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AFTER SANCTIFICATION
Growth in the Life of Holiness

Formerly printed under the title
"After Holiness, What?"

By Tony Marshall Anderson

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DEDICATED

to

My wife, whose pure life and ceaseless prayers have contributed to this ministry.

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INTRODUCTION

A few Sundays ago it was my privilege to hear Dr. T. M. Anderson preach. What a treat it was to sit at his feet again! I told him after the message that if I could preach like that I would never do anything else. He chose a text, analyzed it, illustrated it, and drove it home with a burning soul-passion. He has the gift of preaching, and thousands have been blessed by his ministry across the years.

The great theme of Dr. Anderson's preaching, as everyone who has heard him knows, is holiness as a second definite work of grace. He is never more at home than when preaching on some phase of this subject, and he seems to have an exhaustless supply of such messages. He does not stop with presenting the crisis of entire sanctification, but he also deals with the life which follows. Entire sanctification, as he says, is an end; but it is not only an end, it is also a beginning; it is the end of sin in the soul and the beginning of a life of spiritual development which should be exceptional.

One of the weaknesses of holiness teaching has often been that it failed to make any place for progress after one receives the second blessing. We have been so occupied with our emphasis upon the instantaneous character of the cleansing from sin that we have had no time for preaching growth in grace after sanctification.

Fortunately, Dr. Anderson has made a place in his ministry for development after entire sanctification, as well as for the crisis of entire sanctification. Further, in the volume which he now presents to the public, he deals especially with the expanding life of those who have obtained Christian perfection. Every preacher and layman should read this book. As food for the soul, it will stimulate growth in grace in the individual and an aggressive spirit in the Church.

Stephen S. White

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FOREWORD

This little volume is an endeavor on the part of the writer to express in a measure an earnest desire to be a helper to the faith of the saints.

We have felt for some time that there was need for special emphasis being laid upon the personal responsibility which is enjoined upon the sanctified to maintain the experience of heart purity, and to live out that experience in the fullest possible measure to the glory of God.

To invest this treasure committed to them, the sanctified must be wise in the ways of the Lord, and watchful over their own bodies, souls, and spirits.

It is true that a lack of knowledge along these lines has resulted in many falling from this holy estate. It has resulted in an arrested development of the spiritual life, and a constant shallowness and meagerness in spiritual perceptions.

The Scriptures tell us that, "The righteous shall flourish like the palm tree: he shall grow like a cedar in Lebanon ... They shall still bring forth fruit in old age; they shall be fat and flourishing." All this the righteous man should be to "shew that the Lord is upright."

If this little book shall add anything to the lives of the saints to cause them to be fat and flourishing, it will serve the purpose for which it has been written.

We believe that the proper incentive of all holy endeavors should be to seek the glory of God by letting our lights shine before men. Holiness touches every phase of human life in this world among men. To let their light shine the sanctified must bring their best efforts forward in a diligent application of themselves to fulfill their high calling in Christ Jesus. Sanctification involves them in the necessity for a patient continuance in well-doing.

What follows in this volume is not an exhaustive treatise on the subject. It is far from being exhaustive in any phase of the matter under consideration.

This is only an earnest effort to be suggestive along certain lines of truth pertaining to the life and experience of heart holiness. By touching upon these outstanding facts, this writer has hopes of inspiring a greater diligence, a careful watchfulness, and fervent service, on the part of God's holy people.

T. M. Anderson

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SCRIPTURE LESSON

II PETER, CHAPTER 1:1-11

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 beside 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.

* * * * *

Chapter 1

AFTER SANCTIFICATION

"Giving all diligence, add to your faith."

As the forming of man from the dust of the earth, breathing into him the breath of life, making him a living soul in the image and likeness of God was the crowning work of God in creation; so also the lifting of a fallen man from the depth of sin, breathing into him the life-giving fullness of the Holy Spirit, sanctifying him wholly, making him the image of God is the crowning act of the new creation of the redeeming Christ.

As man was put upon probation and held responsible for his acts by which he could make for all present and future happiness or destroy all present happiness and forfeit all future enjoyments, so also are the sanctified put on probation and held responsible for their acts by which they can enhance their present happiness and assure themselves of a future blessedness, or they can at will destroy their present spiritual state and enjoyments, and forever forfeit their eternal hope.

God has placed himself under promise, and confirmed it by an oath, that all who have fled to Him for refuge shall have a strong consolation to lay hold of the hope set before them, because He has put all His resources at their command to save them to the uttermost extent of their probationary sojourn. All He has provided He has placed within reach of all who will by faith trust Him, and in love obey His will. But upon this faith and obedience on the part of His holy people depends their destiny.

To all holy persons are given exhortations, admonitions, and warnings. The Scriptures abound in these, thus emphasizing the personal responsibility resting upon each individual who is sanctified. There are also precepts, promises, and prohibitions by which all holy persons are to be governed, encouraged, and warned.

There are boundaries beyond which they must not pass, promises which become valuable assets and resources of wealth and power spiritually, and precepts which govern every phase of life and conduct while in this world.

Knowing these things to be true, the question of what follows holiness becomes one of absorbing interest to every person in this experience. The aid of the Holy Ghost is pledged to the sanctified, that by His help they may know what is necessary for them to do, and be enabled to perform all things which pertain to their salvation.

The fact of individual responsibility cannot be overemphasized. It runs parallel with every responsibility which God assumes in the preservation of His people. The exhortation to keep ourselves in the love of God is followed by the truth that He is able to keep us from falling, and present us faultless before the presence of His glory with exceeding joy. The prayers of a holy people are as necessary to their enrichment and preservation as the intercessions of Jesus. Nothing

can take the place of either. To place all responsibility upon Christ is presumption; and to assume all responsibility without Him is conceit. There is a measure of responsibility which God unfailingly takes which is the source of greatest encouragement to all in this holy way. There is a measure of individual responsibility which we must take, apart from which salvation is impossible.

There is another fact about holiness which must be enforced, namely, the fact of development.

The first man, for example, was a new creation standing at the threshold of limitless possibilities, both in the unfolding and developing of his own soul and life and in knowing God and making new discoveries about the Infinite. Only God knows what would have been the state of man had he never sinned, and blasted his hopes.

The sanctified are new creations. They are as sinless as was the first creation. They are created in Christ Jesus in the moral likeness of God. They stand at the threshold of limitless possibilities in character building and development. They likewise are privileged to know Him, the infinite One, who has redeemed them and made them kings and priests unto Him forever.

Holiness is then both an end and a beginning. As the attainment of an end, it means the end of sin in the soul. This has been obtained through the cleansing blood of Christ, and wrought in the heart by the fullness of the Holy Ghost.

The sanctified stand at a beginning as the result of cleansing. Much that is purchased for them in the atonement for the enrichment of their holy souls in knowledge, love, and graces lies before them. They have crossed their Jordan, and the land lies before them, a possession to be developed.

The fall of man was twofold in its result. It resulted in a depravation of the nature; and it also resulted in a deprivation of privileges which were his by the rights of creation.

The removal of sin from the nature of man entitles him to all forfeited privileges. Redemption in its full meaning restores the redeemed to the state of holiness, and makes them heirs to an inheritance incorruptible, undefiled, and that fadeth not away.

When Jesus said, "Blessed are the pure in heart: for they shall see God," He showed the extent of redemption. To be pure in heart is to be free from depravity. To see God follows as a natural result. To see God means not only to vision Him, but to fellowship with Him, to live with Him, to enjoy Him through all time and eternity, as was the right of the first man before he sinned.

Holiness, therefore, places us at the threshold of all blessedness. It guarantees the resurrection of the body, and eternal triumph over death. It meets the one condition necessary to live in the new order of things which shall be set up when God gives us "new heavens and a new earth, wherein dwelleth righteousness. It is preparation to receive Him when He comes "to be glorified in his saints, and to be admired in all them that believe." It capacitates the sanctified to live eternally with God, and be at home in His presence.

All these things are seen with the eye of faith, and guaranteed to the sanctified by the promises of God in Christ. But all these things which are yet the object of hope, and which the sanctified have sealed to them in the earnest of the Spirit, are conditional. They are to be given to those who are made holy, and who maintain their purity unto the end of their earthly life. A fall from purity will result again in a depravation and a deprivation, as it did at the beginning of creation.

Therefore, in order to make their calling and election sure, the sanctified must give diligent heed to all precepts and prohibitions which govern their lives. Such obedience follows after holiness (sanctification) if they obtain the crown of life.

Thus far we have only slightly pushed back the sky line of hope and hinted at a few of the things which are to be pressed toward as prizes in the high calling of God in Christ Jesus. We will now take the facts up from another viewpoint, and try to show them from another angle.

The divine purpose in the creation of man was that he was to glorify God. To this end man was created, and for that purpose primarily. Man was endowed with every virtue, and faculty, and capacity necessary to fulfill this purpose. Everything in the created world in which God placed him was to contribute its life and being to the man; and the man was to contribute his life to the glory of God. Sin defeated this end, and degenerated man into a selfish creature, who lived for himself, took all from God's creation to support his own life, and gave nothing to God in return.

Redemption reverses this order in that it turns man back to the original purpose, and makes him to the praise of His glory. Then holiness must result in man's glorifying God.

The sanctified life is a life lived to the glory of God. The sanctified are to show forth His praises, who hath called them out of darkness into His marvelous light.

Therefore, it becometh the sanctified to apply themselves most diligently to excel in this calling; and they must devote themselves to the best and most efficient manner of living of which they are capable, that God may derive the greatest possible glory out of their lives. They are to develop their characters. They are to advance in knowledge of ways and means for effective ministries. They are to master their infirmities. They are to break out of their limitations and disadvantages wherever possible. They must practice self-denial. They must arm themselves with a mind to suffer. In some things they are to be slow, and in other things they must be swift. They must be as wise as serpents, and as harmless as doves. They must suffer poverty that some other may be rich. They must know how to be abased, and how to abound. They are to love some things and hate some things. They must live, yet reckon themselves to be dead. They must be pilgrims and strangers, and kings and priests. All these, with many others yet unmentioned, but which are fully revealed in Scripture as their rule of life, they must do and be, that He may be glorified in them and they in Him.

In the light of these facts the exhortation, "Giving all diligence, add to your faith," becomes imperative. All that these words imply follows after holiness (sanctification).

The apostle has not left us without instructions concerning what should be added to faith. He gives seven cardinal virtues, which are but seven channels through which a holy life is poured out to the glorifying of God on earth and in heaven, for all time and eternity. These graces are as follows: "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." These blend with one another, and overlap into one another, forming the white light of holiness. These become the road map of the sanctified who would find the gates of heaven.

These graces and capacities are all in the sanctified soul; but they are not all mature or fully developed. They may exist under a rough human exterior, and be hampered by human ignorance and limitations; but every sanctified individual possesses them.

It becomes the duty of the sanctified to develop these in their lives and practices. These graces are like seven members of a choir, which are to be developed and led out into a fuller usefulness by an efficient leader. To add them to faith does not infer that they are to be acquired as an addition to holiness. It means that faith must be supplied with these to make it the more practical and efficient in achieving the grand end of holiness, which is to glorify God. If faith without works is dead, then these must lead to those works which make faith a living, practical, working factor in the world.

To glorify God one must touch every interest which is good among men. God is to be glorified before men by the outshining of redeeming grace in the good works of His holy people. They are to be as a city which is set upon a hill; it cannot be hid. Holiness must place the life in full view of all men, and so shine in purity of purpose and righteous acts that they will be constrained to glorify God.

After holiness (sanctification), what? Give all diligence to add these things to faith, and the answer will be found.

* * * * *

Chapter 2 VIRTUE

"Giving all diligence, add to your faith virtue."

Virtue stands at the head of the list of those basic elements of holiness. It is a word of strong meaning. It embraces the thought of purity as a quality. To be virtuous means not only to be negatively pure, but to be positively pure. Virtue is the beauty of holiness. It possesses all those qualities which make a holy person lovable and pleasing in every trait of character. Virtue is saintliness. It is that which makes the sanctified glorious unto Christ.

To add virtue to faith implies the necessity of intensifying its usefulness by permitting it to shine out unhindered. It is the light of holiness which must be undimmed in its shining. The quality of virtue cannot be improved upon because it is the very essence of purity; but it can be so applied

in the course of a holy life that it will be intensified and enlarged. It can be put to the most practical uses in living out a sanctified life. It will win against the greatest opposition, and break through the worst prejudice, as nothing else can possibly do.

Holiness as expressed in the quality of virtue is invincible against the foes of Christ. With it the people of the Lord can put to silence the quibblings of foolish men.

The very fact that virtue is to be added to faith shows that it is an active quality of holiness rather than passive. The fact that it is in the sanctified is not sufficient; it must be in them and abound to save them from barrenness and unfruitfulness in that perfect knowledge of God.

Virtue is not an ostentatious display of holiness which parades itself before men as a Pharisee; neither will it hide its light under a bushel with a pretended humility which is moral cowardice. One cannot possess holiness of heart without feeling that he must do something to help mankind and glorify God. A pure people are a people zealous of good works.

This means that holiness must be expressed in activity through the quality of virtue. The thoughts, words, and deeds of a holy people are to show forth in virtue. Nothing must ever be done through strife or for vainglory; but all things must be done without murmurings and disputings, either among themselves or with the world, that they may be blameless and harmless, the sons of God without rebuke in the midst of a perverse world.

To bring virtue into play in the living out of a holy life will greatly enhance the value of holiness in the estimation of all men. It cannot be spoken against. None can gainsay it. Virtue will be the key that will unlock every door closed against Christianity. It can create opportunities. It can open the way for the preaching of holiness in any place on earth. Virtue is the answer to every man who asks for the reason of the hope within us.

To add virtue to faith one must be aggressive in religion and yet not be forward. He must evangelize without being considered a proselytizer. He must witness without contradiction from sinners. Virtue robs the holiness fighter of all ammunition. Even Satan cannot furnish an excuse that will justify a criticism of holiness when virtue is in evidence. The fiercest fire cannot burn it, and savage lions cannot devour it. Virtue needs no trumpeters to herald its going forth. It needs no peculiar dress or garb to mark its possessor. It rises and shines in the beauty of holiness like the sun. It blesses the world with its beneficent rays. It has the fragrance of the rose, the glory of the lily, and the purity of a sunbeam.

Virtue is too humble to feel its worth; yet its price is above the ruby. Virtue has the luster of the pearl and the scintillations of the diamond. Virtue is a crown jewel of the King of Kings set in the heart of the sanctified.

Witnessing to holiness is adding virtue to faith.

God has woven into the scheme of world evangelization and redemption the human factor. The sanctification of the believer results in his having a share in this scheme of things. God has limited himself to the human agency in many respects. He depends on His people to perform

certain duties, which can never be done without them. To say that God can get along without the human element in the work of bringing the gospel to the world is to misrepresent facts. Jesus is the Vine, and His saints are the branches. The fruit which He, the True Vine, bears must be borne of these branches.

Witnessing is done by word of mouth and example of life. A true witness is so to speak and do as to show forth Christ's virtues, which are provisional in Him for all men and reproduced in His people as a witness to all men.

In Him is life for all men. His witnesses must bear witness to this fact. Also, His life is the light of men: His witnesses must reproduce the life of Christ in their own lives, which becomes the light of men. When He was in the world, He was the Light of the World. Now that He has made atonement for the world in His death, ascended to the right hand of the Father as High Priest, and will return from thence to judge the world; He hath not left the world without light. His people are the light of the world, shining forth in holy living. By word of mouth this world must know that He is the only Saviour from sin. By example of life; this world must see the evidence of this in the lives of His people. Virtue gives authority to the word spoken; and virtue gives power to it by the life which backs it. Diligence to add virtue to faith in witnessing is the wisdom of the sanctified.

In witnessing, the sanctified must be careful lest they fail to show forth virtue. The real self must be holy; but the manner in which the witnessing is done may obscure that fact, and dim the shining of holiness, and discredit the Lord in the eyes of the world.

The essential elements of witnessing by word of mouth and example of life are courage, kindness, humility, and courtesy. To show virtue these must combine in a unit in witnessing.

Sanctified persons may impair their usefulness unless they give careful heed to combine these elements in their witnessing. To fail to do this may not be due to carnality, but rather to a lack of watchfulness and proper poise. Most sanctified persons can look back with regrets to times when they failed to show their best self because they were not so thoughtful of these things as they should have been. Advancement in spiritual knowledge of ways and means of better witnessing will result in a finer and more perfect show of holiness.

Courage is fundamental. It is back of all witnessing. It is always in demand. Moral courage has placed missionaries in the remotest parts of the earth. It has constrained men to undertake what seemed the impossible. Courage underlies all phases of the responsibility of witnessing. Courage, sweetened with kindness, balanced with courtesy, and proceeding with humility, constitutes true witnessing to Christ. Many sanctified persons suffer from timidity. They are hindered by a form of stage fright which greatly impairs their usefulness. Timidity is not due to carnality. It is not moral cowardice. It is due to several causes, other than moral.

Sanctification does not rid all persons of a timid and shy spirit. They may be persons who are naturally timid and retiring in disposition. It is constitutional with them, and not moral lack. No seeking at an altar will overcome it. Yet this robber of the saints must be overcome. Courage must master this infirmity. Practice will make perfect in witnessing. Timidity will only pass with the holy exercise of giving testimony at every opportunity.

Sanctification does not produce a veteran at one stroke of saving grace. It requires experience to produce veterans who can stand in the heat of a battle without trembling. Courage is an element of sanctification, and when it is brought into action it will master all phases of timidity, and speak boldly for the Lord.

The graces of the sanctified are a marvelous combination. Courage must approach almost to the place of becoming forwardness; yet humility applies the brake at the proper moment. To witness, one must also approach to boasting; yet to fail is to suffer spiritual loss.

Witnessing makes demands upon the sanctified as nothing else can do. To them it means something more than mouthing words, or uttering catchy phrases to provoke levity. It is a serious matter demanding serious reflections. It is the approach to a crisis moment where souls may be saved or lost as the result of it. In addition to this, they are conscious of a deep sense of unworthiness; yet they are rejoicing in deliverance from sin.

The cynic and the critic are present to sneer and find fault. Yet with courage and love the sanctified give humble testimony to saving grace; and, backed by a holy life, they are unafraid of contradiction. For this the Lord pays them witness fees which enrich their own lives beyond all compare. They develop in all graces, growing in stature and in favor with God and men.

Kindness must never be overlooked by those who would show virtue in witnessing to holiness. There may be certain persons present who are prejudiced against this truth. The combative spirit will not emphasize true holiness. Darkness cannot be driven out of a mind with a club; it will take light to banish it. Many have failed as witnesses because they did not sweeten their testimony with kindness after they had courage to give it. Display holiness by showing virtue in kindness. Do not obscure it by the lack of this.

Courtesy must keep to the front in witnessing to give poise to a holy life. It is easy to get off balance and topple over into the error of being personal in testimony. It is not best to testify at the folks. Give testimony before them, but not at them. To be discourteous and not respect their personal rights and opinions will discredit the life of holiness. The enemy may suggest that now is the time to skin the opposition. Not many persons appreciate the skinning. Holiness is not an acid; it is a sweet. It is not a caustic; it is a balm. Respect for the opinions of others is not a compromise of holiness. It is Christian courtesy to do it.

Christian courtesy is too considerate of the rights of others to overstep its own rights and infringe on the rights of others. Witnessing is not always done by preaching and exhorting. It is often done by reporting the present experience. There is a time to preach, if one is called to do so. There is a time to exhort, if it is in order. But to become the center of attraction and take most of the time which belongs to others is not always the best way to exemplify virtue in applied holiness. To curb zeal is not quenching the Spirit. The fact that a failure to do so often dampens a meeting proves it is not always pleasing to the Spirit. Hundreds may be present whose spiritual lives would greatly develop if they had an opportunity to give their testimony, but are denied the right because someone failed to consider them and took more time than necessary.

Personal sacrifices and thoughtful consideration for others in these things will increase the value of a holy life, and intensify the shining of the white light of true holiness.

The personal life cannot be separated from the personal testimony. It often speaks louder than the words. One had better live more than he professes than to profess more than he lives. For, after all, the life is back of all like the gold in the bank is back of the currency without which it is of no value. To keep the lowest level of life above the highest word of profession is true virtue. The terms used to express sanctification in testimony must be explained by the manner of living.

The attitude which some opposers of holiness have taken toward this doctrine has been made such by the manner of living of some who have professed higher than they lived. This creates a situation most difficult to overcome. A sanctified man should command the same respect among any people that Jesus would command among the same people. They should accept or reject such a one upon the same grounds they would accept or reject Jesus. The virtuous life of Christ and the virtuous lives of His people are the same; for virtue is an evidence of holiness, whether in Him or in His people.

The wise man said that it was the little foxes which spoiled the vines, for the vines had tender grapes. It requires a closer watch over ourselves to guard against the little things than it does to guard against the larger. An allowance is always made for mistakes; but wanton acts, be they small or great, are inexcusable in the sanctified.

The scope of every man's life has at least three phases, namely, his business life, his social life, and his home life. If one will live according to holiness in these three departments of life, he will have covered the whole of life in this world as it relates to others.

Scrupulous honesty in every line of business, promptness in meeting all obligations involving finance, making the word as good as the bond, freedom from miserly proclivities and close bargaining, will enhance the estimate of holiness among right-thinking persons

Purity in every social relation becometh a virtuous person. The name, the reputation, the family of any person is safe from all harm at the hands of one that is holy.

Social laws and customs may be observed until they conflict with conscience based on holiness of heart. But a good conscience is paramount. This applies to all social customs and fashions in dress and behavior. The dress question is creating a serious problem in the holiness movement of the day. Little headway is made against checking its entrance into the church. It bids fair to stay, notwithstanding all the preaching and legislation against it. There is a solution of the problem for all who will accept it. Let virtue be added to faith in refusing to cater to any social custom, no matter what the cost may be, and it will be solved. The grace of God solves all social problems arising in any age of the world. If holiness be paramount in the purpose of life, then all who have it will dress accordingly. Those who are otherwise minded have something to learn.

Holiness of life extends to every intricate problem of the home and family. An acid test of it is often made in the common events of everyday life in the home. It is true that one is different when at home from what he is anywhere else. The tension and restraint are dropped when one

crosses the threshold of the home. The true self is seen in this humble place. There is no "put on" at home. No one to see but the family; but who are they but those for whose salvation God has made us responsible? Think on these things, and give diligence to the manner of life among all persons, in all places, and under all conditions. There was One whose life emanated an influence for good which this world has not forgotten. He touched every phase of life among men. Virtue was shown by Him in every department of the world where men traded, associated, and dwelt. Make Him the example of virtue, and you will have nothing to fear before man and God. "Giving all diligence, add to your faith virtue."

* * * * *

Chapter 3 KNOWLEDGE

Giving all diligence, add to your faith ... knowledge.

By this we understand that the mental faculties are to be put to the best use in living out a holy life. To love God with all the mind means to put all mental powers at His command, and to make every effort to develop in the knowledge of all that is good. Life is enlarged in proportion to the development in knowledge. One can be satisfied with little if he knows but little.

That which makes a man different from the lower animals is his capacity for knowledge. If he fails to develop in mental power, he will rise no higher than the animals.

There is a member of the wasp family which rolls a ball of mud, carries it to an eave or ledge, and there builds a mud-celled nest. In this it deposits its eggs. It catches spiders, stings them in the nerve centers to paralyze them, packs them in with the eggs, and seals the opening. The eggs hatch; the grubs feed on the spiders and grow to maturity. These roll balls of mud, build nests, catch spiders, and the process continues in this cycle unchanged in all time. The insect has its boundaries of knowledge fixed by nature. It cannot advance beyond these boundaries. It has no capacity for any further instruction. But a man can advance beyond the boundaries nature has set for other creatures, because God created him in His own image and endowed him with a mind capable of advancement. Man can tower up in the mental image of the Infinite.

Holiness enjoins the responsibility of every sanctified person's advancing in knowledge of a specific kind. There are some things which he must know which are vital and essential to his own salvation. There is a wisdom ordained of God to bring us to glory. It is likewise essential that the sanctified develop in knowledge in spiritual things in order that they may live out a consistent life in the fear of God. It must be remembered that one is useful to God in proportion to his knowledge. He can get the more efficient service and the greatest glory out of one who is wise in the things of God. A wise scribe has access to a storehouse of treasures, out of which he can bring things both new and old. The effectiveness of the ministry to which God has called any person depends upon the application that person makes of himself to advance in knowledge. "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." This admonition must not be overlooked by any who are in this holy way.

Sanctification perfects one in knowledge of a certain degree and kind. The sanctified know God in this act of cleansing in a manner different from all other persons. They have the mind of Christ in a degree unknown to any who are not sanctified. The veil of sin has been taken away from the mind and heart, and they are able to behold the glory of the Lord with open face. But there is an advancing from glory to glory in knowledge which continually lifts them to higher degrees of spiritual life, even as by the Spirit of the Lord. It is the Spirit's office work to take the things of Christ and show them unto His people.

Adding knowledge to faith becomes imperatively necessary. But let it be knowledge of the right sort. To further this end, we specify some phases of knowledge essential to the sanctified.

Some limitations which the sanctified should know.

When we speak of the limitations of the sanctified we have in mind certain infirmities and constitutional hindrances which this grace does not remove, together with certain other things which this grace does not impart. To know what holiness has not clone, and, knowing this, be governed by these facts without becoming unsettled when these limitations are encountered and felt, will make for happiness and contentment in a holy life. To know self, this new, sanctified self, is necessary in living out a life in the beauty of holiness.

Sanctification does not prevent mistakes.

Mistakes are not due to carnality; neither are mistakes sins. But all mistakes are more or less serious in their consequences. It is impossible to escape the consequences of mistakes, no matter how honest and sincere the person was who made them. Mistakes are due to a want of knowledge, very often. To know the truth about God, and how best to serve Him in the various ways of holy service, will keep mistakes reduced to the minimum. Therefore, the sanctified should apply themselves diligently to add knowledge to their faith, for in so doing they will escape the dire consequences resulting from mistakes.

Sanctification has been experienced by some persons who were very crude and rough in their make-up of life. This grace can exist under a rough and uncouth exterior. It is a treasure put in an earthen vessel which was greatly marred by sin. Such persons have many things to learn as to the best methods of living out this grace. They make some very serious blunders while in the primary grades of learning the way of the holy walk. The world is critical, ever looking for an opening to discredit the work of holiness. If they can find the least failure or mistake on the part of the professor of this grace, they are ever ready to seize upon it as justifiable grounds to repudiate holiness. If for no other reason than to convince the ungodly, the sanctified should endeavor to be as free from mistakes as it is possible under the light of the Holy Ghost.

Mistaken notions of God can be entertained by holy persons, and result in cramping their life and hindering their effectiveness. These false conceptions of God work serious hardships to themselves and to others. To know Him as He is in love, mercy, patience, and sympathy is life eternal. Such as know Him thus are free indeed. God has not given us the spirit of fear. He gave us the spirit of love, and of power, and of a sound mind. To know that He is holy is to know that He is not bound to those whims and caprices which ignorance has accredited to Him.

Mistaken notions of God have narrowed the lives of some good people to such an extent as to rob them of much joy and pleasure which is their due. To conceive of God as a kind of a universal policeman who hides behind every corner to spy on His children and catch them off guard, that He might accuse them of infidelity, is to entertain a mistaken notion of His love which pitieth His children as a Father. Holiness is not a rigid, Pharisaical manner of life. Nor is it a license to familiarity with God. Holiness is the only natural, normal life one can live and be a human being as God designed one should be. To make it otherwise is ignorance of true holiness. One holy man said that he was sanctified many years before he discovered that "God had good sense." Those are his exact words. They serve to illustrate the point. The more one thinks of this statement, the more its truth stands out. Many who are sanctified will do well to discover this about the Lord.

To some He is so rigid in His requirements, so unbending in His justice, and so unsympathetic in His nature, that to be like Him they cease to be human beings. In no wise is this a picture of the Lord. Super-sensitiveness of conscience is a false standard of holiness. To develop the conscience to such a point that it becomes sensitive overmuch is a mistaken notion of holiness. A tender conscience is necessary, but not one that feels offense if one laughs or otherwise expresses life normally. Holiness is the happy way between an evil conscience and fanaticism. Its possessor has no conscious sense of evil within; neither is such an one on a strain. Holiness is rest of soul. Perfect love has cast out fear which hath torment. To know Him as He is, and not as we have made Him by the mistaken notions that have been entertained of Him, will save us from those mistakes which have resulted in religious narrowness. It will prevent that dwarfing of the mind which results in an arrested development in holy living.

Mistakes are often made in moments of religious fervor and zeal, which prove afterward to be sources of trouble to the sanctified. Vows and promises are made at such times with the purest of intentions; but when later they find these cannot be fulfilled because of certain limitations within themselves, they become a prey to the devil's accusations. Besides this, the conscience, because of their lack of knowledge, will condemn them.

A good woman once came to the altar under my ministry. She had gotten into serious spiritual difficulties because of these very things. She had been sanctified. At the time of her reception of this experience some unwise friends came to her and informed her that the Lord had impressed them that she was to do a certain thing. Because she failed to take into account her own limitations, and under the ecstasy of her new experience, she promised she would perform the service the Lord wanted her to do. It turned out that she was to conduct preaching services in the city jail. Her first service was joyful because she had liberty in talking to the prisoners. Her next visit was not so easy because she found she was not in possession of much material for preaching; to offset her poverty along that line, she related her experience. But the next Sunday it was more serious, because she had told her experience, and used all her available preaching material; so she blundered through the services, and the hardened criminals laughed at her. Now she refused to return for other services. She considered she had broken her vow made to the Lord. Such was her state of mind that she was now in doubt about her experience, believing she had grieved the Lord and lost her experience of holiness. The whole thing came of her not knowing her limitations, and abiding by them.

The facts are that no one is made a veteran in performing services for the Lord. Sanctification did not give that woman preaching material for such services. And to vow to do a thing without considering whether one is able to qualify is a mistake. God does not hold such promises, made under such occasions, binding. He tempers the load which everyone is to bear.

Sanctification does not call for services to be performed beyond what one can reasonably do. It calls for a pure life, but not an unequal task. None of His commandments are grievous to be performed. Furthermore, other persons' impressions for us are not to be taken seriously. If the Lord has any ministry to be performed, He will tell the one whom He calls, and not trust it to erring persons.

Development in knowledge will prevent persons from making extravagant claims, which have been the bane of the holiness movement. Visions and revelations may be merely a figment of the imagination and in no wise produced from divine causes. God has given a full revelation for all time in Jesus Christ. His Word is the rule of faith and practice.

The cults that have sprung up within the last few centuries, which claim to be a further revelation of God, are false. These are but the cunning devices of men to overthrow the faith of the saints. It is also true that many of them are laying emphasis on some truth, while they blind their adherents to their errors. Some holy people are so wanting in knowledge of essential truths that they are swept away from their moorings to holiness, and engulfed in the error of some cult that has gained notoriety under the healing propaganda, or other spectacular advertisements and methods.

Holiness of heart is the one thing essential to salvation. The acid test to make of all cults is to determine what disposition they make of the sin issue. If they do not make holiness a point of major emphasis, they are false. Holiness is not a side issue in religion. It is fundamental. It is all there is in religion to be sought after. Many will come into judgment who have many marvelous works to their credit, even to casting out devils; yet they will be disowned by the Lord because they worked iniquity. They were not holy.

Sanctification does not prevent sickness or material losses from befalling the sanctified. The holy suffer like the unholy, many times. It may seem needless to say this, which is so obviously true. Yet there are those who mistakenly considered this grace to be a source of prevention of the ills and misfortunes of life. Holiness of heart has resulted in certain great privileges accruing to the people of God, which privileges they can use according to the will of God. It was the devil and unwise men who accused Job of being afflicted because he was not holy. But afflictions and losses are not any sign of unholiness in those who suffer them. Knowing these things as Job knew them will prevent one from charging God foolishly.

Faith for healing can sometimes be exercised with ease, and again it cannot be commanded to achieve this end. The reason for this does not lie within the moral standing of the believer. It may be that God has reasons unknown in His own good will for His children. To vow never to use any remedies, but rely on faith and prayer, is a grave mistake. It tends to fanatical claims which cannot be substantiated in Scripture. The same God who put food properties in the wheat that makes the bread to maintain life is the same God who put medical properties in the herbs and

minerals in the earth which do cure some diseases, and counteract and prevent others. An instance of this error will serve to illustrate the truth. Years ago a good man dropped a harrow on his foot, the tooth penetrating deep into his instep. He steadfastly refused even to wash it with an antiseptic, but in company with his friends he prayed for healing. He even went so far as to say that he would be healed, because the Lord had promised to do it. He died of lockjaw, a victim of his own error and folly.

It becometh the sanctified to apply themselves diligently to know how to adorn the doctrine and experience of holiness with a beauty that will commend it to all right-thinking persons. Their mistaken ideas and fanciful notions often detract from the great truth of holiness rather than recommend it.

What holiness is has been greatly obscured by the unwise actions of many good people who profess it. Their extravagant claims have often proved impractical and impossible and unreasonable, serving only to discredit holiness before the community. It is very easy to topple over into extremes and lose all spiritual balance and poise, and become fanatical, claiming many things which cannot be done. If the devil cannot pull one back into sin, he will try to push him across the line into fanaticism and grievous errors. These errors may not result in the loss of the soul, but they do greatly limit the effectiveness of holiness.

Follow peace and holiness as life's pursuit, never turning to either the right or left to take up with anything which does not adorn this profession with honor. Consider that healing and all other things which are only privileges, and not necessities, are not the main issue. Holiness of heart is pre-eminent. Emphasize that experience, and live it with good sense in the sight of all.

Sanctification does not impart talent.

Knowing their limitations in this respect, many sanctified persons will find their place in the service of the Lord for which they are qualified, and in that service find delight. Many are misfits and failures, not because they are not sanctified, but because they are undertaking to do that of which they are not capable. David was better equipped with his sling and stones than he would have been had he insisted on wearing Saul's armor.

A mistaken idea about holiness which many have is that they can do anything if they are sanctified. The sanctified are vessels meet for the Master's use, and prepared unto every good work. But it is true, nevertheless, that not all are talented alike. The grace of God does not impart talent; it only purifies the believer and enables him to use all his talents to the glory of God.

An instance will suffice to illustrate this. A good woman was persuaded to become the teacher of a Bible class. The fact that she was a sanctified woman had led to her election for this position. But she was a failure as a teacher. She was naturally retiring in her disposition, and had no ability for teaching. The class lost interest, and dragged along in a manner disheartening to all. She came to this writer for advice. Her first question was, "If I were sanctified, could I not do anything?" She was questioned as to what she felt she could do. For it is sure that all holy persons can do some things, but not all things. She related how she had gone about the city, and found the sick, and mothers with such families that they were not able to get to a church often; and with these

she prayed and read the Scriptures. She had built up a regular circuit among this class. In this she found great joy, and her ministry was fruitful. But in the position of teacher she was a failure. She was advised to resign her position as teacher, and continue her work among the sick and the poor. The latter service was her calling. She was capable of performing it. The other was not within her ability to perform; in it she was a misfit.

The want of knowledge on the part of the sanctified as to their limitations in talents has worked many hardships among them. Many have found they had no pleasure in the service they were trying to perform because of limitations within themselves which holiness did not remove.

There was a difference in talents among the disciples of our Lord. No two of them were alike in every respect in their abilities to serve in their respective callings. Some of them have not been mentioned except in name. If they preached, or wrote, or asked a question, the records fail to show it. They were all holy, but not all were used in the same manner. Those who did write of their ministries reveal that there was a marked difference in their talents.

The great consecration chapter, Romans twelve, reveals this truth. The presentation of the body must be done by all. The transformation will be the experience of all. The good, and acceptable, and perfect will of God will be for all to prove. But not all shall have the same measure of faith, nor the same ministry to perform.

One may prophesy, another may minister, another may exhort, another may teach, and another may give. All members of the same body have not the same office. One is an eye, another a hand, and another an ear. These all have not the same office, but all are necessary.

Sanctification is a transforming grace, but it does not impose responsibility beyond the capacity of any person to perform. There is always something holy persons can do for the Master. Let them find what they can do, and do it. But do not permit the devil to discourage if some things cannot be done and failure results.

Because of physical, mental, and natural limitations no holy person can ever live out all he would, nor all he feels within. The imprisoned spirit beats against these bars like the wings of a caged eagle longing for freedom. Songs and hymns make melodies in the heart which one would like to sing from the mountain-tops. But he cannot sing. There is no talent for song except in the heart. Someday God will remove these limitations; then let the angels draw nigh!

Thoughts and sentiments sweep through the confines of the soul, making the whole body tingle with the ecstasies of their sweetness. But these cannot be put into writing because the mind is dull, and words to express them cannot be found. Let the pure do all possible to apply themselves to the utmost of their capacities; but let none of them be discouraged if they find themselves bound by limitations.

Consecration means the giving of the all of self to Him, nothing more. There are limitations in every man beyond which grace never takes him. God demands a man's best always, but nothing beyond that

Knowing these limitations and frankly refusing to go beyond them will surely exemplify holiness with the right spirit. There is nothing quite so pathetic as the sight of sanctified persons out of their places in service. These get out of place because they see not their own limitations. It is possible for holy persons to think more highly of themselves than they ought to think with respect to their capacities for service, and by so doing become misfits. Many are in official places in the church who should resign gracefully. They are wanting in vision and executive ability. They hinder the growth of the church because they drag rather than pull. These often refuse to take the initiative in anything that will advance the work. If they would only see their own limitations, and willingly resign their positions to others, then join in helping the others to serve in a better leadership, it would surely enhance the value of holiness.

The sanctified should know their privileges.

What privileges are extended to these that they should seek to know? Beyond what boundaries shall they not pass? The answer is that their privileges are as great as the grace of God. The boundaries for love and spiritual advancements terminate where the horizon of the eternities dip. To know the privileges which are accorded the sanctified is to know true riches of grace in Christ Jesus.

We know that the holy have started at a beginning which hath no end. All He has promised to do for His people has not been exhausted when He sanctifies them. At their disposal are put all things which make for their good. God wants them to know these things and, in so knowing them, to benefit by them.

The discoveries of modern science in the realm of electricity, and other forces and powers, are modern only in discovery, and not in existence. These forces of nature have been existing since the world was created. They were here when the Egyptian kings used their crude methods of transportation when they built the pyramids. They were only ignorant of them. If no effort had been put forth by men to know the wealth, resources, and forces about them, they would be as uncivilized as the bushmen. But knowing these things has added to their happiness and lightened their burdens.

The same facts obtain in the spiritual world that obtain in the natural world. God has opened to the sanctified a new realm in which they are at liberty to use that which they will. All the land on which the soles of their feet shall rest shall be theirs. Thus to acquaint ourselves with God-given privileges will add knowledge to faith, and result in a rich and useful Christian life.

Knowing the possibilities of prayer is necessary.

So vast is the unexplored realm of prayer possibilities that we hesitate to offer suggestions. The mere rim of this ocean of truth has only been touched. "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." That is as big as the demands of life. It is bounded only by the will of the abiding saint. "If ye shall ask any thing in my name, I will do it." Here Jesus obligates himself to become a servant to His people. "I will do it." They do the asking; He does the work.

What power, then, is at the disposal of the holy man! He can with the right use of his privileges harness God's omnipotence to the task of holy achievements. Before such power mountains of difficulties will be removed from his way.

Many know these things are promised. They believe them in a way. But weakness and poverty of spiritual life prove that they have not been used. These privileges are to be known experimentally. They must be proved by use to be known by experience.

Some may possess a slight knowledge of electricity, knowing something of its possibilities; but if it becomes necessary to wire so this power may be used, their knowledge is too limited to be of use. It becomes necessary to employ an expert, one who does know how to harness this power.

We may possess the knowledge of the power released through prayer in such a meager way as to limit our usefulness, and impoverish our souls. God would have His people be experts in the art of prayer. To add knowledge to faith is imperatively necessary if we would be saved from barren and unfruitful lives.

There is a ministry of prayer.

The ministry of prayer to which all holy persons are called, we fear, is little known and, because of this lack of knowledge, is little in use. By a ministry of prayer we mean utilizing the promises of God in behalf of others through intercession. Paul used the ministry of prayer for the churches, almost as often as he used his ministry of word. Many of his epistles contain prayers which ask for saints things that no word of mouth could describe. There are things of the Spirit which can come to the soul only by His supply through prayer.

Persons in one continent have upheld others in another through the ministry of prayer. Some have been called from sleep by the Spirit, and urged to pray for another many miles away, and by it delivered him from imminent peril. God has evidently limited himself in a great measure to the prayers of His people. This we do know, some things would never have come to pass had not someone prayed when he did. Privileges in this ministry have been but little used. They open a great field of endeavor to all who will diligently seek to know more of their worth.

Know the scope and range of prayer.

"In every thing by prayer and supplication with thanksgiving let your requests be made known unto God." Here is revealed the range and scope of prayer as including "everything" -- everything that pertains to the natural, physical, and spiritual life and welfare of His holy people. Everything from the greatest needs to the smallest details of life, God is ready to hear prayer concerning them.

It is often true that some will make the big things of life a matter of prayer, but overlook the lesser things. Those things which add to the weight of care accumulated in the course of a day are not beneath the notice of God, who careth for us. There are many petty aggravations met within the course of a day which sorely try the soul. One may bear them with grim determination, and live a holy and patient life despite them; but God will surely help His children to bear their petty trials

with a greater ease if they will ask Him. It is in these smaller matters that many are suffering greater trials than in the storms which sometimes break with fury. The care of the family, the sense of responsibility in providing a living, rest with little weight upon the heart and mind of those who make the Lord a partner in their lives.

The people of God may ask Him to direct them in all business and financial matters. They may ask Him to provide them with work when in need of a position to earn a living honestly. Nothing is a matter too great or too small to make a matter of prayer, seeking for help, or guidance, or light, as the case may be. If it is of concern to us, it is within the scope of prayer, and God will help with grace in the time of need. Those who have learned this secret will find a joy unspeakable and full of glory filling their whole being as they advance in this holy way.

Know prayer as a source of supply for building Christian character.

"Building up yourselves on your most holy faith, praying in the Holy Ghost." Through prayer new material is supplied to the soul. Those who pray much grow large in spirit and faith and love. Their faith groweth exceedingly. Their love aboundeth more and more in all wisdom and spiritual understanding. They take on the proportions of a generous spirit from whose innermost parts flow rivers of living waters.

Little, dwarfish lives are due to the want of spiritual light and knowledge which can come only through intercession.

During seasons of prayer the Spirit whispers to us, telling us how we may improve our usefulness by mastering certain faults and infirmities. Seasons of waiting on God result in a strengthening with might by His Spirit in the inner man. Prayer becomes a kind of a conference held with the Lord from which one comes renewed in faith and hope, stronger in determination, and broader in vision. Knowing how to go from strength to strength by using the privilege of prayer will develop the character of the sanctified as nothing else will.

Know prayer as being the one safeguard against discouraging and trying conditions, which shall try the souls of the sanctified.

"And he spake a parable unto them to this end, that men ought always to pray, and not to faint." Prayer is a means to prevent our giving up under the trial of world conditions which shall develop in the last days. Jesus had been telling what things should happen in the world prior to His second coming. Such conditions as shall prevail shall be exceedingly severe in trying the souls of His elect. The moral standards of the social order will be as low as that of Sodom. The spirit of the world will be one of pleasure madness, and excesses in sensuality. Persecution will be severe. Tribulations and distresses will come with the fury of perdition.

He promises that God will avenge His elect which cry day and night. These have resorted to prayers that brook no denials and know no discouragements.

Not only world conditions will add to the discouragements of the elect; but also the seeming slowness of the Lord. He may see fit to bear long with them, but He will avenge those who importune as the widow did the unjust judge.

Many who have the preparation of the ten virgins, all of whom would have entered in had the Lord not delayed His coming, may prove themselves to be foolish because they failed to pray always and not faint.

The lamp will not go out if the vessel is filled with oil to have in case of a delay. To break down in prayer life is to give up in weakness and lose the prize awaiting those who endure to the end. To endure thus, Jesus says, we ought always to pray.

The whole armor of God and the Sword of the Spirit, which is the Word of God, are not sufficient equipment to stand against the wiles of the devil and withstand in the evil day. It requires a "praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints." Knowing these things to be privileges extended to the people of the Lord in order to secure them against fainting, let every sanctified person take heed, and give diligence to add this knowledge to his faith. Self-preservation is the first law of the nature of the sanctified. They are preserved, not by natural equipment, but by utilizing the divine resources at their command through prayer.

To faith must be added further knowledge of God.

Sanctification does not graduate the believer in the knowledge of God so that there is nothing else to know about Him. The sanctified have a very meager knowledge of Him compared with what is yet possible for them to know about Him. Their privileges in this respect are unlimited. The security of their own souls depends upon their knowing all they can about Him while they are in this world.

Holiness does result in the believer's knowing God, as has been shown; it also conditions that person to advance in a knowledge of Him far beyond the conception had of Him at the time such a one was sanctified. This means that all holy persons are privileged to have further revelations of God made to them by the Holy Spirit.

Paul, knowing these privileges, and seeing their importance, prayed the following prayer: "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."

Here then, the "eyes of the understanding" are to be enlightened by the "spirit of wisdom and revelation in the knowledge of him." This is something beyond what is known in the experience of holiness. This is an advancement in knowledge along three lines. They are to know what is the hope of His calling. They are to know the riches of the glory of His inheritance in His saints. And they are to know the exceeding greatness of His power to usward who believe.

The saints have two directions in which they are to look. They are to look back, remembering the pit from whence they were lifted, and forget not to thank God for His many mercies. They are ever to thank Him for deliverance. The song they sing in heaven is the song of deliverance.

But they have a forward look, and an upward look. The greatest things are yet to come. They have received only the earnest of their inheritance. It has not been revealed what we are to be, but we know when it shall be revealed we shall be like Him, for we shall see Him as He is. Hence the necessity of knowing God is seen, because in such knowledge we are to know that to which He has called us. Know the hope of His calling.

Ignorance of what is for the people of God in full redemption has caused some to sell their birthright for a morsel of meat.

Moses made his great choice to suffer afflictions with the people of God, esteeming the reproaches of Christ greater riches than the treasures of Egypt, because he had respect unto the recompense of the reward. He looked to that which was before him, and forsook all; for he endured as seeing Him who is invisible. Abraham saw the city which had foundations, whose builder and maker was God; he was content to be a sojourner and pilgrim in the earth ever afterward, living in the hope of His calling. Paul forgot the things which were behind, and reached forth unto the things which were before; he pressed toward the mark for the prize of the high calling of God in Christ Jesus.

If the people of God will consider the things which are not seen to be eternal, the afflictions of life will be counted "light afflictions" which endure but for a moment. They have nothing to go back to, and everything that is of real worth is before them; so let all know the hope of His calling, for in such knowledge there are security and encouragement.

Know the riches of His inheritance in His saints. The Lord's portion is His people. They are to Him a treasured people. They are the pearl of great price which Jesus sacrificed all to purchase.

Redemption reveals God to be a social Being. His glory and pleasure are not in things but in persons. Redemption means the bringing to Him a people in whom He can take pleasure. He has through Christ cleansed and sanctified the Church, that He may present it to himself a glorious Church, a body of sanctified people who shall be a source of eternal delight and pleasure to Him. "Unto him [is to] be glory in the church by Christ Jesus throughout all ages, world without end."

"In the dispensation of the fullness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him: in whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will: that we should be to the praise of his glory."

Surely in the face of such truth the sanctified should be greatly encouraged in the knowing of these things. Give all diligence to add to your faith knowledge of Him.

Know what is the exceeding greatness of His power to usward who believe.

God's power manifest in the saving of the soul from sin is great, but that which is put at the disposal of the saved to enable them to overcome all enemies, perform all duties, and preserve themselves without spot and blameless unto His coming, is equally as great.

The human infant is the most helpless at birth of all creatures. It is utterly dependent on others. It has no natural weapons for defense. Man has survived on the earth in the struggle for existence because he is endowed with intelligence. He can, through the faculty of the mind, invent ways and means of escape from foes. He can harness powers to serve him in all purposes of life. Because God designed man should rule the earth, He gave him the mind by which he could acquire that knowledge so necessary to his own life and happiness. The same truth obtains in the nature of things in the spiritual world. A person who is saved from sin, and comes into spiritual life and existence, is as helpless in many respects as an infant. Such a one is as dependent upon God as a child is dependent upon its parents. The child instinctively clings to its parents for protection and sustenance. So the child of God naturally looks to the Heavenly Father for protection and life's necessities.

Sanctification no more gives the holy a full understanding of the evils and perils that threaten them than birth endows an infant with a full knowledge of the world into which it has come. Neither does sanctification impart full knowledge of the power and grace that are to usward that believe.

But God, as a wise Father, will protect His helpless children as the apple of His eye. He guards them with a tender carefulness. They must rest upon His bosom of love without fear, never doubting the love which overshadows them. "In whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory."

Now growth and development advance the child beyond the state of helplessness because it acquires knowledge of things about; it learns to make use of the forces and laws of the world for its own good and safety. By so doing the child becomes a source of greater joy to the parents. Strength by wisdom makes for more happiness than weakness through ignorance.

Growth and development in the sanctified life make for happiness and independence. Not that such ever become independent of God. But they know how to utilize the powers of God placed at their command and become independent of circumstances and things, in that it is not necessary for them to see or feel in order to be happy. They know God will not leave them nor forsake them; therefore they are careful for nothing. They are not happy because they are rich in things; but they are happy because they are rich in a faith in the God of all things. Bread is promised them day by day. Knowing this promise is theirs, they are independent of conditions that threaten them with want. God has a way of providing for His own. All these things shall be added unto them.

The story is told of a man who eked out a life made wretched by poverty in raising cabbages on the side of a mountain filled with gold. He died ignorant of the wealth he possessed. Holiness has made the sanctified heirs of God. They need not eke out a precarious existence when

all things are theirs. "Whether ... the world, or life, or death, or things present, or things to come; all are yours; and ye are Christ's; and Christ is God's."

All that is in the world which is necessary to life and happiness God will give to His people. Redemption has made the world theirs. Life present and life eternal are theirs through Jesus Christ. All things that pertain to life are given them through the knowledge of Him that hath called them to glory and virtue.

Death is theirs because they are conquerors over it through the exceeding greatness of His power to all who believe, "according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places." He "hath abolished death, and hath brought life and immortality to light through the gospel."

Things present and things to come are theirs. All present trials are sanctified to their good. All things present and future are to work together for their good. God will press men, angels, and devils into service and cause them to contribute to the eternal good of His holy people. In the knowing of these things there is security, because faith for them is based upon the knowledge of them. Then give all diligence to add to your faith knowledge, for in so doing you shall never fall.

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Chapter 4 TEMPERANCE

"Giving all diligence, add to your faith ... temperance."

The work of sanctification has cleansed the whole man in spirit, soul, and body. The whole is then put under the dominion of the will.

The experience of holiness does not result in the removal of the natural desires, and appetites, and affections; it only results in their cleansing, placing them at the command of the will. To be temperate, a holy person must keep these desires of body and mind in their proper place. Self-control becomes a part of his daily effort in maintaining a holy life. Self-control becomes a form of self-denial which every sanctified person must practice. To deny the normal desires of body and mind to be indulged beyond a certain limit is the wisdom of holy living.

Sanctification has made the human being a new creation, comparable only to that creation of God which He pronounced good. Such a being has not the least of sin in his nature. The sanctified are put in charge of their new self as the first man was in command of himself. They have all the natural affections and appetites necessary to human happiness, but these are to be kept in the subjective, being governed by the will, which will is in conformity to the will of God. A desire for knowledge is normal, as Eve had when holy. A desire for food is normal. A desire for the beautiful is normal. But to yield to the tempter and indulge these in ways that God forbids is to sin and die.

Temperance in things pertaining to the body.

The body becomes the temple of the Holy Ghost when the work of sanctification is complete. "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."

That which has bordered almost on blasphemy is the teaching that the body is a corrupt and sinful thing which constitutes a weight to be borne through life by Christians. It is sanctified unto the Lord, a temple in which He is to dwell by the Holy Ghost. To defile it is to take a member of Christ's body and prostitute it to unholy ends. God will hold us responsible for the care of this, His sanctified dwelling. Through His grace we are to preserve it blameless unto His coming.

The body is weak and infirm, but not sinful. It is human flesh, but not carnal, beastly, and sensual. It will receive its immortal touch in the resurrection, being translated into the likeness of His glorious body; but until then, let us keep it a fit place for Him to dwell on this earth.

To be temperate one must keep the spiritual above the physical. The material and physical man must have things. There is no way to become independent of things necessary to the physical life in this world. God has promised that these things, such as food, clothing, shelter, shall be added. He knows His children have need of them before they ask.

The desire for things can become so abnormal as to work a hardship on us. The desire for comfort can develop into a craving for luxury. The body loves ease. It responds to all that makes for ease and plenty. God knows this weakness in us, and often keeps us poor in order to get us to heaven. There are not many rich in this calling.

A holy man should be trustworthy if God sees fit to prosper him. If he will rightly use his wealth, it can be a great blessing. But too often such are intemperate in that they fill their homes with expensive equipment, purchase high-priced cars, and otherwise cater to the flesh for ease while the unsaved world cries for the gospel from a Church too poor to furnish it.

Again it is true that things can so congest the life as to rob the spiritual nature and impoverish it. The legitimate and necessary things of everyday living can become a source of slavery to the body. So many things press in to be done that time to pray and read the Word is crowded into a small place. Jesus put the premium on self-control when he reprimanded Martha for being cumbered with much serving. She had gone to much trouble out of pure devotion to the Lord to make Him a great dinner. The much work of doing this had robbed her of the gracious words that fell from the Master's lips. She could not understand why Jesus would not rebuke Mary for her indifference to the work to be done. Jesus said to her, "But one thing is needful." That is, one simple dish of wholesome food was all that was necessary for bodily needs. If Martha had given less time to needless work, she could have had more time for the better part, which should have not been taken away from her.

Lack of temperance in this respect has been the cause of spiritual weakness and starvation of soul. Work must be done. The affairs of life must be attended to in the proper time. But it is true

that they can get out of all bounds and reason because we are too much in the flesh, and live too close to the world of things. Say to work, "Stay thou here unfinished, until I have gone yonder and prayed." In this manner will the spiritual take the ascendancy over the physical, and a holy life will be preserved.

It is likewise true that the body, because of weariness and fatigue, can add a drag to the spiritual. It is often a great handicap to overcome. Proper rest has not been taken for the body. The reasons for such may be, as we think, justifiable. But there is no reason why one should not rest properly. Certain circumstances may militate against this, but it is the better part of wisdom to rest at the cost of sacrifice of things, rather than drag through life always too weary to be spiritual.

The best time to pray and devote self to spiritual things is in the early morning. It is then that the body is refreshed and the mind clear and alert. Sacrifice of some moments of sleep will result in a rich spiritual life. It will start each day right. It will fortify the soul against the adversary. If the labors of the day have made one too weary to pray at night, simply commit the soul to His care, and get in bed and rest. Do not try to pray when too weary to be normal in this holy exercise. So control self as to do this when refreshed in the morning.

Have set times to be in prayer. The life lived on a hit-and-miss method is always a small and starved life. If things must be done in the morning, things that have a set time to be done, then arise early, and devote some time with God. Fix the time and the place of daily worship, and let nothing encroach upon this hour. It will pay large dividends to the soul who will invest in it its best. Master things or things will master you. And no man can serve two masters. Mortify the deeds and needs of the body, and you shall live.

Temperance in the realm of the mind must be added to faith.

The mind must be kept within certain legitimate bounds if we would be holy. There are desires of the mind as well as desires of the body. The mind can be indulged like the flesh. The mind has its capacity for pleasures. It is the eye of the soul. Through the mental faculty one can go back over the past and live over its scenes in detail again. It can borrow trouble from the future, and create mountains of difficulties to be overcome which exist only in the imagination. When idle it becomes the most vulnerable spot for the devil's attacks.

To control the mind is necessary to maintain holiness. Sanctification cleanses the mind. But it becomes the task of the sanctified to keep it in proper channels.

All sanctified persons have found they have wandering thoughts in prayer. This is due to the lack of mental control and concentration. To shut the door while praying requires effort. To refuse to let the mind engage in a season of wanderings, while we mouth words in the effort to pray, requires self-control. This infirmity has resulted in much defeat at the mercy seat. Such come from the place of prayer in defeat and dissatisfaction. They did not hear from God Their souls are yet athirst for His blessing and assurance.

This same lack of mental control defeats many holy people in the public service where the Word is preached. They are sure to look about at the least disturbance of the coming and going of

people. They have failed to keep their minds upon the truth preached, and thus it is lost forever. They go away with little or no profit derived from the message. Distractions had taken the mind off the service. They were impoverished by it

It is beyond all question that, through the mind, holy persons can fall. If the will is not exercised to keep the mind on holy things they are in grave danger of spiritual loss.

Paul said to a holy people that they should think on things that are true, honest, just, pure, lovely, and of good report. The God of peace will be with all who think on these things.

The whole nature responds to the thoughts. The body with all its desires is immediately aroused through the mental faculty. All the cravings of the fleshly appetites are stirred into action by thoughts. Some who have fallen into terrible sin have had their powers of resistance undermined probably years before that by their meditations. They allowed themselves to think on things that compromised them in the sight of God. It afforded certain pleasure so to think, though they had not the slightest intention of doing the act. Such thinking opened a way to the enemy to assail them. Through the mind the will may be made to yield, and in giving consent of the will sin is committed. The mind of the sanctified is under control of the will. A clean mind must engage in clean meditations. "Let the ... meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer," is the prayer of the holy man. "Thou wilt keep him in perfect peace, whose mind is stayed on thee." This is the confidence we have in Him. But we must stay the mind on Him if we would have perfect peace.

The tongue must be under perfect control. Be temperate in speech.

Carefulness in word is necessary to the living of holiness. Nothing can so effectively show forth a holy heart as a well-ordered conversation. "Who is a wise man and endued with knowledge among you? let him shew out of a good conversation his works with meekness of wisdom." "So speak ye, and so do, as they that shall be judged by the law of liberty." "If any man offend not in word, the same is a perfect man, and able also to bridle the whole body." These scriptures speak for themselves. A sanctified person must set a watch over his lips, lest he be misjudged by those who do not fully understand him. Words fitly spoken are evidences of self-control. The speech that is seasoned with salt -- not too much as to make it brine, but properly seasoned -- is a token of a well-ordered life.

Words betray feelings, emotions, desires, thoughts, and affections. There is no better way to control these than to control the speech. Religion is vain if the tongue is not bridled.

Sanctified persons have felt the checks of the Spirit many times when they were intemperate in their speech. To fail to profit by these checks will lead to grieving the Spirit, followed by serious loss to the soul.

Certain matters are never to become topics of conversation to a holy people. They are admonished not even to mention them, as becometh saints. Leanness of soul follows in the wake of loose conversation. Foolish talking and jesting about matters that are not convenient, or not up to the standard of holiness, is unbecoming of a sanctified soul. Paradoxical as it may seem, yet it is

true that sanctified persons walk with their mouths. To walk as children of light they are admonished to take heed to their speaking.

To be temperate, the eye must be under control.

It has been estimated that 75 per cent of knowledge is gained through the eye. This being true, then what a source does it prove to be for the world, the flesh, and the devil to tempt a holy man! What holy man is there who has not found it necessary to close his eyes that he may win the victory in a time of temptation? Jesus said if the eye was single the whole body would be full of light. If the eye is kept to a single purpose, that of looking at the pure and clean things in the world, then light does flood the soul. But darkness follows when the eye is permitted to rove at will. Few there be who know the meaning of our Lord's admonition when He said, "If thine eye offend thee, pluck it out." This was something to be done, not in order to obtain life, but to maintain spiritual life. It is not necessary to pluck out an eye in order to be born; but it is often necessary to remove a member of the body that one may continue to live.

The eye is not to look upon that which can never be a lawful possession, if the look is one with desire. All sanctified individuals have such possessions as lawfully belong to them. These are given to satisfy the demands of their own lives. Having these things, they are to be content, and look not with desire upon any other person's possessions. The line between lawful desire and lust can be crossed by a look. The boundary between what is rightfully ours and what belongs to another can be passed with a covetous look without much jar. To look with desire is the same as the act committed. Give all diligence to add temperance to your faith.

The affections must be under perfect control of the sanctified.

Man is naturally a creature that loves. He must love someone or something. Also he craves to be loved by something that can reciprocate his own affections. Human love is natural To want to be loved is natural But to misplace the affections is sinful. Christian love is sacrificial. Carnal love is selfish. The former gives all. The latter takes all.

Sanctification brings the soul into the state of perfected love. That is, God's love is perfected in the soul by the gift of himself to the soul. Such as are sanctified have given their all to Him as a love gift. But this higher affection does not exclude the lower form of love which is purely human. It loves others of its own kind and kin. Such love is natural; but it must be kept in a lesser place, because to love God is pre-eminently the greater form of love. Therefore all sanctified persons have their friends and relatives and loved ones as a God-given right; but these must be kept in the second place. In order to keep these in their proper place the sanctified must control their affections.

Human love can become a kind of passion which develops into a worship of the persons loved. It will enslave itself to the detriment of the soul. It becomes inordinate love when not under control. Sanctification does not result in a crushing of the human affections; it regulates them. It does not give a stoical outlook on life's relations; it gives a proper balance to them.

Holiness has resulted in an exaltation. It is the bringing of the life into the likeness of His resurrection. "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God." In this scripture is shown the proper control of the affections. They are set, or fixed, on that which is above. They are not to become earthly in their seeking. Keep them heavenly, and they will be pure. To do this a holy people must continually recognize that they are dead to all earthly loves of persons and things. They have hated their lives in this world in order to keep them unto life eternal. To hate the life in this world simply means to deny it first place. God has the first place in the affections. Spiritual life is pre-eminent over the temporal life. By so keeping these first things first, the lesser things will be made the more enjoyable.

Jesus said a man was to hate his father, mother, sister, brother, wife, children, houses, and lands, or he could not be his disciple. These are hard sayings, but true sayings. Such as will so deny themselves of all these will find that God hands them back sacred and sanctified into a new relationship. They shall have a place in the affections, but not the first place. This leads us to specify some ways in which the affections may be misplaced, leading to sad results.

Intemperate affections for persons.

The love which enslaves the reason and will is not pure; it is inordinate. This may be a love for persons who have no spiritual life as well as for those who do. It may be love for those who are related by the tie of family and blood. And it may be a love for those who are related in other ways. The favor, friendship, and reciprocated love of these may be greatly desired, which is natural that it should be. But so to love them as to heed their advice, which, if obeyed, would lead to acts that would displease God and impoverish the soul, is inordinate affection. Such affection is never to control the reason and will. It must never be permitted to go beyond the bounds where conscience forbids. The love which Adam had for his wife he let exceed the bounds of his reason and will. He took of the fruit and did eat. It led to his willful sin.

Many sanctified persons have been enticed from the way of holiness because they have compromised through their natural human affections. They loved unwisely. There is nothing sinful in the human affections. But they must never go beyond the proper bounds which God has placed about them.

A setting of the affections on things above, and refusing to let them become merely earthly, will often lead to suffering. Such suffering will be caused by the misunderstandings which those we do love have of us. Devotion to the worship of the Lord often invites their criticism. Refusing to accompany them to places they would go leads to their saying harsh and unkind things. The heart aches because of the love had for them, yet the pain is borne for His sake whom to love is joy and peace. This attitude they cannot understand. They are led to say that the church and religion have separated their family. A boundary is made across which loved ones must not be permitted to draw our affections. The pure will stop at a given point, and suffer untold agonies before they will go beyond this to please their unsaved relatives.

Such a stand taken by the sanctified cannot be understood by the unsanctified. They cannot appreciate the transcendent love of the sanctified for God. To them such are beside themselves.

There is no way to explain this situation to those who have no eyes to see or ears to hear. A holy people must suffer as a result of their love for Him which prevents their sinning against Him for the sake of any human relationship.

God loves humanity with a love that sacrifices and suffers for it. But God's love never goes beyond the bounds of His own nature, which is holy. He loves the sinner enough to die for him. But God will never effect a compromise with the sinner's ways. He does not fellowship with sinners, but He does fellowship with redeemed sinners.

In a very true sense are all holy persons like God. They love the unsaved of their own household and acquaintance. But they will not compromise their holiness through a form of love that is unnatural in its demands. They would suffer and die for the unsaved whom they love if it would save them. But they will not fellowship with them in their ways to the displeasure of God, merely to have peace with them. A higher form of affection prevents the human affection becoming unnatural in the sanctified. It is kept within its proper bounds as God designed it should be.

There is another form of affection which may lead to dire results because it is not controlled. It is that love which leads to marriage and home building. That this is something sacred and God-ordained is beyond all question. Yet, like every sacred thing, it can be abused and made a source of sin and unhappiness.

The love which leads to wedlock is normal. There is nothing unnatural about it if properly placed under the control of the will and reason. The sanctified cannot marry at will without giving due consideration to the matter as it may affect their after life. Being married to an unsaved companion before one is sanctified is quite different from deliberate marriage to an unsaved man or woman after being sanctified.

A sanctified woman said to me during a discussion of the reason why certain fine talented women had never married, "We are the product of what we believe." No greater truth could have been uttered which so fully gave the meaning of holiness, and the control of the affections. These women would rather remain unmarried than permit their natural affections to cause them to take steps which they had a right to take, yet which they believed were contrary to the higher love they had for God. We fear that not everyone can receive this truth. It restricts the human affections in a way not so easily obeyed. It touches the side of life which is most sensitive. Failure to deny self in this very matter has led to disastrous results. It has in more than one instance defeated the purpose of God with that life consecrated to Him for service. Men and women both are found who are out of the will of God for life's work because they married without due consideration of their calling. They never were able to answer the call to the mission field because they have tied themselves down in wedlock to a companion that refuses to go. Ministers have hindered their whole life in the ministry because of their steps in the matter of marriage.

Through their natural affections they have handicapped their lives, and limited their usefulness, by giving up to the human affection which was not a sin within itself, but was misplaced and uncontrolled.

Holiness results in a complete change of ownership. "Ye are not your own. For ye are bought with a price." A sanctified person is God's property by right of redemption. Such a man or woman cannot do as they please with God's property without displeasing Him. To give over to obey any natural desire or inclination that may gratify them is the repudiation of the consecration made. God will not deny to His people the gratification of any natural instincts necessary to their happiness. Holiness of heart does not crush, or forbid, anything in life that is normal. But a holy people are a peculiar people. They cannot do as others. God's will is the governing principle of life to them. No desire or ambition to them is over gratified, no matter how natural it may be or how human it is to do it, if in it they cannot glorify God in the largest possible measure. Hence, to be temperate in this respect, denying the human affections lest we get out of the will of God, is the fine art of holy living; it adds temperance to faith, virtue, and knowledge.

There lurks yet another danger to be avoided by the control of the affections, Love between man and woman is ordained of God. They each have been created for the other. It is lawful for every man to have his own wife, and for every woman to have her own husband. Love ceases to be love and degenerates into sordid passion and lust when it passes beyond these bounds.

The Christian religion has not been entirely free from certain sects who under its cloak have practiced free love and other kindred evils. In many instances the intense religious devotions have led to loose morals because of ignorance and lack of self-control.

Pure religion is pure love. Love is an ecstasy affording great pleasure. The more intense one is in pursuit of religion the nearer he approaches the border of fanaticism. Fanaticism is due to loss of spiritual equilibrium and poise. License is taken for liberty and lust for love when the balance of the soul is lost.

Among the subtle and deceitful evils into which good people have been led are those along the line of affinities; these people form soul-mates which they choose. We hear of heavenly and spiritual marriages. The woman becomes dissatisfied with her husband. He is so unsympathetic and irreligious. She longs for the comfort and sympathy which she is denied. The devil sees to it that a so-called brother, be he preacher or layman, comes along at the proper time to offer the consolation. An infatuation springs up. An affinity is formed. The results often lead to the utter ruin of all concerned. The whole thing was started when a natural human affection was overbalanced for lack of control, and degenerated into lust and sin as the consequence.

Offering spiritual comfort to a person unhappily married, by any member of the opposite sex, is a dangerous procedure. One walks on the brink of hell whose duties call for such a ministry. The human affection when ungratified responds naturally to any show of sympathy and understanding from another party. It will fasten itself with a grip of death to anything that offers support. It may start pure and end debased and vile because it gets beyond control.

It is in place to heed Jude's words: "Others save with fear, pulling them out of the fire." Beware, lest the garments be spotted by the flesh.

The sanctified are exposed to the gravest dangers. They have need for the greatest wisdom and self-control. Their every natural and normal desire affords the enemy an opportunity to attack them. They must walk circumspectly and not as fools. They must watch and pray lest they enter into temptation.

We mention yet another evil to be avoided by a watch over the affections. The love of the world.

John admonishes the whole body of Christians to love not the world. It is directed to "little children," whose sins are forgiven. It is given to "young men ... [who] are strong, and ... have overcome the evil one." It is for "fathers." These last are mature saints, of whom it is said, "Ye have known him." No state of grace precludes the possibility of any person's ever reverting to the world again. Sanctification does not render any one invulnerable to the world's appeals. The world was used as a source of temptation to Jesus.

Mammon has drawn into its bosom many who were Samson's of power, and shorn them of their locks while they slept under its caress of pretended innocence. It lays siege to the heart with a persistence that cannot be taken lightly. It makes a tremendous bid for every man. It exerts a great pressure upon him from all sides.

Every person is born with a desire to possess persons and things for his own. This desire is normal and legitimate. It must be kept from degenerating to the sensual gratification of the flesh. Such a desire can be directed toward possessing God, and the things of God; and with that holy end in view, the things of this world can be used as a means to that end, and not an end within themselves.

John tells us what the world contains which we are not to love. "All that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world." This trinity is purely of the world. It is destined to pass away, with the lust thereof. Those persons who set their love upon such a transient and unstable thing as the contents of this world are doomed to eternal failure and ruin. To look to it for satisfaction is to make the mistake of the rich fool, who thought that his soul could be satisfied with the fullness of his barns. It is always night where such a man lives. He lives in the darkness of his own deluded senses. In a time he least expects will he hear the voice that speaks, "Thou fool, this night thy soul shall be required of thee."

For one who has known the love of God to turn back to the love of the world is comparable to the sow that was washed returning to her wallowing in the mire.

But let none feel they are secure from such defeat. This formidable foe is relentless and terrible. It challenges the strength of every saint's will and determination. Into its toils have fallen some who had a high standing. This infernal trinity is alluring to every sense of the body, mind, and soul. If there were not a danger, God would not have warned us.

To be temperate in all things to be seen with the eyes, enjoyed by the physical senses, and possessed as goods taxes the ingenuity of the sanctified. Indeed, such must keep the anointing of the Holy One on them that it may teach them all things. He who, despite the pull of the world, does the will of God shall abide forever.

The danger of a misplaced affection by the sanctified is not entirely passed when they refuse to become in bondage to the world's ease and luxury. Neither is it passed when they refuse to purchase their entertainment from it. To be crucified to the world is one thing; but to recognize that the world is crucified to them is quite another. Holiness of heart means death to every unholy desire for the world. It also brings the sanctified to look upon the sinful phase of the world as a culprit crucified for crime. They are as adverse to it as one would be adverse to a criminal condemned to be executed. They have not only died to all unnatural love they had for the world; but they now consider it as unlovable as an enemy of all good. But the world has not given up hope. Though its love has been spurned, yet it is hopeful of winning the affections again by fair means or foul: through natural desires of evil.

To refuse its advances in fashion and fame, honors and money is the wisdom of the sanctified. Let not the affections drop to the level of the world. Keep them set on things above, and not on things on the earth. "For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory." Give all diligence to add to your faith temperance.

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Chapter 5 PATIENCE

"Giving all diligence, add to your faith ... patience."

Probably nothing has given quite so much concern to the sanctified as the matter of patience. Surely nothing is so important to holy living as patience. To add patience to faith is imperatively necessary to all who have entered the Christian race; for in their patience they possess their souls.

Before entering upon a discussion of patience we would first disabuse the mind of the sanctified of a false conception of this grace of patience. The want of a proper conception of the meaning of patience has resulted in many conscientious persons becoming unsettled in their faith. Under searching preaching they are likely to become stricken in conscience about what they judged to be a display of impatience under some trial and go to an altar to seek patience. They may be tempted to discredit their own experience of holiness of heart, and thus get into darkness and doubts. A word about what is not impatience in the sanctified will not be a word amiss.

There are a great many causes in sanctified persons which may result in moods, and emotions, and acts, that may be called impatience, but which are not the results of carnality, and are not impatience in any sense of the word. A careful discriminating between what is carnal and

what is merely human, and thus physical and mental, will spare many holy persons much unrest of soul.

An overtaxed nervous system will produce moods and emotions, and even acts, which appear to the unsympathetic and critical to be impatience; yet these things are not caused by any moral lack; they are the results of the physical condition and not the spiritual.

When the body and mind are weary with the multitude of cares and duties which must be met with in everyday life, every muscle and nerve is crying out for rest and relief. In this condition one is not likely to feel an excess of religious joy. Under such circumstances the nagging of small children, the many questions that are asked, the many duties to be performed in the home and elsewhere, only add to the strain which is already at the breaking point. During such a trial of the physical, one may speak abruptly. He may act in haste. He may blindly blunder through a series of duties, and make it seem that everything has gone wrong that day. The day ends in a feeling of weariness in body and mind that is painful in the extreme. One feels that another such a day could never be lived through.

After a rest period this whole thing passes away. At its conclusion one may reflect back over the past events, and in so doing may be made a prey to the devil's accusations, and even be led to doubt the cleansing of the heart. Such may label the whole episode impatience. To do so is to become unsettled in faith, and injure the spiritual life.

The sameness and monotony of life is the most trying of all things on the body and mind. The home, and the business, and even the calling of the ministry, may at times seem like a prison. One may feel like an escape from such would be a bit of heaven on earth. This is weariness in the work, but not weariness of the work. Such a mood has a physical cause rather than a spiritual cause.

During this mood one may break into tears; he may feel like screaming; may desire to run away to some place he knows not where, just any place to escape the acute pain of mind and nerves. Under these conditions many things may be done that would seem to be incompatible with a holy heart. To the blind in mind and spiritual insight these are proof of sin. But to any candid mind the trouble is not moral, but mental and physical. Such a state of things may overtake the best of saints.

A grave danger lies in not properly appreciating persons who have such situations to contend with. It is very easy to misjudge one under these circumstances. Not all sanctified persons have similar home and business conditions with which to contend. It may appear to them that the work of grace in their own hearts has resulted in such restfulness of soul that they never appear ruffled or wanting in patience and poise. They may give the credit to their holiness rather than to the fact that they are not similarly tried.

It is beyond all question that the physical does affect the spiritual in every man. It affects it in many respects. Illness of body and mind can produce times of depression in spirit. Under such trials one can easily exaggerate his own faults and failures. This leads to self-condemnation and self-depreciation. One may believe in such times that the Lord is about to give him up because he

has been so unfaithful and impatient under trial. He may even be driven to extreme fear that the unpardonable sin has been committed.

To sum up all the mistakes, blunders, quickness of word, hasty actions, failures, and a multitude of other things we could name, and credit them all to carnality, and label the whole list as impatience, will leave very few among the sanctified.

A careful and sensible examination of the heart proves that not one thing was done from an impure motive. Rather would the sanctified have died than sin against God or man. The whole was not a moral test. It was not a case of decision between right or wrong, sin or holiness, which confronted them. It was merely the physical and mental which they were doing their best to hold in reign, but which showed itself to their sorrow and embarrassment. This will be mastered by self-control, and proper care and rest. No crisis at an altar can remedy it. It constitutes one of the duties of the sanctified to see to it that they learn the art of patient control of the physical, and not cast away their confidence if they fail to do so at all times.

The meaning of patience.

The meaning of this grace in the sanctified cannot be overrated. Its worth cannot be overestimated. To heed the admonition to give all diligence to add patience to faith is wisdom indeed.

Patience means endurance. It is to the saint in the race for the crown of life what endurance is to the athlete in a long-distance run. If the goal is reached, and if the runner is crowned with victory, he must not only run well, but he must endure to the end of the race.

Patience also means the ability to stand up under a load. Every child of God has a certain weight of responsibility resting on him. This responsibility is placed there by the Father, and it is proportioned to the strength of each child. Patience is that grace so necessary to the carrying of this load without fainting. Over mountains of difficulties, through valleys of sorrow, across plains of privation and want, each of His children bears his own burden without complaint, never once shirking the responsibility to escape the pain. It requires patience to do this. In such labor there is joy. Pain is pleasure to the patient.

Patience further means endurance of trial or temptation. In the very nature of things a holy people cannot escape trials of their faith, and temptations from the world and Satan. If God prefers to leave them in this world, He must permit them to be tempted. If He uses them in any service, He must expose them to dangers. This being true, He gives them the grace of patient endurance under trial, that He may use them to glorify himself. At the same time He has so willed that their trials shall work out for them an eternal weight of glory, and build their character into sturdy sainthood.

Sanctification results in the grace of patience in the believer. It makes a perfect patience possible because it removes sin from the soul. The carnal mind hinders a running with patience the race that is set before us. It is called "the sin which doth so easily beset us." That is, it is the sin which doth so closely environ us about as a close-fitting garment. Such a garment will impede progress, and must be laid aside.

The carnal mind weakens the believer. It is the source of moral weakness, and with it no one can bear the load of responsibility which God imposes for His glory. But this sin is removed, so that the soul may bear the load imposed in the calling of God.

Thus in the act of sanctification the grace of patience is imparted, and a perfect patience becomes possible. But sanctification does not bring to the soul the results of patience. These can accrue to the sanctified only by letting patience have perfect work. Hence the exhortation to add patience to faith. That is, bring patience into use and great and gracious results will be obtained. Patience will be enlarged and the soul will be enriched, and God will be glorified.

The development of patience, and the use of patience as a grace.

"Count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing." By this scripture we see the value of letting patience have her perfect work. Such will result in a proving that we are "perfect and entire, wanting nothing." A patient endurance under trial is one of the best proofs of holiness that one can have. Trials will bring out phases of your own self that no preaching can ever reveal. Any lack of wisdom spiritually will surely be revealed under trial. Thus patience under trial can vindicate our profession of holiness. If under the test no unclean desires were felt, no stir of carnal anger, and no want of Christian virtues was evident, then patience has proved that you are "perfect and entire, wanting nothing." Let patience work unhindered by anything on your part by trying to escape the test, or by imposing our own wills against the will of God for us; and the soul will develop into sturdiness and strength that will bear up the crown of life when placed on the head. That crown is not for weaklings; it is for those who have grown strong under trying conditions of life. It is promised to all that love Him, but received only by those who endure temptation. "Blessed is the man that endureth." Those who patiently endure shall not be wanting in those qualities necessary to receive such blessedness in the crowning with life eternal. . Every quality of the sanctified soul will be benefited by letting patience have perfect work. One will be in every grace "perfect and entire, wanting nothing."

"Tribulation worketh patience."

"We glory in tribulations also: knowing that tribulation worketh patience; and patience, experience."

Why should those who have had the love of God shed abroad in their hearts glory in tribulations? They know that tribulation worketh patience, and that patience worketh experience. Without the tribulations they would have had no results of patience, which is experience. Tribulation means a beating, and flailing, and tossing as in the threshing of grain by hand. It required this to separate the wheat from the chaff. Jesus said that in the world we should have tribulations. He made no provision for an escape from them; but He did provide a grace which would enable the soul to turn these to benefit. Patience under tribulation worketh experience, experience in matters that could be known only by passing through them.

God teaches His saints some things by revelation. The Spirit takes the things of Christ and reveals them unto us. There are other things which He teaches them by experience. Nothing can possibly take the place of this method of instruction. But it requires patience on the part of the sanctified to endure the trials and tribulations by which God worketh experience to teach His people. Some of the richest additions to holy lives have been made by experience. During an affliction they learned something of the nature of God and His love and grace that they could have known in no other way. Happy and wise are those saints who, in the midst of trials and distresses, look to the Lord for the lesson He is wanting to teach them.

Nothing can instruct a holy people in the art of effective praying like an experience that tries them sorely. During a patient endurance of tribulations and distresses they turn to God in prayer. Such great things result from it that they prove how rich is the possibility of intercession. They waited patiently on the Lord, and He gave them the desire of their hearts. The same may be said of the development of faith. It becomes greater in its achievements because it advances from glory to glory with the development of a patient endurance that worketh experience.

Patience in the sanctified takes the form of a passive yieldedness to the known will of God, and a patient waiting for all further unfolding of His will in their behalf.

"It is God which worketh in you both to will and to do of his good pleasure." This means that in the work of holiness the believer has become willing to do all he knows to be His good pleasure, and has willed in advance to do all that God shall ever reveal as His good pleasure. If it is His good pleasure for His child to suffer affliction of body, then such a one will acquiesce without murmuring, and patiently bear the affliction.

It has proved in many instances that an affliction patiently endured has enriched the life of the afflicted, and contributed untold wealth to the whole body of believers. Some of the rarest saints, whose ministry of song and hymn writing has blessed the world, were afflicted with blindness. God's ways may be inscrutable to the wicked, but to His saints the path in which He leads them is as a shining light, which shineth more and more unto the perfect day. In His own good time will He reveal the course each of His saints should take. They will find themselves in His will at all times, no matter what their estate may be, if they will wait patiently on Him to teach them the lessons they should learn.

Patience in well-doing.

"Who will render to every man according to his deeds: to them who by patient continuance in well doing seek for glory and honour and immortality, eternal life." In view of the judgment of God we have need of adding patience to our faith. In that day an impartial God shall render unto all the reward for their deeds. Eternal life will be the reward of them who by patient continuance in well doing seek for immortal glory and honor.

Be not "weary in well doing: for in due season we shall reap, if we faint not." He who hath sown to the Spirit shall reap life everlasting if he faint not, but await the harvest-time to come.

No little concern is caused to the sanctified at times because they see so little fruit of their labors. The enemy often tempts them to discredit their faith because they can show so few results. A patient continuance in well-doing, even if they never see the desired returns, must be the determination of all holy persons. The very kind of service which they are performing may not be productive of immediate results. It may be years after death has claimed a faithful witness that the sowings of a lifetime may be harvested. The greatest services are not always performed by those who get the most credit in life. An evangelist may get all the credit for precipitating a great revival, while those who prayed weeks and years for such a divine visitation may be completely overlooked. Almost anyone can shake a tree of ripe fruit and gather a rich harvest, but it took months and years of hard and patient labor to bring the tree to the period of fruitfulness. Some reap where they have bestowed very little labor. Others labor long and patiently and never live to see the harvest. To be patient in this respect is true holiness.

Let each magnify his office. Let none discredit the calling. And let all continue faithfully in well-doing until a just Lord shall call them into His presence to render an account of their deeds. He shall render eternal life to all who have patiently continued in the doing of the work He set them to do. Be content with the calling He has honored you with. It is as great as you can be responsible for before the judgment.

Patience in waiting for the Lord.

"The Lord direct your hearts into the love of God, and into the patient waiting for Christ."

The Scriptures abound in exhortations to the sanctified to be patient unto the coming of the Lord. In their patience they possess their souls. Patience in this instance means that watchfulness so necessary to maintain a holy life. It implies all that is needful for an immediate translation at the coming of the Lord.

A patient waiting for the Lord's coming involves the sanctified in a diligent watchfulness in prayer, a faithfulness in service, and an unblamable life. "Be diligent that ye may be found of him in peace, without spot, and blameless."

Our Lord gave the parable of the ten virgins to enforce this very fact. These persons are representatives of the company of those who are expecting the coming of the Lord. They have everything in common to a certain point. Five of them were foolish in that they made no provision against the delay of the bridegroom. If he had come earlier they would have been ready. They were not rejected because they had made no preparation. They were shut out because they did not endure unto his coming. The Holy Spirit supplies that oil of endurance that will keep the light burning as one waits for His return. But let all give careful heed to their lives and acts, that they keep the Spirit, that He be not grieved by their neglects and carelessness. A patient waiting for the Lord means to keep under the control of the Spirit, lest the light go out. There will be moments when it is needed sorely.

This day in the world's history is different from any other period of time. There was never a time when the moral standards of the world were so low. Sin is condoned today that was outlawed a few years ago. There is little or no conscience in any matter of divine law in this age.

Iniquity doth abound. Jesus said, because iniquity should abound, the love of many would wax cold. He further charged His people to watch lest their hearts be overcharged with surfeiting, and drunkenness, and the cares of this life, and that day come upon them unawares. "Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man."

Another appalling fact is the low ebb of spiritual life in the church world of the day. There is a departing from the faith the like of which has never been known before. The religious world still accords to Jesus the place of a great teacher. His ethical teachings are acknowledged to be without an equal among all founders of religions. But when it comes to the essential things, things necessary to save men from sin, these are denied and repudiated openly by many leaders in the church world. Many have no faith in the Blood as a necessity to their salvation. Holiness as an experience of heart and life is utterly discredited.

Those who would hold to these things so sacred to their hearts have never had such a battle in the history of the world to keep their faith in the midst of such a falling away. It requires a patience born of desperation to keep clean at any cost until He comes with the reward and crown.

It is very easy to follow the multitudes in a popular religion of works. It is easy to join in the social activities and frivolities of the apostate church. There is a religion of the age that is made easy for all. It has no persecution attached. It demands no self-crucifixion. One can have it and hold to the world's fashions and pleasures. Beware of its snare. It is death to all who are taken in its error.

Those who patiently wait for His coming are as pilgrims and strangers in the earth. Here they have no continuing city; they seek one to come. Their conversation is in heaven, from whence they look for the Lord. The lowest level of their living is as high as the requirements of the judgment. The bottom of their life is up to the top of their highest light. They do not sleep as do others. They watch and are sober. They are not children of the night, nor of the darkness, but of the day; children of light, who have put on the breastplate of faith and love, and for an helmet the hope of salvation. God has not appointed them to wrath, but to obtain salvation through our Lord Jesus Christ.

"Give all diligence to supply your faith with patience. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. For yet a little while, and he that shall come will come, and will not tarry."

Let all those who love His appearing be zealous to maintain good works. Let them deny all ungodliness and worldly lusts; all live soberly and godly in this present world, "looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ."

* * * * *

"Giving all diligence, add to your faith ... godliness."

Godliness means piety, devotion to God, worship, godlikeness in deportment. The latter meaning of the word includes all other uses of it. To be godly is to be Godlike -- Godlike in character and deportment. The sanctified must never lose sight of the fact that they are to be like God. Their conduct must be ordered so as never to be a discredit to this calling.

Let us first reconsider some facts relative to the work of holiness, that we may better understand the meaning of the practice of holiness. A man is not incapacitated to be like God morally and spiritually. The very facts of his creation show this to be true. God made man in His own moral image in the beginning. The entrance of sin and the fall of man did not incapacitate the race from ever becoming, in the new creation in Christ, like God. "He hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love." "Whom he did foreknow, he also did predestinate to be conformed to the image of his Son." God predetermined character for redeemed man. That character was to be like the Son. Now likeness to God does not mean equality. No human being can be equal to God in that he possesses His attributes. But likeness does mean a likeness to Him in holiness. He is sinless; so also are His people sinless. If He is holy, so also are they holy who are to be with Him, and behold His glory.

That which a holy people show in godliness is a manifestation of their nature, exactly as God manifests His nature. God has no moral qualities and virtues which cannot be duplicated in a holy man. We know God is what He is because of what He does. We know a man is what he is, whether holy or unholy, by what he does. To be godlike in deeds and actions, will and purposes, is the proof of holiness. But the fact of holiness is demonstrated by the life one lives. Yet the duty of a sanctified man is not to prove that he is holy any more than it is the duty of a man to prove he is alive. If he lives, all know it who see him; his task is to be living for something. If a man is pure, all will see it without his proving it to them. The one task of such a man is to be holy for a purpose. A holy person is to mean something to the world of mankind, and to the God he serves. What the world needs is not a laboratory proof of piety, but a living, everyday, practical use of it. Hence godliness is to be added to faith as a necessary working principle.

Godliness added to faith.

Godliness is added to faith in the practical demonstration of all Christian virtues. It is the bringing of these virtues into use in everyday life. It is acting and being godlike.

Forgiveness is one of these traits of godlikeness. We are to have the spirit of forgiveness even as Christ possessed it. Demands will be made upon this moral trait, even as they were made upon the compassion of our Lord.

The sanctified must be ever ready to forgive any offense, either against them or against the Church or against God. This spirit of forgiveness must work easily, readily, and without effort, no matter what the offense may be, nor how often it has been committed. If a brother be so fickle as to sin against us seventy times in a day, at the seventieth offense we must as readily and frankly forgive as at the first. Such must be this virtue in quality that one will not even be gratified when the erring brother or sister must confess his or her sin. He does not feel like saying, "I told you so."

Such compassion and pity possess him that he can feel no pleasure in the other's humiliation. Such a spirit of forgiveness would not desire the confession as a condition if it were not for the good of the offender. The contrition of an offending brother affords no pleasure to a holy man to boast in.

That godliness, as manifested in the spirit of forgiveness, is in much demand in the daily life of the sanctified, none can gainsay. The personal safety of every holy person depends on this trait of character being supplied to his faith.

Sanctification does not render anyone immune to insult. It does not destroy the sensibilities of the soul so that it does not feel hurt when one is wronged. A holy God can be insulted. He can be hurt and grieved. For one who is sanctified to feel the sting of slander is not carnal. Yet such a one must keep this from injuring him by the constant flow of the heart stream of forgiveness. If any have grounds of complaint against another, he is to forgive even as Christ hath forgiven him. Hot tears may fall as a result of the wounded feelings, but the sweet spirit of forgiveness looks up to God while the pain is the severest and prays, "Father, forgive them; they know not what they do." This is godliness added to faith.

So delicate are the relations between a holy God and a holy man that these relations may be severed by overlooking the practice of godliness in forgiveness. This may seem exaggerated; nevertheless, it is true. Worship is forbidden to those who bring their gift to the altar and remember their brother hath ought against them. They must leave the gift and be reconciled before God will accept their worship. The shortest route to a backslider's grave is to fail to be godlike and forgive. The want of this practical virtue will close the heavens against prayer, and hide the face of God from the soul. "If ye do these things, ye shall never fall," say the Scriptures. Give diligence to be godly. Supplying faith with this holy trait will make the calling and election sure.

Forbearance is another mark of godliness which must be added to faith. This grace in the sanctified must be coupled with that of forgiveness. By forbearance is meant that grace of a holy heart which endures and forbears with the infirmities and faults of others. The difference between forgiveness and forbearance is this: Forgiveness grants a clean record to all persons who sin against us willfully or otherwise. Forbearance is that which bears with others who do things that hurt us, or injure the Church, because they do not know any better. They do these things for want of understanding in spiritual things.

If God required a hundred per cent efficiency in our service, who among the saints could measure up? Not one. No matter how holy these may be, they are not perfect in understanding; neither are they without infirmities. God forbears with His people in many things that they do which are not up to the perfect standard, because they did the best they could. They knew no more to do. They had no better sense. The same godlike attitude must be taken by all holy persons toward one another. Forgive one another's debts when there is nothing with which to pay.

Some zealous persons become very narrow in their religious life. They become very negative in that they restrict themselves in dress and social relations almost to the point of fanaticism. This is done in ignorance, and not because of sin. They are to be borne with until they have time to get over their misconception. Let all others be careful not to flay them and criticize them. Rather, forbear with them. Some are naturally, or so it seems, weak in faith. It is so hard for

them to get established! They become chronic doubters and constant seekers. Many of this class live on their emotions too much. When they are depressed they are down. They constitute a trial to all the established saints. If a class among us needs to have forbearance, these do. To support the weak becomes the life of holiness. To patiently forbear with them is godliness. The value of practical godliness in this respect cannot be overestimated. There passes not a day but that a sanctified person finds need of this virtue. The spiritual blindness of those around us could cause us no end of trouble if this grace to forbear with them were not at hand.

Even ministers can lose control of themselves, and denounce the wicked, and club the saints in a manner unbecoming of holiness, because they fail patiently to forbear with such persons. What we may clearly see may not be seen by others to whom we minister. To so presume, and become combative, and vehement, and denunciatory, is a grave error of mind. To forbear with them, and wait on God to convince and convict, is the better way. This will display godliness.

Godliness is added to faith by maintaining unity.

"Endeavouring to keep the unity of the Spirit in the bond of peace." Mark you the word "endeavouring." Note the personal responsibility that rests upon a Spirit-filled and Spirit-sealed people. This will be walking worthy of the vocation to which they are called. "In all lowliness and meekness, with longsuffering, forbearing one another in love."

The lack of unity among the believers may not be due to carnality in every instance. It may be caused by a lack of endeavor to preserve the unity of the whole body at the cost and sacrifice of the opinions and ambitions of the individual. There is a holy endeavor to be put forth by all holy persons to preserve this unity at any sacrifice.

Holiness does not make all persons see exactly alike. It does not guarantee against a difference of opinions, nor a conflict of wills. Matters that relate to the interest of the church may be viewed from various viewpoints. The general interests of all cover a vast scope. One person may not see the whole thing at once. Such a one may have plans and motives that are pure, yet impractical. Such situations often arise where these conditions prevail. A display of real godliness that is beautiful is shown when one can table his plans, take defeat gracefully and sweetly, waive all rights in favor of the common good of all. The good of the whole unit is always to be sought. It is always above the private rights of any individual. Let none insist on having his way or say. Clamor is to be laid aside as being inconsistent with true holiness.

It is a display of godliness when one can back out, withdraw with love and grace, and feel sweet about it. To be headstrong is not the best way to add godliness. A sanctified will is a strong will, but not too strong to bend without breaking. Proper tempering by holy fire will result in a yielding will, which does not crumble and break when it must bow in humble deference to the wills of others.

Godliness is exemplified by those who are easily entreated. They can be moved from their position, and adapt themselves to other ways which make for the highest interest of all concerned.

There is no problem of the church that cannot be solved if this godlike endeavor is practiced by all. A division in the body of believers would be utterly impossible under such practice of godliness. We read of the Early Church that the "multitude of them that believed were of one heart and of one soul: neither said any of them that ought of the things which he possessed was his own; but they had all things common." Here is unity. A multitude as one person. Every opinion, every ambition, every will, merged into the unit.

Godliness is added to faith by each esteeming others better than themselves.

"Look not every man on his own things, but every man also on the things of others. Let this mind be in you, which was also in Christ Jesus." It was this esteeming others better than himself that resulted in the sacrifice of Christ for the world's redemption. To seek the welfare of others, rather than seek your own interests, is to be like the Christ. He could have appeared in His glory, rather than empty himself, and be made of no reputation. But He thought it not the thing to be seized as the prize to appear in His glory. If He had done so, he would have dazzled and bewildered the world with His splendor, but He could not have saved them from sin. But to save others, himself he could not save. He esteemed others better than himself. This is the mind of Christ which is to be in every holy man. To carry out this into practice is the very essence of godliness.

Every sanctified person has certain rights. It is proper and fit that these rights should be recognized by all. But not all persons recognize these rights and privileges. They trample on our feelings. They ignore our claims; they even fail to appreciate our talents. To be godlike let the sanctified feel that in the helping of others their own rights are not to be considered. To help others often means to sacrifice the feelings to be trampled upon. A holy person is willing to be a "nobody" if it will help another. If it would help another for such to eat 110 meat, then eat no more meat as long as you live. Do this in the spirit in which Paul did it, and not in any sense to cater to religious fanatics. Extremes are to be avoided. Jesus would not do some things merely to meet the demands of cranks in ritualism.

But there are many sacrifices which can be made that will result in helping others, which it is a show of godliness to make. The extra miles can be gone; it will be godlike to go. The other cheek can be turned; the results will compensate for the pain. The cup of sacrifice for others must be emptied by those who would do the will of God. The contents of that cup are made up of the home, the family, the comforts of life, the needs of the body, the name and the reputation, the feelings and the affections. All these are sacrificed in behalf of the happiness of others. The good of others comes first before the personal interest, comforts, and pleasure of your own, even though all be yours by right. A holy man is willing to be unnoticed, unappreciated, unrecognized, if it will redound to the salvation of others.

Godliness is sacrificial in behalf of both God and mankind. That is not godliness that gives up sinful things. It is godliness to give up what is rightfully ours, things which we could have and enjoy, and yet get to heaven. But if sacrificed for the sake of others it is godlikeness. By our doing this, godliness is added to faith; the life is enriched; and the whole work of God prospers.

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Chapter 7

BROTHERLY KINDNESS

"Giving all diligence, add to your faith ... brotherly kindness."

Brotherly kindness is the kindness of kinship. It is that brotherly love peculiar to the children of God. It is a fruit of holiness. It has that faculty of spiritual insight which sees the worth, value, and good qualities that lie beneath the surface of the rough exterior of a redeemed soul.

Brotherly kindness possesses a kindred sympathy with each member of the body of Christ. It rejoices with them that do rejoice, and weeps with them that weep. It has that rare quality of affection which can put itself in the other brother's place and from his viewpoint see things that affect him. It can enter into a brother's privations, wants, sacrifices, sufferings, afflictions, and distresses, and help such a brother carry his load with greater ease.

To see this fruit of holiness in practice is to witness the beauty of holiness with which the Lord is worshipped. Surely nothing is so needful among the people of the Lord as this grace of brotherly kindness.

The redeemed family of God is made up of persons out of every nation, kindred, people, and tongue under heaven. They represent all walks of life, every stratum of society, and are taken from all classes of the human race. There are no two of them exactly alike in every respect. They are all blood-washed but vastly different in many other ways. Their diversified gifts, manners, lives, temperaments, spirits, and mental conditions cause a peculiar situation that only brotherly love can meet with fortitude. The eccentricities of this mixed company create a problem, the solution of which is possible only by love.

Holiness has made of all these persons one body in Christ. It has made them members one of another. Christ is the head: "From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love."

But brotherly love is the bond of perfectness which keeps the whole body intact, and supplies each member with the proper lubricant to prevent friction.

Brotherly kindness is the only thing at the command of a holy person that can be brought into use, and by so doing can assure a blameless life among this mixed multitude of personalities. It is imperatively necessary to every man's eternal well-being that he add brotherly kindness to his faith. Without the practice of this grace such a one can never live a holy life.

The lowest level of brotherly love is as high as the love of Jesus Christ "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."

The standard is Christ's love: "As I have loved you." Brotherly kindness must ever be kept on this level. It must consider every other brother as Jesus Christ considers him. The same

compassionate love which Christ shows must be also shown by every act, word, and deed. The proof of the indwelling of God in the sanctified is by their love for the brethren. "If we love one another, God dwelleth in us, and his love is perfected in us." The consummation of the divine affection was the gift of Himself to us. The proof of this is in the love we have for one another. Love becomes the very essence of the nature of the sanctified, even as it is the essence of the nature of God. If it is in the nature of God to love all men, so also is it within the new man's nature, who is a creation after the image of God, to love all men, especially the family of God.

Brotherly love being so essential to the life of holiness, it is only fitting that we specify some ways in which it is expressed. Let us keep in mind that this grace is a fruit of holiness. It is pure and perfect in that it is without any mixture of sin. But this does not imply that it cannot be developed and intensified. It can be so developed that it will abound yet more and more in all wisdom and spiritual understanding. Furthermore, we are unwilling to credit every unbrotherly act so often seen among the brethren as being the result of carnality. Sanctified persons can improve in their outward love -- life by knowing and learning how to express love toward one another more perfectly. May the Lord give us all understanding!

Brotherly love is sacrificial.

This does not mean that it can become vicarious in its sacrifice. It cannot atone for the sins of any person. That can be done only by the Christ, who loved us and gave himself to be the propitiation for our sins and the sins of the whole world. But there is a love that lays down the life for the brethren. "Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren."

There are a great many ways in which one may lay down his life for the brethren. One of these, as John shows it, is to minister to a brother in temporal affairs when it is seen he hath need. To have this world's good and see the brother has need, and shut up the heart of compassion from him is not consistent with brotherly love. To love in deed and in truth is to make sacrifices in giving -- not gifts that come out of a abundance, but those that come like the mite of the widow, who gave her living; to do without some things in order that some needy brother may have relief.

Such sacrificial love on the part of the Church as a whole will forever solve the financial problem of that institution. Loving in word and in tongue is not sufficient. It must take the active form of deed and in truth. "Hereby we know that we are of the truth, and shall assure our hearts before him." If in these matters our hearts condemn us not, then have we confidence toward God. Nothing so enhances the value of holiness as the sacrificial love that lays down the life for the brethren. Nothing gives quite so much pleasure to the sanctified as the practice of this grace of love.

Brotherly kindness restores the brother overtaken in a fault.

"If a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted. Bear ye one another's burdens, and so fulfill the law of Christ."

These instructions are explicit. The duties of the brethren are clearly stated. Love must extend a helping hand to the fallen one, and restore him to his place in the body.

The picture is that of a member of the body which has been thrown out of joint. The violence of the temptation has dislocated the member. Such a one was overtaken, whether by subtlety or by storm. The result of the attack was to pull him out of joint and fellowship. Brotherly love and kindness must now restore this one to his place, so he may properly function in the whole body. How tender, then, must be the touch of the hand of love to handle such a sore member of the body! Love is such that the whole body feels the acute pain.

Would to God this grace were more in evidence! How few would be the backsliders who would be left to perish with no hand of love outstretched to help them recover themselves out of the snare of the enemy!

Holiness means more in this case than a complacent enjoyment of a blessing. It hurries to the rescue of those who have been swept from their moorings by the wiles of the devil. It seeks with a Christlike love those who have been enticed from the path of virtue by the cunning craftiness of men who lie in wait to deceive.

Various things may result in a brother's being overtaken in a fault. Men and women have gone down through the vilest sins, and through the most subtle errors. Anywhere between the extremes of gross evil and plausible errors one is liable to be overtaken in a fault.

Each offense demands a tactful show of kindness and wisdom that taxes the ingenuity of the sanctified. But love will find a way, and prove equal to the occasion. To recover a brother who has gone down in gross sensuality and recover another from extreme fanaticism requires different phases of loving-kindness. One feels the enormity of his sin, and is often so overwhelmed with shame that he is ever discouraged from even trying to return to God. The other feels no guilt, and probably believes everyone else is wrong who does not see as he sees. No fixed rule can be given as to the methods to employ in dealing with them. It is simply given in order to emphasize a phase of brotherly kindness often overlooked. To restore such a one in the proper spirit, put yourself in his place and try to feel as he does. What love and kindness would you want?

Again, brotherly kindness must make the restored brother feel that he is really restored. That is, he must be made to feel that he stands as though he had never sinned. Not the slightest difference must ever be made to appear in fellowshiping him. We recall an instance where two preachers met on the same camp-meeting platform as engaged workers. One of these men had been recently recovered from a fallen state. His sin had been terrible. But he had given every evidence of having been reclaimed and sanctified since that fall. The other brother refused to sit on the same platform with him. This is not a show of brotherly love and kindness. Consider thyself, lest thou be tempted to display such a want of this grace. Help bear the other brother's burden, and so fulfill the royal law, "Thou shalt love thy brother as thyself."

Brotherly kindness is without dissimulation.

"Let love be without dissimulation." That is, let love be pure. Never permit it to appear otherwise in any acts of life. "Abhor that which is evil." Let love be so refined as to be utterly adverse to anything evil.

The plain inference is that it becometh the duty of a holy people to be refined lovers of one another. Brotherly love is to move on the highest plane of action, never stooping to that which is little and small. It must show consideration for others. Their feelings, their interests, their reputations, are highly respected. Abhor any show of disrespect. Refuse even to criticize when it might be done in truth. Even telling the truth on some brother may do him an irreparable injustice, and evil may result.

The family of God is comparable to the family life of a man. The members of the family are all different. They have different likes and dislikes. They have their disagreements as well as they have their agreements. They make many mistakes, and have innumerable faults. It requires time, and patience, and much love to get so adjusted to one another as not to sever relations. It takes pure love to aid in the things that grate on the nerves, and wear on the dispositions of one another. Here is where the kindness of kinship comes in. Even if a family does suffer these things among themselves, they do not tell it all over the neighborhood. It is none of the neighbors' business to know it. It does not concern them. To tell it will only add embarrassment to the other members. Love that is love keeps all this at home.

So also is this the right spirit of brotherly love that is kept pure. It never relates the many faults and failures of the brethren to the ears of the wicked. It is not for them to know. It is a family affair that is kept in the privacy of the family. Holiness is love acting holy in that it takes no pleasure in speaking of the faults and failings of the brothers of the family of God. It places the mantle of charity over the whole family, looks for the best in each, and prays over the faults of all.

After sanctification, what? Here is something that can be added which will assure an abundant entrance into the everlasting Kingdom. Holiness supplies the will to do this, and the motive; but it is the duty of every sanctified person to give all diligence to add it to his faith as a necessary precaution against a moral collapse resulting from brotherly love not being kept pure in all the demands made upon it. To keep love pure and unsullied while one lives among all the classes of persons that constitute the visible Church demands watchfulness over every member of the body, every faculty of the mind, and every volition of the will. To maintain spiritual existence and live a blameless life, this must be done.

Accord no treatment to your brother that you would not accord to your Christ. Love him despite his faults, as the Christ loves you despite your faults. Mention not his failings and judge not his motives; he must stand before the Judge even as you must stand. Let your love overflow all human bounds. Let it cover all human infirmities and sins with the mantle of pity. It will inundate the lowlands of human life like a flood, covering the unsightly snags with the waters of a placid lake. It will smile back to God while He pours out the torrential rains of His grace upon your soul to keep you always at flood stage. Let love be pure. Cleave to the good in all the brotherhood of saints. By so doing you shall add brotherly kindness to your faith.

Chapter 8 CHARITY

"Giving all diligence, add to your faith ... charity."

Love is the very essence of the religion of Jesus Christ. A love which prompts all motives, regulates every desire and ambition, and directs the course of living out a holy life, fulfills the law of God. A sanctified man is constrained by love; he is filled with love and dwells in love. Holiness of heart has resulted in the man having the love of God shed abroad in his heart by the Holy Ghost, which is given unto him. This love resides at the fountainhead of the issues of his life. It transfigures him into the likeness of Him who was the very embodiment of divine love.

Charity in the New Testament means much more than the common usage of that word implies in the parlance of nominal Christianity of today. It means that the pure love of God is clothed with the human personality. A sanctified man becomes in a very true sense the love of God incarnate. The love of God clothed with the personality of Jesus, the Son of Man, has been multiplied by the whole sanctified Church. The members of that holy company have had love made perfect in them, and because of that, "As he is, so are we in this world."

This is the lowest standard of holiness anyone may hope to measure by who properly understands the meaning of this experience. The fruit of holiness is charity in all its ramifications. There is no phase of life that it does not touch. It purifies the motive of true worship; it intensifies the spirit of acceptable service; and maintains an unprovable life before God.

The personal responsibility enjoined upon the sanctified to give all diligence to supply their faith with charity cannot be overemphasized. Their duty is to exemplify it at all times, and under all conditions, and in all places. Furthermore, they are not only to be examples of it, but they are to put it to the most practical uses in this world.. To do this is one of the duties that follow after holiness has been received.

Charity out of a pure heart.

"Now the end of the commandment is charity out of a pure heart." Through charity which proceeds from a pure heart the whole law of God revealed in the gospel can be fulfilled. All that both the old and the new covenants enjoin can be lived out through love which comes out of a pure heart. To swerve from this, as some did, will mean to make shipwreck of faith.

Love out of a pure heart expresses itself in three directions: It is first Godward, then brotherward, and worldward.

Love toward God is pre-eminently first, and above any and all other phases of love. Within the human affectionate nature is a sacred center or place which is opened by the act of the will to admit the indwelling Christ, who, in the person of the Holy Spirit, is God's love-gift to the soul. All persons and things which have dwelt in this place in the heart are taken out. Father, mother, sister, brother, wife, children, houses and lands, yea, even the very self, all are taken out of the

first place in the affections. That place is given to God. He comes before all these persons and things ever afterward. This constitutes the greatest possible gift that anyone can make to God. He has done his best when such a gift is made.

When this has been done, then God's love moves to the highest possible plane of action, and He gives himself to the soul. These two affections meet in redeeming grace in the heart of a man and consummate that union which exists when we dwell in Him and He in us, and love is made perfect. This is the state of the sanctified.

Now this first love toward God must ever be held to this level. The sanctified must ever keep their love for God at this point. We do know that true love between man and woman reaches its highest point when they have given themselves to each other to form wedlock where the twain become one flesh. If they are to continue throughout life in happiness, their love must be held at this highest point always. It must never give place to any other person or thing. All persons and all things are kept in a lesser place in the affections.

These same facts are true with respect to that relationship which exists between the sanctified and their Lord. They are not only to give themselves to Him in love, but they must ever keep Him fixed in their affections throughout all the days of their life. If nothing can separate us from the love of God, because God will not permit anything to intrude in the place He has given in His heart to His people, then let His people see to it that nothing shall separate Him from their love.

If the sanctified will carry this determination into all life, they will know the meaning of what is implied in the exhortation to give all diligence to add love to faith.

Love which expresses itself brotherward we have treated on in a preceding chapter. We advance to that phase of love which is expressed worldward by the sanctified.

Love is twofold in its nature. There is compassionate love and there is pleasurable love. The latter means that phase of love which loves others with the love of pleasure. It delights in them because they are lovable in ways and character.

But compassionate love is that kind which loves with the love of pity. It loves the person, but not that person's ways. It is this kind of love with which God loved the world, and which resulted in the gift of His Son to die for them. "God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." But God does not love the world of sinful men with the love of pleasure. It is the love of pity and compassion which He has for sinners. This is the kind of love which His people have for sinners in this world. Holiness results in a heart of compassion for lost men. It can never be holiness and be indifferent and self-contented while the world rots on the rim of ruin. Love feels it is debtor to all men to acquaint them with the good news of salvation. It takes advantage of every opportunity to witness for Christ. It identifies itself with Christ in this respect, that it acknowledges Him before all men as the Saviour of the world.

The want of compassionate love toward the world is too often seen among professors of holiness. Many of them seem to be bent on the enjoyment of their own experience, but have little

regard for those who are in darkness. The loss of this love indicates the loss of that knowledge of holiness. It savors of an ease in Zion which has no tears to shed over the lost multitudes of earth.

It is too often the truth that little burden is carried; prayers are without fervency, and personal work is lacking, and the compassionate love is wanting. This love is fervent when the heart is holy. Let every sanctified person be diligent to keep this love added to faith. To lose the ministry of reconciliation means death to the soul.

There is no amount of exhortation, urging, appealing, threatening, or promises that can produce this compassion for a lost world which the Church so much needs. It results from a holy heart, Spirit-filled, and love constrained. Love for sinners that pities their plight, sympathizes with their condition, and pours itself out to save them is something that must be kept alive in the heart by keeping close to God and imbibing the Spirit of the Master. Love that is pure results in fervency of spirit serving the Lord. A holy man will dry up in his soul if he fails to keep his love for a lost world to the highest pitch, and put it into everyday use by prayer and work.

Charity only gives value to good works.

"Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing."

The message of the Spirit to the Ephesian church as recorded in Revelation corroborates these words of Paul. With all they had done and were doing, none of their works were of value because they had left their first love. They had fallen below the pre-eminent affection which only could make their works acceptable before God.

Charity must be added to all works performed for the Lord, because love is the only true spirit of holy service. To do anything for any other reason except love is to be rejected of the Lord. No good works are to be done in order to merit salvation. They proceed from the love which has resulted from salvation.

The man who tithes his income because it is his duty merely, or because he fears not to do it, or because he wants the Lord to prosper him for so doing, does so with the wrong motive. If he tithes out of pure love for God and His cause, his works receive eternal value. To preach because of a sense of duty, or for money, fame, or favor, is not the spirit of love. Preaching is made a joyful service and an honorable calling because of the love which one has for God and men.

If love does not actuate the motives of service, one becomes a hireling. Such serve for wages and not because they love either God or the persons served. Love bears with fortitude all weariness in service. It asks for no credit or commendation; it only asks to be privileged to serve. Love never measures just the amount to be done in order to ease the conscience; it does all it possibly can, at all times, always.

It is very easy to become a great worker, yet be a poor lover. Fervent love enhances the value of zealous service. Many retain their standard of works after they have lost their first love. They may substitute good works for love and appease the cry of the heart for the satisfaction which they lost when they ceased to be ardent lovers.

Love, the very essence of holiness, may be lost like salt may lose its savor. That person who has sustained such a loss may for years maintain good works, be faithful and loyal to obligations, and otherwise retain the standard of the works of holiness, and the heart be wanting in the affection which once gave so much joy and satisfaction. Such a one will continue to work from the sense of duty, though the soul is parched and dry, and an insatiable thirst for the blessing of God torments him day and night. Everything done seems so empty and devoid of real pleasure in service. Such will find himself groaning in prayer for God to do something for him that will break up the drought of soul and make the labors more delightful.

Without charity added to faith all that is done profiteth nothing. Holiness that is lived out through love in the performance of all works is true holiness; for love gives value to all its deeds. A breakdown in love results in formalism in service. Service without love is form without power. Keeping love fervent for Christ is the secret of holy service replete with joy and contentment.

Offering up the heart daily in love-making to Christ is the secret of maintaining holiness at the highest point of efficient service. Such as do this will always have their testimony that they please God. They will walk with God without a break all the days of their life, in holiness and righteousness before Him.

Charity as a preventive.

Love in possession of the heart keeps it closed to all undesirables. It permits no intrusions into its sacred precincts. It stands guard at every entrance of the soul. Love is the bond of perfectness. It holds together all the faculties, and all desires of mind and body, and prevents them from going beyond certain fixed bounds. It will not behave itself unseemly in any manner. It keeps the whole spiritual life and being in perfect poise. It prevents excesses and lapses. All that is unbecoming it forbids, and all that is becoming it recommends.

Love in the sanctified governs the will. Those who love with pure love refrain from grieving the persons whom they love. All volitions are regulated by their love. Those who love God cannot sin-not because their will is destroyed, but because they are prevented by love. Hence all things which are incompatible to the sanctified life will be prevented by the adding of charity to their faith. Keeping love at full tide will be the greatest safeguard a holy man can have.

Love will prevent envy. One needs to understand the nature of envy in order to safeguard against its ever returning in the soul that has been sanctified.

Envy is the result of dissatisfaction with present conditions, situations, and possessions, when compared with the same things in others. One is sorely tempted to complain of his lot after he sees how fortune has smiled on someone else who he knows is no more deserving than he. Sickness, poverty, misfortune may have been the portion he has received; while others around him

may be more favored, and none of these things have befallen them. Seeing this, it is easy to grow restive and complaining, which will surely open the way for the devil to plant the seed of envy in the heart.

Love, that in honor prefers one another, must come to the rescue. It must command the will, the body, and the mind. Love will look up to a wise God and thank Him for His blessings received, and rejoice that He has seen fit to give to others what He denies to us. Can love do this? It can without doubt do this in all sincerity. This is the attitude of all who possess it.

If the love one has for a family can do this, why not the love one has for God? Suppose the choice is given to select any member of the family to suffer affliction? What would decide the choice? Would not love suffer rather than have another suffer while it escapes? Love immediately sacrifices itself in place of the person which it loves. This is love, in honor preferring one another. Love in the sanctified takes this position toward the honors which God may see fit to give to His people. It takes this attitude in sufferings and sacrifices to be made. "Take me," says love, "crucify me, but let these alone."

The sanctified do well to guard at this point. They must give all diligence to add love to faith, and bring it into play when such demands are made upon them in the course of a holy life.

Again, love prevents provocation. It does not prevent the causes of provocation, but it is not provoked when these arise. Carnal anger is never evidenced in the sanctified. It is put off with the old man. A sanctified person has within him the same human traits which exploded into anger when in sin. These are resident within, and are purified and placed under the control of the will, which in turn is governed by love. Sanctification has not removed from the soul that which sin once controlled; only the sin is removed. The same things which once provoked to anger are met with from without by all holy persons, but the same conditions do not exist within them. Love meets those provoking persons and situations with fortitude, and holds the will and emotions steady until the storm be passed. Love does not get provoked; it retains its nature. It would cease to be love if it became anger.

Another point to guard in adding charity to faith is that of "righteous indignation." By this covering some have clothed their lack of charity. A sanctified individual is not utterly blind to the sins and gross injustices of this age of the world. The wicked do prosper and bring wicked devices to pass. But the admonition is to "Fret not thy self in any wise to do evil." To be angry and sin not is possible, if the anger is the kind God has toward sin. But man is so frail and weak at his best that he is admonished not to let the sun go down upon his wrath. Better not keep it in the house overnight. Vehemence does not become charity.

Charity is not compromising in its make-up. one cannot love God and side with His enemies also. Yet to break out in bitter denunciations will only injure the cause of holiness, and react with no good effects on the soul.

Charity abides.

Love is the one enduring quality; it hath never an end. It never ceases to be useful and necessary in time or eternity. It bears all things. It never breaks down under the load which it hath consented to bear. It believeth all things; for it knows whom it hath believed, and is persuaded that He is able to keep that which hath been committed to His care against that day. It hopeth all things, because it knows there is no disappointment awaiting the trusting soul. Faithful is He who hath promised; He cannot deny himself.

Ah unfailing love in man must meet the unfailing love of God. These two become one in the unity of redemption. Nothing can separate the redeemed from His love, for it abides. Nothing must separate Him from their love; it must abide. This will create a union which cannot be broken. It forms a relation which cannot be severed. Heaven and earth may pass away, but love abides. The eternal Son shall fold up the heavens like a vesture, and they shall be changed. He shall shake the earth until the oceans spill oyer their sides, and the mountains skip like lambs at play. He shall shake heaven until it departs like a scroll when rolled together. He shall cause the moon to turn to blood, and the stars to fall as the fig tree casteth her untimely fruit when she is shaken of a mighty wind. With a voice which compasses the earth like a terrible thunder, He shall awaken the dead, startle the living, and terrify the wicked, as He summons both small and great into final judgment. But we have received a kingdom which cannot be moved. "Now abideth faith, hope, charity, these three; but the greatest of these is charity."

O Love that will not let me go,
I rest my weary soul in Thee;
I give Thee back the life I owe,
That in Thine ocean depths its flow
May richer, fuller be.

O Light that followest all my way,
I yield my flickering torch to Thee;
My heart restores its borrowed ray,
That in Thy sunshine's glow its day
May brighter, fairer be.

O Joy that seekest me through pain,
I cannot close my heart to Thee;
I trace the rainbow through the rain,
And feel the promise is not vain
That morn shall tearless be.

O Cross that liftest up my head,
I dare not ask to fly from Thee;
I lay in dust life's glory dead,
And from the ground there blossoms red
Life that shall endless be.

* * * * *

Chapter 9

ENTRANCE INTO THE EVERLASTING KINGDOM

Holiness is a fitness. It capacitates one spiritually to fellowship with a holy God and holy beings. When the Scriptures say, "Without holiness no man shall see the Lord," they have not stated this as an arbitrary decree; this is a fixed fact in the very nature of things. The dead cannot fellowship the living. The unholy cannot fellowship the holy. These are separated by a law that in the nature of things creates a great gulf between them, across which neither can pass. The blind cannot appreciate by sight the colors of the rainbow. The deaf cannot derive pleasure from the sound of music. These are wanting in that which makes such enjoyments possible.

God is a Spirit, pure in love, pure in all His virtues and graces as revealed in redemption. To enjoy Him one must be transformed into a likeness to all He is. Sin has nothing in common with God. Sin in the soul renders that soul incapable of eternal association with God.

Holiness is life. God is eternal in life. Only the living can fellowship with the living. Sin is death. It is utterly impossible to harmonize these two conditions. Entrance into the everlasting Kingdom is by the gate of abundant life. Jesus Christ is able to give life more abundantly because He can cleanse from sin. Life eternal can never be realized until the death caused by sin has been conquered. The hope for life rested on finding a cure for sin. The Blood cure has been found; holiness has resulted and life eternal is imparted through Jesus Christ our Lord.

Holiness is light. "God is light, and in him is no darkness at all." The holy are children of light and children of the day. They walk in the light of holiness as He is in the light of holiness; they have fellowship one with another. God's everlasting kingdom is a kingdom of light. Creatures of the darkness cannot be at home in it. They love darkness rather than light because it is their true element in which they live.

The sanctified dwell among the saints in light-light where no man approacheth, nor can approach, without immortality such as He can impart. Holiness includes all the elements necessary to make a redeemed soul at home in the city which needeth no sun. The light of the glorious gospel has shined into the heart, giving the knowledge of the glory of God in the face of Jesus Christ. The everlasting Kingdom shall have no sundown; it will be high noon forever.

Every man shall naturally go to the place for which he is suited in character to live. Of Judas, the traitor, it was said, "that he might go to his own place." He went to the place for which he was qualified in character. The same will be said of all men, whether sinners or holy; each one shall go to his own place. It will not be necessary for a sinner to go down to go to perdition; he will be on the level with such a place as the result of his sin: It will not be necessary for a saint to go up to heaven; such a one will be already on a level with that place. The kingdom of God on earth is as heavenly in its nature as the everlasting Kingdom into which the saints shall enter. Heaven is a prepared place for a prepared people. The place will suit the people, and the people be perfectly suited to the place. The same divine Architect who has gone to prepare the place is the same divine Architect who has built the character of the inhabitants for that place.

Therefore, entrance into the everlasting Kingdom depends on moral and spiritual fitness. Enjoyment of all that Kingdom includes depends on qualifications and capacities which only sanctification can impart. All future hope depends on a present fitness and worthiness. Holiness only can meet these requirements.

The seven cardinal virtues, which have engaged our attention in considering the truth of holiness, must blend into a unit and become the rule for practice and pattern in the life of the sanctified to assure them of entrance into the everlasting Kingdom.

Those who shall be accounted worthy of that Kingdom must prove their worthiness before God on earth. The manner of proving this is marked out by these seven things. These must be added to faith, by bringing them into everyday living as the ethics of holiness; and they must be in the heart to constitute the experience of holiness; and they must be developed in order to advance in the light of holiness. These things must be ever looked upon as the standard of holiness.

The issues confronting the sanctified involve great responsibilities. They are exhorted to show diligence, lest they fail to meet these responsibilities and lose the crown of life to be given to all who are accorded entrance into the everlasting Kingdom.

The apostle reveals these things in his admonitions which cover the salient facts under three headings.

Fruitfulness in the knowledge of our Lord Jesus Christ.

"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."

Mark that it is not sufficient that one have virtue, knowledge, temperance, patience, godliness, brotherly kindness, and charity in him: these things must be in him and abound. They must be kept at high tide always. They must be always at the front. They must be ever in use.

These things are in the soul as the result of sanctification; but they must be developed and made to abound by ceaseless praying, careful watchfulness, and faithful serving. Such a person will not be barren and unfruitful in this experience, which is the perfect knowledge of our Lord Jesus Christ.

Sanctification, as has been stated, is that perfect experiential knowledge of Jesus Christ. All that He has provided in His death on the cross to cleanse from sin is experienced in sanctification; for what is provisional in Christ can become experimental in the heart. When cleansing takes place, the heart comes to a perfect knowledge of Jesus as the Sanctifier. It then becomes the duty of the sanctified to be fruitful in this knowledge. It means that they are to let shine out in good works what Christ has wrought within them. Making these graces, that Peter mentions, abound in the life will fulfill the responsibilities devolving upon the sanctified, and save them from barren and unfruitful lives.

No certain one of these virtues is to be emphasized to the stunting and ignoring of the others. These are to blend in unison to form an abounding life. They constitute a choir which must be made to produce harmony in uniting their voices as one. No one is to be a soloist. All are to serve together. Virtue will shine more and more as knowledge is developed and enlightenment comes to the heart. Self-control fixes the boundaries for every desire of body and mind, beyond which they must not pass. Patience adds her perfect work to keep one from fainting in the race. Godliness silences the opposition by its well-doing. Brotherly kindness helps the whole family of God in all its varied needs, and charity holds all together in the bond of perfectness, and keeps the wheels of toil so well oiled that work is made pleasant. She keeps the heart fervent in love for God and man. Such as abound in these things will bear their full measure of fruit, and shall hear the Lord say, "Well done, thou good and faithful servant ... enter thou into the joy of thy lord."

Progress after holiness has been obtained constitutes growth in grace. Growth in grace is necessary to an increased fruitfulness. The sanctified are to be "filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God."

Abounding in these graces, through a diligent application of self to holy living, advances one from one spiritual level to another still higher. To illustrate: The capital city of a certain state is situated on a river. On this river the government has constructed a series of locks and dams. To ascend this stream and reach this city a steamer enters a lock; the gate behind her is closed, and the water is let in from above, lifting the steamer to the higher level. From one level to another that is higher the vessel is lifted up until the level on which the city is built is obtained.

The sanctified enter the stream of spiritual life which ends at the eternal city of God. In obedience to light received, and by diligent application to add these things to their faith, as they ascend this stream from day to day they are lifted from one level to another which is more advanced; on the rising tide of these things they reach the plane on which the city is built; and "An entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ"

He that lacketh these things.

"But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins."

A grave mistake is made if the sanctified fail to appreciate the importance of doing these things. To "lack" these things means to run by them unheeding, or to let pass as being unimportant, or to become feeble in an effort to practice and develop them. Such a one that lacketh these things becomes blind to the point of nearsightedness. "He cannot see afar off," says the apostle. Here then is a cause of backsliding from holiness. This may be an explanation of the reason why many who start well in the way of holiness do not maintain their holy estate very long.

There is an exhortation for some "to awake to righteousness." To those who are fully aroused to righteous living Christ has promised to give light. The giving of more light by the Lord through the Spirit to the sanctified is necessary to their growth, and to their safety. But to fail to meet the added responsibilities which come with more light will result in blindness. It is only by

walking in the light that fellowship with God is maintained. This is not only a walking in the light received at the time they were sanctified, but it is a continual obedience to all light that shall be given afterward.

Mistakes made by the sanctified cease to be mistakes after light has come. To offend in them the second time in the face of light will incur guilt, resulting in grieving the Spirit, with serious consequences. There is a grave reflection on the doctrine and experience of holiness when one makes no perceptible growth in knowledge and no marked advancement in the art of holy services. For years, many good people have lived subject to their feelings and emotions, rather than by advanced faith. The eye of their faith is weak for want of use.

A sanctified man is like a mariner who sails the seven seas. A mariner cannot stay always in sight of land if he would have commerce with all nations. He must know how to take reckonings of his position by the stars. A sanctified person cannot stay near the shore of things, and assure self by feelings. He must put out to sea, and by the perfect eye of faith steer his course by the bright and morning Star. One must be able to see afar off. Eternal riches are not comprehended by the nearsighted. These things are seen clearly by the eye of perfect faith.

He that is feeble in his devotion to do these things is blind to their present and future worth to himself, to all men, and to Christ. His own present and future happiness depends on his doing them. It will result in untold blessings for others if he does them. The one great purpose of redemption, the glorifying of God, will be accomplished if he does them.

The dire results and fearful consequences that follow such a lack of these things are that such persons forget that they were purged from their old sins. They forget the pit from whence they were lifted when they fail to give earnest heed to these things. They fall again into the same pit of sin through the blindness resulting from their own neglect, and utterly forget their lost estate. This is apostasy from holiness. It is sinning willfully against the knowledge of the truth.

Such can be the terrible ending of all who have been purged from their old sins if they run past these things, seeing no necessity for doing them by adding them to faith. Reader, do not start for heaven, and through neglect of your known duty to maintain holiness, and live it out to the glory of God, end in hell.

"If ye do these things, ye shall never fall."

The salvation of all persons is conditional upon their own wills. Their continuation in a saved relation to God is also conditional upon their wills. The often heard, "If a child once, always a child," is not analogous to the truth that obtains when a soul is spiritually born. The natural birth is not conditional upon the volition of the child born. Such had no choice to make: the laws that brought it into being did not operate because of any act of its will in the matter. But when a soul is spiritually born, the birth is conditional upon the acts of the individual's own will in meeting the conditions which God enjoined as being necessary to salvation. Hence the relation that exists ever after that is continued subject to the volitions of the person saved. It is not a question of "Who shall separate us from the love of Christ?" The answer to that question is, "Nothing can

separate us from the love of God." This is a question of what can or may be done by the individual himself that will forfeit his state and standing.

That there was a danger of falling the apostle himself clearly shows when he issues the warning, "If ye do these things, ye shall never fall." Furthermore, there is an exhortation for these to "give diligence to make your calling and election sure." If their calling and election were sure, being independent of their own will, then why give diligence? "Beware, lest ye be led away with the error of the wicked, and fall from your own steadfastness."

Entrance into the everlasting Kingdom will be accorded those who diligently strive to maintain their purity at all hazards.

These seven cardinal virtues resident in the heart and soul of the sanctified are seven avenues for the outgoings of holiness in heart. These constitute seven phases of a sanctified life which must be watched diligently lest there be a dropping below the high plane on which they move. A breakdown at any point will be attended with fearful losses.

Let virtue shine in all her glory as a witness unto Jesus. Be the product of the faith confessed. Show what is believed by what is lived out in everyday life. Take time to be holy, even at the sacrifice of pleasure or recreation or business. Be poor if need be, but be holy at all costs. Suffer persecutions rather than depart from the path of virtue. Cut off a hand or a foot, rather than sacrifice virtue. Be a martyr if it is necessary; but be a saint by all means.

Advance in spiritual knowledge. Develop the mind along lines that will afford profits in the end. Keep the mind employed, but let it be employed in holy pursuits. There are many things which one does not need to know in order to be saved eternally. Employ the mind in things that accompany salvation. Make no excuses for ignorance in the art of holy living; deplore it as if it were sin. Ignorance is inexcusable since the Holy Ghost is come to make the saints wise, "understanding what the will of the Lord is."

Let self-control be developed along all lines. The body must be kept under, and all its appetites suppressed. They are not sinful, but can afford the devil an avenue of approach to defile the soul. Let the sanctified keep a grip on themselves in all their physical inclinations, and a great battle will be won in the daily life of holiness.

Be patient unto all men. Patiently wait on the Lord in all matters. If He is not in a hurry, why should we hurry?

Let godlikeness be revealed in every manner of life. Be godlike at the cost of appearing peculiar. To cultivate godliness requires wisdom and persistence. Let godliness peep out from under the rough exterior of an uncultured body. It will make up for all the deprivations that have been suffered.

Let brotherly love predominate. Let it be a shield of protection against the rough edges encountered by contact with others. Love can keep the grit out of the bearings, that life may run smooth. It can pour oil on troubled waters, and effect a great calm. It can change the course of an

onrushing storm of strife, and hang the rainbow of peace across its retreating clouds. Charity shall cover the multitude of 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."

A charge to keep I have,
A God to glorify,
A never-dying soul to save,
And fit it for the sky.

To serve the present age,
My calling to fulfill;
Oh, may it all my powers engage
To do my Master's will.

Arm me with jealous care,
As in Thy sight to live;
And, oh, Thy servant, Lord, prepare
A strict account to give.

Help me to watch and pray,
And on thyself rely,
Assured if I my trust betray
I shall forever die.

-- Charles Wesley --

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THE END