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## **WHY TEACH HOLINESS?**

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Associations  
Doing His Will or Going to Hell  
Knotty Points  
Hell  
Baptism With the Holy Ghost  
Little Nuggets  
The Carnal Mind  
and Other Books

Pentecostal Mission Publishing Co.  
Nashville, Tennessee  
[Headed by J. O. McClurkan]

Printed Book: No Date -- No Copyright

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Digital Edition 09/05/98  
By Holiness Data Ministry

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## INTRODUCTION

The sailor two days out from New York sailing for Liverpool, can locate himself perfectly and know his exact bearing, by the use of his chart and compass. His chart does not only explain his location, but because of an unvarying rule he can look at his compass and tell you just where he is at that moment headed for, because the "needle" invariably points toward the "north pole" and as surely from the "south pole;" thus he is sure whether his bearings are southward or northward. The above principles are true in our religious or Christian voyage from here to the judgment. By the aid of the chart (the Bible) and compass (the affections) any one can know his exact bearings and locate himself perfectly.

By the study of man's chart, the Book, we may know without doubt when on life's Sea we are sailing, drifting or tossing, whether near sound rock. sand, or dangerous waters with ice and fog, and it will only take a casual look from an honest heart at the compass, to see how the "needles" (our affections) are pointing. For just as sure as the "needle" above referred to never fails to point toward the north and from the south, the affections never fail to point to "the pole" of holiness from sin, or to sin and from holiness.

Thus the reader can easily get his bearings, by an examination of his affections. If holiness is loved, ("Love is an attachment of the affections to any object, accompanied with an ardent desire to promote its happiness, first by abstaining from all that could prove injurious to it; second by doing all that can promote its welfare, comfort, or interests whether it is indifferent to these efforts or whether it appreciates them," McClintock and Strong's Cyclopedia), if we find a delight in the Word, in the efforts put forth for the advancement of it, enjoy reading books or papers on the subject and hearing it preached, if we love the life holiness calls for, and if in our hearts we are longing to "be holy," or can thank God that we are holy, we know our bearings then; that we are "steering" from sin. We then feel confident that "when He shall appear we shall be like Him for we shall see Him as He is," and "Blessed are the pure in heart for they shall see God." Then we thank God that "blessed and holy is he that hath part in the first resurrection."

We know we are steering from sin, because we find that just to the extent our affections point toward holiness they point from sin.

The world is unquestionably divided into two classes.

1. Holiness lovers and sin fighters.

2. Sin lovers and Holiness fighters.

It is impossible to fight the one and at the same time in our hearts hate the other, -- they are two opposites, -- "north and south poles." We can only turn the back on one by "heading" for the other.

No man can love holiness and at the same time love sin: true he may love the doctrine, he may in a way love the "movement" but the holiness, which the doctrine and movement stand for, only attracts our affections to the turning of the back on sin. The soul that pants for God, a holy life and heart, as the "hart panteth for the water brook," turns its back on sin, just as the bounding hart turns his back on the desert as he bounds toward the brook.

It is not our purpose to write on holiness as a doctrine. The works on this subject are legion, and are as good, clear and helpful as numerous, but in the sense we shall use the word, we mean to cover or include all this side of the whole -- holy living, being holy, etc.

That previous statements may have more force, let us quote from recognized authority: "Holiness suggests the idea, not of perfect virtue but of that peculiar affection wherewith a being of perfect virtue regards moral evil; and so much, indeed, is this the precise and characteristic import of the term, that, had there been no evil, either actual or conceivable, in the universe, there would have been no holiness.

"There would have been perfect truth and perfect righteousness, yet not holiness; for this is a word which denotes neither any one of the virtues in particular, nor the assemblage of them all put together, but the recoil or the repulsion of these toward the opposite vices -- a recoil that never would have been felt, if vice had been so far a nonentity as to be neither an object of real existence nor an object of thought." -- Chalmers Nat. Theol. II, 380.

"Complete holiness, as applied to men, designates the state of perfect love, which exhibits itself in this, that every thought of man, every emotion and volition, hence also every deed, is determined by the will of God, and thus the old man, who has been fainting under the burdens of worldly lust, and has been carrying the chains of the flesh, is CAST OFF, and the new man is FULLY PUT ON." -- McClintock and Strong

"Holiness; The state of being holy; purity or integrity of moral character; freedom from sin; holiness is purity of heart or disposition; sanctified affections; piety; moral goodness -- Webster's Dictionary.

The reader might search his heart to see if he can find a sense of "recoil" or "repulsion" toward sin, -- sin of any, and of all kinds; or is there a tendency to excuse.

Do I belong to the holiness fighters, and sin lovers, or to the sin fighters and holiness lovers? Holiness stands out against all that is unholy, sin stands against all that is holy. To be against holiness is to be in harmony with sin.

To come more definitely to our subject; "Why Teach Holiness?"

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## 01 -- REPENTANCE AND HOLINESS

We are obliged to teach holiness, because, the very A B C of salvation -- Repentance is inseparably connected with holiness. Give down or fail on the one, means to do the same on the other, for just as sure as there can be no holiness without repentance (a godly sorrow for sin and turning from it) there can be no repentance without, or separate from, holiness.

If we take from the mind of the sinner the fact that God commands him to be holy and that it is necessary, to get to heaven; that it is his privilege to be holy, -- he can be; we make it impossible for him to repent. He don't believe he can quit sin, for he is now taught that he must sin. He don't believe it is his privilege to be separate from sin, for he is taught "there is none good, no not one" and made to believe this covers Christians as well as sinners; how can lie repent?

"God has not called us to uncleanness but unto holiness." He says "if we will turn from our sins," "if we will return unto the Lord," but he cannot turn and forsake, for he believes it impossible for him to get rid of sin, -- quit sin, Where is the child of God who was forgiven before the promise was made to give up all sin for all time, promising the Lord to never return again to sin if He would only forgive and keep him?

We remember seeing this illustrated once in a meeting, when a lady for several days spent her time in opposing holiness, declaring no one could live without committing sin every day. After a few days the light went into her soul and she saw that despite the fact she was a member of the church, she was in an unsaved condition. Finally she went to the altar as a seeker of pardon. The writer went to her and asked if she had given up the idea that she must always continue in sin, to which she replied she had not. The writer simply said in turning from her, "You had as well make your arrangements to go to hell unless you give that up, for you must promise the Lord to give up all sin before you can trust Him for pardon." After some time she saw it was God's will and her privilege that she should give up sin and be free from it, and she immediately made a complete surrender of all sin, which she could not do as long as she thought it impossible.

It is not only theoretically true, but we find it on all sides exemplified, a truth most generally accepted, that deep real repentance is as a rule not found in the work of any only those who at least believe in holiness, if they do not possess the experience. So much of the evangelistic work of today is so "tame" and where a holy life and heart is not held up to the sinner in contrast to a life of sin, he cannot be expected to do much in the way of repenting of his sins, but do a little

better, be baptized, join the church, straighten up. But what more can he do if he is not told he can be holy and live holy, be separate from his old sins?

The person who "cannot be holy," and "knows no one can be holy" has a poor message to offer the sinner, for he is already unholy, he must be holy or unholy. If he is the one and cannot lie the other what hope is there for the poor creature? Holiness must needs be taught, that lost men and women will see the contrast between the way they are living and the way they can and should live, -- it is their privilege and duty, so they will be pricked in their hearts and repent of their sins and be converted.

The writer is thankful that he belongs to the band which "loves holiness and fights sin" rather than loves sin and fights holiness.

The reader can doubtless call to remembrance many times when a pastor or evangelist, with the experience in his own heart, making him an earnest lover of holiness and a hater of sin, preached one sermon after another, crying out in the power and demonstration of the Spirit, not so much on holiness as a doctrine, but condemning sin, warning the people of the approaching judgments of God if they did not give up wrong-doing and live right, and a howl went up from the congregation, not by the outside sinner but the unholy, sin-loving church members, who declared they did not believe in that holiness preaching, etc., when in fact, it was only a holy man, preaching repentance.

This kind of holiness, or part of holiness, is not settled on the second work of grace platform but on the plane of repentance. The Church as well as the world is in great need of revival along the line of old time, knock down conviction, that will produce old fashioned repentance that will straighten up past wrongs, and produce in the heart a holy sorrow for sin, and the only hope of such repentance is for holy people to take Mt. Sinai as a pulpit and let the thunderings and lightings of the law roll forth from a heart much in earnest, and burning with love for God and souls.

\* \* \* \* \*

## 02 -- HOLINESS AND REGENERATION

It is certainly as true of regeneration as of repentance, that it is in very many ways inseparably linked up with holiness, and not to believe in and teach holiness is to prove also an enemy to regeneration.

We have long since learned by the Bible, that man cannot be regenerated -- born again, as long as he holds to sin. "God hath not called us to uncleanness but unto holiness." Holiness and uncleanness are two opposites and in turning from the one we, of necessity, turn to the other. "He that committeth sin is of the devil," "Whosoever is born of God doth not commit sin."

God has nowhere in the Book promised forgiveness for a past sin until the sin has been given up and there is proper "godly sorrow" for the wrong. It is preposterous to think of God

forgiving a sinner for a past offense when God sees in his heart not only a desire to repeat the sin but that he fully expects to repeat it.

He tells us in Proverbs, "He that turneth away his ear from hearing the law, even his prayer shall be an abomination." God will not only refuse to regenerate him but "even his prayer is an abomination."

With all these and many more Scriptures the writer cannot understand how an intelligent person can oppose holiness of heart and life and yet teach regeneration, for it seems clear to us that it can be said of regeneration as of repentance, that just as repentance depends on holiness, regeneration is also dependent upon it.

It is not only true that holiness, more or less understood, must be held before the mind of the penitent, and that he must in a more or less intelligent way accept it, and not reject it, to be regenerated, but it is peculiarly true in order that the child of God retain the regenerated state, for the Book tells us "The carnal mind is not subject to the law of God neither indeed can be." If the carnal mind cannot be suppressed then as some one has said, "it must be expressed" and it is not "suppression" but holiness we need in order to live a Christian life.

Where is that Christian who has religion enough to testify at all, that has not said many times, "I do many things I ought not to do." "I am not living as I ought." This corroborates the Scripture above quoted that carnality is not subject to the law of God, and yet He declares that "he that committeth sin is of the devil."

The Bible does not represent two lives, one for the regenerated and another for the holy, but one for the sinner, -- an unholy life, and one for His child, -- a holy life. We can only be His by living a pure life. Every converted person should have his heart made holy, by the removal of the carnal mind, so it will be easier to live regeneration, for really we believe the only hope of living as His all the time, is to have the carnal mind burned out by the baptism of the Holy Ghost.

The lowest state of grace mentioned in the Bible is one free from committing sin. The distinction between the regenerated and sanctified child of God should not be found in the outward life, but in the heart. A regenerated man with the carnal mind is trying to live a holy life but has inward struggles. The holy man is trying for the same goal of pure living but the inward foe of carnality is destroyed and he finds it easy to live the life the regenerated man struggles for but continually fails in, He is no longer

"Prone to wander, Lord, I feel it;  
Prone to leave the God I love,"

but is now singing

Prone to love Thee, Lord, I feel it,  
Prone to serve the God I love.

\* \* \* \* \*

### 03 -- HOLINESS AND GROWTH IN GRACE

Growth in grace is very dependent on holiness. We could not afford to give down in teaching it if for nothing else than this, without a holy life it is not possible to "grow in grace" and it is very hard to make any perceptible advance along this line until the heart has been cleansed and we are holy in heart and life, for with all the struggles of carnality to overcome, there is very little hope of growing.

In fact, the general testimony of nearly all except God's "holy people" is "the happiest day of my life was the day when God for Christ's sake pardoned my sins," while with those who are growing in grace, the testimony is, "this has been the happiest day of my life," etc.

While growth in grace is an objection waged against holiness, and the opposer declares with a sanctimonious air, "I believe in growth in grace," etc. yet he will admit, if questioned closely, that he is doing little along that line.

It would be well if sticklers for growth in grace, who insist that holiness is against it, would remember two things, namely: That growth in grace is commanded one time in the Bible, while holiness and its equivalents are found scores of times. Second: That outside of those who profess the experience very few can be found who are definitely growing in grace.

It is very evident that Christian graces cannot be developed while the individual continues in any known sin; therefore to remove from the mind of the child of God the fact that he can live free from known transgression, and thus live a holy life, makes it impossible for him to grow in grace, because the nature of sin is such that no one in or out of the church can commit sin without giving it a stronger hold each time it is committed. When sin is tightening its grasp our Christian graces are being enfeebled. It is a sad fact that very few people are living today where they were during the meeting when they were converted.

Before the heart is made holy by the cleansing blood, Paul's growth was: "when I would do good evil was present with me." "Oh wretched man that I am! who shall deliver me from the body of this death" but after he could "thank God through Jesus Christ my Lord" for deliverance from the body of death. He said: "I have fought a good fight, I have kept the faith," etc.

Will the reader pardon us just a moment while we notice the objection filed by the opposer against holiness because he "believes in growth in grace?" They insist that "holiness people" claim they get every thing when they are sanctified and therefore knock out any possibility of growth in grace.

Is it true? What do they claim? The writer has heard most all the leading preachers who profess the experience and read after practically all who write on it, and an unvarying claim set forth by all, well backed by the Bible, is that when the heart is made holy it is cleansed from all moral defilement, that the inward foe of carnality, which so retards growth, is removed, so that now with a pure heart filled with the Holy Spirit, the tempter is much more readily met and

conquered and developments are made in love, patience, faith, etc., etc. We teach holiness because without it growth in grace, retarded by carnality, is necessarily slow.

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#### 04 -- HOLINESS AND FAITH

We have just tried to show in the preceding lines, that holiness is necessary to real growth in grace, and it must follow that this is true of faith. As one of the Christian graces, we believe the reader, after a little study of the subject, will agree with us that holiness is the great underlying principle, the possession of which actuates faith to service, and the absence of which retards the workings of faith.

David declared: "If I regard iniquity in my heart the Lord will not hear me." Job said: "They cry but none giveth answer because of the pride of evil men." Cannot the reader testify with the author that David's experience and Job's corroborates your own? That whenever sin in the life or heart has been recognized and permitted, that God would not hear -- faith could not work?

How often this is illustrated in revival meetings. From two to five, or even seven days spent, not with the sinners calling them to repentance, but in preaching to the church; because nothing can be done with the sinners until the church gets right. The trouble is not that God will not work in spite of hypocrites, but the conviction and salvation of sinners is a work God must work in answer to the faith of His children. Another way of putting it might be, nothing can be done with the sinners until some time is spent getting the church where they can exercise faith for the unsaved.

The work to be done, preparatory to the church exercising faith, is to get sin out of the way, differences between Christians (?) fixed up, habits dropped off and resolutions formed. They then begin praying, and get a burden for souls; in other words, get sin out of the way, so that all known sin is gone and there is at least holiness of life. In a place where holiness of heart has been taught it is found that those who have light but have not accepted it, cannot do anything in the way of exercising faith for sinners. James says: "Therefore to him that knoweth to do good and doeth it not to him it is sin."

The above description is the rule but there are some exceptions. We have seen revivals when from the first service the altar was filled with seekers, and people saved from the first, but by a study of the leading or working members of this church or congregation, and the first one mentioned, it is readily seen that the first had much sin to get rid of, while the latter had settled the sin question at some other time and were living clean lives so that they were ready to exercise faith for the salvation of the lost.

It has been noticed that as long as campmeetings are run by holy people the power of God invariably rests on the place and souls are saved and cleansed from the first of the meeting to the last; sin, being the only thing that can stand in the way of faith, there is with a band of holy people, nothing to impede the progress of the work because faith can go up and God works wonders. It is also being noticed that when unholy, sinning people are put on the board of control, -- at the head of the camp and have "the say," about things, the camp always goes down, and souls are not saved



as before. People may pray, the gospel may be preached, and godly evangelists may be engaged, but faith don't touch the throne and bring the victory.

At one camp recently the preaching was close and very definite, sin was unsparingly condemned; one member of the board, (this is a holiness camp-meeting of considerable prestige) became enraged, and asked that this particular evangelist preach no more, but he continued preaching, and the party mentioned declared he ought to be burned for such preaching.

At another camp where in other days the power of God came down, unholy characters have been put on the board of control. While the board were having their annual meeting to select workers, etc., one of the members sat with a pipe in his mouth and as they arose from the closing prayer, he arose smoking. This is an old "holiness camp." Will the reader be surprised that people say the camp is drying up? All because holiness of heart and life is necessary to faith.

The same can be said of many churches, both as a local class and as an organization. When the membership and ministry were holy they had faith, and things were brought to pass, in the salvation of the lost, but now it is common with many such, if they get members, as a rule not to get the old type of the "born again" class, but to take in worldly, unholy people who can be brought into the church without faith.

We would ask the reader if it is not worth while to teach holiness, if for nothing else than to get the church into condition where faith can be exercised for the salvation of the lost?

In this connection we might make reference to the great faith institutions of the world, for the purpose of feeding the hungry, caring for orphans, etc. Who run them, and exercise faith for their maintenance? Is it not, without a single exception, those who have a holy life to back their faith?

We would not close our remarks on holiness and faith without quoting what God says: "Whatsoever we ask, we receive of Him, because we keep his commandments and do those things which are pleasing in his sight."

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## 05 -- HOLINESS AND MISSIONS

We give an another reason why we should teach holiness, that it is the backbone of missionary work, both home and foreign.

If we had time we might go back to the beginning of the Christian church, at Pentecost and review the missionary work from then until the present, and we would find the very birth of the missionary spirit was at Pentecost when the hundred and twenty had their hearts purified. (Acts 15:8, 9)

Out of the "more than five hundred" who were to be witnesses to Him and disciple the world, we only find of them the hundred and twenty doing work for their Master, "unto the

uttermost parts of the world." But this fire baptized band of holy ones never stopped until they had published to the most remote corners of the world, so far as they knew, the glad tidings of salvation, until they had sealed their testimony with their blood.

Before Peter was made holy he could not prove a missionary to one heathen girl, but now that a missionary spirit has been born in him as a result of a holy heart, he can face a howling mob, and with uplifted hand declare "He was the Christ and your hands have slain Him and He is your only hope." Once such a bigot, but now on a missionary trip, he is entertained by Gentiles while he preaches Christ to them.

Oh how holiness of heart and life would thin out up town churches and send some to the slums while others would find their way to the foreign fields, and yet others would pour out their thousands for the support of the cause.

To make a casual investigation, we will leave out some of the most holy characters the world has ever known from the first to the sixteenth century. Since then the reader is acquainted with the stories of the holy men and women who have laid their lives at Jesus' feet, left good homes and friends to endure hardships and be hounded down and even killed by evil people, but who shouted over the opportunity of carrying the gospel to the heathen.

If the reader will stop and name over all the successful missionaries he can think of, then look into their lives and hear their testimonies, he will agree with us that holiness and missions are closely allied. Bishop William Taylor has perhaps won as much or even more fame the world over, as a missionary, than any other man living or dead unless it be St. Paul. We have been charmed with the study of his book entitled "The Story of My Life." He speaks of the time when on his second circuit, I believe it was, he preached on holiness, under a big tree, led the way to the altar, sought and obtained the experience.

Finally one charge was too small for him and his missionary spirit led him to California where he preached on the street with beer kegs for a pulpit. Later he left America, his holy heart breathing a spirit of missionary zeal, and on he went, separated from his family, until his sons, five and eight years of age, had mustaches when he saw them. Where on earth is Christ known but the name of this self-sacrificing man has been heard of? When his needs were very great in the field and his means were much limited, he would live on two meals a day and save the amount of the third to help support another missionary.

After the general conference of the Methodist Episcopal Church had adjourned when Bishop Taylor was deemed unable to longer do effective work he was found with his baggage taking passage on a ship. When asked by a friend "Bishop, where are you going?" he replied: "I'm going back to Africa." "But," said the friend, "I thought you were no longer counted able for the active work and another Bishop had been appointed for Africa." The old missionary's eyes filled with tears and he said "If I can get a few thousand more of those Kafirs saved before I go, I will feel the better for it when I get to heaven.

It was not education that made him a great missionary for he hadn't it. It was not opportunity, for he went where most people would have said there was no opportunity, but

holiness of heart and life bore in him the spirit that influenced the Master to come from heaven to earth on His great missionary trip.

This is not only true of William Taylor, but scores of others might be brought up in confirmation of the statement that missions depend on holiness.

J. Hudson Taylor's China Inland Mission work is another incident of what a holy life and heart will lead a man to do for others. We might mention Bro. Simpson's work of the Christian Missionary Alliance, the work of the Pentecostal Mission, Bros. Haney, Knapp and a host of others, all of which are holy men and women, but we have only spoken here of the leaders, and not of the thousands of holy men and women who have gladly forsaken "father, mother, brother, sister, houses and lands," to go and publish salvation to the heathen. God bless this noble army.

The writer has a longing to join them when it is the Master's good will. We have never felt embarrassed in talking on holiness to a returned missionary. We remember not long ago it was our privilege to have in our home a returned missionary of the M. E. Church. We never thought to ask if she professed the experience but she led right out in conversation, talking about this precious "pearl of greatest price."

We saw a statement some time since made by a missionary of another church, in which he said; "Don't waste money in paying the expense of any to this field who are not in the experience of perfect love; they cannot stand the test, for there is too much to endure and they will faint under the load and have to return."

We think, in this connection, of a sanctified young lady who was in the foreign field and became burdened for a colony of lepers. She knew if she once entered the place she would then be exiled, so she came home, and made a visit to her parents and sisters. Finally the time for her to return arrived and without needlessly burdening her mother and loved ones, she bade them good-bye and sailed, as they supposed, back to her old post of duty, when in fact she was going to the exiled lepers to tell them of Jesus who came to seek and to save the lost.

These things can only be done by those who have laid ALL on the altar and are now "most holy unto the Lord." It does not put a desire in all to "go" as missionaries when they get holy, but with some it is a spirit of giving to the cause of missions.

Some holiness camp-meetings in one service, during a ten days meeting held once each year, do more for missions than a dozen churches either of which represents fifty times the wealth. May the great Lord of the harvest speedily "spread the power of the holy people."

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## 06 -- HOLINESS AND SOUL SAVING

What more important thing could holiness be linked up with than that of the above caption? If we can show to the honest heart that soul saving is to any extent dependent on holiness, surely all opposition should fade away and the progress of holiness be hailed with delight.

Before we notice facts and figures, as they exist, let us reason a little. Let me be arrogant enough to suppose that the reader, having followed us from the beginning of this subject, will agree with us that repentance, regeneration, growth in grace, faith, and missions are to a greater or less extent dependent on holiness. Then can it hardly be supposed that there will be much soul saving distinct from holiness?

True, an individual without the experience, but living a holy life with very little if any light on heart cleansing, who is walking in all the light he has, is used wonderfully of God. But we speak of the one who refuses to walk in the light he has -- the one whose life is not holy.

1. The one who does not believe that God can help a sinner out of sin and keep him out, has very little to offer the sinner.

2. The Spirit "will not dwell in an unholy temple" and if the individual has not the Spirit with him it is rather hard to preach "in the power and demonstration of the Spirit" and the results are bound to be very slim.

3. In the average church, when the membership and ministry are not holy, the premium is put on money raised, debts lifted and members gained and not on souls saved.

4. The average professor who makes no profession of holiness has ABSOLUTELY no burden for souls. In a church where we labored recently in a meeting, many members worked hard to raise money, watched even for members for the church and pupils for the Sunday School, but were not concerned in the least about the souls of the very ones they had gathered into the Sunday School.

5. The average pastor without the experience (we do not say all) seldom prays in the families of his members when making "pastoral calls" -- how seldom a call is given to the unsaved to seek Christ. Politics can be talked to unsaved members of the congregation but how often are they urged to seek Christ?

Now as to facts and figures, we ask the reader where are the people being saved? Is it not a fact, that at a single camp of ten days, more souls are saved than many churches have saved in a whole year where holiness is opposed and the pulpit and membership make no pretensions to holy living nor a holy heart?

We have in mind a young man who applied for admission into a certain conference eight years ago but because he professed what we are writing about, strings were pulled and he lost his head. But he went out with his heart filled with love and began preaching Christ (not fighting the church). During the eight years some who were members of the body that voted him down, have continued to fight holiness but have left the ministry; some have been "forced" "to locate at their own request" because of barren lives, but the young man continues to preach the Word and during these eight years has organized churches, raised money for the building of others and has seen 10,000 souls saved.

In the revival at your church who are the bench warmers during the altar service and during the altar call, the holiness fighters or the holy people? Hunt through the ministry of your acquaintance, who are the ones that are continually having conversions?

Another very noticeable fact which seems to indicate that soul saving is closely allied to holiness, is the vast number of people who are being called to the ministry or to the mission field from holiness meetings. Young men and young women in the city and in the country by teaming thousands, as soon as they have been sanctified, are preparing for the active work of soul saving.

We have in mind now a young married brother, poor, and with little education. He and his wife were sanctified and in a very little while he was preaching. It has only been a few years but he has in his way preached to many and seen hundreds saved. Not long ago he felt he ought to go to Cuba. He went a short distance at a time, holding meetings as he went until he reached the place where he must take passage on ship. In the providence of God two men came to him and handed him five hundred dollars each.

A holy heart and life makes him a soul-saver. In fact the very doctrine of sanctification or holiness -- the way we are to get it -- is the very thing necessary to soul saving. We must put all on the altar -- make a complete consecration. We must put our time on the altar to be used as God may direct. We are to put our reputation on the altar, our preferences, etc., etc. Such a person cannot fail to be a soul-saver. If the reader is a professor of holiness and not leading souls to Christ, it would be well for him to make a thorough examination of his consecration.

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## 07 -- HOLINESS AND GIVING

That which makes "a cheerful giver" is surely a good thing. If one must put everything on the altar, to be made holy, it is certain the holy man cannot be a stingy, close-fisted man because this was all settled back at the altar when he gave all away to Jesus. He is no longer handling his own money, but acting as the Lord's steward. He can now make money to the glory of God, because he makes it with the desire of helping on the cause of Christ.

The principle is certainly good, but how does it work, does it pay to teach holiness on account of its effect on giving? Tithing is a very common thing among holy people. It is a well known fact that as a class, the people called Holiness people are the greatest givers according to their means of any people in Christendom.

We knew a coal digger on a circuit where a number of very wealthy men lived, but the sanctified coal miner was the best giver on the work and on his way home pay day he would stop at the parsonage and leave his pastor "his part."

The camps of this country are something immense. The money invested in the property, and the annual expense of running them ranging from \$200.00 to \$1,000.00 per camp is easily raised, and most of it is small amounts from poor people, and as a rule from people who pay their

quartermaster to the pastor at home. When the hundreds of camps are counted up and a calculation made, many thousands of dollars are paid in this way, Missions are started down town, etc.

Some of A. B. Simpson's collections for missionary purposes, and those of J. Hudson Taylor, as well as others, where voluntary offerings are called for and people fairly run to the altar throwing in jewelry, checks, money, etc., show how consecrated, holy people "cheerfully give." It is no longer a duty to give but a blessedly welcomed privilege to give to Him from Whom cometh every good and perfect gift.

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## 08 -- HOLINESS AND RESCUE WORK

While this is really included in missions or missionary work yet we desire to consider it separately.

We have an army of a few thousand mothers' daughters, once as pure, dear reader, as your sister and mine, and just as innocent. It was our fellow creatures who dragged them down -- what Shall we do? They are being dragged down at the rate of 60,000 per year, 5,000 each month, 170 per day. On an average one mother's daughter each eight minutes in this country is robbed of virtue and carried away to the house of prostitution. The average life of these characters is three or four years, and then they are carried out to the potter's field.

Very little is being done to help these poor creatures back to mother and God. The writer has heard them say, "I would like to leave here, I don't want to stay, but where can I go?" We have heard them say this weeping, when we knew there was no place to go and we have seen them left in these haunts of vice because no way was open. It would be a blessing to the reader to get Charlotte Edholm's book, "Traffic in Girls," and read it. There is scarcely any thing being done to help this class of fallen humanity. True, there is one, Mr. Crittenton, but where is another? We have been impressed with the fact that a very large percent of the rescue work is being done by holy men and women.

This class of work, (not only the scarlet woman but among the unfortunate in other ways, the very poor, etc.,) is revolting to any lady or gentleman who hasn't all on the altar. In fact, we can hardly recall a rescue worker of any prominence who did not profess holiness. Jim Upchurch, of Dallas, Texas, a wholly sanctified man of God, with his holy wife by his side, stands out an enemy of uncleanness in Texas, and by the grace of God is rescuing girls from sin and seeing them saved and dying with a shout.

We know a proud, holiness fighting mother, a big Methodist, who objected to her daughter teaching a Sunday School class of such characters, when it was generally known that her sons were two of the leading ones who demanded by their lives that these girls live as they were. We have in mind another family where a young lady after an "all night" prayer got all on the altar and God gave her a holy heart. Almost immediately she felt the call to work in a rescue mission being launched in the place. The family objected although nearly every one were professed Christians. Another night was spent in prayer and she decided she would follow God and not man. While she

sang on the gospel wagon at midnight in the slums, as the rain poured down, the words floated out "Would you know why I love Jesus, why I love Him so," and a mother's girl in her "harlot's attire," came down from over a saloon, fell at her feet and sobbed, "My mother used to sing that when I was a pure girl at home, pray for me," etc. This young woman with a holy heart and life spent her evenings at this work, while her sister, a big "church worker," spends many of her evenings at the theater and declares the other sister has disgraced the family.

When our reputation is laid on the altar, we have nothing to lose, and it is such as these, who have a reckless sympathy for the fallen, that stop the ear to what people say, and hear and heed what Jesus says. Just this evening we heard a lady of high standing in the church remark: "The slums are just too awful for me to have anything to do with." It is marvelous how the experience of holiness in the heart will send the individual immediately after the most depraved. If the reader professes the experience and is not both willing and wishing to go for these unfortunate creatures, it would be a fine idea to search and find if the reputation is on the altar.

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## 09 -- HOLINESS AND QUESTIONABLE AMUSEMENTS

Another thing good people ought to all thank God that holiness does, and that is it everlastingly settles questionable amusements. Any close observer is bound to see that the theater, dance, cards, and other worldly places, occasions, and habits, are simply paralyzing the church. The class of people we refer to in these articles are often called cranky, and extremists, and it may often be a correct judgment. But one thing is certain, they go to extremes on the right side and are cranky on doing right. Their lives (I refer not to all professors of holiness, but the holy people), are above reproach. When these places of pastime are offered in their most attractive way, the answer is, "I don't care to go," it is no longer the slave word I wont go but I don't want to. They dance and go to the theater all they want to, but the desire for these things is gone, for all such desires are carnal desires and not natural or spiritual.

When by the blood of Jesus we are cleansed and made holy, all carnal affections are destroyed, and we only have natural and spiritual desires left. We are now feeding on honey, grapes and pomegranates. We don't care, bless God, for the husks the world loves. The expression is often heard, "She is sanctified and can't," but the world don't understand us -- we are Sanctified and don't want to. A common watchword among this class is, "Whether therefore ye eat or drink or whatsoever ye do, do it to the glory of God." We have moved now up off the "no harm" platform and are living on the "some good" platform, and the question is: "Can I do any good by this?"

But it might be well to remark here that what God don't allow a holy man to do, he don't allow another person to do. If we could get the church to consent to the prayer Jesus prayed for them in John Chapter 17, church would get the attendance and money the theater and other worldly places are now receiving.

Thank God for the Holiness movement, with its camps, missions, evangelists, papers, books, and tracts. The good of all this is beginning to be felt everywhere. Just as the Methodist

church brought an influence that made others leave off some things and teach others, so the Holiness movement is doing.

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## 10 -- HOLINESS AND JEWELRY

Any one with a careful look at the question is bound to admit that the jewelry problem is an appalling one. When we stop and consider that Christian America can only afford \$6,000,000 for missions each year and that hundreds of millions are paid for jewelry, that the women pay much more for artificial flowers and feathers than to convert the heathen, it seems that every Christ lover would grow heart sick and long for a remedy.

B. F. Haynes, in *Facts, Faith and Fire*, is authority for the statement, that the extra buttons that women put on their kid gloves would double the missionary offerings of the entire world.

The Bible is very clear on the jewelry question and the discipline of the Methodist church is also outspoken against it, but what do people -- even Christians, seem to care for the Bible and the doctrines of their church, which they promised to be cheerfully governed by, for on they go; giving a little pittance for the support of the gospel and paying large sums for gold, diamonds, pearls, etc. Ministers will read the general rules of the church to their members once each year, and their gold rings and diamond studs or pins are flashing as they read. Women belonging to the "Ladies Home or Foreign Missionary Society," and sometimes a few or even one of them wears more jewelry than the whole society will do for missions in a year and then want what they have done put in print.

The Bible says: "That women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided (plaited) hair, or gold or pearls or costly array." (I Timothy 2:9.) "Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold or of putting on of apparel." (I Peter 3:3). The Methodist discipline says, that to remain in the church, we must continue to evidence our desire for salvation, by doing no harm such as putting on of gold and costly apparel, -- General rules. And when being received into the church, the question is asked: "Will you cheerfully be governed by the rules of the Methodist Episcopal Church, etc. Answer, I will." Yet all this fails to throw a check on the mass of professors, or arouse their conscience.

In what way does holiness affect it may be inquired. Before we look for the facts or results as they really are, we might take a peep at the foundation of the structure, the Bible teaching and that of all professors of the experience is that we are made holy when we have consecrated all on the altar to God, -- consecration, meaning that we do readily give ourselves and every thing we have definitely to God. We are to act only as His stewards handling His money and not our own. We are to be as conscientious about the way we invest or spend it as we would be, if it was the money of another man instead of God's money. We can no longer appropriate it to a selfish purpose, for that would be taking the property of another and using it not for Him but against Him.



This very doctrine or foundation on which holiness is built is bound to undermine the jewelry foe, which is not only a result of a self-centered life but food on which such a life lives. It may be objected that jewelry is very often given, -- it is a present from another. We answer that it is a gift which teaches the receiver to love and esteem self -- be proud, and the giving is selfish, because the giver makes the present for the purpose of having a present in return, or winning the affections or working havoc with character. This is found true in the common expressions "He (or she) gave me -- and I must give them" -- or "I gave -- and I think" or "You will please return my --." This is condemned by Jesus. (Luke 14:12-14.)

When we have given all to Jesus, (Romans 12:1, 2), we have nothing left, and the man with \$500,000, if he has consecrated all, has just the same to use "as he may please" as the fellow who works for a small salary, and has all consecrated, for everything in the possession of each man is God's and He cannot be a loving father, and no respecter of persons and allow the one who is steward over much of His money to have liberties in spending money that the child cannot have who is steward over very little, for neither can spend his own, but of God's.

As a rule, when the seeker after holiness is trying to consecrate, the jewelry problem comes up; if not then it does soon after. I am laying all on the altar, if I put my jewelry on the altar; it is then God's -- jewelry, what will He have me do with it? He forbids the wearing of it, and His cause needs the amount invested in it. It cannot be consistent with consecration to use that given to God for a purpose He has condemned in His word.

As to the results we only have to visit an old fashioned Methodist church, living by the discipline, or attend a Holiness camp-meeting or convention. True, their plainness is made a matter of remark and even laughed at by the more worldly, but they have the "Adornment which is of great price, that of a meek and quiet spirit." We have on several occasions at the close of a Holiness meeting had many pieces of jewelry handed us to be sold as old gold for smelting purposes and the price used in mission work.

Certainly some may profess and keep wearing it, but what is their power and liberty as compared with the Bible kind of holiness? Others may keep it put away, but that appears to the writer like keeping the devil in the basement rather than have him in the parlor where he can be seen. It is not so much the wrong of wearing it, as the amount invested in it that might be honoring God, and also the tempting poorer people to put money into such when they cannot at all afford it.

It is often urged that "this is a relic," "this was given me by a dear friend who is dead: it cost me nothing and I wouldn't put money into it," but does not He who died for us deserve all we have, no difference how we come by it? Is the memory or love for some other friend greater than our love for our Elder Brother?

Holiness does unmistakably settle the jewelry problem and it is a great one.

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One can hardly expect the spirit that exists between hundreds of different church organizations to do anything short of making infidels of the unbelievers. When sinners see several different churches, nearer dead than alive, trying to exist in a town of a few thousand inhabitants, and as a rule not any real spiritual union, it is bound to look more to them like so many different gods being served, and the dupes of each god trying to overthrow the other, rather than different congregations, brothers and sisters of the same great family, worshipping, loving and working for the same heavenly Father.

When one of these organizations have there "protracted meeting," very few of the others come, and if they do, they show no interest in the work being carried on. We once approached a brother in the congregation and asked "Are you a Christian, brother?" He answered "Oh yes, but I don't worship here." He with others of his kind, are like the old warrior Jehu who would not worship anywhere only at Jerusalem, and Adonibezek who would not worship at Jerusalem. The pastor of one of these churches will go over "once in a while" but sits back and will take no part whatever in the meeting.

This has been seen and remedies have been offered, and "The Christian Church" and "The Church of God" as well as others have been organized for the purpose of bringing union they say, but where is the union? A single congregation can hardly be found where there is union.

Jesus, looking forward and beholding this trouble, provided for it a remedy in the 17th of John which never fails to work, but is absolutely the only thing that will bring the union desired by all good people, and necessary -to get the world brought to Jesus. In the chapter referred to, the Master prayed that His disciples might be "kept one, as he and the Father were one." The thing He prayed, for the Father to do for them that would make them one was to "sanctify them." And not forgetting His followers of today, and beholding the coming trouble of today, He prayed, "Neither pray I for these alone but for them also which shall believe on me through thy word; that they all may be one as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe."

Notice these steps from effect to cause and from cause to effect. 1st. That the world may believe, we must be one; that we may be one we must be sanctified. 2nd. If we are sanctified we will be one; if we are one the world will believe.

Organization has not brought the union; we must have it before the world will believe. Jesus offered a remedy. The trouble is not with the organizations nor the doctrines, but it is within the individual. for some of the greatest "splits" and "divisions" we have are in some one congregation. If the individual was filled with what Jesus and his Father were filled with, and emptied of all they did not have, then individuals would be one as He and the Father were one. They were not only filled with LOVE, but "God is love." Let the man or women be filled with love, emptied of all else, then and only then will we find the union of John, Chapter 17.

To sanctify is to cleanse and make holy. We leave It with the reader, if this will not solve the troublesome problem.

As to facts as they exist, we have seen it tried and at a single meeting we have seen more than a dozen different church organizations represented, all possessing this grace we are speaking of, and we could not tell one from the other. We have seen Catholic, Episcopalian, Seventh Day Adventist, Methodist, Baptist, Presbyterian, with many others, all made holy by His cleansing blood, working, shouting and united around a common altar and we have never seen this union but what the power of God was wonderfully manifested and sinners believed.

This does not mean that we will all believe everything alike, but we can see many non-essentials differently and yet his spirit have oneness. True there are those professing holiness who are divided, but when there is a division that will not unite for the salvation of souls and the advancement of the Redeemer's kingdom, it is invariably found to be sharp, unkind, not loving, and much in need of 1 Corinthians 13th, chapter. This is not HOLY, but thank God there is the real article and it unites -- makes one, and while there are some, who have always a small following, who are not willing to unite on any but their own terms and spend their time condemning all others, yet the rule is that the professors of holiness are one.

We teach holiness because it makes Christians ONE and is the only thing that will do it, for it is Christ's own and only remedy offered for this purpose. We insist that if for no other purpose than this, holiness ought to be taught, and we cannot win the world without it.

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## 12 -- HOLINESS AND HELL

For years there has been a letting down on old fashioned preaching hell, and a tendency toward the more palatable side of the Bible. There was a time not so long ago, when the old circuit rider would so uncap hell in his sermon that people would go home and dream about hell that night.

There is today a cry from backslidden church members and other sin-lovers, to preach on the love of Christ; there is absolutely no subject in the Bible that so magnifies the love of Christ Jesus, as the subject before us. A friend is only appreciated according to what the friend has sacrificed, and done for us. If a man puts much money, work, and time, into a favor he is trying to give me, and then makes enemies by doing me the kindness, I can only properly appreciate him by knowing what the friendly act has cost him. The favor itself cannot call forth the proper esteem from my heart until I know the other particulars.

The above is true of Jesus Christ, mortal man can only get a proper conception of His love by having a good look at what the gift He offers has cost Him. If hell is no more than some would have us believe it to be, then He is not so great a friend after all. If hell is not eternal; if it is a place that don't amount to much, if it only means the grave, etc., then Christ's salvation is not so great.

Therefore the one who minifies hell and shuns to use His language about it, minifies the love that lifts us from such an horrible pit. If hell is as the Bible pictures it to be, a place where all would have been "tormented in this flame," where "the worm dieth not and the fire is not

quenched;" if it is a place like Jesus said the rich man found; if it is a place where "God will laugh at our calamity and mock when our fear cometh upon us;" if He is to say of it, "Depart from me ye workers of iniquity into EVERLASTING fire prepared for the devil;" if there is a great gulf fixed so that they which would come unto can not; if hell is what the Bible represents it to be, where everybody would have been punished forever, then He, the Infinite, who in a moment of time, suffered what an infinite number of finite beings would have suffered in an infinite length of time in such a place, can truly be called a friend above all other friends.

But to be told that He purchased salvation for me does not enable me to fully appreciate Him until I know from what He is to save me. Christ's love can never be fully known and appreciated until we have some real good old fashioned Bible hell fire and damnation preaching, showing the people what to fear and what to love Christ for.

There is only one explanation to the lack of preaching on this subject, can only be one, and that is: it is not popular, and a love for the good opinion and fear of the criticism of the people make the preacher hunt for more popular texts.

The Bible is authority for the statement that "perfect love casts out fear," and it is seen that the holy man of God, the one whose heart has been cleansed from indwelling sin, has a fearlessness of man and a love and belief for and in the Bible that makes Him delight in the subject that the sin-delighting character don't like. They believe there is a place where only the holy go, and that the place where all unholy go is just as real.

For some few years there has been a reviving of this subject among Holiness evangelists, and pastors; the Holiness papers have had more or less in them on hell, and books, tracts and pamphlets have been written and published on this subject. We have known some to preach from three to ten times in one meeting on this theme. This has continued until it is becoming a far more general thing and many church papers are taking it up of late and declaring that we need a revival of the old-fashioned preaching on hell.

As for us, we thank God for something that puts a man's reputation in His hands, burns out fear of man, gives a burning love for the Word so that the truth will be given in a way that will make sinners quake because they feel the sand slipping from under their feet.

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## 13 -- HOLINESS AND STRONG DRINK

It would seem that the whole world would rise up with uncovered heads to any teaching that proves a successful foe to the awful curse of strong drink that is blighting, wrecking, and damning by hundreds of thousands every year.

Billions of dollars are invested in this business. More than \$1,000,000,000 are spent each year in our own country for strong drink. Orphans enough are made by strong drink to make a line 75,000 miles long, tramping through this cold old world to eternity, without enough to eat or wear

and hardly able to find a friend -- enough of them to catch hands and form three rows around the world. This says nothing of pauperism, crime, insanity, sickness, heartaches and tears.

Sam P. Jones has said: "I find these holiness folks always vote the prohibition ticket." Somehow holiness naturally makes a prohibitionist of the man or woman who gets the experience. Not only does holiness make a prohibitionist of the holy man, but it is the only hope of teeming thousands who are chained down by this awful appetite.

When quite young we heard Luther Benson lecture. He remarked during the course of his lecture, that he had been forgiven, and he was then God's child, but that should he touch a cambric needle in alcohol and place it to his tongue he would forego anything, get on a drunk and go down with delirium tremens before he could call a halt. He then in his masterful way called on his fellow countrymen to help him vote the accursed thing out of his way that he might live for God and get to heaven. This made a great impression on our young heart which has never been erased.

Some time ago when we heard Luther Benson had died, the inquiry was at once made, How did he die? They said: "He had gone down, was on a drunk and died in a delirium." It filled my soul with horror, as I exclaimed, "Who is responsible for that soul?" Luther Benson only had two hopes. 1st. The voters of the United States to be holy, and then they would have voted it out. 2nd. He to have been made holy, -- had carnality, with all its appetites and passions burned out of his heart so the appetite would have been gone.

To offer a drunkard anything short of holiness is almost like mocking him, He must have it to destroy the appetite and then he is truly more than conqueror. Thank God for something that makes its possessors prohibitionists and enables the drunkard to get on his feet and stand. Holiness will do this.

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## 14 -- HOLINESS AND SABBATH DESECRATION

The question of Sabbath observance is a great and a growing one; the pulpit is practically silent in regard to it, for the minister who boards a Sunday train, rides on the Sunday street car, whose family and often he, visits and talks on worldly subjects on Sunday, can hardly afford to get up in the pulpit on the Sabbath and take for his text, "Remember the Sabbath day to keep it holy."

Scarcely a church member, and few pastors these days, in the city, but what get the Sunday morning daily; the ice and dairy wagons are stopped as regularly in front of the Christian (?) home as in front of the saloon-keeper's home. Sunday is very often the day to freeze cream or sherbet and have a "big time." Men think nothing of walking into a drug store and buying a cigar on the Sabbath.

God has followed every command with a fearful result or consequence if the command is not kept, and it seems to us that this alone would throw a check on the rebellion against God and His ten commandments. He has followed the command, "Thou shalt not commit adultery," with a fearful disease only equaled by the old eastern leprosy, simply incurable. The command, "Thou

shalt not covet," when broken is followed with an almost inevitable consequence of being finally eaten up with covetousness; and if the man himself is not, his children are most sure to see their money go by the same means it came. In keeping with the above, it is a fact that on the Sabbath we have more railroad wrecks than on any other day of the week. Only a few months ago the directors of a large railroad corporation had a meeting for the purpose of discussing the advisability of discontinuing Sabbath traffic, because they had so many more wrecks on that day than any other.

The creature cannot get ahead of the Creator. We may refuse to pay the tenth to His cause, "because we are not able," but we will be able to suffer a loss equal to it in a doctor's bill, coffin, dead stock, failure in crops, or being sick and losing time from our work.

We may refuse to "remember the Sabbath day to keep it holy," and may work on the day of the Lord, or take it for a day of pleasure, but in the end, we will find that to say nothing of loving God and trying to get to heaven, it would pay us in dollars and cents, pleasure, and absence of heart aches, to "keep it holy," and spend one of the six He gave us for pleasure and not try to "rob God."

During the summer months it is very hard indeed to get a respect able congregation at the average church on the Sabbath, because of picnicking, visiting and excursions. What is to be done? If it is wrong to break the command to "kill," it is just as wrong to desecrate the Sabbath. It would be thought awful if church members murdered as they desecrate the Sabbath.

We have often observed and so has the reader, that "the holiness people" are strictly for Sabbath observance. We scarcely ever knew one to board a train after midnight Saturday night, or before that hour on Sunday night. They not only, "remember the Sabbath day to keep it holy," but are outspoken against breaking the Sabbath.

After one has consecrated all, and has the Comforter abiding within and are doing all they do to the glory of God, it puts a different light on things. To know how holiness and Sabbath desecration will go, we only have to look about and see how it is working.

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## 15 -- HOLINESS AND FAMILY RELIGION

As our fifteenth reason for teaching holiness, we give the above, namely -- family religion. Every father and mother it seems would be deeply interested. Most folks put on a pretty good show at church, in society, and at various public gatherings, but as George Stewart has well said: "The home of our nation is not in Washington, D. C., but about the hearthstone of the homes of America;" the same can be said of the Church, it is just what the home is.

The prison and Church are fed from the fireside of our various homes. Children not governed at home will not obey God, the Church, nor civil authorities. Mr. Stewart has said another thing about the home that should be repeated: "If God gives us children and makes it impossible for us to take them with us to heaven, He has put us in a fearful plight; and if God has

given us children, and made it possible for us to take them to heaven and we do not, we put ourselves in a fearful plight."

A child can seldom be found today, reared around a family altar. Very, very many of them, even grown up and in so-called Christian homes, don't know how to act at family prayers. A great evangelist, who does not profess sanctification nor preach it, when speaking of the Holiness people on one occasion said: "One thing about them is they always have family prayers."

It is not the good prayers, testimonies, church work, speaking to the unsaved son or daughter at church about doing better, that convicts, and constrains the children to follow Christ, but the every day, consistent, unbroken Christian life at home, as well as elsewhere. One time being angry, one unchristian conversation, or act in business, ruins five years of good earnest work.

It is not so much good preaching in the pulpit that we need today as it is good living by fathers and mothers in their homes. The "rod" is badly needed in the home today, but the trouble about corporal punishment is that it is generally administered while the parent is angry and the child is aware that it is not the correction of a loving heart for wrong doing but that the parent is angry because of being disobeyed, and a real fight is the result, of which the older gets the better, so far as can be seen, while in spirit the child is as far from being conquered as the parent.

As long as carnality remains in the heart the individual will be more or less troubled with uprisings of bad temper, always manifesting itself at the time when it will do most harm. Holiness does not offer a remedy for the effect alone, but for the cause -- carnality, and if the cause is removed the effect is bound to be.

The above is being proven on every hand. It is a common thing to hear a father or mother tell of how they were unable to lead the family to Christ until they received the baptism of the Holy Spirit giving them power, and then they kept sweeter under trying circumstances -- could pray and get an answer, set tip a family altar, and now the family is being saved.

We have seen this in our own meetings dozens of times. It is in keeping with the Word of God, "Ye shall receive power after that the Holy Ghost is come upon you." "The eyes of the Lord run to and fro throughout the whole earth to show himself strong in behalf of them whose hearts are perfect toward him."

It is very evident that the homes of this land will never be such as people would desire until we have holy followers of Christ in the home, to show the unsaved what the religion of the Lord Jesus Christ will really do for those who possess it. We need holiness in the home.

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## 16 -- HOLINESS AND THE BIBLE

Just where to begin and how to continue with the above (Holiness and the Bible) we are at a loss, but suppose we might begin on the outside of the Book; with the name, Holy Bible. We are

told that the word Bible is taken from biblous, meaning book, so Bible simply means book, then the phrase Holy Bible means holy book, or a book on holiness. Therefore we are not required to even open the Bible to get a text from which to preach holiness. We teach holiness because those who do not believe in holiness must reject the Bible completely because it is a book on holiness. We "preach the Word" and must certainly preach holiness if we preach a book which is a holy book.

The Bible was written by holy people. "Holy men of God spake as they were moved by the Holy Ghost," (2 Peter 1:21); and for the express purpose of making men holy, "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: THAT THE MAN OF GOD MAY BE PERFECT." (2 Timothy 3:16, 17.) What business has a man calling himself a preacher of the Word if he does not believe, have and teach holiness, for God declares that that is what the Scriptures are for. We exhort the sinner to repent, but in order that he may be made holy.

He whose preaching does not have as an objective end the making of people holy, is certainly not God's preacher, for God has not only said "the Word" is for that purpose, but the ministry also. "He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: Till all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ" (Ephesians 4:11-13).

Another unanswerable argument in favor of teaching holiness (as touching holiness and the Bible) is that there are scores of passages in the Bible which could not possibly be taken for a text by one who says "We cannot be holy, and I do not believe in holiness." What would such an individual do with the following passage? "Be ye holy for I am holy" (I Peter x:15). You would have a man called to preach the Word but taking care of a belief or doctrine which makes it impossible for him to preach on such a text. All he can say, is: "God commands it but you cannot obey it" -- how absurd!

Again "Follow peace with all men, and holiness, without which no man can see the Lord" (Hebrews 12:14). To care for his doctrine he must declare to his audience that God says to be holy and that without it we cannot see Him, but that he knows better. We teach holiness because the Bible is so clear on it that it is impossible for one to accept the Bible as a whole and not believe in holiness. Not one passage from Genesis to Revelation can be found with which the professor of holiness cannot feel perfectly at home.

The Bible being from God, who cannot look upon sin with the least degree of allowance, we could not expect such a book, even if we had never read it, to contain anything but condemnation for sin and to exalt holiness.

What is the person who does not believe in holiness to do with a Bible filled with such as the following: "Blessed and holy is he that hath part in the first resurrection" (Rev. 20:6). "According as he hath chosen us before the foundation of the world, that we should be holy and without blame before him in love." "In the body of his flesh through death, to present you holy,



unblameable, and unreprouvable in his sight." "For God hath not called us to uncleanness but unto holiness, he therefore that despiseth, despiseth not man but God." "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." "As he which hath called you is holy so be ye holy in all manner of conversation, because-it is written be ye holy, for I am holy." "That he would grant unto us, that we being delivered out of the hand of our enemies, might serve him without fear, in holiness and righteousness all the days of our lives."

Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated, through the veil, that is to say, his flesh." "Wherefore, beloved, seeing that ye look for such things, be diligent that ye be found of him in peace, without spot, and blameless." "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness."

"Husbands, love your wives, even as Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." "Holiness becometh thine house, O Lord, forever."

"Ye are witnesses, and God also, how holily and justly and unblameably we behaved ourselves among you that believe." "What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?"

We believe the reader who has followed us through the entire discussion of "Why we teach holiness" will heartily agree with the writer, that while anyone of the many reasons given are plausible, to take them together as a whole is certainly a sufficient reason for teaching holiness. We feel like adding as a closing sentence, that while it is good to teach it, it is infinitely better to enjoy the experience and live the life.

Thank God for a holy Bible, a holy heart, and a holy life.

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THE END