declare that the baptism with the Holy Ghost is like an automatic attachment that by a mechanical act turns on the power for every task, is foolhardy. Such a conception can only lead to confusion and humiliation. There are some human factors which God bestows, and when they are wholly yielded to Him He mightily uses them. There are the natural endowments of personality which are ineffective without the endowment of the Spirit, but when possessed by Him they are used by Him for the glory of God. There are the Godlike capacities of the mind with which men are endowed which can reach their maximum only as they are inspired by the Spirit of God. Alone, they may be dwarfed and inadequate; under the control of the Spirit, they are His instruments for divine comprehension and revelation. By the help of God each consecrated life is enabled to discipline and develop these human capabilities until in the hands of God they are used to do the "greater works" our Lord prophesied.

God has limited himself in building His kingdom on earth to work only through human agencies. He has further limited himself to the use of those who will be used by Him. He will not conscript men for His purposes. Granted that He has used some men without their full understanding of the fact, yet only those whose lives become a living sacrifice to prove His good and acceptable and perfect will can know the joy of greatest fruitfulness in His service. And even those souls, earnest and sincere, who yield themselves as servants to righteousness unto holiness limit their usefulness by their shortsighted misjudgments. To help us prepare for God's largest place in life we have institutions of learning, colleges, seminaries, and universities, designed to sharpen our tools and develop our potentialities. Some scorn, some neglect, some only partially accept these advantages God has pro-

vided. May the largest possible number make the most of the gifts that God has bestowed by complete consignment of all to His will and by diligent improvement of all they possess, that the highest good of life may be attained and God's holy purposes realized. Only such persons can be the most efficient instruments in the hands of God. It is sadly true that God must do most of His work through personalities that are only partially prepared for the task. What could He do if all kept one aim in view and made all things serve!

The baptism with the Holy Ghost is not like the charging of a storage battery with no recharge current available. With every discharge there is a more-than-compensating recharge. The Holy Spirit himself is the generator in the soul and He, in answer to obedience and faith, keeps the person who is all the Lord's surcharged with divine energy.

The Holy Spirit provides light for guidance.

For as many as are led by the Spirit of God, they are the sons of God (Rom. 8:14).

He is the divine illumination in the soul. He sheds light upon the pathway and makes it glow. He gives those in whom He dwells an accurate sense of direction. He saves from confusion and uncertainty. Reliance upon His guidance is a source of power to the faint and an increase of strength to them who have no might. Many are powerless because they are beset by doubts and fears and surrounded by darkness. The spiritual knowledge provided by the Holy Ghost is power.

The presence of the Holy Spirit in the soul is a *reinforcement of the moral judgment* which enables one to resist the power and influence of the evil of the world. Many would-be servants of God are rendered ineffectual by compromise with sin and worldliness. The will of a sanctified person can be so fortified by the Spirit of Holiness within that there is a quick revulsion against all evil.

Before the Holy Spirit can do a great work through a human personality He must first transform and redeem within. He seeks to build a holy character possessed of spiritual assets which qualify one for Christian service.

By the cleansing work of the Spirit of God one's *motives are purified*. Pure motives are essential to any Christian service that is fruitful in large degree. A life of power must be a life of prayer. The Apostle James shows how necessary it is to have holy hearts in order that praying may be effective. He said,

Ye have not, because ye ask not. Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts (James 4:2, 3).

Wrong motives in praying render the prayer futile. A man was once heard to pray, "O Lord, send a revival, for we do not want to spend our money and see no results." Some pray because they want a revival that they may have the name to succeed.

Pure motives are essential to a telling testimony. A vainglorious person seeking to make an impression complimentary to himself will never witness to the glory of God. Praise inspired by the Spirit flowing out of a pure heart and voiced in humility will have no semblance of boasting or self-glorification.

Pure motives are indispensable to personal work that is fruitful. Insincerity born of ulterior motives is quickly detected by those with whom one speaks about their souls' salvation. Furthermore, there is a negative effect upon the would-be soul winner himself. He is self-conscious, bungling, and soon admits discouragement and defeat. The personal evangelist whose motives are unmixed will find the wise approach and learn the technique of an unoffensive persistence.

A transparent sincerity springing from a heart full of Christlike selflessness is probably the greatest aid to one who proves to be a successful, evangelistic preacher.

There must be freedom from desire for self-glory. All play to the grandstand must be seen as offensive to God and repulsive to men. It dishonors the Lord, discounts the gospel's power, and discredits evangelism. Pure motives will allow no psychological tricks or human pressures applied for effect.

Andrew Bonar was a man widely known for his zeal for the salvation of souls. He had gained an enviable reputation for success. But he was laid aside for a time due to physical ailment. He recovered to relate how in his illness God revealed to him an X ray of his own motives. He said he saw as God dealt with him that his zeal was 22 per cent self-love, 39 per cent passion for success, with a mixture of other unworthy motives, and only 2½ per cent pure love for Christ and those for whom He died.

What a picture! I wonder how many times it would be duplicated. When such motives actuate those most noted for zeal for Christ and His cause, can we wonder that evangelism is often fruitless or nearly so!

The Holy Spirit who comes in fullness to purify the heart also *clarifies the soul's vision*. First of all, the vision of God is clarified. Jesus said, "Blessed are the pure in heart: for they shall see God" (Matt. 5:8). The Spirit gives clearer insight to the righteousness and judgment of God as revealed in the law and the prophets. He shows the love, mercy, grace, and truth of God as personified in the life and death of Jesus Christ. He helps the human understanding to grasp the meaning of God's great venture in redemption.

The Holy Ghost also clarifies the vision of the exceeding sinfulness of sin. He shows its universal prevalence and its devastating effect upon the race of man, its awful consequences and ruin here, and its final condemnation at the judgment.

The Holy Spirit sheds light upon this dark picture by a clear vision of the greatness of the salvation which

Christ Jesus has provided. He reveals the price paid on Calvary's cross. He proclaims its power to save to the uttermost all who come to God through faith in Jesus. He magnifies the power of the gospel to transform communities and change the course of a nation's history and revolutionize the world.

Furthermore, all who experience the purifying of the Spirit of God, who is like fire, see a world in its lostness and their obligation to seek its salvation. Isaiah testified,

Mine eyes have seen the King, the Lord of hosts. Then flew one of the seraphims unto me, having a live coal in his hand, which he had taken with the tongs from off the altar: and he laid it upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged. Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me (Isa. 6:5-8).

Paul said,

I am debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise. So, as much as in me is, I am ready to preach the gospel to you that are at Rome also. For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek (Rom. 1:14-16).

John Wesley saw the world as his parish. Dr. Bresee said, "We are debtors to every man to give him the gospel in the same measure we have received it."

This is but a suggestion of the glorious heavenly vision received by those who are baptized with the Holy Ghost and fire. It is one of the fundamental factors in a life empowered for Christian service.

The baptism with the Holy Ghost also provides the Christian witness with a *fully fortified faith*. It banishes all doubt and provides full assurance of faith in the basic truths of the gospel message. Not until after Pentecost did the apostles arrive at the state of certainty. The resurrection of Jesus established their faith in His messiahship,

but it took Pentecost to make Him known to them as the Saviour of the world. Here is Peter's post-Pentecost testimony:

Then Peter, filled with the Holy Ghost, said unto them, Ye rulers of the people, and elders of Israel, if we this day be examined of the good deed done to the impotent man, by what means he is made whole; be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole. This is the stone which was set at nought of you builders, which is become the head of the corner. Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved (Acts 4:8-12).

The Holy Ghost also gives assurance of personal salvation which enables the witness to say with Paul, "I know whom I have believed." A feeble, faltering testimony is not convincing. It is born of an insecure grasp of the truth and power of the gospel. W. F. Warren's hymn-poem is the expression of a living faith.

*I worship Thee, O Holy Ghost,
I love to worship Thee;
My risen Lord for aye were lost
But for Thy company.*

*I worship Thee, O Holy Ghost,
I love to worship Thee;
With Thee each day is Pentecost,
Each night Nativity.*

In the soul of the Spirit-baptized servant of God there is an unshakable faith in the effectiveness of the gospel and the ultimate gathering of the harvest.

Cast thy bread upon the waters: for thou shalt find it after many days. In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good (Eccles. 11:1, 6).

They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him (Ps. 126:5, 6).

For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: so shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it. For ye shall go out with joy, and be led forth with peace: the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands. Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree: and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off (Isa. 55:10-13).

The baptism with the Holy Ghost also gives the Christian disciple *a hope that is certified*. The last recorded word of Jesus before His ascension was:

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

Before the heavens had received Him, behold two men stood by them in white apparel:

Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven (Acts 1:11).

This "blessed hope" is the consolation and the cheerful prospect of all who believe in Christ as present Saviour and coming King. In the dark night in which the world is groping, this star of hope shines in radiant splendor to encourage all to work and witness for their Lord.

By the coming and abiding of the Holy Ghost the love of God is shed abroad in our hearts.

And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us (Rom. 5:5).

He kindles the fire of holy passion in the soul of the Christian. The impulse to testify and work to lead others to the Saviour is born in every believer's heart. But it becomes an *intensified passion in the soul* of him who is filled with the Holy Ghost.

The cloven tongues of fire were one of the symbols of Pentecost. The presence of the figure of fire signified the purifying of their hearts. It also suggested that they were to be men characterized by a holy zeal and enthusiasm. Certainly they demonstrated in practice what the fire proclaimed. Throughout the years of their labors that fire never ceased to burn. Indeed its intensity increased. In the Spirit-filled life there is no dying of the fire of love for God and men. There is no shortening of the stroke of the pendulum. It is maintained in full force as years go by.

The holy passion to be a soul winner grows until it is a magnificent obsession. The Holy Spirit generates an enthusiasm that does not lag or languish. He inspires in the hearts of all who receive Him a zest for Christian living and a zeal for Christian service that is akin to that of Him who said, "The zeal of thine house hath eaten me up" (Ps. 69:9). Without that unflagging zeal to drive the Church to a constant ministry of redeeming evangelism she will settle down into a complacency and indifference which will result in barrenness and inactivity. This will lead to formality in worship and unreality in experience. The end of this course leaves the Church a human organization, with no message for which she will gladly take the battlefield at the risk of life itself, with no supernatural experience of her own, and with no impulse to save and serve a lost world which sends her forth on her God-given mission to make disciples of all nations.

Christians with purified hearts, clarified vision, fortified faith, certified hope, and intensified passion are God's channels through which His Spirit can flow unhindered. Such consecrated and spiritually conditioned persons are indispensable to the building of God's kingdom on earth. But we must not suppose that the holy character of man is the power. *It is only the instrument to be used by the Spirit of God to do His work.*

In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified.) (John 7:37-39).

Dr. A. W. Tozer makes this clear in a sermon on Acts 1:8 in his book *The Divine Conquest*. He says:

Some good Christians have misread this text and have assumed that Christ told His disciples that they were to receive the Holy Spirit *and* power, the power to come after the coming of the Spirit. A superficial reading of the King James text might conceivably lead to that conclusion, but the truth is that Christ taught not the coming of the Holy Spirit *and* power; but the coming of the Holy Spirit *as* power; the power and the Spirit are the same.

"Ye shall receive power." By those words our Lord raised the expectation of His disciples and taught them to look forward to the coming of a supernatural potency into their natures from a source outside of themselves. It was to be something previously unknown to them, but suddenly to come upon them from another world. It was to be nothing less than God himself entering into them with the purpose of ultimately reproducing His own likeness within them.

Christianity takes for granted the absence of any self-help and offers a power which is nothing less than the power of God. This power is to come upon powerless men as a gentle but resistless invasion from another world bringing a moral potency infinitely beyond anything that might be stirred up from within. This power is sufficient; no additional help is needed, no

auxiliary source of spiritual energy, for it is the Holy Spirit of God come where the weakness lay, to supply power and grace to meet the moral need.

So the Holy Spirit performs His blessed work by direct contact with the human spirit.

The Spirit of God may use a song, a sermon, a good deed, a text or the mystery and majesty of nature, but always the final work will be done by the pressure of the inliving Spirit upon the human heart.

One meaning of the word "power" is "ability to do." There precisely is the wonder of the Spirit's work in the Church and in the hearts of Christians—His sure ability to make spiritual things real to the soul. This power can go straight to its object with piercing directness; it can diffuse itself through the mind like an infinitely fine volatile essence, securing ends above and beyond the limits of the intellect.

We may be sure of one thing, that for our deep trouble there is no cure apart from a visitation, yes, an *invasion* of power from above. Only the Spirit Himself can show us what is wrong with us and only the Spirit can prescribe the cure. Only the Spirit can save us from the numbing unreality of Spiritless Christianity. Only the Spirit can show us the Father and the Son. Only the inworking of the Spirit's power can discover to us the solemn majesty and the heart-ravishing mystery of the Triune God.

Pastors, evangelists, superintendents, teachers, singers, witnesses, and intercessors are God's channels through which to pour His spirit. But in their own strength the efforts of these servants are futile. They must have the anointing which the Holy Spirit bestows. They must have unction for action.

Thomas Cook in *New Testament Holiness* has given penetrating light on power for service. He wrote:

We do not disparage other kinds of power, but for spiritual work, spiritual power is the first and indispensable qualification. Christianity invites and consecrates every gift of God, and every grace and art of which man is capable. Nowhere does human ability find such sublime inspiration and such lofty exercise as in the service of God. All natural gifts are good,

when lost in the great purpose of the Gospel, but they are perilous if depended upon instead of the Holy Ghost. The more gifts the better, if all are subsidized and sanctified by the Spirit of God; but, apart from absolute reliance upon Him, gifts may become a peril and a snare. If numbers and prestige decline, it is vain to resort to external aids and appliances. The work is spiritual, and only spiritual power can accomplish it.

Nobody ever was or ever will be converted merely by the preaching of the Gospel. It is the Gospel applied and enforced by the Holy Spirit that saves men. Like the Arctic sun, it is possible to give light without heat. Clear views of truth may be set forth, but without the Spirit's unction no convincing power will attend their enunciation. Sinners will not be converted, nor will believers be quickened and blessed.

It is lamentable to see how frequently Christian workers take that one and essential condition of success, the presence and power of the Holy Ghost, for granted, while they spare no pains to secure all other elements of necessary preparation. No worker can be inspired to the maximum of possible service without the fullness of the Holy Ghost. The weakest, with this anointing, is stronger than the strongest without it.

It was this Pentecostal baptism that prepared apostles for their work. What else could have prepared instruments apparently so inadequate for their stupendous task? One more difficult was never undertaken by mortals. They are entrusted with a work which is to turn the world upside down.

The mighty victories of the early Church were won in the power of the Holy Ghost, and this, and this only, is the essential of Christianity as an all-conquering power in the world.

To receive Him in His fullness is to receive power. His gifts vary with the ages, sometimes bestowed, and sometimes withheld. His administrations differ according to the needs of the Church and the times, but He Himself remains the same.

We are still in the dispensation of the Spirit. The might of God was not exhausted at Pentecost. That was simply a specimen day; an earnest and pledge of a still fuller manifestation of God to men. The promise still stands, "I will pour out My Spirit upon all flesh." Have we not all known men who possessed this won-

derful gift? They seemed to be able to look into the very souls of their hearers, and to talk to them with an almost Divine authority and instantaneous effect. Some of them were not profound thinkers or powerful speakers, but they were wholly devoted to God, and full of desire for the salvation of souls. When they spoke they seemed surcharged with an energy which could not be called their own. They had something which touched their tongues, and enabled them to declare with astonishing effectiveness and attractiveness the message of grace.

They had received that Divine endowment which is called *unction*, the crowning gift of the Holy Spirit for service. It is neither pathos, nor eloquence, nor psychological power, nor mental force, but a subtle, mysterious, unaccountable, and almost irresistible influence which only God can give. No words can describe the gift, but it may be known and felt by all.

The experience of the late D. L. Moody, of America, is very striking. We give it in his own words: "When I was preaching in Farewell Hall in Chicago, I never worked harder to prepare my sermons than I did then. I preached and preached; but it was beating against the air. A good woman used to say: 'Mr. Moody, you don't seem to have power in your preaching.' Oh, my desire was that I might have a fresh anointing! I requested this woman and a few others to come and pray with me every Friday at four o'clock. Oh, how piteously I prayed that God might fill the empty vessel! After the fire in Chicago, I was in New York City, and going into the Bank in Wall Street, it seemed as if I felt a strange and mighty power coming over me. I went up to the hotel, and there in my room I wept before God, and cried, 'O, my God, stay Thy hand.' He gave me such fullness that it seemed more than I could contain. May God forgive me if I should seem to speak in a boastful way; but I do not know that I have preached a sermon since but God has given me some soul. I would not be back where I was four years ago for all the wealth of the world. I seem a wonder to some of you; but I am a greater wonder to myself than to any one else. These are the very same sermons I preached at Chicago, word for word. They are not new sermons; but the power of God. It is not a new Gospel; but the old Gospel with the Holy Ghost of power."

Such is Mr. Moody's account of the anointing which made him what he was. Nothing else can make a man so powerful and glorious in his life and history. The

wonder is that any Christian worker can be content to work without it. Much better would it be for the world if the Church would cease making weak efforts for its salvation, and wait upon God, until it is endued with this power from on high. With it we shall accomplish more in one year than in a hundred years of working in our own strength. If we spent half as much time in positive prayer for this anointing as is spent in thinking about it, there would not be workers enough to help those who would be seeking their way to Jesus. Prayer and faith are the indispensable conditions. "There in the heavens is the residue of the Spirit; prayer taps the reservoir, and the outlet widens as we pray." The disciples continued with one accord in prayer and supplication. Socrates said that his work in Athens was to bring men "from ignorance unconscious to ignorance conscious." Our first need is the consciousness of need. When this is realized we shall put our desires into one heartfelt petition for the fullness of the Holy Ghost, and not cease to present it until we have prevailed. "Tarry ye . . . until ye be endued with power from on high."

To listen to one of the preachers of our time with a prophet's voice will strengthen our faith. Dr. George A. Buttrick says in *So We Believe, So We Pray* concerning faith in the Holy Spirit:

What we need is enthusiasm in the literal meaning of the word—"in God." Pentecost turned blindness into sight, fear into a valor that was careless of death, and selfishness into love; for Pentecost was the gift of the Spirit of Christ. The gift is never a sinecure: Pentecost brought bodily risk to the hundred gathered to pray. But it brought also the ultimate security of God's presence. Our skills and knowledge need a new main contact:

*Come, Holy Ghost, our souls inspire;
And lighten with celestial fire.*

Then what to do? No man can command God; He is not at our casual beck and call. Who can command the wind? But a man may dispose himself to receive the wind, as a sailor may be ready with sail unfurled. The same conditions that governed Pentecost govern our world; the same response would bring the same blessing. One hundred men in our time could lead the same radiant revolution in the same Spirit. Therefore look again at Pentecost.

The Joel prophecy, which the early church linked with Pentecost, promised that the gift of the Spirit should

fall upon "all flesh." It would be no sacerdotal monopoly, but a grace bestowed on young and old, masters and servants, parents and children. There were a hundred people in that upper room. Presumably not more than eleven had intimately walked with Christ. But the other eighty-nine received a like grace. A flame rested on each head. God is eager that the "lost sayings" of Jesus shall be spoken through us, and that words He could not speak in the flesh because of the hardness of men's hearts shall now find utterance through us. All that is asked is that we think on Christ, pray for His coming, and follow where His Spirit leads. When we obey, the tumult of our time will become daybreak instead of doom. A friend camping with Hilaire Belloc in the Pyrenees, terrified when an early morning gale overturned their tent, cried: "Is this the end of the world?" Belloc, who knew that country well, reassured him: "This is how dawn comes in the Pyrenees!" Granted a new Pentecost we might say of the turmoil of our time: "This is how dawn comes—with the 'sound as of a rushing mighty wind' and a wave 'as of fire.'"

CONCLUSION

In bringing this last chapter to a close let me remind my readers that the whole purpose of this offering is to open to them the possibilities for preaching scriptural holiness. As an unworthy exponent of this message, I have sought to be used of the Spirit to enlighten the eyes of your understanding. It is my earnest prayer that now and in the future you will discover much more than that which has been presented. I hope and believe you will sound the depths, survey the scope, and climb the heights that are contained in the inspired Word of God for him who will "study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (II Tim. 2:15).