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HOLINESS IN ACTION
By Chester Eugene Shumake

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01 -- UNCONDITIONAL SURRENDER

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).

Serving the Lord God with the whole soul, mind, and strength is the highest privilege of man. And such a service to God, I repeat, is a privilege, not a drudgery. If obeying God and doing His will is, in reality, as painful and uncongenial as some people sometimes let on, then one might pass such service by with some amount of justification. A very old lady one day was asked by a minister if she had religion. She replied, "Yes, I have touches of it occasionally, and I tell you it is mighty painful." She, being hard of hearing, thought the minister had asked about her rheumatism; but her response pretty well illustrates the kind of religion that some folks seem to have.

Serving God is such a glorious privilege that His people always should rejoice and delight at the opportunity. No one need ever to be ashamed of serving the Master. During this last war we have seen over eleven million young men and women in uniform among the various branches of the United States Armed Forces. Certainly these stalwart men and heroic women, wearing the uniform of our grand Republic, marching under the Stars and Stripes, were not ashamed. They were good soldiers, and proved it fully and completely to the utter consternation of the enemy. Just so, no Christian need ever be ashamed of his place of service, no matter where it is, in the service of the Lord Jesus. A man who was highly emotional got to shouting and disturbed his neighbors. One of the neighbors had the Christian arrested for disturbing the peace. At the trial, the judge asked the defendant what was the cause of his strange reactions, and the accused man replied, "Religion." "Religion?" asked the judge. "Well, I have religion, too, and I do not go around shouting about it." "That's just the difference, Judge," replied the defendant, "I'm not ashamed of mine." Now one should certainly not make his religion obnoxious to others, but on the other hand one must certainly let the world know that He is a Christian.

It really means something to be all out for God. It simply means that one is unconditionally surrendered to God. We have heard much concerning the terms of unconditional surrender. For these were the terms that were laid down by the Allied Powers to the Axis. Those terms meant, simply, that the enemy were to lay down their arms and rely fully upon the mercy and justice of the Allies. The enemy was not to dictate the peace in any way whatsoever; theirs was simply to obey the commands of those powers to whom they had surrendered.

God, too, has some terms for peace with Him, and they are the terms of unconditional surrender. There are just some things that will not blend at all. One could not be a Nazi and a believer in democracy at the same time. The two ideologies are completely contrariwise to each other. And neither can one be a sinner and a Christian at the same time. Jesus said, "Ye cannot serve God and mammon." Either one is serving God and not serving the devil, or else one is serving Satan and not serving God.

God has some specified terms for regeneration. One of those terms is true repentance. One day a little lad came home from the morning worship service. A revival was in progress at the church. The lad was well acquainted with the customs of the church, and particularly so regarding the altar services. The boy's friend had gone to the altar that morning, but he had not made much headway. When this Christian lad got home he began to tell his mother about the altar service and about his friend going to the altar, and continued, "Mother, John is under conviction and seeking

God, but he will not find Him." The mother inquired why he thought John would not find peace, and the boy replied, "Well, John was down on only one knee, and he will never get peace until he gets down on both knees." Just being down on one knee did not seem to the lad to be an attitude of deep sincerity and repentance. He thought in getting to God one must go all the way, and he was right. The peace that Jesus brings to the human heart is worth getting down on both knees for; it is worth going all of the way in unconditional surrender.

The terms for a complete life in Him are not low, but high. It does require an unconditional surrender to the will of God. This is consecration, that kind that God wants, and the kind that is necessary to live the holy life. "Present your bodies a living sacrifice," said Paul. A Connecticut farmer came to a well-known New England preacher saying that the people of his neighborhood had just erected a new place of worship and they wanted this clergyman to come and dedicate it. The minister, being accustomed to participate in such services only along with other ministers, said, "Just what part do you wish me to take in the dedication?" The farmer, thinking the question applied to the part of the building to be dedicated, replied, "The whole thing. Take it all in, from underpinning to the steeple." And that is what God wants in our dedication to Him. We do not dedicate just some part of our lives, or some one or two of our members; we are to present all to Him for His use and glory. "The whole spirit, and soul, and body" is to be sanctified.

Can we safely thus unconditionally surrender to God? Yes, we can do this with utter confidence. If I were making such a surrender to some human personality, I could no doubt find justifiable grounds for reluctance to do so. But when we bring our all to God, we may be perfectly sure that God "will keep that which we have committed unto him." This is the safest and sanest thing for every Christian to do, to surrender completely and unconditionally to Him.

General Booth was once asked for the secret of his success. He said, "I will tell you the secret God has had all there was of me." There have been many men with greater ability and greater opportunities than General Booth had. But one day Booth got the poor of London on his heart, and he had a vision of what Jesus Christ could do for such unfortunate wretches. He then made up his mind to do something for them. He said, "I then made up my mind that God could have all of William Booth there was."

That is unconditional surrender.

Is your all on the altar of sacrifice laid?
Your heart, does the Spirit control?

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02 -- PENTECOST AND ITS EFFECTS

When the day of Pentecost was fully come . . (Acts 2:1).

The Day of Pentecost has long been commemorated. It was kept by the Jews under the old economy as a day of festivities, starting on the fiftieth day after the second day of the Passover. It was on this day the Holy Spirit also was given to those waiting for Him in the upper room at

Jerusalem. And since, that Day of Pentecost has been commemorated by the Christian Church as the day of the descent of the Holy Spirit. Thank God for Pentecost! Without Pentecost the Early Church could never have withstood the onslaughts of the powers of evil. But after Pentecost the gates of hell could not prevail against the spread of Christ's kingdom! It is not too bold to assert that the Church in the beginning and the Church now is dependent upon Pentecost. Review the accounts given in the Gospels of the incidents surrounding the Cross. See the discouraged and defeated attitude of the disciples after Jesus was taken away and crucified by the enemy. And even Christ's appearance to His disciples after the crucifixion did not suffice to give them that power of victory and faith that they so greatly needed. But Christ instructed them to go to Jerusalem and tarry there until they did receive that spiritual power which their lives so apparently lacked. And on the Day of Pentecost something did happen to those who waited that had never been experienced by them before. You may call it what you may and, listening to preachers upon the subject, you may hear it called by various names, but all of us must agree that something transpired in the hearts and lives of those waiting disciples that they did not have before. A number of things happened on this memorable day. Primarily the coming of the Holy Spirit to each individual meant cleansing from inward sin, for Peter afterward, referring to this experience, the receiving of the Holy Ghost, argued that He was to be received by the Gentiles also, and that their hearts, too, were to be "purified by faith." (Acts 15: 8, 9.)

Now whatever else may be said about the Twelve whom Jesus chose, it is evident that Jesus himself claimed them as His very own, and acknowledged that they were His. That they were in definite spiritual relationships with God there seems no doubt. Their hopes and hearts had been set on things above; they were not of this world. And it is also clear that Jesus, in His High Priestly prayer prayed that this crowd might receive something that they did not yet possess. He certainly saw that they would need more spiritual power to carry them through. And if the Church today is to remain the dynamic force to stem the tide of worldliness and paganism, she must possess the dynamic power of the Spirit's presence.

We must never forget the cleansing effect of Pentecost. Others may seek the Spirit's presence for power alone, or for other sundry reasons, but we must have His presence in baptismal power to get rid of the carnal element within our own hearts.

Again let us make reference to the passage in Acts 15:8, 9. This reads: "And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us; and put no difference between us and them, purifying their hearts by faith." Now the context here concerns the defense of Peter to the universality of the grace of God by Christ Jesus. For certain of the Pharisees who had believed, but who were yet somewhat entangled with Judaism, endeavored to make these Judaistic requirements binding upon the Gentiles. Peter rises up and reviews before them how that God made known to him that the Gentiles were also to become recipients of the grace of God, and that the very same benefits were in store for the Gentiles as were possible for the Jews. He declared that the gospel of Jesus Christ was for sinners, whether Jew or Gentile. He also declared that the Holy Spirit, in cleansing power, was for all who would receive Him, and that God "put no difference" between the Jew and the Gentile, but would purify all hearts that were willing, through the Spirit's baptism.

Yes, we believe in the cleansing of the heart of all sin. And we further believe that the definite experience by which this is accomplished is the experience of entire sanctification.

Pentecost, personally, means a pure heart. That is not all it means, but it certainly means this. The heart is made clean, is made pure through the work of the Holy Spirit in His baptism with fire. When one is really sanctified, then his heart is pure. The work of regeneration, justification, and adoption results in divine life. For certainly when one is "born again" he has divine life. Then his committed sins are forgiven, and his acquired pollution is cleansed. But there is also such a thing as inherited depravity. It is a natural leaning of the affections toward the things of the world and away from God. Entire sanctification has to do with this inner nature and heart condition. Justification deals with the power of sin in that it is broken and conquered and does not rule the life. For in justification this new power of Christ within is greater than the power of evil without. But entire sanctification is the destruction of this inner spiritual conflict, this inner opposition. Entire sanctification is the removal of this "carnal mind," it is the cleansing of the affections. When one is entirely sanctified then can one serve God with the whole and perfect heart.

Then Christ is all and in all. The heart is no longer self-centered, but Christ-centered. The inner opposition goes out, perfect love comes in. Entire sanctification, one's personal Pentecost, means a pure heart. There is a wide difference in just combating the symptoms and getting to the source of any trouble. Some people seem to spend all of their time just fighting the symptoms. But if one is sick he must get to the source of the illness before real recovery can be made. Entire sanctification reaches the heart and purifies the source. And when the heart is pure, then all of our members, our affections, our powers, our influence, our deeds-everything-will follow and obey the movements of the perfect heart. Thank God, Pentecost means cleansing from sin. Every Christian may "worship God with a pure heart fervently"!

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03 -- SOME PERSONAL EFFECTS OF PENTECOST

And ye shall receive power after that the Holy Ghost is come upon you (Acts 1:8).

The mighty baptism with the Holy Spirit on the Day of Pentecost resulted in some telling and lasting effects upon those who thus received Him. Primarily He came to drive sin from the heart, to cleanse the heart from inbred sin, and to fill that cleansed heart with the perfect love of God. And though we must not minimize this precious truth, we must at the same time realize that the Spirit's baptism is not the end within itself. The indwelling presence of the Holy Spirit gives power for successful and victorious living. We must not forget that to live the Christian life is the important thing also. After the crises of Christian experience, the Christian must grow in grace and develop and mature in Christian living.

Pentecost resulted in a clearer vision for those who were waiting and ready for the Spirit's coming. Before Pentecost the followers of Christ saw Him as their great deliverer in the physical and political sense. He had come to re-establish the temporal throne of David, to bring political deliverance to the Jews as a nation again, to break the cruel bondage of Rome and set Israel free; this is what the disciples thought. And many followed Him for the loaves and fishes, temporal

blessings, and did not clearly see Christ in the light of His divine mission. But when Pentecost had fully come they saw Christ in true perspective, as the Lord God forevermore. They saw Christ now as the Son of God, as the Redeemer and Saviour of the world. Too, they saw Him as a universal Saviour. Not just a Saviour of the Jews, but one who bore on the cross the sins of the whole world and made propitiation for them. We cannot clearly see the Christ, nor the mission for which He came, until we receive the indwelling presence of the Spirit. Jesus himself said, "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me."

Not only does Pentecost reveal more clearly to human experience the will of God and the great mission of His Son, Jesus, but Pentecost also enables one to see himself in a different light from before. And it is important to have a proper conception of one's self. Before Pentecost there were certainly tendencies in the lives of Christ's followers that divided their affections. It is not superfluous to say that the disciples were even self-centered to some degree. That is, they were not wholly and completely alive unto Christ. They still had a sense of "private ownership." They still belonged to themselves. But Pentecost changed these ideas. After Pentecost they could go forth with a new gospel. It was now no longer self, but Christ. Now they saw themselves only as servants of the Lord Jesus, and all else faded into oblivion besides this. They could now say, "Christ is all and in all." They knew that they were not their own, that they had been "bought with a price," and now they desired only to live for the glory of Christ. They could now say, "For me to live is Christ."

Pentecost resulted in a clearer vision regarding others. It produced a burning passion for others. It took Pentecost to reveal the needs of others. There can be no worldwide vision and no deep passion for a world lost in sin without the Spirit's presence. The Day of Pentecost broke the shackles of caste. Racial barriers were burned away by the fire of the Holy Ghost, at least as far as the common salvation needs of all men were concerned. No longer could importance be placed upon color or creed, for now the Spirit's coming reveals the need of Christ in a world-wide sense. The Spirit's manifestation on the Day of Pentecost in the use of the other languages foretold that race or language was to be no barrier to the preaching of the gospel of Christ. Men everywhere are the sons of God by creation, and all of God's created sons must have the opportunity to be reconciled to Him, thus becoming sons also by redemption. Class hatred can never be Christian. Race superiority is not begotten of the Holy Spirit. The Spirit's coming in cleansing and filling power shatters and destroys class hatred and race superiority complexes. When He is come, then we know that we are debtors to every creature in the sense that we must "give the gospel in the same measure that we have received it."

Pentecost enlivens and increases the spiritual powers of the individual Christian. No one can deny that by the record the lives of the "upper-room" Christians were more effective for God after Pentecost. Why should one be contented with just a wee bit of spiritual power when God has made provision for abundant living. Look at the Spirit-filled, sanctified, Christians after Pentecost. Their testimonies meant more then, and were more effective. Their preaching got better results. Sinners were converted, Christians made spiritual progress, and the whole community of Christians took on new life and activity. And this activity of the Church, mind you, was an active interest in the spiritual welfare of the lost world.

Many churches today may be said to be active. They are active, many of them, in the affairs of this world. They have a very active business often carrying on the social conventions. They have an excellent machinery for all their organizational functions. The machinery of church organizations, at least some of it, is necessary to get the great task done. But machinery itself is useless without power to run it. And the Holy Spirit must be the Mainspring within the church in order that the machinery may run smoothly and perform the tasks that are God-given to it. Sad indeed to see a great display of excellent machinery and the absence of vital power to run it!

The power of the Holy Spirit is the answer to all of the needs and problems of the Church. Pentecost, in all of its great fundamentals, can still be experienced today The Church needs Pentecost!

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04 -- PENTECOST AND THE CHURCH

And they were all filled with the Holy Ghost (Acts 2:4).

It may be trite to say that without Pentecost the Church had no way to succeed against that dark background of sin during the first century. Nevertheless that is true. But Pentecost gave the Church the presence of the Holy Spirit, and His presence is a guarantee of spiritual success, both in the life of the individual and in the life of the Church.

In reality the Church was born at Pentecost. Back in the day of creation, it was the breathing of the Spirit upon the inanimate form of man that gave him life, that gave to man a living soul. And back before this, it was the brooding of the Spirit upon that mass that was without form, and void, that brought shapely and orderly existence out of chaos. And though there was a small band of followers of Jesus before the Day of Pentecost, it was Pentecost itself, with the baptism of the Holy Ghost that composed this early group of disciples into a living church.

Pentecost energizes the Church. The Church can have no spiritual life apart from the Holy Spirit. The Church was born in a wave of revival glory produced by the indwelling presence of the Holy Spirit. Pentecost revives! The Church must have revivals to live! The presence of the Holy Spirit creates a revival atmosphere and passion. Spirit-filled churches are revival churches.

There is no more startling narrative in the whole of the New Testament than that of the Spirit's coming on the Day of Pentecost. The effect upon the disciples is amazing indeed. The Spirit's coming did more to equip and empower those early preachers than any other thing possibly could. It is well to have a well-cultivated ministry. Fine churches are all right, too. But just a cultivated, educated ministry, and splendid and beautiful church buildings do not spell spiritual power. Compare the modern Church with that Early Church. The Early Church was poor indeed in many respects. At first they had no regular meeting place. They met everywhere they could get a few people together to hear the wonderful words of life. In the homes, on street corners, by the lakesides, anywhere at all. The early ministry of that original Twelve was not a cultivated, cultured ministry. They were poor folks, and unlearned in the wisdom of books. They often were rough in manners and speech and appearance. But on the Day of Pentecost they received the

indwelling presence of the Holy Spirit, and His presence gave them a spiritual power and discernment that nothing else could.

Now this is certainly not a brief for an uneducated, uncultured ministry, nor for drab, often sloven appearance of many church buildings. We are in a day when to be in the ministry at all necessitates certain educational advantages, and indeed the need for better church buildings is readily seen. But we can have the most cultured and educated ministry, and the most beautiful and stately church buildings, and just these alone, in the absence of the Spirit's indwelling presence, are worth less than nothing, as far as the real work of God's kingdom is concerned. We must have the Spirit's presence. Our ministry must be Spirit-filled!

The real difference between the First Century Church and the Twentieth Century Church is a difference of power. One day in the city of Jerusalem, when the Spirit had come into the hearts of those waiting Christians, three thousand people were converted and "added to the church." Three thousand souls in one day! What results of a Spirit-filled ministry in just one day! And compared with that, look at the thousands of modern churches that do not add even one single convert to the kingdom of God throughout the year. What is the reason for such failure? Certainly the cause must be the lack of spiritual power and fervor, caused by the absence of the Holy Spirit in the lives of individual Christians and in the life of the church. Someone has said that on the Day of Pentecost one sermon turned three thousand souls to God and the church, but in the modern church it takes "three thousand sermons to convert one soul."

The only hope for our churches is to become filled, or "refilled," as the case may be, with the living presence of the Holy Spirit. We do not need the Spirit's presence to have programs, or for mere ceremonies and rituals, to run our church machinery, or to develop and expand our social activities. Just crowds alone is no proof of vital Christianity, though of course we want to attract the masses with the gospel of full salvation. The sentiment that quality is minus quantity finds no basis in truth. That one must remain obscure to remain pure is equally unsound.

The Spirit-filled churches of the first century were a success. Perhaps not a success in the eyes or the ways of the world, but a success in accomplishing her God-given task. They were successful in being Spirit-filled. They were successful in getting souls saved and sanctified and ready for heaven. The only way for the modern Church to succeed in the same task, is to be saturated with the same Spirit.

It cannot be denied that the atmosphere of the Early Church was charged with divine power by the Spirit's presence. Just such is now needed, oh, so greatly needed in the Church today. The Church filled with the Spirit's presence has the Spirit of Life, the Spirit of Truth, and the Spirit of Power. The Church without Pentecost cannot survive in the real destiny of the Church of the Living God. Lord, lest we fail and die, lead us back to Pentecost!

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05 -- THE SECOND BLESSING

The very God of peace sanctify you wholly (I Thessalonians 5:23).

Entire sanctification is one of the various terms that is used to express the fullness of salvation from sin, or the completeness of Christian experience. It is a term which is indeed strong in its implications, yet a term that is fully consistent with the whole tenor of the Scriptures. Often we find people who are greatly embarrassed over the term, and engage themselves in a frantic and often fanatical effort to prove the impossibility of the experience in the Christian relation. They say the term implies too much. We will not now argue this issue, but will say in passing that to understand the spiritual significance of this work of entire sanctification in its fuller sense, it must be experienced. Obtaining and possessing the blessing itself is the greatest means of convincing of its reality. And while there are those who steadfastly contend that the blessing of entire sanctification is impossible, on the other hand, there are those who steadfastly contend that it is possible, for they have the blessing, and know that they have it. Fact is greater than theory, and the fact that some of God's children are wholly sanctified is more convincing than the arguments of the opposition.

There are indeed few subjects in Christian theology that are so disputed and denied, and this is true although it is unquestionably a fundamental doctrine of Christianity, and one that is of vital importance to the life of the Church. And it cannot be successfully denied that the Church down through the Christian centuries has continually taught that the heart of the Christian must be rid of sin as a prerequisite for the soul's entrance into God's eternal city. While this has always been the contention of the Church, it is evident that there has also been quite an absence of teaching as to just how this blessing in life can be obtained. That the Bible teaches purity of heart as a necessity for entrance into heaven is readily admitted, but the how of obtaining this pureness of heart has often been overlooked. Often the wisdom of theology has been busily engaged in trying to explain the inner spiritual struggle of the regenerated, and trying to justify it upon the grounds that it must continue as long as life endures, and that real deliverance cannot be had until death.

I shall never cease to praise God that one day I heard that this inner struggle could be removed and that we could serve God with "a pure heart fervently." Even as a sinner I could not get much interested in a message that offered pardon from all my past sins, at the same time offering me no hope that the sin problem could be settled. I not only wanted to be forgiven of the past, I wanted a present deliverance from the presence and power of sin. I heard such a message one day and it gave me great hope. Soon I found Christ in pardon, and a few nights later I came to God in complete consecration and was wholly sanctified.

Oh, precious fountain that saves from sin!
I am so glad I have entered in;
There Jesus saves me and keeps me clean.
Glory to His name.

I sincerely hope that the term "the second blessing" shall never become trite among our people, for that is just what it is, the second blessing "properly so-called." There are those who are calling for a "rephrasing" of terminology, but this term does not need to be "rephrased." It stands upon its own merit, for if the Bible teaches entire sanctification at all, it teaches that this blessing is subsequent to regeneration. We need not look far into the New Testament to understand that it is a subsequent experience. Certainly the disciples had some measure of the Spirit and were

accepted by Christ, and they were acknowledged by Him to be His very own, before the Day of Pentecost. The arguments are so conclusive on this point that to deny them seems to be a plain perversion of the Scriptures. And on the Day of Pentecost those Christian believers who met in the upper room received the Holy Spirit in His cleansing and filling power; being "filled with the Spirit" to the absence of sin and positive filling with perfect love.

The words "justification" and "sanctification" convey entirely different meanings. Justification in the broader sense refers to the whole work of Christ wrought for us as sinners and aliens. Sanctification in its fuller sense is the whole work of Christ wrought in us by the Holy Spirit. True, regeneration is sanctification begun, but entire sanctification in its full sense is effected by the baptism with the Holy Spirit in another definite crisis of Christian experience. Justification brings peace with God and the remission of actual sins committed; entire sanctification brings cleansing from the sin that is inherited, inbred sin.

In regeneration there is the glorious implantation of spiritual life. Yet the Scriptures affirm that there yet remains within the regenerated heart that which is called "the flesh," "the old man," "the carnal mind," etc. And the all-controlling power of the carnal mind is broken in regeneration, but in entire sanctification its presence is removed. Both regeneration and sanctification deal with the sin problem. They have been called the first and second blessings. Of course, there are many blessings from God which His children enjoy continually, but there are two blessings which deal specifically with the sin problem. The first, which deals with sins committed, brings a change in relationships with God. This is a change from condemnation as a sinner to favor and peace with God. The second blessing, entire sanctification, makes the heart and the affections pure in His sight, and prepares the soul for its acceptance into the city of God, where "no impure things shall ever enter therein."

There are two aspects to the blessing of entire sanctification. The first may be properly called "man's part." Man's part is consecration. And the seeker for this experience of entire sanctification must keep in mind that there is one matter of consecrations, and another matter of cleansing, and that these two are not one and the same thing. We must have some intelligence as to both the human and the divine parts in the work of entire sanctification. No doubt Satan often confuses the seeker on this subject, holding out to him the impossibility of ever cleansing his own heart of sin. We must not attempt the work that is God's, but we must do our part, which is the work of consecration. And when man's part is fully done, God's cleansing of the heart will certainly be fulfilled. When the seeker can come to the place where he can say, "My all is on the altar," his work of consecration is complete, and God will certainly cleanse his heart by faith.

When we come to God in complete and full surrender to His will, in a full and complete consecration of ourselves, that is all that we can do. But when we have done our all, then God will do His part. Consecration itself, which is man's part to perform, must be distinguished from a mere willingness to consecrate. The real and specific act of consecration must be accomplished. I may desire to give a gift, but never actually convey that gift, though desiring to do that very thing all the time. I may desire to consecrate my all to God for time and eternity, but the desire itself is not the real consecration. We must have the desire to consecrate, but we also must go beyond the desire and really and truly consecrate to God. The act of consecration is actually turning everything over

to God. Do not rest within just a willingness to consecrate; make a real conveyance of yourself to God forever!

When this is done God will sanctify you. "The very God of peace sanctify you wholly," said Paul, and adds, "Faithful is he that calleth you, who also will do it."

Out from thyself, thyself depart;
God then shall fill thine empty heart;
Cast from thy soul life's selfish dream,
In flows the Godhead's living stream.

Is this wonderful blessing of entire sanctification yours now? Does He now sanctify you wholly? Are you living the sanctified life daily? Thank God, by His grace you may obtain the blessing and live the life every day.

We have considered well and preached well the doctrine of entire sanctification. Yet could it be possible that we know more about the doctrine than we know about the actual living of this experience? The practical ethical aspects of this glorious truth are the need of the hour. Dogmatics and ethics are not the same thing. Dogmatics gives attention to the doctrine and attempts to answer "What ought we to believe." Ethics deals with living. Certainly there is the matter of living if we keep the glorious experience. Perhaps more people lose the experience for failing to do the things they know they ought to do. They seem to "leak out as empty vessels." One must remember that it takes as much obedience to keep the blessing as it does to obtain it. Full obedience to the known will of God is necessary to keep sanctified.

The heart must be kept disengaged from the spirit of this world in order that it might follow fully the will of God. One must live in the will of God to keep sanctified wholly.

Living for Jesus, oh, what rest,
Pleasing my Saviour, I am blest;
Only to live for Him alone,
Doing His will till life is done.

I stood one day upon a little hill looking down upon a village in the valley below. A fresh snow had just fallen, covering the ground and the roofs of the houses with a mantle of white. I noticed the houses down in the valley, and from my vantage point, saw that some of the roofs were piled high with snow, while on the others right beside them there was no snow at all. I began to wonder just why some of those houses were so encumbered with snow, while on others right beside them there appeared no snow at all. The same amount of snow had fallen upon each roof, so why this difference in appearance? And then I saw a trail of smoke slowly rising from some of the houses, and then I knew the reason for this difference. In some of the houses there was a good and lively fire, and the warmth from the inside had melted the snow on the outside. In the other houses there was very little fire, or no fire at all. There was no heat within them to melt the snow. It was the inner heat then that made the difference! Fire was the reason!

There are some lives like that, too. One life is weighted down and encumbered with the things of the world that sap the spiritual life, while walking right beside them in life is one whose life is radiant and bright and victorious! Why the difference? The answer is that in the one life there is no great amount of fire to burn away the encumbrances, while the one whose life is triumphant is filled with the fire of the Holy Spirit.

How is your life today? Is it free and triumphant in the Lord? Is it filled with the dynamic of victorious faith? If not, right now seek and obtain the Spirit's baptism. His presence makes a difference! His presence brings victory and triumph over "the world, the flesh, and the devil." Let Him sanctify your heart today!

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06 -- THE WORK OF THE HOLY SPIRIT

And when he is come (John 16:8).

To read the Bible at all is to immediately become acquainted with the great emphasis that the Word of God places upon the person and work of the Holy Spirit. The Bible affirms that the Holy Spirit is a person, the teachings of modernism notwithstanding. In the Old Testament we see a progressive revealment of the Holy Spirit, but there is no complete revealment of the Holy Spirit until after the incarnation, death, and resurrection of Jesus. It was on the Day of Pentecost, all things being ready, the Holy Spirit came in His own proper Person as the inner Comforter. The Day of Pentecost was indeed the inauguration day of the Holy Spirit. This day marks a new dispensation, the Dispensation of the Holy Ghost. What a wonderful thing for the Church, this coming of the Holy Spirit! And what a wonderful thing for sin-laden humanity that the Holy Spirit has come!

Back in the Old Testament the Passover marked the day of the deliverance for the children of Israel from the land of Egypt. The original Pentecost marked the giving of the Law fifty days after the Egyptian deliverance. In the New Testament, we learn, Christ became our Passover, sacrificed on the cross for us, and Pentecost which followed marked the giving of the inner law. The Pentecostal Gift is the gift of a person, "the Comforter, which is the Holy Ghost."

And there were accompanying signs, called inaugural signs, present on that Day of Pentecost following the crucifixion of Jesus. The signs which accompanied the Spirit's coming, and exactly what they meant, have been a means of confusion among some whose sincerity we will not question. But we must remember that these signs accompanying the Spirit's coming were the incidental signs of Pentecost, and in no way or under any reasoning can they be interpreted as being fundamental to the real work that the Holy Spirit accomplished by His baptism. And one must remember that he is never to seek the incidental but the fundamental, for it is not the "signs" that are important, but the blessed presence of the Holy Spirit. Many people seem to be seeking only the "signs." But such "signs" are never within themselves convincing, and are not alone satisfying. But when the real presence of the Comforter is experienced, one is convinced and one is satisfied. It is not indicated that these inaugural signs will continue, and those who so teach and

preach are certainly emphasizing the incidentals and non-important rather than the fundamentals, as far as the presence of the Holy Spirit is concerned.

There was, to be sure, the "sound from heaven, as of a rushing mighty wind." It is not specifically stated that this sound was a rushing mighty wind, but only that the sound had that appearance. But on the other hand, it might have been literally a rushing mighty wind, but if it was or was not makes no great difference, for this sign was temporal and passing, while the coming of the Spirit is spiritual and abiding. We are interested in the Spirit's presence, and not so much, if at all, in the signs that accompanied His coming on that day. This sign seems to be a symbol of power, for we know "ye shall receive power after that the Holy Ghost is come upon you." And thank God for that added spiritual power that does come to the Christian heart and life when the Spirit comes to cleanse the heart of all sin.

There were "cloven tongues like as of fire," and the "other tongues," signs in the same category with the "sound from heaven." These outward signs must all be classed together and identified as the incidental effect of Pentecost. Fire is a symbol for purity, and when the Spirit comes in His baptism of fire the heart is made pure before God. The "other tongues" represents that the gospel of Christ has no racial or geographical limitations, but that all men everywhere who are the sons of God by creation, may now, through the efficacy of the blood of the dying Lamb, come to God and be His sons by redemption also. God is not partial to any race, as a race, but loves mankind everywhere and proposes to save them all. The presence of the inner Comforter fires the individual heart of Christians, and thus the church, with a vision and a zeal for the salvation of the whole world. No one can have the presence of the Spirit in His sanctifying power without yearning for and working for the salvation of "others." Oh, for this power of the Holy Ghost today that the world might be led from darkness into the light of God which is by Christ Jesus!

God has graciously provided the presence of the Holy Spirit for His children. Every Christian should be willing to receive Him in His sanctifying power. The Holy Spirit is a very important agent in God's plan for the fallen race. For without Him one could not experience the "new birth," nor the "baptism with the Spirit." One could never have the special anointings of the Spirit, nor could one ever be saved at all, for no man cometh to the Father "except the Spirit draw him."

Praise God for the Holy Spirit and for the possibility of His presence in our hearts and lives. He is the "Spirit of Truth to sanctify; the Spirit of Grace to beautify; the Spirit of Love to fructify; the Spirit of Life to intensify; the Spirit of Holiness to purify; and the Spirit of Light to clarify."

Thy power and glory work within,
And break the chain' of inbred sin;
Cleanse Thou our hearts with holy fire,
And with Thy truth our hearts inspire.

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07 -- THE LIFE OF HOLINESS

For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them (Ephesians 2:10).

The crises of experience in Christian relationships are very important. Christianity certainly is an experience, an experience with God. Christianity is not merely an institution though it seems that some people consider it only this. There are many persons who are Christians only in name, in an institutional sense, and are not Christians in the sense of a real and vital experience with God. But the "new birth" is definitely an experience. So also is "entire sanctification" a definite experience. And those crises of Christian experience certainly need to be emphasized in this day when many seemingly want to conform only to the rituals and ceremonies of the church. But we must also realize that the definite Christian experiences are not all that there is to successfully living the Christian life. We must also place proper emphasis upon the life that the Christian is to live in this world.

It is true that we must have emphasis upon doctrine, for a clear knowledge on the truth of experience helps one to more readily obtain the experience itself. We would not lessen any preaching on the doctrine of Holiness, but we would urge a greater emphasis upon living the holy life. A holy heart is a fundamental condition for holy living, but must not holy living go hand in hand with a holy heart? A holy heart, holy living; holy living, a holy heart. One cannot have a holy heart and an evil life, neither an evil heart and a holy life. To actually live in life the holy life is the objective of both doctrine and experience.

It is gloriously possible to live the holy life. Not a holy life as angels lived, nor a holy life as Adam lived before the Fall. We are not in the same realm as angels, and our holiness as redeemed man is not angelic holiness. Neither is it the same as Adam's holiness before the Fall, for there are limitations consequent to the Fall that even grace does not in life restore. But one can live a holy life on earth; a holy life that springs from a holy heart, made holy by the grace of God. It is a holy life, too, that is consistent with humanity. A holy life is simply living the dictates of a holy heart. Thus the outward takes on the quality of the inward. One becomes outwardly what he is inwardly.

Let us remember that the experiences of initial and full salvation are not enough within themselves. Experience must issue in living if that experience is to be maintained. Entire sanctification is not an end, but the beginning of a life that is fully and wholly surrendered to the will of God.

Holy living means full devotement to God, and full surrender to His will, whatever that will might be for us. There can be no holiness of heart and life when there is a divided affection. Holiness is harmony; a harmony of our own wills with God's. Living the holy life means to be in harmony with God's will for us, as that will is understood by the heart made holy. What a glorious thing it is to live a life on earth that is fully devoted to do the will of God!

Holy living means full and complete surrender. It is a life that is given over to God entirely. Devotion is more than just one act of worship; it is the whole life given over to God for His glory.

My whole though broken heart,
O Lord, From henceforth shall be Thine;
And here I do my vow record
This hand, these words of mine:

All that I have, without reserve,
I offer here to Thee:
Thy will and honor all shall serve
That Thou bestow'st on me.

Such a life is certainly intended by God to be the norm for Christian living. It should never be the exception for the Christian, but always the common and ordinary. God help us to live the holy life.

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08 -- ENTIRE SANCTIFICATION

Ye shall be baptized with the Holy Ghost (Acts 1:5).

One cannot brush aside the fact that the Bible places great emphasis upon the work of the Holy Spirit. For Christianity itself is at once identified with the reception of the Holy Spirit, and there can be no full and meaningful interpretation of Christianity without the grand work of the Holy Spirit. And, it is further known that when Christianity becomes emptied of the Spirit's meaning and power, it immediately becomes as lifeless and dead as any pagan religion in the world.

The initial beginnings of the Christian life are with the Spirit in regeneration. Cleansing and power for holy service and obedience are also brought to the regenerated heart by the baptism with the Spirit. And if the Christian life, once begun and empowered, is to continue at all, certainly it is to continue through the Spirit. We can no more deny the work of the Holy Spirit in the Christian experience and have the Christian life, than we can deny ourselves oxygen and live the physical life.

The Holy Spirit has His work in the work of entire sanctification. The believer is to be sanctified wholly by the baptism with the Holy Ghost. Paul said, "That I should be the minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost."

The work of entire sanctification, effected by the Holy Spirit in His baptism, consists of the following:

Renunciation. A renunciation of the world and sin, a total abandonment of all sin is certainly necessary to have the impartation of the new life that is in Christ Jesus.

Consecration. Consecration is not repentance, but a complete surrender of our ransomed powers to God. It is a complete abandonment of ourselves to God; a consecration to God of our every gift and possession; a turning of our all over to God.

Laid on Thine altar, O my Lord divine,
Accept my gift this day for Jesus' sake;
I have no jewels to adorn Thy shrine
Nor any world-famed sacrifice to make.

But here I bring within these trembling hands
This will of mine -- a thing that seemeth small,
But Thou alone, O Lord, canst understand,
That when I yield Thee this, I give mine all.

Appropriation. Appropriation means "to take to one's self." It is the taking to ourselves the promise of God. In other words, it is faith, the accepting of the promised blessing by faith. And He "put no difference between us and them, purifying their hearts by faith." "Faithful is he that calleth you, who also will do it."

Eradication. There must be a death to sin within the heart. A crucifixion of the "old man," an uprooting of "the sin" is necessary. There must be a destruction of sin within the heart, an entire deliverance from its presence as well as its power. This is the only guarantee for a constant and abiding victory. Thank God, the privilege is ours! Let every Christian experience his inheritance now!

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09 -- HOLINESS IN ACTION

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 (Matthew 3:11).

Certainly we believe in the baptism with the Holy Spirit, and believe that the effects of this baptism are both positive and negative. The actual baptism with the Spirit is the crisis experience that makes the heart clean and fills it with the love of God. The negative phase of this baptism is the cleansing; the positive effect is the filling with perfect love.

We have learned that there is of recent years quite a variety of shades of teaching in regard to the baptism with the Holy Spirit. Some are taught to seek this baptism for power alone, others to seek Him for special gifts. But the New Testament teaches us that we must seek the Spirit's presence for cleansing and purity so that we can serve the Lord our God with all our soul, mind, and strength; that our lives may be without alloy and used for His glory and service.

Yes, the basic and fundamental results of the baptism with the Holy Spirit are the cleansing of the heart of inbred sin and the filling of the thus cleansed heart with God's perfect love. When this is accomplished, there is power; when the Spirit comes there is service. But outside of cleansing of the heart and the filling of the heart with perfect love, there are also other truths which must be emphasized, which fundamentally become a part of the experience itself.

The Spirit's presence in entire sanctification increases love. Please notice that I have said it "increases love." Sanctifying grace does not impart love, for love is shed abroad in our hearts by faith at regeneration. One must already have a love for God and a deep desire to do the will of God to be able to make the consecration that is necessary for entire sanctification. The born-again Christian loves God; but only the entirely sanctified Christian loves God with all the heart. Before cleansing of the heart is effected it retains its carnal nature or the presence of inbred sin. When this is taken care of by the Spirit's baptism the heart is filled with perfect love. Perhaps the word "filled" does not convey the exact meaning; perhaps a better word is "saturate."

A bottle can be "filled" with water, but there are yet some parts of that bottle untouched by the water. But when you fill a sponge with water it becomes saturated. Hence whenever and wherever you touch the sponge, even with the slightest pressure, you can feel the water. Now when a Christian is "saturated" with the Holy Spirit, whenever he is touched or pressure is applied, the response from the perfect heart always is Jesus Christ. But back to my main topic-the Holy Spirit's presence increases love for God. Only the entirely sanctified heart can love God with all of the heart.

The Spirit's presence in sanctifying grace enlarges vision. Before Pentecost the vision of the faithful was, to say the least, circumscribed. Their vision embraced only the few who were Christ's followers, and at the best this new religion was only for the Jews. But after Pentecost had come, resulting in this added heart experience, a marvelous enlargement in perception resulted. Now they saw what they had never really seen before; now they were possessed with the real purpose for Christ's coming. Jesus Christ became an obsession to them! An obsession is to be "possessed with one thing to the exclusion of all others." This is the picture of the one hundred and twenty after they left the upper room. They were obsessed with the one big job, serving the Lord Jesus, and carrying His gospel to the ends of the earth. Now they were able to see that Christ was the present and the ultimate victory! And such an enlarged vision as was given to them demanded that they do something for Jesus Christ; that they go some place. So they did something -- they went somewhere! The very last picture that we have of all of them they are still going to the ends of the earth with the news of salvation for all the world to hear. Such would have never been the case if they had not received the Spirit's baptism for power and service.

The entirely sanctified Christian is cleansed and filled for something. And this something is not only self-enjoyment, although there is "joy unspeakable and full of glory" in being a Christian. One is sanctified and filled with the Spirit's power that he might be a "vessel fit for the Master's use." God needs human co-operation in the work of His kingdom!

Entire sanctification inspires devotion. I use the term "inspire" in the sense of animation or enlivenment. Now devotion is a compound work, it is composed of more than one element.

Broadly speaking, we could say that devotion is strong love, but this strong love includes other things, too. Devotion includes love, but it also includes prayer, worship, and all things that are incident to worship. Entire sanctification inspires devotion in that it animates and enlivens love. In other words it makes love live! If love is not strong enough to live, it is of little benefit. A living love is possessed by the Christian who is entirely sanctified.

It animates worship. Worship never becomes a drudgery to the wholly sanctified Christian. I know that often the services themselves might be improved, the singing might be better, a lot better in some instances, and the preaching might be better, and could be often. And there are a number of things that could, with necessity, be eliminated from the average church service. But yet the wholly sanctified Christian finds in every worship service a great joy and delight just to be in a service where his Lord is exalted. For such a Christian worships God out of the sheer joy of doing so. The early church did not have a great pipe organ, a robed choir, grand pianos, or specialized singing. Nor did they need such added features to attract them to the house of God. Now I do not speak disparagingly of these things, I am merely saying that the early Christians had none of them, yet they were entirely alive unto God, and they were faithful to the services of the church because their love constrained them. There is a real joy in serving God, a real joy in attending services, a great joy in having a part in carrying on His work. There is a romance in being a Christian that some seem to have lost. Entire sanctification is what is needed.

Entire sanctification produces passion. Perhaps this word has fallen into bad company in these modern days, but the word itself is pure, simply meaning "love on fire." Jesus had such a passion for us, so He "gave himself." It is not an indication of love to give away that which we cannot keep or use ourselves. The dying millionaire gives away his millions simply because where he is going he can no longer use and keep them. He has to give them away. But Jesus emptied himself for us because He loved us and had such a passion for the souls of men that He, without coercion, gave all that He had.

The great need for this day is that Christians become wholly sanctified. Then the world will witness the great revival that is so badly needed, but which will never come until the Church throbs with a great passion. Let us have holiness in theory, but let us have holiness also in action! Holiness of heart gives power to live! Sound the battle cry! Holiness in action! Holiness in action! Holiness in action until the whole world sees and hears that God is able to save "from the uttermost to the uttermost."

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THE END