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**THE FRUITS OF THE SPIRIT**  
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PREFACE

By divine guidance, with the spirit of Christ my leader, teacher and guide, and with my well settled conviction for the truth's sake, and with my life consecrated to God, I have written this little booklet entitled, "The Fruits of the Spirit." Knowing that the word of God Contained in this book shall not return Unto Him void, but it shall accomplish as pleaseth Him, and shall prosper whereunto He sends it, I trust that it may be the means of winning sinners to seek Christ and believers to get sanctified.

V. B.

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CONTENTS

INTRODUCTION

THE SPIRIT OF CHRIST

1  
LOVE

2  
JOY

3  
PEACE

4  
LONGSUFFERING

5  
GENTLENESS

6  
GOODNESS

7  
FAITH

8  
TEMPERANCE

9  
MEEKNESS

\* \* \* \* \*

#### INTRODUCTION

The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance. Against such there is no law. And they that are Christ's have crucified the flesh with the affections and lusts. If we live in the Spirit, let us also walk in the Spirit. Let us not be desirous of vain glory, provoking one another, envying one another. This I say, then, walk in the Spirit -- Gal. 5:22-26, 16.

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#### THE SPIRIT OF CHRIST

"If any man have not the Spirit of Christ he is none of His," Rom. 8:9. "Hereby know we that we dwell in Him, and He in us, because He hath given us of His Spirit," I John 4:3. "There is therefore now no condemnation to them in which are in Christ Jesus, who walk not after the flesh, but after the Spirit," Rom. 8:1 "For as many as are led by the Spirit of God, they are the sons of God," Rom. 8:14. "For when ye were the servants of sin, ye were free from righteousness; but now being made free from sin and become servants to God, ye have your fruit unto holiness, and the end everlasting life," Rom. 6:20,21.

Without the Spirit of Christ, it impossible to please Him. "To be carnally minded is death; but to be spiritually minded is life and peace. Because the carnal mind is enmity against God. For it is not subject to the law of God, neither indeed can be. But ye are not in the flesh; but in the

Spirit, if so be that the Spirit of God dwell in you," Rom. 8: 6,7,9. "This I say then, walk in the Spirit and ye shall not fulfill the lust of the flesh; for the flesh [carnal mind] lusteth against the Spirit, and the Spirit against the flesh, and these are contrary, one to the other: so that ye can not do the things that ye would."

The fruit of the Spirit of Christ is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance. Those nine graces of the Spirit intermingled together compromise the full requirements of a holy life. Like as the olive tree bears fruit and furnishes anointing oil, even so does the olive tree, Christ Jesus, bring forth fruit of His spirit, and possess the souls of His children with the anointing oil of love, joy, peace, etc. "Christ is the firstfruits."

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## 1 LOVE

"Love-strong, noble, pure and true,  
Lifts up the soul and makes it calm and broad,  
Capable of companionship with God,  
Whose very name is Love.  
Pure love shall reign supreme while 'neath its sway,  
All selfishness and vice shall flee away,  
Then let us love each other, so shall we  
God's law obey, and this old world shall be  
Better because we've lived; for only perfect love  
Can make this life a type of that above."

Love, verb transitive. A. S., *infigun*. *Lufiew*, from *lufan*, love. Defined love. To regard with strong feeling of affection combined with gratitude (Mat. 22:47.) To regard with tender affection.

It would be impossible to love the Lord with all the heart, soul and mind without indwelling of the Holy Spirit. The perfect love of God implanted in the soul bears fruit of the Spirit. It is the strongest attribute of the soul. Perfect love is not simply an emotion, but is a pure and holy desire to do good unto God and to all mankind and to every creature. The soul which is possessed with the perfect love of God has its mind and affections centered on God, and whatsoever it does in thought, word and deed is done to the glory of God. "For this the love of God that we keep His commandments; and His commandments are not grievous," I John 5:3. Love lightens the burden of toil; it has a perfect willingness to obey God, and finds pleasure in doing His will.

Love, to us, is a necessary thing. Where perfect love reigns in the soul, all vice and selfishness are taken away. It is impossible for perfect love to reign in a heart possessed with carnality. Many professors are continually praying that their love may be perfected, and at the same time reject the offered mercy to remove carnality from their souls.

"Let love be without dissimulation; abhor that which is evil; cleave to that which is good. Be kindly affectioned one to another, with brotherly love; in honor preferring one another," Rom. 12:9, 10. "If a man say I love God, and hate his brother, he is a liar, [all liars shall have their part in the lake that burneth with fire and brimstone]," I John 4:20. To love your brother would not be to compromise the truth to gain his fellowship. For instance, your brother in Christ has been converted, but not sanctified. He teaches that you can not live without sin. He is entangled with the things of the world. You reprove and rebuke him for his error, and in the spirit of meekness, you show him his need of holiness, that he needs the Holy Ghost fire applied to his heart, and his affections purified. Now this is perfect love toward your brother, and therein "is your love perfected; that you may have boldness in the day of judgment. Beloved, if God so loved us, we ought also love one to another," I John 4:11. There is no fear to love; but perfect love casteth out fear." If you love God you will not allow worldly affection to come between you and Him. UnChristianized love received no reward from God. The Scriptural account of Lazarus and the rich man proves unto us that unholy love will not admit any soul into the kingdom of heaven. There is much love manifested in this world today which does not come from a Christian heart. There is a kind of unity which is not accepted of God. The apostle said, "Put on charity which is the bond of perfectness." Perfect love is the kind of charity which every soul should possess.

Charity [perfect love] never faileth. Charity suffereth long and is kind" Charity thinketh no evil. Charity is not puffed up; you will never see a person that is possessed with the perfect love of God manifesting a proud and haughty disposition. It is on the very summit of God's love that true charity abounds. Human love may change. The friendship of last year may have grown cold, but God's love is ever the same. Our lives may change; our consciousness of God's love may fade away, but the perfect love of God is eternal.

Jesus said, "If ye love Me, keep My commandments." "A new commandment give I unto you, That ye love one another." "God is love." "Because as He is, so are we in this world." Dear reader, are you possessed with the same kind of love towards all mankind that Jesus had? If not, you will not have boldness in the day of judgment, but you will fear and quake at His coming and desire to hide from His presence. If you are possessed with the perfect love of God you will ever bear fruit of the Holy Spirit, and you will be as a tree planted by the rivers of water that bringeth forth his fruit in his season; whose leaf also, shall not wither, and whatsoever he doeth shall prosper. (Psa. 1:3.) The very dews of heaven shall freshen your soul from day to day. Your testimony shall be as the following words:

"So satisfied am I, as the tranquil hours go by, Hallowed by thoughts of the dear Lord I love."

Jesus said, "This is my commandment that ye love one another as I have loved you," John 15:12.

The true love of God is the love of His truth; of His holiness; of His whole will. The love of God reflects itself in obedience. It stirs and purifies the conscience. Jesus said, "I come not to destroy the law, but to fulfill;" and again; "Love is the fulfilling of the law." "A new commandment give I unto you, That ye love one another." We learn from John that the disciples of Jesus are to be known because of their love for the truth and for one another. Yet a man may love his brother and

not know the truth. As the rich man in torment requested Lazarus to go warn his five brethren that they may not come to that place of torment; though he was tormented, and had no hope of escape, and would never see his brethren except they came to him, he so much loved them that he did not want them to come that place of torment. The love manifested by the wicked rich man was human love. There is a great difference between human love and the perfect love of God. If the rich man while on the earth had had his love sanctified, he would have warned his brethren to flee from the wrath to come. His love would have been manifested toward Lazarus; he would have bound up his wounds, as did the Good Samaritan, who Jesus said, was a neighbor to the stranger. It is indeed true that "Love worketh no ill to his neighbor." The love of the rich man is a type of the love of scores of professors to day who are strangers to what is the realization of the perfect love of God. It not a hard matter for a man made perfect in love to love his neighbor as himself, and to say of a truth that he owes no man anything but to love him. Perfect love causes a man to pay his debts as far as lies in his power. Jesus paid the debt of perfect love for us by giving Himself a ransom, making atonement for the sins of the whole world. So let us manifest His perfect love in our lives, our conversation and our works from day to day. Perfect love is the fruit of the Spirit.

"Yes, by your fruit the world is to know you;  
Walking in light as children of day;  
Follow your guide, He's passed on before you,  
Leading to realms of glorious day."

Blessed be God. Who has chosen us that we should be holy and without blame before Him in love. "Now may mercy unto you and peace and love be multiplied," and this is love that we walk after his commandments. The Scripture saith that if we do His commandments we shall have a right to the tree of life, which stands by the river of life, whose leaves are for the healing of the nations, and that we shall enter in through the gates into the city. O, what manner of love the Father hath bestowed upon us.

"A royal banquet will there be given  
To all who enter the gate of heaven."

Perfect love is the center and circumference of Bible holiness. It is that charity which edifieth but is not puffed up. It vaunteth not itself, is not puffed up, it vaunteth not itself, doth not behave itself unseemly, seeketh not her own, is not easily provoked, but is patient, gentle, good meek and long suffering. It rejoiced not in iniquity, but always rejoiceth in the truth. It beareth all things, endureth all things for Christ's sake. Perfect love never faileth. "Love divine, all love excelling." It is expensive and endureth forever. It is charity out of a pure heart with faith unfeigned, and causeth you always to triumph. Let love be your motto in every day life, for it is the bond of perfectness.

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Joy is emotion produced by any happy accident, or by the expectation of something good or advantageous. Joy is the most vivid sensation of the soul, while gladness is the same in quality but inferior in degree. Joy is awakened in the mind by the most important events in life; gladness on ordinary occasions. Joy is depicted on the countenance, gladness is more tranquil mirth displaying itself into singing or laughter. Don't understand joy to mean exactly the same as gladness. The joy of the Lord is the emotion or soul's mirth which arises from perfect love, from being obedient to God's holy commandments. If you have joy in the Lord it is because you love him. The Scripture saith, "The joy of the Lord is your strength." A soul may be filled with joy and make no outward manifestation, as laughing, singing, etc. It is joy to the just to do judgment Prov. 21:15.

"Again the kingdom of heaven is like unto treasure hidden in a field; the which when a man hath found the hideth, and for joy thereof goeth and selleth all that he hath and buyeth that field," Mat. 13:44. The joy of the Holy Ghost cannot be obtained without selling out carnality and all its works. Except a man be born of the Spirit, it is impossible for him to have the joy of the Lord in his soul. When a soul enters the kingdom and receives the spirit of Christ, the joy which arises from, peace with God reigns in his soul. "Ask largely that your joy may be full." When a person is possessed with the carnal mind it is impossible for his joy to be full.

"I beseech you therefore, brethren . . . to present your bodies a living sacrifice, holy, acceptable unto God . . . . and be not conformed to this world." Worldly conformity saps the very life blood from the Soul and turns your joy into sadness. Consecrate your life to Jesus and let the very God of peace sanctify you wholly, then will you be enabled to rejoice with joy unspeakable and full of glory. The prophet Isaiah, while referring to Christ's kingdom, said, "Therefore the ransomed [converted] of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away. Zion is indeed the Church of God.

"Come ye that love the Lord,  
And let your joy be known;  
Join in a song of sweet accord,  
And thus surround the throne.  
The hill of Zion yields  
A thousand sacred sweets,  
Before we reach the heavenly field  
Or walk the golden streets."

There is nothing fleeting about the joy of the Holy Ghost; it is one of the fruits of the Spirit, and is everlasting. Glory to God, Jesus said, "Your joy no man taketh from you." "These things have I spoken unto you that My joy might remain in you and that your joy might be full," John 15:11. "Herein is My Father glorified that ye bear much fruit," John 15:9. "Ask and ye shall receive that your joy may be full," John 17:24. John the beloved disciple said "I rejoiced greatly that I found thy children walking in the truth," II John 4. It is indeed joy to God's people to hear of each other that they are walking in the truth.

Perfect joy comes from obedience to the truth. Jesus said, "I am the way, the truth and the life;" and These things have I spoken unto you that My joy might remain in you, and that your joy

might be full." Obedience to the truth is indeed the condition to fruit bearing, and when men teach false doctrine and draw other men after them, they are preventing them from bearing fruit and robbing themselves of holy joy. The Lord has implanted joy in the heart of every child of God, and in the heart of His sanctified men and women there is joy unspeakable and full of glory. The life of holiness is characterized by continual joy; even in the midst of tribulation there is a sweet peace and joy in the soul; the hope of eternal bliss a blessed assurance of an inheritance, pure and undefiled, which fadeth not away. "In Thy presence there fullness of joy; at thy right hand there are pleasures forever more."

Joy always measures up with faith. Holy joy is the highest and deepest form of gladness of which the spirit is susceptible. The apostle said "I am exceeding joyful in all our tribulation. A holy person is enabled to joy even in tribulation. As sometimes sorrowing yet always rejoicing. "He that trusteth in the Lord, mercy shall compass him about," and he shall joy in the God of His salvation. The joy of the Holy Ghost shall enable a man to joy in tribulation and deep want. Habakkuk said, "Although the fig tree shall not blossom neither shall fruit be in the vine. The labor of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls, yet I will rejoice in the Lord; I will joy in the God of my salvation."

There is joy everlasting in love at the right hand of God through the blood. Paul said unto the Church at Phillipi, "I thank my God upon every remembrance of you always in every prayer of mine for you all making request with joy." That ye may approve things excellent; that ye may be sincere and without offense until the day of Christ, being filled with the fruit of righteousness. Joy is indeed a fruit of righteousness, and the fruit of the Spirit is in all goodness and righteousness and truth. When the wise men of the East found Jesus, of Bethlehem, they rejoiced with exceeding great joy. Even so with every one who finds Jesus precious to his soul; he rejoices with joy unspeakable and full of glory, and the fruit of his soul is holiness, and the end is everlasting joy.

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### 3 PEACE

Peace, (from Latin, pacern, accus, of pax.) 1. A state of quiet tranquillity, freedom from, or absence of disturbance, agitation or disorder. 2. Freedom from disturbance of mind, as from fear, anxiety, etc. (Psa. 119:165.)

"Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ," Rom. 5:1. Faith in God and forgiveness of the actual transgressions bring peace to the soul. The kingdom itself "is righteousness, peace and joy in the Holy Ghost." Jesus saith, "These things have I spoken unto you that ye might have peace," Rom 16:33. Peace, I leave with you, My peace I give unto you; not as the world giveth. Let not your heart be troubled neither let it be afraid. The peace which Jesus promised to his disciples was greater than the world can afford. A peace which was to free their souls of all fear or from being troubled. When Jesus was on earth with His disciples. He spoke peace to their souls. He then promised to give them His peace saying, "My peace I give unto you. He said, Now are ye clean [justified] through the word

which I have spoken unto you . . . Abide in me . . . I am the wine, ye are the branches. He that abideth in me and I in him the same bringeth forth much fruit."

When a soul is possessed with the peace of justification it is known to bear some fruit of the Spirit. Jesus said, "Every branch that beareth fruit He purgeth it that it may bring forth more fruit. The way a husbandman purgeth his vineyard is to cut off the unnecessary branches which do not bear fruit. Carnality is the unnecessary branch of the soul. The Scripture saith, "Let the peace of God rule in your hearts." The peace of God and the carnal nature can not rule in the same heart. "Can two walk together except they be agreed?" The only way to let the peace of God rule is to be cleansed from every trace of carnality. And then the peace which passeth all understanding will take the space which the "old man" left, and will keep your minds and hearts through Christ Jesus. He will keep the mind in perfect peace, whose soul is staid on Him or consecrated to Him. "Follow peace with all men and holiness without which no man shall see the Lord." After Jesus had risen from the tomb and appeared unto His disciples, He said, "Peace be unto you." Many, many times did Jesus speak peace unto His disciples, and is still speaking "On earth, peace and good will toward men." God's people are commanded to "Keep the unity of the Spirit in the bond of peace." Bond, defined, Union or fellowship. Each child of God who has the spirit of Christ is in unity with Christ, and with every other child of God who has the spirit of Jesus, and when the many members are of the same spirit each being cleansed from carnality, each one being possessed with that peace which passeth understanding, they constitute a bond or union of peace. Many times the bond of peace seems to be broken and then what is the matter? Indeed some one has lost the unity of the Spirit: they have fallen from grace and become earthly sensual and devilish having not the Spirit, but yet professing to have the Spirit, causing division and every evil work. Some one has let the carnal mind over rule the peace of God in his heart, yet in their covetousness they cry "Peace! Peace!" when there is no peace in their hearts, and finally separate themselves from the church. Jesus always has a Church which the gates of hell can't prevail against. A people fit for the indwelling of the Holy Spirit whose souls are possessed, ruled, by the peace of God indwelling together. Joined together in the same mind and the same judgment, and keeping the unity of the Spirit in the bond of peace hearing spiritual fruit unto holiness.

"Now the God of hope fill you with all joy and peace in believing that ye may abound in hope through the power. If the Holy Ghost." "Let the peace of God rule in your hearts and make not provision for the flesh to fulfill the lusts of the same." "Now the God of peace be with you all." When Jesus was with His disciples on the stormy sea, they were in great fear because of the waves which beat against the ship, and when they said, "O Lord save or we perish," the Lord spoke peace unto them and stirred the tempest, and indeed what manner of man is it if that even the winds and the waves obey His will? When the winds of false doctrine raise the waves of trial and persecution against this "old ship of Zion" in which Jesus dwells and we say, Lord keep us through all these trials and temptations, Jesus indeed speaks peace unto us and the storm ceased for a season and when another wave comes up against us our peace is multiplied for we know He's the very same Jesus, and with sweet peace we sail on our journey home, knowing that the God of peace has sanctified us and "though the enemy come in like a flood" the Lord will raise up a standard against him" and the following words become the sentiment of our hearts:

"In Jesus for peace I abide;  
And I keep close to His side

There's nothing but peace doth betide,  
Sweet peace the gift of God's love."

Peace like all other graces of the Spirit is rooted and grounded in love. "For my brethren and companions sake it will now say, Peace be within Thee," Psa. 122:8, "Great peace have they which Love Thy law, and nothing shall offend them," Psalms 119:165. "As for such as turn aside unto their broken ways, the Lord shalt lead them forth with the workers of iniquity; but peace shall be upon Israel," Psa. 125:5. "Pray for the peace of Jerusalem; they shall prosper that love Thee." "Peace be within thy walls and prosperity within thy palaces."

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#### 4 LONGSUFFERING

Longsuffering, forbearing, patient, suffering injuries or provocation for a long time. (Ex. 34:6; Rom. 9:22.)

"The longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein a few, that is eight souls were saved by water," I Pet 3:20. Longsuffering is indeed a fruit of the Holy Spirit, and always arises from a soul that is possessed with the perfect love of God. "Charity suffereth long and is kind." It is the grace of perfectness; it is the grace which rejoices in tribulation. "Noah was a just man and perfect in his generations." None but a perfect and holy life can manifest the longsuffering of God. The apostle said, "I beseech you, that ye walk worthy of the vocation wherewith ye are called . . . with longsuffering, forbearing, one another in love. Longsuffering is not waiting in ease till some one conquers the enemy of your soul, but it is obedience to God, and bearing up under adverse circumstances, bearing long, if need bet, without murmuring. The apostle said, "If we suffer with Him, we shall also reign with Him;" and "I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us . . . . For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our bodies," Rom. 8:18-23. The life of Paul, from the time of his conversion till his departure, affords us an example of longsuffering. Read II Cor. 11:23-28. Yet amidst all the trials and longsuffering, he said, "If I must needs glory, I will glory of the things which concern mine infirmities." "For when I am weak, then am I strong." "But in all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labors, in watchings, in fastings; by pureness, by knowledge, by longsuffering, by kindness, by the Holy Ghost, by love unfeigned." Read II Cor. 6:3-11.

The life of Christ on earth is a most perfect and complete example of the longsuffering of God. The Scriptures abound with instances and examples of longsuffering. Not only the prophets and apostles are examples but many Christians of to day are chosen in the furnace of affliction, chosen vessels to suffer many things for Christ's sake. The Scripture saith, "Take my brethren, the prophets, which have spoken in the name of the Lord, be an example of suffering affliction, and of patience. Behold, we count them happy which endure. Ye have heard of the patience of Job, and

have seen the end of the Lord, that the Lord is very pitiful, and of tender mercy," Jas. 5:10, 11. In the day of temptation, the Lord will not suffer us to be tempted above that we are able to bear; and "Beloved, think it not strange concerning the fiery trial which is to try you But rejoice, inasmuch as ye are partakers of Christ's suffering, that when His glory shall be revealed, ye may be glad with exceeding joy," I Pet. 4:12,13. If any man suffer as a Christian, let him not be ashamed, but let him glorify God on his behalf. Wherefore let them that suffer, commit the keeping of their souls to Him in well doing, as unto a faithful creator. Long suffering is indeed the fruit of the Holy Spirit, and of a holy life. Longsuffering is always accompanied by patience. It is patience and perseverance combined. As a noted writer states: "Patience and perseverance conquer all things." The longsuffering of Noah waited a hundred and twenty years for the development of God's plan. So let us not falter from the trials and suffering for Christ's sake during our short life on earth. Because iniquity doth abound, the love on many shall wax cold, but he that endureth to the end shall be saved.

Longsuffering is bearing provocation for a long time -- perfect love enduring provocation through the midst of seemingly discouraging circumstances. As the love of God unto the children of Israel. From the time Moses left the palace of Pharaoh until he led the children of Israel through the wilderness, he manifested long suffering. He refused to be called the son of Pharaoh's daughter, choosing rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season. Esteeming the reproach of Christ greater riches than all the treasures of Egypt. The provocation in the wilderness waited forty years, and Moses manifested longsuffering toward the children of Israel, and at one time God. would have destroyed them had it not been for the longsuffering of Moses. And Moses said to God, "O this people have sinned a great sin, and have made them gods of gold; yet now if Thou wilt forgive their sins; -- if not blot me, I pray Thee out of The book which Thou hast written. And God passed before Moses, and proclaimed the Lord, the Lord God, merciful and gracious, and longsuffering, abundant in goodness and truth, keeping mercy for thousands; forgiving iniquity and transgression and sin, and that will by no means clear the guilty, visiting the iniquity of the fathers upon the children, and the children's children unto the third and fourth generations.

"Thou therefore endure hardness as a good soldier;" be strong in the Lord and the power of His might; and if you war a good warfare, holding faith and a good conscience, you shall receive a great reward; if you endure hardness as a soldier of the cross ye shall receive a pensioner's reward.

"We'll pass through toil and trial,  
And the strife be long;  
We'll share the victor's conquest  
And sing the victor's song."

Let us be longsuffering toward the erring ones, and able to say to God in the midst of persecution and affliction for Christ's sake: "For the which cause I also suffer these things. Nevertheless, I am not ashamed; for I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day." We know that in this time there are many scoffers, walking after thou own lusts, and not after the Spirit, who despising government, speak evil of dignities, are self willed and presumptuous, despising sound doctrine.

Nevertheless, the Word of God is sure, having this seal, The Lord knoweth them that are His. Reprove, rebuke, exhort, with all longsuffering and doctrine." Although your strife be long, "The Lord is not slack concerning his promises . . . . but is longsuffering to usward;" not willing that any erring ones should perish, but that all should come to repentance. "Ye therefore . . . . beware lest ye also being led away with the error of the wicked fall from your own steadfastness."

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## 5

### GENTLENESS

Gentleness, defined, soft, and refined in manners; meek, quiet, mild; free from roughness or harshness; gentleness lies in the natural disposition: tameness is the effect of either art or circumstances.

I Thess. 2:7-9: The apostle saith, "We were gentle among you even as a nurse cherisheth her children, so being affectionately desirous of you, we were willing to have imparted unto you not the gospel of God only, but our own souls, because ye were dear unto us . . . . Ye were witnesses, and God also, how holy and justly and unblameably we behaved ourselves among you that believe. The Lord requires of His people to be gentle, kind-hearted and true; to be courteous and to use good manners at all times and in all places. As a farmer once said that he had not been away from home for so long he had forgotten how to use good manners, or to be courteous, and had almost forgotten how to act. Gentleness should be practiced at home, and it is indeed the duty of parents to teach their children to be kind toward every one, and especially to the aged. They should be taught to honor their father and mother; to use good manners at home, at the table; around the family altar, and to be gentle and kind-hearted toward their parents.

The Scripture saith, "Evil communications corrupt good manners. Awake to righteousness and sin not; for some have not the knowledge of God." Indeed many professors have not the knowledge that Jesus is able to cleanse them from all sin; and they go on in their blindness, indulging in unholy conversation, in joking and jesting, in rioting, corrupting their souls by their ungentleness and superfluity of naughtiness. Every Christian should be vigilant, sober, of good behavior, given to hospitality, kind and gentle. The apostle saith, "Thou mayest know how thou oughtest to behave thyself in the house of God, which is the Church of the living God, the pillar and ground of the truth." How many professors while at the house of God, or any place of worship, are guilty of loud talking unneeded controversy, tattling, back-biting and whispering, during religious services? A holy life is characterized by His conversation and His actions. Holy people are often known by their fewness of words. The holy heart will be sure to exhibit itself to a greater or less degree in the outward wall and conversation. The words of a holy person are not spoken flippantly nor heedlessly, but with becoming seriousness and deliberation, free from jesting, but such as become sound doctrine. "Let your moderation be known unto all men, the Lord is at hand." Be kindly affectioned one to another, in honor preferring one another. The Lord don't want any of His children to be a hermit; on the other hand God's people are not often justly classed among the talkatives, but when they do speak their conversation is gentle and good to the use of edifying; their words are seasoned with grace. Gentle words and actions are indeed as "apples of gold in pictures of silver." The gentleness which characterizes the followers of Christ is indeed

distinguished by quietude of manner and the absence of the excess of emotionality. The life of Christ furnishes us with a grand example of gentleness. In all the cruel arrest, trial, mocking and scourging He constantly manifested the gentle spirit that was characteristic of Himself. He left us an example that we should follow in His steps.

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## 6 GOODNESS

### Goodness Smiles Through All

The God of goodness o'er all the earth has spread  
The charms of nature;  
And there is no spot far remote,  
But there his goodness and wisdom is displayed  
No tree, no leaf, no bud, no flower,  
But speaks of Him and of infinity,  
To worship Him  
The universe was made,  
For all was fair and beautiful and feign [all]  
Would lead to Him whose goodness smiles thru.  
-- Sel.

Goodness, defined, the state or quality of being good. God is the author and source of goodness.

"O that man would praise the Lord for His goodness and wonderful works to the children of men."

So good was God to the lost and perishing world that "He gave His only begotten Son that whosoever believeth on Him should not perish, but have everlasting life," John 3:16. And God said unto Moses, "I will make all my goodness pass before thee and I will proclaim the name of the Lord before thee;" and the Lord is abundant in goodness and truth. The psalmist said, "I would have fainted had I not believed to see the goodness of God in the land of the living." "But surely goodness and mercy shall follow me all the days of my life."

The prophet Zechariah said when referring to the coming of Jesus, "And the Lord their God shall save them in that day as the flock of His people; for they shall be as the stones of a crown lifted up as an ensign on His land; for how great His goodness and His beauty," Zech. 9:16-17. "O how great is Thy goodness O Lord, which Thou hast laid up for them that fear Thee, which Thou hast wrought for them sons of men." "Praise the, Lord O ye righteous for He loveth righteousness and judgment and the earth is full of His goodness." "O Lord blessed is the man whom Thou chooseth and causeth to approach unto Thee that he may dwell in Thy courts; we shall be satisfied with the goodness of Thy house, even of Thy holy temple. Thou crownest the year with Thy goodness," Psa. 65:4,11. O reader do you realize the past year or your life has been crowned with

goodness of God? Are you satisfied with the goodness of God? Have you a satisfying portion in Jesus? If not, then, O taste and see that the Lord is good. "Ho every one that thirsteth come ye to the waters; come ye, buy and eat, yea come buy wine and milk without money and with out price, hearken diligently and eat ye that which is good," Isa. 55:2,3. O despise riot the riches of His goodness. Know ye not that the goodness of God leads thee to repentance. The wise man said, "Most men will proclaim a man his own goodness, but a faithful man who can find," Prov. 20:6. A man may manifest some good deeds and yet not realize in his soul the riches of God's love and goodness. Behold, therefore the goodness of God. Holy goodness is a fruit of the olive tree, Christ Jesus, Christ is the first fruit. The apostle Paul saith, "For if the first fruit be holy, the lump also is holy; and if the root be holy so are the branches. And if some of the branches be broken off, and thou, being a wild olive tree, wert graffed in among them, and with them partakest of the root and fatness of the olive tree: boast not against the branches," Rom. 11:16-18. Jesus said "Without Me ye can do nothing. If a man abide not in Me he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire and they are burned," John 15:5, 6. If God spared not the natural branches, the Unbelieving Jews, take heed lest He spare not thee. If any man has not the spirit of Christ he is none of His. Except your goodness be consecrated to the glory of God ye shall in no wise receive a reward. Except your goodness exceed the righteousness of the scribes and Pharisees ye shall in no wise enter the kingdom of heaven. "Behold therefore the goodness and severity of God: on them that fell, severity; but toward thee goodness; otherwise, thou also shalt be cut off," Rom. 11:22.

David said, Surely God is good unto Israel, to such as are of a clean heart. Isaiah said: "I will mention the loving-kindness of the Lord and the praises of the Lord, according to all that the Lord has bestowed upon us, and the great goodness toward the house of Israel, which He has bestowed upon them according to His mercies, and according to the multitude of His loving kindnesses," Isa. 63:7. The ninth chapter of Nehemiah explains the goodness of God toward Israel from the time they left the iron furnace of Egypt until after they were brought into Canaan. Yet many of them would not serve the Lord, in the great goodness God had done unto them. But Nehemiah was good in the sight of God and did abound in every good work, and the hand of God was upon him, and God gave him His good spirit to instruct him.

The Scripture abounds with examples and instances of the great goodness of God, and of the goodness of the blessed Savior who died that we might live, The Lord is now leading His people from the Egypt of sin and sectism into the goodly land of spiritual Canaan, where the goodness of God abound with the grace of entire sanctification. O unsanctified soul, the Lord fills the hungry with good things. The Lord will perfect you in every good work to do His will, if you will only consecrate yourself to Him, He will make you faithful in every good work. He hath showed thee, O man, what is good. An offering of the wicked is an abomination in the sight of the Lord.

The Lord did so wonderfully manifest His goodness and mercy to the three Hebrew children, unto Shadrach, Meshach and Abednego when they were cast into the fiery furnace. Though the king's commandment was urgent, and the furnace was heat seven times hotter than common on account of the goodness and boldness of those three chosen ones of God, and though they were cast into the midst of the fire, the Lord delivered them from the power of fire and not even a hair of their head did perish. Dear saints, know ye not that when God's true ones are cast in

the fiery furnace of persecution and trial that the same Jesus that delivered Daniel, Shadrach, Meshach and Abednego from the power of fire, will also deliver you? His goodness shall ever abound, and He will bring you out victorious over the world, the flesh, and the devil, and He will be with us even unto the end of the world. Dear reader, do you possess the goodness of God in your souls. If so, you shall be "as the apple, [fruitful,] tree among the trees of the forest," and ye shall bring forth fruit an hundred fold to the praise, honor and glory of God, and as the rose of Jericho you shall never die, and in the resurrection shall your goodness shine as the stars of the firmament.

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## 7 FAITH

Faith defined (1) a promise or pledge; (2) the assent of the mind to what is stated or put forth by another; (3) that which is believed on any subject in science, politics or religion, a doctrine or system of doctrines believed in and held; (4) to give faith or credence to believe, to credit.

The Scriptural definition of faith is, "The substance or things hoped for, the evidence of things not seen," Heb. 11:1. "Through faith we understand that the worlds were framed by the word or God, so that things which are seen were not made of things which do appear," Heb. 11:3. Faith is the substance, ground or confidence of things hoped for, the evidence of things not seen. "We wait by faith and not by sight." "Hope that is seen is not hope. But if we hope for that which we see not then do we with patience wait for it." "Therefore cast not away your confidence [confidence is synonymous with faith] which brings a great recompense of reward. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise," Heb. 10:35,36. Patience always accompanies perfect faith. When the sinner comes to God for the pardon of his sins, he must believe that God is, and that He is a rewarder of them that diligently seek Him. When his faith takes hold of God, his prayer is answered, and the Lord speaks peace to his soul. He can then say, "Therefore being justified by faith, we have peace with God, through our Lord Jesus Christ." And not only the soul's peace which pardon brings, but he has access through faith into the experience of entire sanctification. He then comes to the full assurance of faith.

So let us hold fast the profession of our faith without wavering for He is faithful that promised. But we learn from James 1:5, 6 that he whose faith is wavering is like a wave of the sea, driven by the wind and tossed. It is indeed an important thing to hold fast the profession of strong faith, for without strong faith we would be driven and tossed with every wind of doctrine. The only way to retain strong faith in God is to stand true to the doctrine of Christ, and obey all His commandments. The apostle said, "The end of the commandment is charity out of a pure heart, and faith unfeigned."

Perfect love always keeps pace with perfect faith. Paul said unto the Church at Thessalonica, "We are bound to give thanks always to God for you . . . . because that your faith groweth exceedingly, and the charity of every one of you toward each other aboundeth . . . . We glory in the Churches of God for your patience and faith in all your persecutions and tribulations

that you endure," And then Paul warned the Church to beware of false teachers who had not received the love of the truth; but whoso coming was after the working of Satan; and again thanks God for the brethren whose faith is unfeigned, that God had from the beginning chosen them "through sanctification of the Spirit and belief of the truth." We learn from this that the people of God at Thessalonica, were a sanctified people, and that their faith was growing exceedingly. Even so is it with the faith of God's sanctified churches of today and praise God that their faith shall continue to grow as the cedar of Lebanon until their faith is lost in sight and their souls are lost in love, in the realms of eternal bliss. The servant Jude exhorted the sanctified people, to contend for the faith once delivered unto the saints. The eleventh chapter of Hebrews, furnishes us the account of works that were wrought, through the faith of the saints of old. "But faith without works is dead." May God grant such faith to His holy people today; and indeed many have attained to such like faith, and as Nehemiah of old, who would not falter from the duty of building the wall, because of the approaches and attacks by the enemy, even so does God's true, ones today stand with faith, firm and vigorous against the deceitful and also bold attacks of the enemy. Praise, praise God!

"For a faith that will not shrink  
When pressed by every foe;  
That will not tremble on the brink,  
Of any earthly woe.

That will not murmur or complain  
Beneath the chastening rod;  
But in the hour of grief and pain  
Still leans upon its God."

"And this is the confidence [faith] we have in Him that, if we ask anything according to His will, we know that He heareth us; and if we know that He hear us, we know that we have the petitions which we desired of Him," I John 5:14,15."

"The saints in all this glorious war  
Must conquer though they die;  
They see their triumph from afar,  
By faith they bring it nigh."

"Blessed be the God and Father of our Lord Jesus Christ which 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 are kept by the power of God, through faith unto salvation, ready to be revealed in the last time." Wherein we greatly rejoice, though at times we are in heaviness through manifold temptations; we realize that the trial of our faith is more precious than silver and gold or any earthly joy. "Receiving the end of our faith even the salvation of our souls." "My brethren have not the faith of our Lord Jesus, with respect of persons." While faith is always accompanied by love, if your faith is made perfect in love, you will not be a respecter of persons. Your faith must be centered on God; if you believe God with a faith that refuses to doubt you will love him, with a love that never ceases. "Watch ye,

stand fast in the faith, quit you like men, be strong," I Cor. 16:13. "If you have faith, have it alone unto God." Through faith alone to God did the elders obtain at good report.

Through faith we understand that the worlds were framed by the word of God. Faith is the expecting the Word of God to do just what it says it will, and depending on the Word or promise. Faith is always known by its obedience to the Word of God. There are conditions to be met before our faith can take hold on God; when we have met the conditions, "present our bodies a living sacrifice," unto the Lord, we can possess, faith in a very high degree. When God tells us to do any thing it is our duty to obey, no matter how much opposition we meet with.

"And this is the victory that overcometh the world, even our faith," and "faith without works is dead." By faith the walls of Jericho fell when they were compassed about seven days; but there was a little work to be done before the walls fell. The saints were commanded to go around the wall once every day for six days, and on the seventh to go around it seven times. Now they could have said, that as God commanded them to compass the wall thirteen times they thought it best to go around the wall twice a day for several days for fear the seventh day some thing might happen that they could not get around seven times; but that was not God's command. If they had not done the very thing God called them to do, and at the very time God called them to do it the walls never would have fallen. In the same manner must God's people obey the Word and faith follows. The inculcation of faith is the teaching the Word of God accomplishes the thing which is spoken in that Word. How were the worlds framed? The psalmist said, "For He spake and it was." If you are not living in obedience to God's Word, it is impossible to have perfect faith; perfect faith is faith without any admixture of doubt or unbelief. Unbelief is a wilderness to the soul; because of unbelief did the children of Israel wander through the wilderness; through disobedience and unbelief do many professors, wander through the great and terrible wilderness of sin and sectism; just after they are converted they halt, as did Israel at Kadesh-barnea, and begin a retrograde course and finally lose their experience, and represent themselves, ciphers, spiritually useless; and because of unbelief they do not enter into the Canaan of entire sanctification. Three months would have brought Israel from Egypt into Canaan had they believed and obeyed God's word; but they were forty years on the journey and many, many, did not enter in because they had no faith. Dear reader, you must have faith in God if you would enter into perfect rest. When Jesus comes will He find faith on the earth?

"By faith Abraham when he was called went out into a place, which he after received as an inheritance." "By faith he sojourned in the land of promise, for he looked for a city which has foundations, whose builder and maker is God." With the same kind of faith does every faithful and true Christian march forward, doing all that God has commanded them to do until they reach the city of the new Jerusalem. "By faith Joseph when he was dying made mention of the departing of the children of Israel" from bondage to the land of promise. With full assurance of faith did Moses lead the children of Israel from Egypt to the land of Canaan, choosing rather to suffer affliction with the people of God than to worship the gods of Pharaoh, for he esteemed the reproach of Christ greater riches than the treasures of Egypt. By faith he did not fear the king, knowing that God the King of all kingdom is faithful to His promise, in like manner does the true Christian esteem the reproach of Christ greater riches than the pleasures of the world. Faith without works is dead. Faith always requires obedience. By faith the children of Israel passed through this Red sea, as by dry land; and by faith did they cross the river of Jordan. As they stood on the bank of Jordan a

moment waiting upon the Lord, the water stood as an heap, and then the Lord commanded them to march forward; and when the work of faith was wrought, they sang the song of Moses and the Lamb. The Lord God omnipotent reigneth. If we stand true to God while we Him on the earth, the Jordan of death, through faith, will be easily crossed. Be ye obedient unto faith. Time would fall me to tell of Gideon, and of Barak, and of Samson and of Jephtha, of David also, and of Samuel and of the prophets, who through faith, subdues kingdoms, wrought righteousness, obtained promises, stopped the mouths of the lions, quenched the violence of fire, escaped the edge of the sword," and did many other works of righteousness, which if written would be more than the book itself would contain.

There is a belief that is distinct from faith. The bible says the devils believe and tremble. But that is not faith. Faith is a personal application of the word of God to the soul. "Faith cometh by hearing, and hearing by the Word of God." Faith is simple. It dwells in an obedient heart; it can not abide in the proud heart which coasts of its own works. The person who receives the grace of God and walks humbly with Him, is the one in whose heart faith thrives. Humility is the soil from which it springs. Faith is an active principle. Faith works by love. Faith without love is vain. Faith purifies the heart and transforms the character into the likeness of Christ. It materializes hope and marshals the soul into the army of God where it can say, "The Lord is my helper; I will not fear."

Faith does not depend upon circumstances, or feelings, but believed that God controls circumstances. Faith in God brings life and peace to the soul and quiets the stormy billows upon this great sea of life. Dear readers, have you faith in God? By faith is death swallowed up in victory, and "this is the victory that overcometh the world, even our faith." When deep clouds of trial and persecution envelop the mind, let living faith pierce the clouds and then will the Sun of righteousness illuminate your mind and heart with the grace of God. If you want the power of God's faith, be obedient to God's requirements. The mind of every Christian should dwell upon the worthiness of Christ, His merits, His love, and His words. Faith is indeed a shield.

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8

## TEMPERANCE

Temperance defined, (1.) moderation, self restraint, moderation of passion, patience; habitual moderation in regard to the indulgence of the natural appetites and passions. Abstinence from all excess or improper indulgence, or the use of anything injurious to the moral or physical well being; or in a more limited sense, abstinence from, or moderation in the use of intoxicating liquors.

Let your moderation be known unto all men; the Lord is at hand," Phil. 4:5. "As He that has called you is holy, so be ye holy." For without holiness no man shall see the Lord. "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. Dear reader, are you possessed with the grace called temperance? Nothing but obedience to the command to cleanse yourself from all filthiness, intemperance of the flesh and spirit will give you the grace of holy temperance. "Present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this

world." Worldly conformity is intemperance; it is a lust of the flesh; and the flesh lusted against the Spirit; but if you walk in the Spirit you shall not fulfill the lusts of the flesh. "Put ye on the Lord Jesus, and make not provision for the flesh, to fulfill the lusts thereof." "The Lord hath not called you unto uncleanness, but unto holiness." But if ye shall cleanse yourselves from carnality, consecrate your lives to Jesus; He will help you to ad to your faith, temperance, and all the other graces of the Spirit, which will enable you to be temperate in all things. "Wherefore, come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you." II Cor. 6:17. And have no fellowship with the unfruitful works of darkness.

A complete surrender of your will to God, a complete consecration of your soul, mind and body will enable you to manifest holy temperance in every word and action; you shall be able to ascend the height of grace and knowledge of the truth with "clean hands and a pure heart." Your mind and affections shall then be centered on thing above. The intemperance of joking and jesting, of lightness and frivolity, will be at an end, with every trifling remark. You shall then be cleansed from vile affections and from unholy zeal. Intemperate persons always let their zeal get ahead of their knowledge. They have so much zeal that they are often bustled out of their spirituality; they are always in a spiritual hurry; they are restless, agitated, and in a turmoil of eager activity, and running to and fro over the bound of Christian duty, into religious frenzy, excessive enthusiasm, ending in fanaticism.

Temperance is distinguished by the absence of indulgence of any kind. Paul said, "I keep my body under." The weapons of our warfare are not Carnal, but mighty to the pulling down of strongholds and everything which exalteth itself against the will of God.

Intemperance is a stronghold in which thousands of people are bound and are victims to its dreadful debauchery. Intemperance of appetite and desire for alcoholic liquors, opium, tobacco, and stimulating foods are intemperate and unholy. "Know ye therefore that no unclean person, nor drunkard, nor abusers of themselves with mankind, nor any perjurer, nor extortioner has any inheritance in the kingdom of God." All drunkards shall have their part in the lake that burneth with fire and brimstone. "Touch not, taste not, handle not, which all are to perish with the using." Every indulgence which would weaken or injure the temple of the body would be called intemperance.

The natural appetite should be used to the glory of God. The body should be attired to the glory of God. The woman who is guilty of uncomfortable dress, and tight lacing, and the putting on of apparel, commanded by the Word of the Lord not to be worn, is in as much condemnation as the young man who looks upon the wine when it is red. The wages of sin and carnality is death. The man who indulges in intoxicating drink and the extortioner, "who increaseth his substance by usury and unjust gain," and receives money from unholy license, is to be classed together as intemperate and unclean. The conclusion of the whole matter of intemperance, as the Bible classifies it, that, the love of money is the root of all evil; which many seek after and drown themselves in perdition and destruction.

"The priest and the prophet have erred through strong drink." Indeed, many professors have "erred through strong drink. They have erred in vision; they have stumbled in judgment." Even as the drunkards of Ephraim, they have give assent to the unholy license to sell intoxicating liquors. The only way to be permanently cured of intemperance is to accept a salvation that saves from all

sin; go through the cleansing fire that burns up all the dross from the soul; that purifies the affections, the appetites, the desires and passions. Holy temperance brings habitual moderation of the appetite. It qualifies a man or woman to be successful in every honest occupation or position in life: It sets free from bondage, it not only qualifies them for the duties and obligations in life but it fits them for the judgment. It is indeed a fruit of the Spirit. "It is a well spring of life" unto all who receive it.

Temperance, with all other fruits of the Spirit is rooted and grounded in love. It is peaceful, joyous, longsuffering, gentle, good, faithful and temperate. It is not only the qualification for preachers and for the wife of a deacon, but for every child of God. Dear reader, have you the grace called temperance? Or do you think you must join some organization to possess this grace of the Spirit? Jesus says he that has not the spirit of Christ, is none of His. Temperance is a fruit of the Spirit, and if you have not the spirit, though you may join every organization and club and society and association in the land, you can not please God. Jesus says he that cometh unto Me, I will in no wise cast out. The Scripture saith, "Blessed is he that doeth My commandments, that he may have right to the tree of life, and enter in thru the gates into the city." "And at the side of the river is there the tree of life, whose leaves are for the healing of the nations." "Blessed is the nation whose God is the Lord." There is another tree in the garden of the world. It is the upas-tree [upas-tree -- a. a Javanese tree, *Antiaris toxicaria*, yielding a milky sap used as arrow-poison. b. Mythol. a Javanese tree thought to be fatal to whatever came near it. -- Oxford Dict.] of sin and intemperance; and the whiskey devil of intemperance is beguiling thousands of people to eat of its poisonous fruit. "Choose you this day whom ye will serve." Will you choose a savior of life unto life, or of death unto death? Are you partaking of the leaves of temperance which are for the healing of nations, or are you bearing fruit of intemperance? As a nation is composed of individuals, it depends on the character of its individuals, whether or not it is governed to the glory of God. When the angel of mercy appeared to Isaiah, Isaiah said, "Woe is me: for I am undone; because I am a man of unclean lips, and dwell in the midst of a people of unclean lips." No doubt but thousands of people in this nation today has the experience that Isaiah had; their lips have been made unclean by the cup of intoxicating drink, and unless they repent they shall say unto the death angel, I am undone; I am a man of unclean lips. Woe is unto me. But if they would only confess their iniquity, and yield to the seraphim of conversion and sanctification. When Isaiah confessed his iniquity: then flew one of the seraphim unto him, having a live coal in his hand, which he had taken with the tongs from off the altar, and he laid it upon the mouth of Isaiah, and said: "Lo this hath touched thy lips, and thine iniquity is taken away and thy sin purged." Read Isa. 6:6,7. When Isaiah was cleansed from iniquity, he did not stand idly in the vineyard of Israel, neither was he led astray by the people of unclean lips, which lived near him, but he said unto the Lord, "Here am I, send me;" and he rebuked, the intemperate, for their iniquity. Read Isaiah 28:1. If every professor would have the Holy Ghost fire applied unto their soul, would have their iniquity taken away and their sin purged, as did Isaiah, there would be more temperance workers in this nation. There would be fewer tobacco shops, less saloons. There would be a great majority, of temperance votes, and the Christians would herald the glad news from the November elections, shouting, "Holy, holy, holy is the Lord of hosts: the whole earth is full of his glory. The Lord God omnipotent reigneth. The holy admonition given to Timothy and Titus is profitable for every minister of the Gospel, and also unto the laity. "Be sober, of good behavior . . . . not given to wine, no striker not greedy of filthy lucre, not self willed; but a lover of good men; sober, just, holy temperate and lovers of hospitality.

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9

## MEEKNESS

Meekness, defined, the quality of state of being meek; humility, mildness, gentleness, or softness of temper.

Jesus said, "Blessed are the meek, for they shall inherit the earth." "Who is a wise man, and endued with knowledge among you? Let him show out of a good conversation his works with meekness of wisdom . . . . For where envy and strife is there is confusion and every evil work." The Scripture defines the meek spirit of the heart to be more precious than silver and gold; more precious than any fine pearls or costly apparel; and more becoming women professing godliness than any adornment. Do not err, my beloved. "Wherefore, lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word which is able to save your souls." Be swift to hear, slow to speak, and slow to wrath; be soft tempered, mild, humble, manifesting the meek and quiet spirit of the heart. "Wherefore lay aside every weight, and the sin which doth so easily beset us, and run with patience the race that is set before us." Jesus said a good man out of the good treasure of his heart brings forth that which is good. But I say unto you that every idle word that men shall speak, that shall give an account thereof in the day of judgment; for by thy words shalt thou be justified, and by thy words shalt thou be condemned.

Be not wise in your own conceits, for that wisdom which is from above is first pure, then peaceable, easy to be entreated, gentle, full of mercy and good fruits; without partiality, and without hypocrisy. Speak not evil one of another, brethren. There is one lawgiver who is able to save or destroy. Who art thou that judgeth another? On the other hand, beware of them that come to you in sheep's clothing, but inwardly they are ravening wolves. Beware of him who comes to you in soft raiment. Beware of false meekness. The wisdom which cometh from heaven is first pure. Pure meekness always comes from a pure heart. It is indeed the fruit of the Spirit. Out of the same mouth proceedeth blessing, tattling and back-biting. My brethren, these things ought not so to be. "Lay aside all malice, and all guile, and hypocrisies, and envies, and all evil speaking, if so be ye have tasted that the Lord is gracious." Peter admonished the Church to show an honest conversation among the Gentiles in order that they might win them. Is it any wonder there are no more soul winners in the Church today!

Dear saints, let us walk worthy of the vocation wherewith we are called, with meekness and humility, proving what is the good and acceptable will of the Lord. Wherefore putting away lying, speak every man truth with his neighbor, for we are members one of another. Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers. Let all bitterness and wrath and anger and clamor and evil speaking be forever put away from you, with all malice, and be kind, meek, gentle and tenderhearted.

Many professors try to bridle their tongue, conquer their will, and keep down temper, but will not believe it is from the abundance of the heart the mouth speaketh. A vile conversation, a

stubborn will and an ill temper arise from carnality in the soul. The Scripture saith, "Be ye followers of God . . . and walk in love, as Christ hath loved us and has given Himself for us, an offering and a sacrifice to God for a sweet smelling savor; or in other words, sweet grace. Meekness is sweet grace, free from every trace of carnality. The Christian which is possessed with that perfect meekness which springs from a soul filled with perfect love is never guilty of vile conversation; they are not heard lightly talking, neither are they guilty of foolish talking or jesting. We are commanded to have no fellowship with the unfruitful works of darkness, but rather reprove them. The apostle says, "I beseech you by the meekness and gentleness of Christ;" and again admonishes the Church that if any man be overtaken in a fault to restore such a one in the spirit of meekness; and again commanded Timothy to shun profane and vain babblings, and to flee all ungentleness and to follow after righteousness, goodness, love, faith, meekness. This same advice is Scriptural, and good for all Christians. All teachers and ministers of the Gospel are commanded to use meekness in instructing others, to shew meekness toward all men, and to use sound speech that can not be condemned. Read Tit. 2. "The Lord lifteth up the meek, Psa. 147:6, but "with righteousness shall He judge the poor and reprove with equity the meek of the earth," Isa. 11:4. Isaiah said, "The Spirit of the Lord is upon me, for He hath anointed me to preach good tidings to the meek," Isa. 61:1.

The Christian, endued with holy meekness is ever ready to manifest the spirit of meekness and the Lord taketh pleasure in his people. "He will beautify the meek, with salvation." "Holiness cometh thine house, O Lord, forever." Let us be ever ready to give a reason of the hope that is in us with meekness and godly fear," I Pet. 3:15. Let us be virtuous, courteous and meek, not rendering railing, but blessing our enemies, that perchance by our meek conversation we might win them. If you would love life and see good days, refrain your tongue and see that your mouths speak no guile. Let us be followers of Him, Who did not sin, neither was guile found in His mouth. Jesus shewed unto the world, an example of meekness, and His Word through the Spirit's power is still inviting, "Come unto Me . . . . and learn of Me, for I am meek and lowly in heart, and ye shall find rest unto your souls," St. Matthew 1:28,29. The submission of Christ unto His accusers was indeed an example of meekness -- "who when he was reviled, reviled not again." saying, forgive them, for they know not what they do."

The Apostle Paul gave an example of meekness; in every place where he preached the gospel meekness and humility were manifested; saying, "I beseech, you by the meekness and gentleness of Christ," II Cor. 10:1.

No person can be a true Christian or have any influence toward winning souls to Christ without the grace of meekness, which is often recognized as true politeness, true courtesy. In this selfish world, nothing so quickly touches the popular heart, as, the Christ like meekness and gentleness of helping the weak, and taking care not to add to the burdens of those who are hard pressed with heavy responsibilities, and helping the helpless, with such cheerfulness, as only true courtesy in the heart can give. "Seek ye the Lord, all ye meek of the earth, which have wrought, his judgment: seek righteousness; seek meekness; it may be you shall be hid in the day of the Lord's anger." As the elect of God, put on meekness, humbleness of mind, forbearing one another, forgiving one another, if any man have a quarrel against any; even as Christ forgave you, so also do ye. "Thou, O man of God, flee from covetousness, and follow after righteousness, faith, patience

and meekness," I Tim. 6:11. "And the servant of the Lord must not strive, but be gentle unto all men, in meekness instructing those that oppose themselves." II Tim. 2:24, 25.

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THE END