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THE MORE EXCELLENT WAY
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The Value of the Soul
The Art of Prayer
Gleam of Immortality

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PREFACE

The central theme of human redemption is holiness of heart and cleanness of life. This subject is the hub around which all other doctrines are the spokes. Surely it is the theme of redemption's amazing story. Satan tempted man, and he fell from those lofty heights of holiness. Through Christ we have the remedy for man's full restoration to holiness. The cost of this redemption is beyond the expression of human lips.

The chapters in this little volume are sermons that have been delivered to appreciative congregations, in the work of the pastorate, in evangelistic meetings, in camp meetings, in Holiness Conventions, and in the work of the District Superintendency. A number of these messages have been delivered over several radio stations across the country.

It is our sincere desire to pass on this glorious heritage to others. If there has been any degree of success in their proclamation, we most humbly give the praise to the blessed Christ. We send these messages forth on the wings of prayer, to awaken, to inspire, to instruct, and to lead believers into the glorious experience of Full Salvation.

W. B. Walker

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01 -- ENTIRE SANCTIFICATION

"And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." -- I Thessalonians 5:23.

Men often speak of entire sanctification as though it were something so mysterious and incomprehensible that very few people know its real meaning. There are many theories of sanctification. No sane person can make an honest pretense of believing the Bible without believing in some sort of sanctification. According to Cruden's Concordance the words, "sanctify," "sanctified," and "sanctification," are found one hundred and sixty-four times in the Bible. Practically all religious people believe in some form or theory of sanctification. There are Six theories of sanctification. There is the theory that justification and sanctification are experienced simultaneously. Those who hold to this theory are often heard to say, "I got it all when I was converted." Others believe sanctification is attained by growth? in grace. Some think it takes place in death. Many believe it takes place after death in purgatory. A few people believe it is imputed. The Holiness people have always believed that sanctification is an experience subsequent to regeneration, and conditioned upon entire consecration and faith and is the privilege of every believer.

In our lesson we have three fundamental facts about entire sanctification. These are facts that should ever be emphasized in our preaching and our teaching. Let us notice them prayerfully.

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I. ENTIRE SANCTIFICATION IS A SECOND WORK OF GRACE

We do not need to go outside the letters of Paul to the Thessalonian Christians to discover this fact. The Church was in God the Father and the Lord Jesus Christ. (I Thess. 1:1). The Church manifested works of faith. (I Thess. 1:3). The members of the church followed the Lord, had joy in the Holy Ghost, and were ensamples to others. (I Thess. 1:6-8). The membership of the church had received the Word of God. (I Thess. 2:12). The members loved each other, were no longer in darkness and rejoiced in the Lord. (I Thess. 4:9, 10) (chapter 5:16). They prayed, gave thanks, and

refused to quench the Spirit. (I Thess. 5:17-22). They despised not prophesying, were rational, and abstained from all evil.

Yet, Paul prayed earnestly and sincerely for these people to be sanctified wholly. If they were already in possession of the experience of sanctification, the prayer of Paul was mere mockery. Why should he pray for a people to receive a blessing that they had already received? And if they did not receive the experience of sanctification when they were converted, then the experience of sanctification comes as a second crisis to the soul. The only people who testify definitely to sanctification are those who receive it as a second work of grace. Truly this experience follows the application of the blood of Jesus in regeneration.

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II. ENTIRE SANCTIFICATION IS A DIVINE WORK

"And the very God of peace sanctify you wholly."

God is the originating cause of sanctification. Jude says, "Jude, the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ and called." Holiness was God's choice for His people before the morning stars sang together. God's holiness is underived, but ours is derived from Him. He is the original source of holiness the fountain from which it flows. Before the foundation of the world was laid, the Lord caused our sanctification. (Eph. 1:4).

Jesus is the meritorious cause of entire sanctification. This is true according to Hebrews 12:13; and Eph. 5:25-27. Christ provided our sanctification on the cross of Calvary. As He hanged upon the cross His suffering was so intense that the earth trembled and shuddered in horror, as the sickening thud of the hammer floated over the sorrow-laden air. The sun in its strength and beauty refused to shine, and pulled sackcloth of darkness across its face. The moon looked cold and sad, and refused to look on the terrible scene. Every star receded to covering and the rocks were rent. The red-fingered, lurid lightning played around Golgotha's brow, while Horeb split her granite ribs, and the cedars of Lebanon bowed and swayed with awful grief the earth heaved and broke its heart, while mountains were convulsed in heart-breaking sorrow.

The Holy Ghost is the efficient cause of our sanctification. (II Thess. 2:13); (Rom. 15:16). There can be no Scriptural sanctification without the Baptism of the Holy Ghost. On the day of Pentecost the Spirit descended upon the ancient disciples in tongues of fire. Jesus had been praying for their sanctification. Now, the heart-cry of Jesus is answered in the disciples being filled with the Holy Ghost. This same promise is unto us today! The blessed Spirit consumes sin -- the sin of our disposition -- the sinful nature.

The Bible is the instrumental cause of our sanctification. Jesus prayed: "Sanctify them through thy truth: Thy word is truth." Men would not know about the experience of Holiness were it not for the teaching of the Bible. The Bible is a discussion of Holiness -- which is the hub of all doctrine. And finally, faith is the conditional cause of our holiness. (Acts 15:8, 9; Acts 26:28).

There must be faith for the blessing. In the words of John Wesley, we should expect it by faith, expect it as you are, and expect now.

Or expressing it in what might be termed, a short cut to theology, we would say --

"God thought it.
Jesus bought it.
The Word taught it.
The soul sought it.
Faith brought it.
The Spirit wrought it.
The devil fought it.
But I've got it."

* * *

III. ENTIRE SANCTIFICATION IS A THOROUGH WORK

Paul says, "I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus."

There are three realms. All our activities, whether they be spiritual or natural, are performed in these realms. There is the realm of the spirit, the realm of the soul, and the realm of the body. Man is likened to a three-story building. There is the basement, the body. The second story is the soul, and the third story is the spirit. Thus the apostle is here praying for the threefold condition of man. Let us notice these three realms of man.

First, there is the spirit. Our conscience is in the realm of the spirit, and a sanctified spirit means a sanctified conscience. The Spirit of the Lord purges the conscience from dead works to serve the living God. Thus to possess a sanctified spirit we must have a purified conscience. How important to have a conscience void of offense toward God and toward man. To have a sanctified spirit, we must have a sanctified will. There are two departments to the human will:

(1) There is the power to choose. "Choose ye this day whom ye will serve." The Lord has put the power within us to make choices in life. We can accept the call of the Lord and become Christians, or we may reject the voice of the Spirit and be lost forever. (2) There is the power of determination. A soul will not go very far in salvation unless he is determined to go through regardless of what comes or goes.

Secondly, we are to be sanctified in the soul. The soul is the seat of affections and understanding. This is the realm of imaginations, emotions, and tastes. Therefore, a sanctified soul means, sanctified affections. This is the realm of love, attachments, likes and dislikes. Thus, a sanctified soul means sanctified thoughts. No person is purer than his thoughts. Tell me what a man thinks today, and I will tell you what he will do tomorrow. Thinking is really talking to ourselves. A sanctified soul also means a sanctified taste. The taste of the mouth determines the kind of food taken into the body. The inner taste of the soul will determine the nature of nutriment that is taken

into the moral and spiritual life. Oh, that our spiritual taste shall be cleansed and purified so that we will have an appetite for the right kind of soul food! When the taste is keen for the world, and the things of time, there is something wrong with the appetite within.

Finally, the apostle prays for the body to be sanctified wholly. A sanctified body is controlled by the sanctified heart. The physical body is controlled by the Spirit of God within. Thus the body does not control the inward Spirit, but the inward Spirit should control the body. The sanctified body is fully dedicated to God and His service. Therefore, a sanctified body means a sanctified tongue. The tongue should be controlled by the inward Spirit of God. A sanctified body also means a person has sanctified eyes. It will enable the eyes to see in the direction of God's will, and sincere service to dying humanity. He who has a sanctified body will have sanctified hands, that will handle sacred things with reverence and respect. Then, when the body is sanctified, it will produce sanctified ears. This means the ears will listen for the voice of the Lord. This means the full destruction of the old sinful self.

Oh, the far-reaching blessing of entire sanctification! A sanctified spirit, embodying the conscience and the will. A sanctified soul, which purifies the affections, the thoughts, the desires, the emotions and the tastes. A sanctified body that is under the control of the indwelling Spirit of God. What an experience! It is a present privilege, a present necessity, and a present enjoyment. Are you in possession of this glorious experience? If you are not, thank God He calls you unto Holiness! Glorious provisions have been made for you to enjoy it. The Spirit of God urges and pleads with you to accept the truth, consecrate your all, and trust Him this moment to sanctify your soul.

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02 -- THE EXPERIENCE OF HOLINESS

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God." -- Romans 12:1, 2.

In this epistle to the Roman Christians from the inspired pen of Paul we have a reasoned discussion of the framework of the Christian faith. The Apostle tells us that sin is a race-wide fact, and that grace is a heaven-born cure for the deepest need of sinful humanity. He says that the cross is God's judgment of sin, and His great love for the sinner. To him holiness and heaven are glorious possibilities.

At the close of the eleventh chapter there occurs a break; the transition is from the theoretical to the practical, from logical deductions to personal exhortation. The distinction is a very important one, for we should be sound in doctrine, but it is equally as important to possess the experience for which the doctrine stands. What can be more cold and metallic than logic unless it issues in life and practice? It is highly important to be sound in the doctrine of holiness, and yet what is the use of being sound doctrinally and not enjoy the bliss of the glorious experience? Let me call your attention to three things:

* * *

I. THE PRESENTATION

That ye present your bodies a living sacrifice. Look for a few moments at the ground of the appeal. The entreaty is based on the mercy of God in granting to the Gentiles a grafted-in place in His program, following the judicial casting aside of Israel as a people. In the closing verse of the eleventh chapter the apostle tells us that we are God's creatively, since that He is the great source and center of life. Then, we are His preservatively, since that He sustains our lives and upholds the world of which we are a part. We are also His ideally, since He is the only worthy goal of life. Paul means to say, That since God has such claims upon us we should recognize His ownership. And in view of these facts, we should yield ourselves wholly to Him.

Notice the character of this presentation. It is a voluntary presentation to Christ. A military surrender is forced -- a spiritual consecration is free. A sinner's surrender is not compelled, for it is the act of a rebel grounding his arms in the presence of Christ his conqueror. On the other hand, the consecration of the believer is the loving act of a royal subject intelligently and deliberately committing himself and all his resources to the God of his salvation.

This is also a sacred consecration. The little qualifying word "holy" describes the blessed objective and character of the consecration. Aimless consecration has given rise to endless reconsecrations that are seen in church circles today. What is needed is a searching experience of the soul in which, under the light and leading of the Holy Spirit, we yield ourselves entirely and eternally to the cleansing blood of Christ and the doing of God's blessed will.

Paul informs us that this is a sacrificial presentation. Our offering is described as a "living sacrifice," in contrast with the dead sacrifices of the Jewish altars. It should be the living body as the tool and vehicle of the living soul -- God wants it. He wants people who will sacrificially live for Him. It is conceivable that death might be courted as an escape. Are we willing to live for Him the poured-out life? This is the real test of our consecration -- it means obedience at any cost -- and how few of us know its full meaning!

Finally, the apostle tells us that it is a reasonable presentation. Self-dedication to the wondrous work of Christ in redeeming us from all sin with His own blood is an act that conforms to the highest reason. It is as rational as it is warmly affectionate and beautifully appropriate. Anything less than complete commitment to God is at once unreasonable and ungrateful.

* * *

II. THE TRANSFORMATION

Be ye transformed. The word transformed means an inner change of disposition by the incoming of the Holy Spirit. Here we are struck with the change from the active to the passive voice. We are urged to present our bodies as a living sacrifice, but we are not bidden to transform ourselves into that inward conformity to the perfect will of God. Here emerges the secret of a holy

life. It is the work of divine grace wrought in the heart by the Spirit of God. To confine the thought of entire sanctification within the limits of dedication is to remove God from the picture. The Lord cannot consecrate for the believer any more than He can repent for the sinner. Consecration means the presenting of oneself to the surgeon; sanctification means the "ether" and the "knife." In the former we may be active, but in the latter we are being acted upon.

In one place this gracious transformation is related to the putting off the "old man" (Eph. 4:22, 23). In another place it is related to the reception of the Holy Ghost (Titus 3:5). The one thought is complementary to the other. The renewing of the Holy Ghost" is begun in regeneration, but is not finished until "indwelling sin" has been purged away, thus completing the moral renovation of the soul. In regeneration there is renewal to the life of God; in full sanctification there is renewal to the likeness of God. Both experiences are by faith and therefore come to the soul in the nature of a crisis.

When the heart is transformed by the coming of the Holy Spirit to the believer, verses nine to twenty-one of the context become an accurate description of the life of holiness. Love is pure -- evil is loathsome -- kindness is natural -- modesty is unaffected -- hospitality is spontaneous -- patience is enduring -- prayer is constant -- hope is a flame -- peace is abiding -- victory is continuous. Thank God for this mighty work of grace in the soul of the believer! It is radical, thorough, universal, both inwardly and outwardly.

* * *

III. THE MANIFESTATION

That ye may prove what is that good, and acceptable, and perfect will of God. Full consecration and entire sanctification result continuously and progressively in an unfolding of the divine will in terms of life, demeanor and service. The will of God! How important it becomes to the purified soul! How earnestly a clear apprehension of it is desired! How seriously a thorough doing of it is performed!

It is safe to say that the experience of holiness has a twofold effect upon us in our relation to God's will. First, it affects our discernment. When the Holy Spirit has full control of the heart He imparts a spiritual insight, by which we are enabled to discover and to discriminate God's thought concerning us. The Word of God is illuminated; the Spirit's voice becomes more articulate in the confusion of voices that often baffle and discourage the unsanctified; providences are more accurately interpreted.

Second, the experience of sanctification has to do with our disposition. There comes with the experience of holiness an increased disposition to accept uncomplainingly all the dispensations of the will of God. Beloved, there is a place in God where resignation to His will becomes a delight. No longer do you merely endure His will -- you embrace it with the confidence that in spite of its pain or mystery now, nevertheless you will understand it better in the bright light of His "more excellent glory." Then every misunderstanding and baffling situation will become radiant and bright!

My friend, it is only when our life is fully committed to and harmonized with the perfect will of God that it will yield its best. We squander ourselves and lay waste our powers unless we have found ourselves in the purpose of the Eternal. If the Lord can have our all -- none would dare to say what the consequences for good might be. Here is where we face the plus of Deity; our all -- and God! Only a dream in a youth's throbbing heart, but God was in it, and the dreamer became Prime Minister of a vast empire! Only a rod in Moses' hand, but plus God, and he smote a threatening sea and led a nation from bondage to freedom! Only a sling and a stone from the brook, but plus God, and it felled the swearing and cursing foe and turned the tide of battle! Only a widow and two tiny coins, but Christ was there, and the angel of immortality crowned the anonymous giver with a glory that fadeth not away! Only an alabaster box broken and emptied, but it was for the Galilean, and its fragrance was caught on the breezes of the centuries, and still sweetens the gardens of life!

In the operating room of a great surgeon, a frail woman lay upon a table. Her husband stood by her side, holding her delicate hands, which clung to him as never before. They had talked it all over -- it was her only hope for life. She had put her home in order, and said farewell to friends and relatives. She said, "Husband, you will stay with me, and hold my hand." "Yes, wife," said he, "I will not leave you a moment."

The surgeon adjusted his apron, and arranged his instruments conveniently; the attendant stood ready for service. "Now," said the surgeon, "we are ready, but you must let your husband step into the other room, and close the door. He is liable to faint, he can do you no good, and will be in our way." She hesitated a moment, and with one long, fond look, she sighed and answered, "Just as you say, doctor." The husband stooped silently and pressed a kiss upon her forehead, and with a heavy heart stepped quietly away, and closed the door behind him. A trembling voice said, "Now, doctor, I trust all to you, save my life if possible."

The attendant applied the anesthetic, the pallor of death spread over the patient's face, she breathed more quietly, and then dropped into unconsciousness. The surgeon used the knife. "It is just as I expected," said he, as he laid open the diseased part. The knife was sharp, the hand was strong and steady, the delicate task was soon performed, and the wound was closed. The effects of the anesthetic wore away, the patient opened her eyes, tears of gratitude rolled down her face, and she said, "Thank you, doctor." Health and vigor soon returned, and she was hale and strong again. Will any one say that she should not testify to the skill of her physician?

Would you be circumcised in heart? Would you have the depravity entirely removed? Would you have the "old man" forever crucified? Then, come to the Great Physician. Bid all the world farewell, and shut yourself up with Jesus only; take the anesthetic of a full surrender; lose all consciousness to your surroundings and die to self. Fear not, trust the Almighty Christ! Now believe -- believe with all thy consecrated heart! Continue to pray and to believe until the day is dawning -- the Sun of Righteousness will rise with healing in His wings -- and floods of glory will burst upon your soul!

* * * * *

An Expository Message
On I Corinthians, 13th Chapter

"But covet earnestly the best gifts: and yet show I unto you a more excellent way." -- I Corinthians 12:31.

There are nine spiritual gifts for the Christian Church. Paul speaks of them as follows: "For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit. To another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another diverse kinds of tongues; to another the interpretation of tongues." These gifts were not merely for primitive Christianity, but are for the Church of the twentieth century. The Lord bestows these gifts upon whomsoever He will. Paul says: "Covet earnestly the best gifts." He means to have an earnest desire for them. And after you have chosen the most useful gifts, I will show you a more excellent way. The Corinthian Church made the mistake of placing greater value on the gifts than on the Giver. We shall consider:

* * *

I. THE VALUE OF THIS LOVE

Its value compared to human language and eloquence. Paul says, "Though I speak with the tongues of men and of angels, and have not charity, (love is the meaning in the original), I am become as sounding brass, or a tinkling cymbal." Dr. Lightfoot says, to speak with the tongues of men, according to the Jews, meant to speak the seventy languages of the nations of that day. But if we had all human languages, and could speak with all eloquence, and had not love, it would sound as nothing. And though a man knew the languages of the eternal world so well that he could hold conversation with its inhabitants, and find out the secrets of the Kingdom, it would not give Heaven's preparation. It would only sound as brass, or as a trumpet made of brass that gives uncertain sounds. Yes, apart from this love it would have a tinkling sound as two brass plates struck together, thus producing an inharmonious sound. We may understand the Apostle thus: "Though I possess the knowledge of all languages, and could deliver the truth of God in the most eloquent manner, and had not a heart filled with perfect love producing piety and obedience to God, I am nothing but an empty professor. I have a profession, but am destitute of a heart that is filled with holiness. I am without the soul essence of religion."

Perfect love as compared to prophecy and knowledge. Though I have received from God the knowledge of future events, so that I can correctly foretell what is coming to pass in the world and the Church, and have a heart void of this sanctifying grace, I am nothing. The Apostle says, "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 love, I am nothing."

If it were possible to have a clear understanding of all the mysteries of the Old and New Testaments; all the types and figures, and all the unexplored secrets of nature, and ALL KNOWLEDGE; every human art and science; and though I could remove mountains, and perform

miraculous things, such as raising the dead, healing the sick, and doing spectacular things and have not love, I am nothing. Or I may have such powerful discernment in sacred things that I could solve the greatest difficulties, and have not love, I am nothing. I am nothing in myself, nothing in the sight of God, nothing in the Church, and good for nothing to mankind.

Its value compared to works of charity and benevolence. The great logician says, "And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not love, it profiteth me nothing." Jerome says, "If I deliver up my body to be burned, that I might glory, or have cause of boasting, it would profit me nothing." Suppose that a slave is condemned to die, and that I should give my body in his stead, it would profit me nothing, had I not this love, without which no man shall see the Lord.

A man may be so wedded to a particular opinion, demonstrably false in itself, as to give his body to be burned in its defense. In February of 1619 an atheist literally gave his body in Paris in defense of his atheistic belief. Paul means in the first place, to have all wisdom and knowledge so that hidden mysteries could be solved, is acting like nothing. And in the next place, to give all we possess to feed the poor and even sacrifice our body, is nothing. It SOUNDS like nothing, ACTS like nothing, and IS NOTHING.

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II. THE NATURE OF THIS LOVE

It suffereth long. The real meaning of this is, has a LONG MIND. Neither trials, adversities, persecutions, nor provocations can disturb this experience. The love of God makes us patient toward all men. It suffers all the weakness, ignorance, errors and infirmities of the children of God; and all the malice and wickedness of the children of the world. And this is not for a time, but long, and without end.

It also waits for God's time of accomplishing His precious providential purposes, without murmuring or repining; and bears its own infirmities, as well as those of others, with humble submission to all the will of God.

Love is kind. It is tender and compassionate in itself, and kind and obliging to others. It is mild and gentle. Oh, that more of God's children had this experience, that will produce kindness in the home, in the church, and in the world! Such an experience would doubtless save many a son and daughter from wandering from home and God.

It envieth not. It is not grieved because another possesses a greater portion of earthly, intellectual, or spiritual blessings. Those who have this experience will rejoice as much at the happiness, honor, and comfort of others, as in their own. They are ever willing that others be preferred before them. The person that is living in this chapter, will never envy the state of others.

Love vaunteth not itself. It will not act rashly. Dr. Clarke says that this means that love does not "PUT ITSELF FORWARD." It does not desire to be noticed or applauded, but wishes that God may be all and all.

This love is not puffed up. It is not inflated with a sense of its own importance. For it knows that it has nothing but what it has received from God; and that it deserves nothing it has. Every person whose heart is filled with this love is humble. There are those that would have us believe that indwelling sin is necessary in keeping us humble. There was never a greater falsity. He who has pride has the very essence of sin. It was pride that hurled the devil from Heaven. Oh, man of God, beware of sinful pride!

Love does not behave itself unseemly. Love never acts out of place or character. It is never rude, bearish, or brutish. A person may have a natural bluntness, or be a clown, and yet not be boorish or hoggish in his manner. This love never acts in a way to cause decent people to blush or become disgusted. This love will act in church in a way to make hungry people wish for it. It never acts unseemly, nor brings disgrace upon the holy cause of Christianity.

It seeketh not her own. Too many people are seeking their own. But love is not desirous of her own spiritual welfare only, but that of others. Love is never satisfied but in the welfare, comfort, and salvation of all. He is no Christian who is solicitous for his own happiness. All the religion of the ages can be spelled in two words, S-E-L-F, and O-T-H-E-R-S. To which class do you belong?

Love is not easily provoked. It is not easily irritated, and is not made sour or bitter by trials, misunderstandings, and persecutions. The proper rendering of this is "IT IS NOT STIRRED TO WRATH." It is free from anger. It is wonderful to have the body of sin destroyed. Oh, blissful experience, in which all is at rest, and the heart freed from everything that sympathizes with sin! A man may be highly irritated against sin, and yet tender toward the sinner.

Love thinketh no evil. It believes no evil when no evil seems. It never supposes that a good action may have had a bad motive. He who is enjoying this experience is so governed and influenced by God's love that he can think evil only when it appears. The original text implies that he does not "INVENT OR DEVISE ANY EVIL." Perfect love cannot look upon sin with the least toleration. The soul aflame with God, deploras sin in every form, whether in friend or foe; whether in palace or hovel; whether in prince or pauper.

It rejoiceth not in iniquity. It rejoiceth not in falsehood, but on the contrary, rejoiceth in the truth. Some people rejoice in the calamity that befalls those who have treated them wrong, but love will not. Love takes no part in the sins of the age. It flees from error and deception as we would run from a rattlesnake. It runs after the truth. It never draws back and finds fault with the preacher when the truth is being preached. It has no desire to lower the standard of holy living.

Love beareth all things. It means to endure, bear, sustain, cover, conceal and contain. Bishop Pierce says it should be rendered, "Covereth all things." This rendering seems to be in harmony with the Apostle Peter. It shall "cover the multitude of sins" (I Peter 4:8). Love conceals everything that should be concealed. Love betrays no secrets. Friends keep secrets, but enemies reveal them. A person under the influence of this love never makes the sins, follies, faults, imperfections of any man, the subject either of censure or of conversation.

It believeth all things. It is ever ready to believe the best of every person, and will credit no evil of any, but on the most positive evidence.

It will hope all things. When there is no place left for believing good of a person, then love comes in with hope, where it could not work by faith; and begins immediately to make allowances and excuses, as far as a good conscience will permit. And further, anticipates the repentance of the transgressor, and his restoration to the good opinion of society and his place in the church.

Love endureth all things. It bears up under all persecutions and bad treatment from open enemies and professed friends; bears adversities with an even mind and submits with perfect resignation to God's dispensation of providence; and never says of any trial, or insult, "this cannot be endured." Matchless Christ, give us of this love, that we shall be able to bear every burden, trial, misunderstanding, and heartache, with patience and sweetness of spirit!

Love never faileth. The true rendering is, "LOVE NEVER FAILETH OFF." Love to God and man can never be dispensed with. It is essential to social and religious life; without it no communication can be held with God; and without it no person is prepared for Heaven and immortal glory. Without it there is no true religion. Friends may fail us, health may fail, the most trustworthy things may fail, but this love will never fail. It is necessary in this life and will exist throughout eternity. Most Holy God, give us more of Thyself, for Thou art love!

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III. THE DURATION OF THIS LOVE

Paul says, "But whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away."

The wonderful gift of foretelling future events shall fail. The minister may be educated and well prepared, and powerful in declaring the truth of God, but he shall preach his last sermon. But this love of which we speak shall never fail.

The gift of speaking many languages shall cease. The tongues that utter mighty, flaming truths of God, shall lie silent in the tomb. And all knowledge shall vanish away. All human arts and sciences will be utterly useless in the eternal world, though so highly extolled and useful here. Here we have but little knowledge of the earthly, but much less of heavenly things. He that knows most knows but little in comparison with angels, and the spirits of just men made perfect.

In summing it all up, the Apostle says, "And now abideth faith, hope, and love, these three; but the greatest of these is love." Faith is the foundation of our Christian experience, hope is its walls, and love is the roof. Faith is the roots of the tree of our salvation, hope is its branches, and love is the fruit. Faith is the inward union of the soul with God; hope is the support which gives us strength to battle with the present; love is the outward manifestation of what we feel within.

Yonder in a room, altogether, are faith, hope and love. Faith is bending over a book -- the Book of God -- her face all glowing with hallowed emotion, yet filled with the deep and calm of

Divinity, and with inward peace, she reads the "exceeding great and precious promises." Hope is sitting in the window-seat, and is gazing with earnest, dreaming eyes, with her face serenely bright, upon the setting sun; watching intently as the amber clouds open their gates, and in fancy admit her into the city of everlasting light. Love turns her tender looks on the one sister and then on the other, and smiling a smile caught from Christ she thinks of the widow and the fatherless, cheered and comforted by the garments at which her hands are working.

Oh, yes, it is love that visits the fatherless and motherless of earth, and acts in the capacity of a father and mother! It is love that hovers over prison-houses and waits in patience to lead the bound souls to Christ. It is love that will cross the burning deserts, swollen streams, and tempestuous seas to bring the wanderer home. This love visits sick rooms and presses a tender hand on fevered brows. Oh, blissful love, that bridges the awful chasm for a lost world to get back to God! It is love that will sweep onward and upward forever. Oh, eternal love, fill my heart that I may be in harmony with God and the inhabitants of the eternal city!

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04 -- THE POWER OF THE HOLY GHOST

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

Jesus had been ignominiously put to death. His enemies were jubilant, and hell was holding high carnival. Joseph's newly made tomb had its first occupant. The tomb was sealed tight, and the Roman soldiers were keeping guard by day and by night. It looked as if Christ were a failure. But it had been declared by the prophet of old, "He shall not fail." Before going to heaven after His resurrection He commanded His disciples not to depart from Jerusalem, but wait for the promise of the Father. We shall consider the nature of this power, the source of this power, and the use of the power.

* * *

I. THE NATURE OF THIS POWER

"Ye shall receive power."

There are two Greek words in the New Testament both of which are rendered by our word "power." The one refers to power in the sense of rule, or authority and the other means ability, or force. It is the latter of these words that is used here.

There are many kinds of power in the world. There is financial power that controls the pocketbooks of men -- social power that controls the customs of men -- political power that controls the affairs of people. Then there is electric power that gives light to its millions -- motor power that will send an airplane through the air at the terrific speed of six or seven hundred miles

an hour -- military power that will batter down forts made strong by the passing centuries -- and brain power that brings to light the hidden mysteries of the ages.

What was this power which the apostles were to receive? Was it, as they anticipated, political power? Certainly in the course of years the church did acquire something akin to the power of the scepter. It took years of labor, sacrifice, suffering, and persecution to acquire the power of state. Very likely this power was given by the hand of a loving Father. It should have been the instrument to promote the Gospel among the nations of the earth. Doubtless this power came when Constantine associated the Cross with the Roman purple. If the church had only accepted this as a means to an end -- but alas, it was the instrument of destroying spiritual power!

Was this intellectual power? The Gospel has undoubtedly lightened up man's understanding and fertilized his thoughts. A certain power of knowledge came as result of Pentecost. Our Lord dwelt at length on the illumination of the Comforter. "He shall guide you into all truth." The unlettered fisherman (Peter) was suddenly the profound expositor of ancient prophecy, and within a short period his teaching brought him into collision with the Sadducean leaders of educated skeptical opinion.

Was this the power to work miracles? Our thoughts seem to gravitate toward such a supposition. Some of the apostles and early Christians had this peculiar power, but Christ said, "Greater works than these shall ye do, because I go to my Father." Was miracle-working power the evidence of having received the Spirit? I do not believe it was, for many in that day and in other days were filled with the Spirit, but never performed such miracles. But what does the Spirit perform in the human soul? It mellows the voice, fills the eyes with tears, sweetens bitterness, cleanses the soul from a fallen nature, and empowers the soul with supernatural strength to meet battles, trials, problems and difficulties.

But wherein did this power consist? It was spiritual, personal and moral power. Spiritual power may be felt rather than described or analyzed. It is that mysterious power of God that takes control of the human personality and transforms the life into a living epistle, read and known of all men. Such a power produces spiritual earnestness. Oh, how earnest the hundred and twenty disciples were: after the reception of this power! They might have had streaks of insincerity before its reception, but none can be detected after the infilling of this power.

It was the power of heart purity. Jesus said, "Blessed are the pure in heart, for they shall see God." It was this power that transformed the disciples into the moral likeness of God. It cleansed their hearts, and brought purity of thoughts, purity of motives, purity of deeds, and the blessed assurance of seeing God here and hereafter. It was also the infilling of power for Christian service. Oh, how we need this power in prayer, in preaching, in teaching, and in rendering Christian service for others! We need spiritual power to overcome temptations, discouragements, misunderstandings, and the sorrows of life.

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II. THE SOURCE OF POWER

"When the Holy Ghost is come upon you." The literal translation is, "Ye shall receive power, the Holy Spirit coming upon you."

There is but one inlet to this power, and that inlet is the Holy Ghost. He is power. It is useless to seek power from any other source. If you would have purity, seek the Holy Spirit, who is a person. If you would have power for Christian service, seek Him. If you would have greater efficiency in prayer and fellowship, seek Him. If you would have a closer walk with our Lord -- a sweeter disposition -- a greater burden for earth's perishing millions -- seek Him. There is absolutely no other source for spiritual power. The Holy Spirit is God's executive in the world.

Why do I believe in this power? I believe in it because the Word of God promises it, and records so many instances in which it was gloriously received. The prophet Joel foresaw the coming of this power, and broke forth in graphic language: "And it shall come to pass afterward, that I will pour out my Spirit upon all flesh; and your sons and daughters shall prophesy, your old men shall dream dreams, your young men shall see visions; and also upon the servants and upon the handmaids in those days will I pour out my Spirit." (Joel 2:28, 29). John the Baptist, that leather-girdled, bronze-browed, bare-headed, and swift-footed, wilderness preacher, said of Jesus, "I indeed baptize you with water unto repentance; but He that cometh after me is mightier than I, whose shoes I am not worthy to bear: He shall baptize you with the Holy Ghost and with fire." The disciples of Jesus were grieving because He said that soon He would go away, but His consoling reply was, "Nevertheless I tell you the truth; it is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send Him unto you." Down at the close of His eventful life Christ commanded His disciples to tarry in the upper room until endued with power from on high.

On the day of Pentecost the heart-cry of Jesus was answered. "They were all filled with the Holy Ghost." The evangelist Philip went to the city of Samaria for a revival, and the Lord graciously sent it. Many were converted unto Christianity. The Church at Jerusalem hurriedly sent Peter and John to the new converts, that they might be filled with the Spirit. The inspired writer says of their arrival, "Who, when they were come down, prayed for them, that they might receive the Holy Ghost. And they received the Holy Ghost." And on we go to the household of Cornelius, the first Gentile to receive the Holy Spirit. It is said of him, "While Peter yet spake these words, the Holy Spirit fell on all of them which heard the word." Upon Paul's arrival in the city of Ephesus he found a dozen disciples, and he asked them if the Holy Ghost had been received since turning from darkness to light. They replied, "We have not heard whether there be any Holy Ghost." Paul and his coworkers prayed for them and they were filled with the Spirit.

How did the disciples receive this power? They waited for it. The command was, "Tarry until ye be endued with power from on high." They obeyed the command of the Master. They dared not go without this power. To go without it meant to go in their own strength. Not only did they wait obediently for it, but they prayed for it. They were all of one accord, and all praying for the same thing.

There was no time limit to this waiting. They were to wait "until" the Spirit came. They prayed until they were emptied of self and filled with God. They were tremendously concerned about this power because it was constant. It was not merely for a specific Occasion, and it was not

transitory or occasional. "The Comforter, which is the Holy Ghost, will abide with you forever." This power was both individual and corporate. It was received by the disciples as a band, and it was also for the individual. The Apostle Peter said on this occasion, while preaching to the multitudes on the streets of Jerusalem, "The promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call."

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III. THE USE OF THIS POWER

"Ye shall be witnesses."

We shall be witnesses for Him in our varied vocations of life. The world will not read the Bible, but it is reading our lives. We are in need of a practical Christianity. The world is not looking for cold theories, but is desirous to see the work of Holiness practiced in the everyday marts of life. Perhaps some of the most effective sermons are preached by faithful Christians in the store, in the work-shop, in the field, and in the home.

Oh, the power and influence of a Spirit-filled life in a community! Somehow it is joined to the Omnipotent. Argument can be resisted, logic can be met, eloquence can be overcome and persuasions and invitations scorned and appeals and warnings evaded and disregarded. But the silent force and the power of a godly life and the presence of a devoted and consecrated soul melts the hard heart, turns the stubborn will, and leads the sinner to Christ. Holiness is truth embodied. It is the Gospel on fire, burning on the altar of the heart, beaming from the eyes, breathing from the lips, and preaching from the life, until the world is compelled to believe!

We shall also witness for Him in the home, where some of the most trying things of life come. All the members of the home may be Christians, but in that home will come some of the most trying, disappointing and heart-testing things of life. But if our experience of grace will not bear the strain of the home life, a deeper work of grace should be sought and obtained. A careless word, a hasty action, a doubtful practice, indifference to Bible reading, and the neglecting of family worship may be the things that will help damn our children.

We may be His witnesses in sickness and death. Many of the early Christians sealed their testimony with a martyr's death. More than seventy millions of the purest and whitest spirits of earth have gone to heaven by way of the lion's den, burning stakes, wicked swords, and dark and blighting dungeons. This army has defied fire and flood, wicked men and malignant devils. They have heard the snarl and growl of the lion and leopard, and prayed and rejoiced when the blackened flesh was literally falling from their bones.

It was this power that enabled Lamberton, the great English teacher and martyr of the sixteenth century to say when he was being burned to death, "Nothing but Jesus; nothing but Jesus." John Huss, the Bohemian scholar and reformer, was persecuted and condemned to die. When the blue, hissing flames were: wrapping his suffering body, and he was being roasted to death, he clapped his hands three times, and shouted to his friends and co-laborers, "George! George! George! tell the world that anywhere with Jesus is all right."

This power will help us when we come to the "last mile of the way." Paul says, "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens." When we have come to the terminus of the way, and our loved ones and friends have gathered about us, we can look death in the face and say, "O death, where is thy sting? O grave, where is thy victory? Thanks be to God, which giveth us the victory, through our Lord Jesus Christ."

An old Scotchman was dying. His friends asked what he thought of death. He said, "It matters little with me whether I live or die. If I die I will be with Jesus, and if I live Jesus will be with me." If you would have courage to meet death, and wing your flight beyond the stars and reign forever with Jesus, look to the Cross. The Cross of Christ is our only hope. Cling to that blessed Cross.

"Rock of ages, cleft for me,
Let me hide myself in Thee,
Let the water and the blood,
From Thy wounded side which flowed,
Be of sin the double cure,
Save from wrath and make me pure."

Have you received the Pentecostal blessing? Have you tarried and prayed till you were filled with the Holy Ghost? Have you sought and obtained the Baptism of the Holy Ghost since you were converted? Do you have the witness of the Spirit to this mighty blessing? There will be trying days ahead, and you will need the indwelling of the Spirit. Oh, do not seek this experience merely for power! He will bring power, but along with His power will come purity, a burden for prayer, a clear vision of the world's needs, and a burden to take the Gospel to every creature. Throw open the door of your heart right now. Invite the Spirit in. It is for you today. Do not delay, the Spirit is ready now!

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05 -- THE FRUIT OF THE SPIRIT

"But the fruit of the spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance." -- Galatians 5.22, 23.

In this chapter the apostle calls our attention to the works of the flesh. They are adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, and such like. These are the out-croppings of an inward principle of sin. These are the fruits of sin that exists in the human soul. We are told that they who commit such things shall not inherit the kingdom of God. Over against the works of the flesh, the apostle says, "But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance."

Let me call your prayerful attention to three things in this discussion.

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I. OUR RELATION TO GOD

1. Love.

The first group includes the inner graces of the heart toward the Lord. Love is placed first, and is the sweetest grace of the whole cluster, and none of the rest can exist without it. There are no substitutes for love -- heaven itself has discovered none. Paul tells us in the thirteenth chapter of First Corinthians that the tongues of men and angels cannot take its place. The gifts of prophecy, declaring the truth, or foretelling future events cannot be accepted in the place of love. Love will suffer long, endure hardships, opposition and persecution; it is tender, kind, courteous and obliging. It does not behave itself unseemly -- is never rude, but always civil. It does not seek its own, is never satisfied save in the comfort, welfare, and salvation of others. It beareth all things, believeth all things, hopeth all things, endureth all things -- love never fails!

2. Joy.

Joy is the delight of the mind -- it is love running over. It may have seasons of extraordinary upheavals and then subside to a less exultant state. Joy is always present when the Spirit is possessed. Jesus said that it should be in us a well of water springing up into everlasting life." Joy is not a blessing to be sought, it is not a separate and distinct blessing -- it is the fruit of the Spirit, and we are not to seek fruit, but the Spirit Himself. From the Spirit come the fruits of the Spirit. It is much like a central fountain which sends forth the nine streams which make glad the whole heart. It usually happens that they who seek for joy will have the least of it, because they seek it aside from the Spirit.

There are degrees of joy, as there are degrees of faith. The measure of our joy depends on the measure of the Spirit we possess. If we are filled with the Spirit, then our joy will be full. Our joy may be great in the midst of our deepest sorrow; it is possible for us to be "sorrowful, yet always rejoicing." There is a "joy in sorrow," a "secret balm in pain," for those who are filled with the Spirit of God. It is the gracious privilege of God's people to live and walk in the sunshine of holy joy.

3. Peace.

Jesus said, "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you." Peace is freedom from agitation or disturbance -- it is tranquillity -- a calm rest. Peace rises from a sense of pardon and purity -- it means being on good terms with Jesus. "Peace is joy boiled down!" It is the deep swell of the ocean rather than its ruffled surface. There is a blessed peace "that passeth understanding." It is a great peace, "Great peace have they which love thy law." It is the peace of Jesus, "My peace I give unto you." It is the peace of God. "Let the peace of God rule your hearts." It is Christ's kingdom within, and this kingdom is "righteousness, and peace, and joy in the Holy Ghost." It is perfect peace, "Thou wilt keep him in perfect peace, whose

mind is stayed on thee." Our peace is perfect because it is the peace of God imparted to the human soul.

Some one may say, "Peace comes before joy." At first thought it might be supposed to precede joy, but this is not the course of the Spirit. When one has escaped some great peril, or has received some great benefit, joy seems to be the natural EXPRESSION OF THE HEART -- but this joyous emotion soon subsides into a permanent peace. When one is first converted or sanctified, there is great joy, but after awhile this glorious feeling subsides into a well-founded peace. Hence, love, joy, and peace as we have seen, relate especially to our relation to God. What a blessed relation!

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II. OUR DUTY TOWARD MAN

The first cluster of this fruit had to do with our relation to God -- this second group deals with our outward duty to our fellowman. The first group Was the upward swing toward God, and the second group takes us out into all forms of goodwill to our neighbor.

1. Longsuffering.

What is longsuffering as a fruit of the Spirit? It consists of quiet submission to the Divine will under human provocations. It is the enduring of wrongs, sufferings, disappointments and submitting to the oppositions which the Lord may allow wicked men to cast in our way. It is patience long drawn out, and means long-minded, or forbearing. It is the power to suffer or endure calmly any evil, affliction or provocation. Longsuffering has been defined as "patience with duration."

When we consider how the Lord has borne with us, we can find sufficient reason to induce us to bear with others. The limit of God's longsuffering with us is the limit of our forbearance. The question was asked of the Lord, "How oft shall my brother sin against me, and I forgive him? till seven times?" and Jesus answered, "I say not unto thee, Until seven times: but, Until seventy times seven". Literally, that means we are to forgive them so long as they ask for forgiveness. Longsuffering is not to be insensible to wrong, but is a temper of the soul which is the fruit of the Spirit.

Some try us by their folly, some by their ignorance, and some by their jealousies and envyings. In fact, we are tried on every 'hand. Here is an opportunity for the triumph of patience. Therefore, the Scriptures often speak of the grace of longsuffering or patience. We find, "That ye ... through patience ... inherit the promises" -- "In your patience possess ye your souls" -- "the trying of your faith worketh patience" -- "let us run with patience the race that is set before us" -- "let patience have her perfect work." It has been said that "Patience and time will overcome anything but sin;" -- let us then "believe and patiently wait."

2. Gentleness.

Gentleness is made up of modesty and justice. It is opposed to rudeness and roughness. It means sweetness 'of disposition, tenderness of spirit, amiability of character. The Scriptures state, "The servant of the Lord must . . . be gentle." Gentleness is not to be confused with tameness, flexibility of character, or compliance with customs and worldly fashions which are condemned of God, and are deeply hurtful to men. Gentleness is a sturdy grace. It is unyielding and unmoveable as a rock, yet courteous and kind. Neither flattery nor fear can move it from the well-known path of duty -- it stands opposed to harshness, pride, and arrogance.

3. Goodness.

Goodness is kindness and benevolence. It is love at work blessing poor, fallen humanity. In the words of Adam Clarke, "It is the perpetual desire and study, not only to abstain from all appearance of evil, but to do good to the bodies and souls of men to the utmost of our ability." Goodness must bless somebody to have an existence itself. Goodness is love with its hands full of blessings -- carrying food to the hungry, medicine to the sick, clothes to the naked, comfort to the desponding, light to those who sit in darkness, and life to the dying.

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III. THE INWARD QUALITIES OF THE SOUL

In dealing with the fruit of the Spirit, we have considered our relation to God, our duty to man, and now we desire to take a look into the secret qualities of the soul. This last group of fruit includes the inner quality of Christian character that is developed daily. It is the blessed privilege of every Christian to develop these fruits of character -- and without them, there is no spirituality.

1. Faith.

Scriptural faith consists first of belief or assent to the truth;. The second step is consent -- the will consents to surrender to the divine requirements. The third step is reliance -- the heart yields, and accepts the promised good. Faith is said to be a gift and a grace. Faith as a gift is that faith by which miracles are wrought, healing is effected, and languages are spoken. It is not for the many, but for the few. Faith as a grace is that faith which relies alone on God's promises -- the non-exercise of which is sin. It is to trust the Lord, or be lost. The grace of faith is for the many, while the gift of faith is for the few.

Most people can manage the grace of faith, while only a few have the natural ability to manage the gift of faith. Grace humbles those who possess it, while in many cases, gifts set people wild. Let a person be persuaded that God has given him the special gift of healing, and unless the Lord has favored him with a larger degree of level-headedness than is vouchsafed to most people, it will more than likely run him into great extravagances, and it will soon be the one thing needful to him, It will likely cause such a one to place the gifts above the work of salvation.

The grace of faith involves duty. We are saved by faith, and so it is the duty of every one to believe and be saved. But the gift of faith is more of an ornamental blessing -- it is not a necessity, but a privilege. The grace of faith is to be proclaimed, while the gift of faith is to be carefully

guarded. If the Lord imparts the gift of faith, accept it humbly and use it cautiously. If the Lord gives you the grace of salvation, tell it to all that Will hear, and earnestly persuade men to seek the same treasure. Faith in God holds the soul firmly in its allegiance to Jesus.

2. Meekness.

Meekness resembles gentleness, but there is a difference. Gentleness marks our deportment toward men, while meekness distinguishes it toward the Lord. It is the province of gentleness to soften and refine the manners, while meekness subdues the will. Meekness is marked by uncomplaining submission to the will of the Lord -- whatever that may be. The apostle speaks of it as "a meek and quiet spirit, which is in the sight of God of great price." Meekness is a noble triumph over the pride of the human heart. The willow bends beneath the blast of the storm, and escapes unhurt -- while the sturdy tree that stands against the storm is torn from its roots, or rent in pieces. So, when in meekness, we bow to the divine will, we often escape the sorrows and disasters which come from fruitless resistance.

Meekness is not easily ruffled by provocation, and bears insults without resentment. Therefore, meekness must be a fruit of the Spirit, because nature does not produce it. Real meekness is not a timid cowardice that fears to reprove the wrong, and half sanction rather than censure the wrongdoer. It is the Spirit of Jesus, although "meek and lowly in heart" that spoke words which cut to the heart, and exposed all forms of wrong. This is a beautiful grace, and does not have too abundant growth in this sinful and suffering world.

3. Temperance.

This means self-control, or self-government, and moderation in eating, drinking, sleeping, dressing, as well as abstinence from intoxicating drinks. This grace is placed last, but not because it is of no importance -- rather because it is essential to them all. None of them can proper or long exist without it. Intemperance brutalizes the whole character -- not a single grace can grow under its blighting influence.

Instead of love there would be enmity -- instead of joy there would be sorrow -- instead of peace there would be a spirit of discontent, and in the place of longsuffering we would have irritation. In the place of gentleness there would be rudeness -- goodness would be supplanted by selfishness. Without faith the heart would be filled with unbelief -- without meekness there would be rebellion. It is only when temperance is practiced that the mind and body and soul are free for healthy action. Paul tells us that "Every man that striveth for the mastery is temperate in all things."

If it is necessary for those who seek earthly crowns to be temperate in all things, how much more important it is for those who strive for a crown of fadeless glory! The Christian should abstain from every form of self-indulgence, and lay his soul, body, and spirit as a whole burnt offering on God's altar. We should use the world, but not abuse it -- then "Whether therefore ye eat, or drink, or whatsoever ye do," we may "do all to the glory of God."

Yes, we have three clusters of spiritual fruit. There is the cluster that swings upward toward the Lord, the cluster that reaches out toward our fellowman, and the cluster that denotes the

inward qualities of the soul. Friend, are you in possession of the fruit of the Spirit? Provisions have been made for you to be filled with the Holy Ghost. Why do you wait for the coming of the Spirit? Do you have question marks in your mind about the possibility of its reception? Rid your mind of its doubts, and let the light of heaven flood your mind and soul. The innate desire of your soul is for such an experience. Heaven has prepared the only remedy for sin. Plunge into the cleansing fountain today! Your soul can be made white in the blood of the Lamb! Why wait longer -- now is the accepted time -- today is the day of your sanctification!

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THE END