

All Rights Reserved By HDM For This Digital Publication
Copyright 1993 -- 2002 Holiness Data Ministry

Duplication of this CD by any means is forbidden, and
copies of individual files must be made in accordance with
the restrictions stated in the B4UCopy.txt file on this CD.

THE PEERLESSNESS OF HOLINESS

By Thomas Spencer Johnson

Printed By
The Religious Press
Independence, Kansas

Printed Booklet: No Date -- No Copyright

* * * * *

Digital Edition
By Holiness Data Ministry

* * * * *

CONTENTS

Foreword

- 01 -- The Purpose of Holiness
- 02 -- The Prerequisites of Holiness
- 03 -- The Possession of Holiness
- 04 -- The Proof of Holiness
- 05 -- The Practice of Holiness
- 06 -- The Peerlessness of Holiness
- 07 -- The Projection of Holiness
- 08 -- The Perseverance of Holiness
- 09 -- The Paradoxes of Holiness
- 10 -- The Prospect of Holiness

* * * * *

FOREWORD

The messages that are contained in this little book were first written as editorials. They were written amid the labors of revival meetings and editorial work. They were not written from the viewpoint of a scholar. They were designed to help honest, plain, people to a better understanding of practical holiness. The truth herein is not new or original. It is merely a fresh

presentation of the old time gospel of holiness, the sanctification which cleanses the heart from inbred sin and fills it with Divine love enabling one to love God with all his heart and his neighbor as himself. It is dedicated to all the redeemed, through Christ, who are seeking a close pure walk with God. It is my sincere hope that many will be blessed by the reading of this book and that it will bring glory and honor to God, the Father, God, the Son, and God the Blessed Holy Ghost. -- Spencer Johnson

* * * * *

01 -- THE PURPOSE OF HOLINESS

The basis of all true holiness is found in the nature of God. God is a Spirit, perfect in personality, infinite in wisdom, goodness and power, holy in nature, attributes, and purpose. He as God is Triune in essential being, revealed as Father Son and Holy Ghost. "Holiness belongs to the essential nature of God in a deeper and more profound sense than merely as one attribute among others." (H. O. Wiley, Christian Theology, Vol. I, p. 369.) "Holiness, then, is primarily that disposition or a nature which manifests itself in a love for righteousness and in a hatred for iniquity." (H. O. Wiley, Christian Theology, Vol. I, p. 370) "Holiness as it relates to the Father, expresses the perfection of moral excellence which in Him exists unoriginated and underived." (H. O. Wiley, Christian Theology, Vol. I, p. 373.) The scriptures are replete with declarations of the holiness of God. "Who is like unto thee, O Lord, among the gods? who is like thee, glorious in holiness, fearful in praises, doing wonders?" (Ex. 15:11) "I the Lord your God am holy." (Lev. 19:2) "That they profane not my holy name in those things which they hallow unto me: I am the Lord." (Lev. 22:2) "Sing unto the Lord, O ye saints of his, and give thanks at the remembrance of his holiness," (Psalms 30:4) "God hath spoken in his holiness;" (Psalms 60:6) "Once have I sworn by my holiness that I will not lie unto David." (Psalms 89:35) "But thou art holy, O thou that inhabitest the praises of Israel." (Psalms 22:3) "Exalt ye the Lord our God, and worship at his footstool; for he is holy." (Psalms 99:5) "The Lord is righteous in all his ways and holy in all his works." (Psalms 145:17) "They have forsaken the Lord, they have provoked the Holy One of Israel unto anger, they are gone away backward." (Isa. 1:4) "And one cried unto another, and said, Holy, holy, holy, is the Lord of hosts: the whole earth is full of his glory." (Isa. 6:3) "I am the Lord, your Holy One, the creator of Israel, your King." (Isa. 43:15) "For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy;" (Isa. 57:15) "Because it is written, be ye holy; for I am holy." (I Peter 1:16) "And they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was and is and is to come." (Rev. 4:8)

It was the holy, loving nature of God that moved Him to provide the atonement for man thus bringing a means of reconciliation between a holy, sin-avenging, God and a sinful, erring, humanity. God in His very nature is holy and man by his fallen nature in unholy and only through the meritorious blood of the sinless sacrifice of the Son of God was there found a common meeting ground.

Sin in man, as in the beginning of evil, came because of rebellion, pride and disobedience. It was thus that Lucifer the "sun of the morning" was flung from his exalted position and became the arch fiend of darkness, called Satan and the Devil. Man was holy when he came from the hand of God. He was created in the image and likeness of God. "And God said, let us make man in our

image, after our likeness: So God created man in his own image, in the image of God created he him; male and female created he them." (Gen. 1:26-27).

God implanted in man both the natural and moral image of Himself. Since God is an intelligent being He also made man with an intellect and gave to him the task of naming "every living creature." (Gen. 2:19) God also made man with a spirit for He Himself is a spiritual being. "God is a Spirit: and they that worship him must worship him in spirit and in truth." (John 4:24) God is immortal so He made man immortal. Man's spirit will live on forever either in a state of perfect bliss or in a place of eternal torment. The moral nature of God is holiness and love. This too was the nature of man by creation. Man also has freedom of choice. Only by creating man with the power of choice could God find in him the joy of reciprocal love. Love cannot be bought nor forced; it is love only when it is freely given. Holiness in man by creation was passive, and if he had made the right choice his holiness would have been active as well as passive, but alas! He chose rebellion and disobedience to God, thus "by one man sin entered into the world, and death by sin." (Rom. 5:12) Man lost from his being the moral nature of God. In this way Satan, who could not dethrone God in heaven, struck back at God by implanting enmity against God in the heart of the highest of His creation. By the natural law of heredity this sinful and depraved nature of Adam has been passed on to every member of the human race.

God in His infinite knowledge foresaw the tragic fall of man and provided the atonement through the "Lamb slain before the foundation of the world." "But not as the offence so also is the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many." (Rom. 5:15). God's plan and purpose in redemption is to restore holiness and love to man. "The whole design or purpose of God was to restore man to His image, and raise him from the ruin of his fall; in a word, to make him perfect; to blot out all his sins, purify his soul, and fill him with holiness; so that no unholy temper, evil desire, or impure affection or passion shall either lodge, or have any being within him; this and this only is true religion, or Christian perfection; and a less salvation would be dishonorable to the sacrifice of Christ, and the operation of the Holy Ghost; and would be as unworthy the appellation of 'Christianity,' as it would be that of 'holiness or perfection.' They who ridicule this are scoffers at the word of God; many of them totally irreligious men, sitting in the seat of the scornful. They who deny it, deny the whole scope and design of divine revelation and the mission of Jesus Christ. And they who preach the opposite doctrine are either speculative Antinomians or pleaders for Baal." (Adam Clarke, Sanctification, page 9.)

The need of the sanctifying experience for man is seen from the dual nature of sin. Sin in man is both actual transgression and the inherent or depraved and corrupted nature. The latter serving as the cause of all actual sins and the former as the effect. Webster defines sin as: (1) Transgression of the law of God; disobedience of the divine command; any violation of God's will, either in purpose or in conduct; moral deficiency in character. (2) Sin is spoken of in theology as original or actual. Actual sin is the act of a moral agent in violating a known rule of duty. Original sin, as generally understood is native depravity of heart, that want of conformity of heart to the divine will, that corruption of nature or deterioration of the moral character of man which is supposed to be the effect of Adam's apostasy, and which manifests itself in moral agents by positive acts of disobedience to the divine will." John Wesley wrote: "There is in every person, even after he is justified, two contrary principles, nature and grace, termed by St. Paul, the flesh

and the Spirit. By all the grace which is given at justification we cannot extirpate them. Though we watch and pray ever so much, we cannot wholly cleanse either our hearts or hands. Most sure we cannot till it please our Lord to speak to our hearts again, to speak the second time, be clean; and then only the leprosy is cleansed. Then only, the evil root, the carnal mind, is destroyed; and inbred sin subsists no more." (Wesley's Sermons, pages 32-35.)

"It is a mistake to assume that there is nothing more involved in the salvation of humanity than the mere forgiveness of sins. This in itself is a glorious and great experience, and he who has become the recipient of this provision should be grateful, faithful, and happy in his new-found joy of salvation. But let the reader not forget that 'Jesus also, that he might sanctify the people with his own blood, suffered without the gate.' Here it is expressly stated that the atonement covers or includes our sanctification as well as our justification. The entire problem of the atonement is to re-establish that 'At-One-Ment' between man and his Maker. Christian purity is without question the all prevailing fact in the matter of human salvation." (H. O. Wiley, Evangelism's Objective, Herald of Holiness, May 14, 1951, p. 5).

The apostle Paul expressed it, "God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth." (II Thess. 2:13). Again he writes, "according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love:" (Eph. 1:4). The basis of holiness is found in the nature of God and the need of man. Thank God! There is a double cure for the double nature of man's sin.

In the words of A. M. Toplady we sing:

"Rock of Ages, cleft for me,
Let me hide myself in thee;
Let the water and the blood,
From Thy wounded side which flow'd,
Be of sin the double cure,
Save from wrath and make me pure."

Glory!

* * * * *

02 -- THE PREREQUISITES OF HOLINESS

As wonderful as it is to be born again it is more glorious to know that one is sanctified wholly. To know that God, the Holy Ghost, has cleansed out every trace of the carnal mind and filled the heart with divine love is the most marvelous of all experiences in this life upon earth. All the blessings from God are bestowed upon certain divinely imposed conditions that can be met by man. There are some things that must of necessity precede the blessing of a clean heart.

I. One Must Be Clearly Justified

The primary condition is that one must be in a clearly justified or regenerated experience of grace before he becomes a candidate for the experience of sanctification. On the day of Pentecost the Spirit was poured out upon those who were already disciples of Christ. (Acts 2.) Throughout the New Testament the heart-cleansing experience came only to those who were already believers in Christ. Paul writing to the "brethren" at Rome, exhorted, "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." (Rom. 12:1-2) He declares that "this is the will of God even your sanctification." (I Thess. 4:3) One cannot present himself a "living sacrifice" while he is "dead in trespasses and sins." The work of forgiveness and regeneration must bring that new life to his soul before he can present it. There are many who fail in their seeking for holiness because they have not yet been justified before God. No man is born again who willfully continues to commit sin, evade his duty and defer the making of restitution.

"Regeneration is the work of the Holy Spirit in the heart graciously inclining the sinner to repentance and faith in Christ, and so renewing the voluntary nature that the power of sin is broken, and the principle of obedience is planted in the heart." (Hills, Holiness & Power, page 90.) "All sin is forbidden, and he who commits sin is 'of the devil.' No state of grace admits of committing sin. A state of justification implies freedom from the guilt of sin by pardon, and freedom from the commission of sin by renewing, assisting grace. 'Whosoever is born of God doth not commit sin; for his seed remaineth in him, and he cannot sin because he is born of God.'

"The lowest type of a Christian sinneth not, and is not condemned. The minimum of salvation is salvation from sinning. The maximum is salvation from pollution -- the inclination to sin." (Wood, Perfect Love, p. 12) Wesley wrote: "Even babes in Christ are so far perfect as not to sin."

"The standard of justification is too low among many professors of religion. It should be ever borne in mind that believers cannot commit sin without forfeiting justification and laying the foundation for repentance from dead works. There must be a continued obedience to all the known will of God, if we would retain his favor." (Wood, Perfect Love, p. 14.)

Often there are those who are professing to seek holiness, who in reality have broken with God in the inner man and need to repent and be reclaimed. Some have gone away professing the experience of sanctification when they have actually only renewed their first works.

Under the pressure and strain of life they have discovered the movements of carnality in their hearts and come to the conclusion that holiness does not work, when the truth is, they never had the experience of heart purity.

A person must keep the victory over carnality to retain a justified experience. When he lets up in his prayer life and permits carnality to burst forth into outbroken sin then he has broken with God and must repent and seek forgiveness for his transgression. "In regeneration, irregular desires -- anger, pride, unbelief, envy -- are subdued; in sanctification, they are removed." (Hills,

Holiness & Power, pages 92-93.) It is only to those who are living on the high level of present victory in that regenerated experience that the promise of cleansing is given.

* * *

II. A Realization Of The Need

A realization of the need of a holy heart must precede the experience. When one feels the dark depravity of soul and the bitter enmity against God that lurks within his heart and sees that Jesus suffered without the gate to sanctify with His own blood, then it becomes his duty and privilege to seek the promised cleansing. "Till you realize the indwelling of sin-the great spiritual despot -- you will make no efforts to secure the intervention of the great Emancipator." (Steele, Love Enthroned, p. 370.) The regenerated soul, though being free from the dominion of sin, does not have to wait long until he discovers that there is yet a root of bitterness and a proneness to evil within. "For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would." (Gal. 5:17) By searching the scriptures he gains a clear intellectual view of the need of his heart and his privileges in Christ whom he already knows as his pardoning Saviour. "The heart is deceitful above all things, and desperately wicked: who can know it?" (Jer. 17:9). "Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you a heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them." (Ezek. 36:25-27). "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: Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire." (Matt. 3:11-12). "Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate. Let us go forth therefore unto him without the camp, bearing his reproach." (Heb. 13:12-13). An honest study of the Bible brings one to the knowledge that Jesus came not only to forgive sins but to purify his heart from every vile affection.

The knowledge of heart condition and the provided cure obligates one to go on unto perfection. "What needs to be done can be done. What can be done ought to be done." To turn back at this point is to return to condemnation. "For God hath not called us unto uncleanness, but unto holiness. He therefore that despiseth, despiseth not man, but God, who hath also given unto us his holy Spirit." (I Thess. 4:7-8).

Jesus spoke of this glorious privilege of holiness when He said, "If any man thirst, let him come unto me, and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified." (John 7:37-39).

When an individual is aware that the work of the Holy Ghost in the world is not some vague, indefinite, general operation, but the work of convicting and cleansing his own heart then he

is in a position to appropriate by faith the benefits of his presence. A person will not long for the indwelling Comforter until he learns that the Holy Ghost yearns to come personally and do a work in him and through him and for him. When the coming of the Comforter is desired above all else then he can claim the promise, "Blessed are they which do hunger and thirst after righteousness: for they shall be filled." (Matt. 5:6) His prayer will be:

"Refining fire go through my heart,
Illuminate my soul,
Scatter thy love through every part
And sanctify the whole."

* * *

III. The Confession Of One's Need

The confession of one's need is an important factor in seeking the blessing of holiness. No one ever received the experience who was unwilling to confess that he was carnal. It is just as necessary for the believer to confess and mourn over the traits of carnality as it is for the sinner to repent and confess his sins. Pride, envy, jealousy and selfishness which have found their hiding place in the carnal heart must all be exposed and confessed to obtain the promised cleansing.

"We are so created that we must regard our own welfare. Self-love is implanted in our natures. If it could be destroyed, there would be nothing to which God or man could appeal. Neither threatening nor promise would move such a soul. Moreover, self-love has the approval of Christ in His epitome of the moral law. He makes it the measure of our love to our neighbor. 'Love thy neighbor as thyself.' But selfishness differs from self-love in this, that self is exalted into supreme law of action. The well-being of others and the will of God are not regarded. This is the self that is to be crucified with Christ; it is no longer I that live, but Christ that liveth in me.' The former ego of selfishness has met with a violent death, having been nailed to the cross, and Christ has taken the supreme place in the soul. The very fact that death was violent implies that it was instantaneous—a very sharply defined transition in St. Paul's consciousness.

There is some one last rallying point of selfishness, a last ditch, in which the evil ego trenches itself. It may be some very trifling thing that is to be exempted from the dominion of Christ -- some preference, some indulgence, some humiliating duty, some association to be broken, some adornment to be discarded. 'Reign, Jesus, over all but this,' is the real language of that unyielding heart. This trifle, held fast, has been the bar which has kept thousands out of that harmony with the Divine will which precedes the fullness of the Spirit." (Steele, Love Enthroned, pages 364-365).

Many a seeker after the blessing of sanctification has been tied up and baffled by the devil until they yielded the last thing and began to confess the bitterness and darkness that had possessed their hearts. Immediately upon their yielding and confessing, faith leaped up and claimed the victory.

* * *

IV. A Complete Consecration

A complete consecration must accompany one's confession of his need if he is to be successful in obtaining the blessing of perfect love. The believing child of God must consecrate himself and all that pertains to the total being of his personality to God. A complete consecration compasses time, talents, possessions, friends, loved ones, desires, affections, motives and ambitions. Consecration by its very nature is not consecration unless it is absolutely unselfish. There are some who think they have consecrated and do not get the blessing of holiness because they sought for the peace and joy that would come to them rather than seeking only to glorify the Christ of Calvary. A consecration that is complete covers life and death and is for all eternity.

On the old Roman coin was the picture of an ox standing between the plow and the altar. It meant that he was yielded to his master either for sacrifice or for service. He was ready to plow or to be slain. Thus it is with the soul who is completely consecrated to God. He has chosen to yield himself as a love slave to Christ. He obeys without question the will of God. He is ready all the time to do or be anything or go anywhere for Jesus. Whether he lives or he dies is the Lord's. He is completely expendable for Christ. "To live is Christ, to die is gain."

* * *

V. A Perfect Faith

A perfect faith is necessary for the obtainment of the experience of holiness. By perfect faith is meant a faith unmixed with doubt. A perfect faith cannot exist without a perfect consecration. "If any man will come after me, let him deny himself, and take up his cross daily, and follow me. For whosoever will save his life shall lose it: but whosoever will lose his life for my sake, the same shall save it." (Luke 9:23-24). The crucifixion of self is the only means of a perfect surrender which precedes a perfect faith. Drawing back or shrinking from the cross and the death to self indicates a wavering faith. Real faith is not afraid to look the "King of Terrors" in the face confident that there will be a glorious resurrection to spiritual life when once the old man is dead. It is not the old man that rises but the new man which "after God is created in righteousness and true holiness."

"His precious Blood both wounds and heals,
When faith the balm applies,
My peace restores, my pardon seals,
My nature sanctifies.

His precious blood the life inspires
Which angels live above,
And fills my infinite desires,
And turns me all to love."

Before the Holy Ghost will apply the cleansing, one must believe that the blood "cleanses from all sin." Every spiritual blessing that comes to man, comes through the medium of faith. The foundation is the word of God and its object is Jesus Christ. "An enduring faith is largely grounded

in the intellectual grasp of the truth. There is a sense in which we must know in order to believe. A man's character must be favorably known to the banker before he will intrust him with his money. The more we know of Jesus the deeper and broader the foundation for our faith in his promises." (Steele, Love Enthroned, page 378.) An acquaintance with the promises of God regarding the bestowment of the blessing will strengthen the faith of the seeker and help him to appropriate it to his personal need. "Faith cometh by hearing and hearing by the word of God." It is not faith for some future time but faith that claims the victory now that brings down the blessing. "Behold, now is the accepted time; behold, now is the day of salvation." (II Cor. 6:2). "Today if ye will hear his voice, harden not your hearts, as in the provocation." (Heb. 3:7-8). The seeker must act upon his faith. The ten lepers who came to Jesus seeking cleansing were told by the Lord to "Go shew yourselves unto the priests. And it came to pass as they went, they were cleansed." (Luke 17:14).

Faith must persistently press its claims upon the authority of God's word. The seeker must become so desperate that he loses sight of everything else but the desire for the blessing before victory will come. When Jacob became so desperate in his wrestling with the angel that he would not let him go until he blessed him, then he received the blessing that changed his nature and his name. (Gen. 32:26-29). "The kingdom of heaven suffereth violence, and the violent take it by force." (Matt. 11:12). Weak half-hearted seeking will never bring down the blessing.

Living faith will not give up but it preserves until it obtains the object of its desires. "For ye have need of patience, that, after ye have done the will of God, ye might receive the promise." (Heb. 10:36). If the blessing does not come immediately then search your heart and wait on the Lord, fully expecting victory. "I waited patiently for the Lord; and he inclined unto me, and heard my cry." (Psalms 40:1) Some have received the blessing of heart purity in a matter of minutes while others have struggled for weeks and even years. Those who have waited long invariably see that they could have had the blessing long ago if they had obediently trusted the Saviour. "And this is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us: And if we know that he hear us, whatsoever we ask we know that we have the petitions that we desired of him." (I John 5:14-15).

In one of my meetings a young man was at the altar seeking to be sanctified. Everyone else at the altar had prayed through to victory. The hour was late and only a faithful few had stayed while the battle raged long and fierce. This young man had stayed on with a desperate determination to have the blessing of a clean heart. I shall never forget the prayer he prayed that night and the blessing he received. He looked up toward Heaven and said, "Lord Thou knowest that I have yielded all to Thee. Nothing do I withhold. Thou art so big and I am so little. It would not be hard for Thee to sanctify me. Oh, Lord, I must have the assurance that the work is done. I will never leave this altar until I know I am sanctified. Men may carry my body out the door but I will not leave until thou dost make me holy." That was as far as he got in his prayer, for "God came down his soul to greet, and glory crowned the mercy seat." He had crossed Jordan and swept into the Canaan experience. Praise God!

You too can be sanctified wholly. If you have been born again and will prepare your heart through humble consecration and faith the blessed Comforter will come to purge out carnality and live in your soul! Then you can sing,

"O boundless love divine!
How shall this tongue of mine
To wond'ring mortals tell
The matchless grace divine--
That I, a child of hell,
Should in His image shine!
The Comforter has come!"

Glory! I would like to testify here and now to the whole world that the blessing of heart holiness is mine today! Hallelujah!

* * * * *

03 -- THE POSSESSION OF HOLINESS

"That every one of you should know how to possess his vessel in sanctification and honour;" (I Thess. 4:4) "For they verily for a few days chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness." (Heb. 12:10).

In the absolute sense only God is perfect. Yet God has made provision through the atoning work of Christ on the cross whereby man can be made free from sin and sinful propensities. Through the impartation of Divine grace he can be made holy and enabled to love God with all his heart and his neighbor as himself. Though honesty compels us to admit that there are many who profess and but few who actually possess the experience of sanctification, the Bible still teaches that the experience is possible and there are hundreds of humble men and women who do live the holy life day by day. These are the ones who are washed and made white and will be caught up to meet the Lord when He comes to rapture the saints. "Christ also loved the church, and gave himself for it; That he might sanctify and cleanse it with the washing of water by the word, That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." (Eph. 5:25-27).

Jesus loved the Church. The word "church" comes from the Greek word Ecclesia, meaning the called out ones. Some good holiness people of today have been ridiculed and called "Come-outers." Though intended otherwise, the term is really a compliment to them because "the New Testament Church was composed of people, who in response to the call of God, had come out from sin." The church does not mean any one denomination. The church comprises the family of God; not a card-playing, theater-going, television-watching, dancing, horse racing, ball game-loving, worldly adorned, tobacco-soaked crowd of sex perverts and whoremongers. Oh, yes, Jesus loved that crowd and died to save them if they will repent, but they are not the church and they are in no condition to be sanctified.

Jesus gave Himself for' the church that He might cleanse and sanctify the church. People who indulge in sin are not in the church though they may stand high in denominational circles. Women who cut their hair and who paint their faces and wear clothing so tight that it accentuates every curve of their body and men who put their approval on such practices are not ready to be sanctified. They need to get saved! The church is composed of souls who have come out from sin.

No Greek scholar can successfully deny it. May God help us to get the truth that Jesus gave Himself for the church that He might sanctify the church, that the church might be without spot or wrinkle or any such thing. Praise God! He is in the laundry business. He washes out the dirt and smoothes out the wrinkles.

This awful thing called sin slipped into the domain of God and robbed Him of one of His brightest angels -- "Lucifer, the son of the morning." He was a great archangel, but, when he sinned, God put him out, and he took with him one-third of the angels of that beautiful city. You may be sure that God is not going to take you and me there if there is one trace of sin about us. If God cast out the angels who kept not their first estate, we will have to be made holy in order to enter Heaven.

The Bible clearly teaches that we can be holy in this life. We need no longer stand and look and long for the blessing. We can be partakers of His holiness through the blood of Christ applied by the Holy Ghost. Jude addressed his short epistle "to them that are sanctified by God the Father, and preserved in Jesus Christ, and called:" (Jude 1:1). The writer of Hebrews declares, "For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren," (Heb. 2:11). Peter tells us that there were some women who enjoyed the experience of holiness and tells how they dressed. "Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price. For after this manner in the old time the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands:" (I Peter 3:3-5).

Paul testifies to this experience when he said, "Ye are witnesses, and God, also, how holily and justly and unblameably we behaved ourselves among you that believe." (I Thess. 2:10). We learn from John the revelator that there will be some who will have this blessing of holiness when Jesus comes. "For the time is at hand. He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still." (Rev. 22:10-11).

I too, would like to add my testimony along with that blood washed through who, through the ages, have by their lips and lives praised the Lord for the beauty of holiness. I want to say to all the world that He sanctifies my heart enabling me to love my enemies as well as my friends and that he keeps me happy in His love as I work and wait for His coming. Bless His Name! I feel like G. D. Watson must have felt when he wrote:

"Oh sweet will of God,
Thou has girded me round
Like the deep moving currents that girdle the sea
With Omnipotent love is my poor nature bound
And this bondage of love sets me perfectly free.

For years my will wrestled with vague discontent
That like a sad angel o'er shadowed my way.

God's light in my soul oft with darkness was blent
And my heart ever longed for an unclouded day.

My wild will was captured, yet under the yoke
There was pain and not peace at the press of the load
Until the glorious burden the last fiber broke
And I melted like wax in the furnace of God.

And now I have flung myself recklessly out
Like a chip on the stream of the infinite will
I pass the rough rocks with a song and a shout
And I just let my God His dear purpose fulfill.

I care not for self, all my blisses and pains
I gladly yield up to the Mandate above.
My crosses and triumphs, my losses and gains
I bury them all in the vertex of love.

And now my King Jesus has all His own way
I wait but to catch His low whispering word
'Tis bliss to lie low 'neath His scepter's bright sway
For my triumph I see in each step of my Lord.

Forever, I choose the good will of my God
Its holy deep riches to love and to know
The serfdom of love doth so sweeten the rod
That its touch maketh rivers of honey to flow.

Roll on checkered seasons, bring smiles or bring tears
My soul sweetly sails on an infinite calm
I shall soon touch the shores of eternity's years
And near the white throne of my Saviour abide."

* * * * *

04 -- THE PROOF OF HOLINESS

"For by one offering he hath perfected for ever them that are sanctified. Whereof the Holy Ghost also is a witness to us:" (Heb. 10:14).

* * *

I. There Must Be A Way God's People Can Know They Are Sanctified

There must be some way that a person can know that he is sanctified wholly. If he does not know it then he does not have the blessing of holiness. It is not unreasonable to ask, "What is the

evidence of the Baptism with the Holy Ghost?" The colored quartet in the deep south were singing the truth when they sang,

"If you ain't seen nothing'
And you ain't heard nothin'
And you ain't felt nothin'
Brother, you ain't got nothin'!"

If one could receive the experience of sanctification and not know it then he might lose it and never miss it. How could the mighty Holy Ghost, the third person of the trinity come into the human heart and take up His abode there and that individual not know about it? Such would be utterly impossible. It should not be overlooked that the experience of sanctification and the Baptism with the Holy Ghost is one and the same experience. "Being sanctified by the Holy Ghost." (Rom. 15:16) What then is the evidence or proof of holiness? Let us consider first what is not the evidence and second what is the evidence.

Shouting and blessings from God are not necessarily signs that one is sanctified. Personally, I believe in shouting and in genuine demonstration of the spirit and everyone that is a child of God believes in it too. If more people would shout and let God bless them in the spirit there would be more conviction on the services and the attendance would always be better. One cannot quench the Spirit and keep on receiving the blessings of the Lord. Those who do not like shouting and demonstration here will certainly find themselves miserably out of place in the next world. In heaven they are continually praising God while in hell there is constant weeping and wailing. Though one may have the blessings of God upon him and shout for joy it does not always mean that he is sanctified. Every truly born again soul will be blest of God in some way or other. The outward demonstration of God's blessings will vary according to the disposition of the individual but every regenerated soul has the joy of the Lord. There can be no worship without expression. It was my experience that I shouted when I was saved and lived with the blessings of God in regeneration for some years before I really died out to carnality and was sanctified.

One of the most common errors that many people believe today in regard to the baptism with the Holy Ghost is that unknown tongues is a sign that one has the Holy Ghost. This could not be true for the Bible teaches otherwise. On the day of Pentecost the disciples did not speak with unknown tongues but with "other tongues." It needed no interpretation for it was clear understandable language. "And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance. And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven. Now when this was noised abroad the multitude came together, and were confounded, because that every man heard them speak in his own language. And they were all amazed and marvelled, saying one to another, Behold, are not all these which speak Galilaeans? And how hear we every man in our own tongue, wherein we were born?" (Acts 2:4-8) The Bible names seventeen different nationalities that were there on the day of Pentecost and they all heard in their own language.

It is well to note here that word "tongue" is properly translated "language" throughout the Bible. The Hebrew word is "Lashion" and the Greek word is "Glossa." It means speech or language. Paul declares, "There are, it may be, so many kinds of voices in the world, and none of

them is without signification. Therefore if I know not the meaning of the voice, I shall be unto him that speaketh a barbarian, and he that speaketh shall be a barbarian unto me." (I Cor. 14:10, 11) According to this there is no voice that is absolutely unknown. When he speaks of an "Unknown tongue" it is speaking about a language that is not spoken by the congregation-one that is not commonly understood. He declares that if a man speaks in a language that is not known to the congregation he should interpret so that all may understand or else keep silent and pray to God for God understands all languages. (I Cor. 14:27-28) In other words a brother who speaks nothing but German or French should keep silent in an English speaking congregation or else interpret. Adam Clarke indicates that there were some in this Greek speaking Corinthian Church who insisted on speaking in Hebrew and thus bringing confusion. "If there be none present who can give the proper sense of this Hebrew reading and speaking, then let him keep silence, and not occupy the time of the church by speaking in a language which only himself can understand." (Clark's Commentary, Vol. 6. page 278.)

Since one must be a believer before he can get sanctified, tongues or languages could not be a sign that he has the Holy Ghost for we read, "Wherefore tongues are for a sign, not to them that believe, but to them that believe not:" (I Cor. 14:22)

It is necessary that we differentiate between the gifts of the Spirit and the graces of the Spirit. One may have gifts without grace. One may have gifts and not have the Spirit but he cannot have grace without the Spirit. One might have all the gifts of the Spirit and not have the Holy Ghost. Tongues or languages (Not some unknown jargon or incomprehensible gibberish) is only one of the nine gifts of the Spirit and is listed last and least. The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance. (Gal. 5:22) One may have a gift and not have the giver. The young man received a nice present from his sweetheart but he did not have her until some years later they stood at a marriage altar and she gave herself to him.

The gifts and callings of God are without repentance. (Rom. 11:29) This explains how some men can backslide and yet go on preaching for years. God gave them the gift of prophecy and He never took it back. C. A. McConnell, that sainted theological teacher, used to tell of the man who had the gift of healing and who fell morally and yet in that backslidden condition could lay his hands on the sick and they would be healed.

If one is to lift up one of the phenomena of Pentecost and use that as an evidence of the infilling of the Spirit he would have to have all three if he is to be consistent. That would mean that there would not only be speaking in other tongues but the rushing mighty wind and the cloven tongues of fire all at the same time. But the advocates of the tongues theory never insist on the other two. The phenomena passed but thank God the Spirit remains and He can still cleanse the human heart just as real as He did for the disciples at Pentecost. Any evidence of the baptism with the Holy Ghost must be universal (It must be possible for everybody.) and it must be present always for one may die any time.

If a man had to jump to prove that he had the Holy Ghost then a man who had no legs could never have the blessing. If one has to speak in any kind of tongue or language to have the Holy Ghost then a man who is dumb could not have the blessing. Thank God, these things are not the true evidences of a holy heart! The true witness may be had by every member of Adam's lost race if

they will but meet God's conditions. John Wesley wrote, "The ground of a thousand mistakes, is the not considering deeply that love is the highest gift of God -- humble, gentle, patient love -- that all visions, revelations, manifestations whatever are little things compared to love. It were well you should be thoroughly sensible of this. The heaven of heavens is love. There is nothing higher in religion; there is, in effect, nothing else. If you look for anything but more love you are looking wide of the mark, you are getting out of the royal way. And when you are asking others, 'Have you received this or that blessing?' if you mean anything but more love, you mean wrong; you are leading them out of the way, and putting them upon a false scent. Settle it then in your heart, that from the moment God has saved you from all sin, you are to aim at nothing but more of that love described in the thirteenth chapter of First Corinthians. You can go no higher than this till you are carried into Abraham's bosom."

* * *

II. Let Us Consider The True Evidence Of The Baptism With The Holy Ghost

There is only one conclusive evidence of the baptism with the Holy Ghost given in the Bible. One can have a conscious knowledge down deep in his heart that the Holy Ghost abides and bears witness to his soul that the work is done. Just as surely as God's Spirit bears witness with our spirits that we are the children of God, He will bear witness that we are sanctified wholly. "For by one offering he hath perfected for ever them that are sanctified. Whereof the Holy Ghost also is a witness to us:" (Heb. 10:14, 15). Hallelujah! The Spirit answers to the blood. Thank God! You can have this witness within whether you are sick or well. You can have it whether you can jump or whether you are a cripple. You can have this witness within even though you may not be able to speak one word in any language. You can have it when you are passing through the dark valley and do not feel like shouting, The assurance remains. You can know it when you are living and when you are dying. Praise God! He is His own witness within. If all the churches in the world should burn down and cease to function you can know that you are still sanctified. If all the preachers were to die and no one would ever preach again on this glorious experience, the Holy Ghost will still bear witness to the sanctified soul that the blessing is real. Dear hungry soul, do not stop until He bears witness that His work is complete in your soul. You can know! You can know! "Blessed are they which do hunger and thirst after righteousness: for they shall be filled." (Matt. 5:6)

When you have committed your all to Him, then wait on the Lord, be of good courage and He shall give thee the desires of thine heart. He will not disappoint you. Believe Him and receive Him! "He is with you and shall be in you." I praise Him today for the sweet consciousness that I feel within, that the Blessed Comforter abides in this unworthy heart of mine. Bless His wonderful name!

Prof. Upham expressed it when he wrote:

"O! Christ, I used to say,
Help me to come to Thee;
But can I say it now,
When Christ hath come to me?"

Dear presence in my soul,
Where Thou dost find Thy rest!
Why seek Thee in the skies,
When dwelling in my breast?

The mother seeks her child,
When wayward it doth roam;
But seeking hath no place
When it is safe at home.

His voice is on my lips,
His tears bedim mine eye,
His home is in my soul,
He can not be more nigh.

O, no! He is not now
A Christ that dwells apart;
But more as life with life
He dwells within my heart."

Glory!

* * * * *

05 -- THE PRACTICE OF HOLINESS

"And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled in the body of his flesh through death, to present you holy and unblameable and unreprouable in his sight:" (Col. 1:21, 22).

"And herein do I exercise myself, to have always a conscience void of offence toward God, and toward men." (Acts 24:16)

There is no way to separate the experience of a holy heart from the ethics of holy living. We get sanctified but we live holiness. Genuine holiness does affect the attitudes of one's heart and works itself out in the practical aspects of daily conduct. Someone has said, "the proof of the pudding is in the eating of it." If the blessing of holiness does not work under every situation in life one does not have the experience of holiness. No man or woman has any better experience in the sight of God than the experience he or she has in the lowest and weakest moment. It is well to remember that the initial experience of sanctification must be followed by a daily walk of holiness. We must "exercise ourselves to have a conscience void of offence toward God and man." Three questions may justly be asked in regard to the practical aspects of holy living. (1) What does God expect of me as a sanctified person? (2) What may I expect of the experience of sanctification? (3) What does the world have a right to expect of me as a sanctified person?

* * *

I. Consider First, What God Expects Of Me As A Sanctified Person

It is not unreasonable to believe that God expects me to be completely and unreservedly consecrated to Him. "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." (Rom. 12:1) We must give Him the known and the unknown. No one knows all the details that are involved when he consecrates himself to God but if his consecration is real then as each new thing is revealed he yields without struggle or reluctance.

God has a right to expect that one's consecration would be so genuine that one would serve Him even though his companion turned back and proved untrue. If God saw fit to take that little warm bundle of life, that sunny little babe that has come to bless and cheer the home, the fully consecrated soul could look through the falling tears and say, "Lord though I do not understand why this must be, yet I love Thee and will serve Thee just the same." If one's possessions or even his health is taken he can say, "The Lord gave and the Lord taketh away." "Though He slay me yet will I trust Him."

Let no one think that holiness will always make one hilarious in the midst of trouble and sorrow. But his consecration will be so complete that he will have victory in spite of all the adverse circumstances. J. A. Wood said, "Perfect love is constant love. If not constant, it is not perfect. There may not always be ecstatic joy, but there must always be a supreme preference for God." (Perfect Love, page 60.) God expects our consecration to be so thorough that He could thrust us into any kind of a situation where He needs to use us and we would still say with Paul, "For me to live is Christ, and to die is gain." (Phil. 1:21) H. F. Lyre expressed this attitude of the sanctified when he wrote:

"Man may trouble and distress me,
'Twill but drive me to Thy breast;
Life with trials hard may press me,
Heaven will bring me sweeter rest.
O! 'tis not in grief to harm me;
Oh! 'twere not in joy to charm me,
Were that joy unmixed with Thee."

Furthermore, it is not unreasonable to believe that God expects a sanctified man to be true to his church vows. So true that he will not have to be prodded and cajoled into doing his duty and assuming his responsibility toward the cause of God.

* * *

II. Consider the question, "What may I expect the experience of holiness to do for me?"

The very term holiness implies that it, of necessity, must make me holy in heart. My inner heart life must be entirely freed from the carnal mind. There must remain no tendency to unbelief, fear, pride, covetousness, lust or any seed of sin.

"But of all the foes we meet,
None so oft mislead our feet--
None betray us into sin,
Like the foes that dwell within."

In the truly sanctified heart there is no medium upon which the desires for the world can make an appeal. In regeneration one is delivered from the outward things of the world but in sanctification the desires and motives are purified. The born again soul is delivered from the love of the world. "If any man love the world, the love of the Father is not in him." (I John 2:15) As a rule the love for the world manifests itself in men in a desire for money, position, and place ahead of God and in a love for the lodge, the secret order, fraternity, etc. As a rule the love of the world shows itself in women through love of jewelry, dress, flattery and attention. Of course, there are always exceptions to the rule. There are some sissy men who wear their rings and there are some "Tom boy" women. But the exception proves the rule.

When a man gets saved he puts God ahead of his money, his place and position. He breaks with the lodge for he does not feel at home in the old environment any more. "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you." (II Cor. 6:17) But when a man is sanctified, he has no desire to "pass for good and great and wise in any but his Saviour's eyes." When a woman gets saved she puts off her paint and jewelry and puts on modest clothing. (Covers her body, arms and legs, etc.) And she lets her hair grow as God intended she should. But when she is sanctified she has found the beauty of holiness and has no desire to be like the Jezebels of the world about her. There is something wholesome about any sanctified woman that gives her a genuine modest attractiveness that far exceeds all the cheap tinsel of the woman of the world. "For the Lord taketh pleasure in his people: he will beautify the meek with salvation." (Psalms 149:4).

A regenerated person cares nothing for the pleasures of this world while the very thought of the theater, television or places of worldly entertainment is repulsive to the truly sanctified. Many a professor has been afraid to attend the movies because of a church vow but in his heart the desire was there all the time and he welcomed the television as means to legally satisfy his secret craving for the carrion of the world. "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth." (Col. 3:1, 2) The Lord has made ample provision for the healthful happiness of His children in the gift of the Holy Ghost, the Comforter, and therefore they do not need amusement, such as dancing, games, theaters, and the like, which worldly people seek.

"Let worldly minds the world pursue,
It has no charms for me;
Once I admired its trifles too,
But grace has set me free."

"It is a fearfully ominous fact, that multitudes of professing Christians appear to be entirely destitute of religious joy; forgetting that 'the joy of the Lord' is inseparable from a truly religious life. Pardon, reconciliation, life, love, purity, peace and hope constitute the very essence of godliness... Thousands of people who claim to be Christians are scrambling after dress, money, and pleasure, running to concerts, shows, theaters, and parties of pleasure, while the closet, prayer service, and God are neglected. From all such pleasure-loving, wretched, muttering, grumbling professors, who disparage and misrepresent religion, we feel like saying in the manner of the Episcopal Prayer Book -- 'Good Lord deliver us.' " (J. A. Wood, Perfect Love, pages 274-275)

I may further expect that the experience of heart holiness will crucify all carnal, selfish pride. Self respect and decency are component parts of holiness but egotistical selfish pride must be destroyed if my heart is to be humble and holy. The sanctified heart gives itself no airs and feels that it has nothing whereof to boast. All goodness, talents, gifts and accomplishments in the sanctified life are willingly and gladly and unassumingly attributed as free and unmerited grace coming from the Saviour. Peter exhorted, "be clothed with humility: for God resisteth the proud, and giveth grace to the humble." (I Pet. 5:5)

Furthermore, the experience of sanctification delivers from carnal anger and resentful "get back" spirit. There can be no spirit of retaliation in the heart of the holy. I may rightfully expect that this experience will deliver me from rejoicing or gloating over the downfall of those who may oppose me. "Love rejoiceth not in iniquity." Glory to God! I have found it to be true in my own personal life. I want to testify here and now that it works! It enables me to love my enemies as Jesus taught in the sermon on the mount. Glory! Glory! Hallelujah! This is practical holiness. It clarifies my vision, establishes my heart and prepares me for loving service to my King. Bless His name forever!

* * *

iii. Consider Finally "What Does The World Have A Right To Expect From The Sanctified?"

The world expects us as holy people to be consistent. We cannot live one standard at church and another on the job and still another at home and expect the world to believe in our profession of holiness. We must live the teachings of the Bible. A Bible Christian is a consistent Christian.

The world also expects us to have a concern for the lost about us. When we fail to carry a burden and manifest a sincere desire for their salvation, the people of the world are disappointed.

Again, the world expects us to be united. Where there is division and strife, bickering, backbiting and fighting there is no holiness. Jesus prayed, "Sanctify them... That they all may be one... that the world may believe." (John 17) Of course, one cannot be united with sin for that would not be pleasing to God, nor does the world expect us to purchase unity at the cost of compromise with sin. But there will be harmony among all who are really sanctified. "And the heathen shall know that I am the Lord, saith the Lord God, when I shall be sanctified in you before their eyes." (Ezek. 36:23) Florence B. Anderson expressed it:

"There isn't a preacher can say
No matter how lovely or true,
Nor is there a prayer that his eager lips pray
That can preach such a sermon as you.

You vowed to serve Christ, and men know that you did--
They're watching the things that you do;
There isn't an action of yours that is hid,
Men are watching and studying you.

You say you're no preacher; yes, but you preach
A wonderful sermon each day.
The acts of your life are the things that you teach--
It isn't the things that you say.

If Christians were Christians as they profess,
Men would notice their glorified mien;
And say, 'What wondrous things they possess
Who follow the meek Nazarene.'

Christians remember you bear His dear Name.
Your lives are for others to view;
You are living examples -- men praise you or blame,
And measure your Christ by you."

* * * * *

06 -- THE PEERLESSNESS OF HOLINESS

"Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, Doth not behave itself unseemly, seeketh not her own is not easily provoked, thinketh no evil; Rejoiceth not in iniquity but rejoiceth in the truth; Beareth all things, believeth all things, hopeth all things, endureth all things. Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away... And now abideth faith, hope, charity, these three; but the greatest of these is charity." (I Corinthians 13:4-8; I Cor. 13:13).

The essence of holiness is Divine love. There is nothing higher, deeper and sweeter on earth or in heaven above than pure, humble, gentle love. It is the epitome of all true Holy Ghost Salvation.

One may have doctrine and standards and not have Divine love. But he cannot keep an experience of Divine love and willfully live below the doctrine and standards of the Bible. One may have gifts in abundance and not have Divine love but he cannot have Divine love apart from God's grace. If one is to keep the victory and endure to the end he must have both the negative and positive effects of Divine love in his heart.

There are some things that are conspicuously and wondrously absent from the sanctified heart. The apostle declares, that love "envieth not." Envy grieves and frets at the happiness and prosperity of others. Envy is that quality in the heart of the unsanctified that makes one gloat over the faults and failures of others rather than rejoicing over their gifts and graces.

A "holiness" preacher be-littling the efforts of the Church to stand against worldliness said, "If you organize a church in a certain city, you will get a man who has television into your church. He has it but keeps it hidden and he plans to join." When I asked this preacher to tell me the name of the man so that proper investigation and precaution could be made to avoid bringing shame and reproach upon the cause of Christ, the preacher laughed and said, "You will find out." The sad truth is, that the preacher wanted us to make the mistake of taking the man with television into the church so that he could have something about which he could criticize the church.

The burning acid of an envious spirit eats out all the sweetness of the Christian life. The galling spirit of envy destroys the inward purity and sweetness of the soul until all one has left is the shell or outward form without the power of the Holy Ghost. The envious preacher takes great delight in picking at the humble successful preacher whom the Holy Ghost is using for the glory of God. If he cannot find something in his past life then he will find fault with his pulpit manners or start some kind of rumor to injure his good name and influence. The Bible is replete with examples where envy caused trouble and sorrow. Joseph was sold into the slavery of Egypt because of the envy of his brethren. David was forced to flee to the mountains of Judea because of the envy of King Saul.

Paul lists envyings among the works of the flesh along with murders, drunkenness, etc. (Gal. 5:21) There is no more destructive disposition of the carnal heart than that of envy. Oh, this hydra-headed, green-eyed, scorpion -- this cancer of hell! If envy is in your breast do not stop short of the complete cure that is provided through the blood of Jesus Christ. The baptism with the Holy Ghost and fire burns out carnality and fills us with a love that envieth not.

Love "vaunteth not itself." Love never shows off its gifts or talents. It gives itself no airs and does not strut or parade. Divine love is just as genuine and sweet at home as it is at the big camp meeting. Love is not rash. The sanctified person never passes judgment in any harsh or unkind way. A holy man can be contradicted, misunderstood, and misrepresented, and still keep sweet and calm under the pressure. Glory! Hallelujah!

Love "is not puffed up." One of the deadliest sins of the human family is pride. One who is successful in any line or who has been blest with extraordinary gifts needs to guard against the danger and temptation to become vain and proud. "God resisteth the proud, but giveth grace unto the humble." (James 4:6) A truly sanctified person thinks so little of himself that he can be slighted and hardly know it. One can be completely ignored and never get up the miff tree. "Only by pride cometh contention:" (Prov. 13:10)

Love "does not behave itself unseemly." Good manners, politeness and genuine courtesy are in perfect harmony with the experience of holiness. One does not have to compromise to be gentle, kind and polite. No doubt, some have done much to hinder the cause of holiness by their

rough and rude manners. Though Jesus denounced sin and hypocrisy in no uncertain terms, He was never coarse nor harsh.

Love "seeketh not her own." The sanctified heart in honor prefers others. There is no wire-pulling, politicking, or self-seeking in the heart that is cleansed from selfishness.

Love "is not easily provoked." There remains no quick flash of temper in the heart of the holy. There is never a stir of retaliating anger when the carnal nature is gone. There are many today who look upon anger as harmless and necessary. A school teacher told the class, of which my daughter was a member, that people ought to "blow their top" occasionally and that it was good for them to do so. She stated that she did it frequently, which was, of course, self-evident to the pupils in her class. But the Bible teaches that anger springs from the same cause as do murder and adultery. The same nature that makes one commit murder makes another give way to anger and "blow his top." Thank God! The Holy Ghost can burn out all wrath and wicked temper from the heart and fill it with kind and gentle love. Dear reader, how do you feel when you do not get your way? When someone ignores your plans and ideas and cuts your heart with unkind words do you feel anger rise in your heart? How do you react within toward people who say disparaging words about you or your work?

Love "thinketh no evil." The holy man does not live with suspicion for his brother. He does not mistrust nor imply wrong motives. He refuses to believe an evil report until he knows it is true. He does not indulge in spreading surmises injurious to the good name of others for he knows that it is just as bad to repeat a lie as it is to foster one. The man of God will put the best construction possible on the actions of others. He certainly is not a "mote hunter."

Love "rejoices not in iniquity." The Christian is saddened and alarmed over the progress of evil in the world. The sanctified man never rejoices over the downfall of his enemy but rather grieves because a soul has fallen. The experience of holiness enables one to have an attitude of love toward the one who most bitterly opposes him. He truly prays for his enemies and does not wish that God would hasten His vengeance upon them. Friend, when word comes that your enemy has fallen, do you get a certain kind of secret, hellish, satisfaction by telling the news to everyone you can or does your heart ache within, in sympathy for the one who has fallen? Remember, "God looketh on the heart."

Love "suffereth long and is kind." There are many who suffer but are not very kind about it. Some do not suffer very long until they raise such a fuss that everybody knows about it. Love can suffer and yet be kind toward the one who inflicts the suffering.

Love "beareth all things." The unsanctified man can take only about so much and then his patience gives out and he begins to fight back. Love must be able to take defeat as well as victory. The experience of sanctification helps one to stand with his back to the wall and bear all things in the spirit of Jesus without murmur or complaint.

Love "believeth all things." Certainly there is no skepticism here. The heart made pure believes all the Word of God and knows by experience that Jesus Christ is the Son of God. It

believes that in the providence of God "All things work together for good to them that love God, to them who are the called according to his purpose."

Love "hopeth all things." The experience of holiness brings that "blessed hope of the return of Jesus Christ and looks beyond this vale of tears and sorrow to a better world.

Love "endureth all things." This experience equips an individual to stand the hardships and burdens of life. He endures as seeing Him who is invisible, knowing that sufficient grace is assured to bear anything that God permits to come. It is this enduring grace that keeps him from fleeing from the battle.

Love "never faileth." This wonderful blessing bears us on as surely as the onward flow of a mighty river. It does not fail in sickness or in health, in riches or in poverty. In hours of loneliness the blessed Comforter is with us! In the toil of the noonday or in the long hours of the night, He abides! Death may rob us of the dearest of earth but He abides. Friends may grow distant and cold and loved ones misunderstand us, but His love never fails! Possessions may perish, physical health and vitality wane and all earthly suns go down but His love that is shed abroad in our hearts by the Holy Ghost abides!

"He abides, He abides, Hallelujah! He abides with me!" Oh, dear reader friend, You too may have this peerless experience of personal holiness! If you are not in possession of this wonderful love then yield your all to Jesus now! You too can sing:

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

Oh joy that seeketh me through pain,
I dare not close my heart to Thee,
I trace the rainbow through the rain
And feel the promise is not vain,
That morn shall tearless be!"

* * * * *

07 -- THE PROJECTION OF HOLINESS

"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 ill Samaria, and unto the uttermost part of the earth." (Acts 1:8)

The mission of the Church, militant, is to spread scriptural holiness to the ends of the earth, promote revivals and prepare the bride for the coming of Jesus Christ. Apart from this, the Church has no reason nor right to exist in the world. When the Church turns from this mission and engages

in institutional, secular or social programs then her effectiveness as a witness in the world is lost. To turn to external aids and appliances to further the work of the kingdom is foolishness for the battle is a spiritual one and only the power of the Spirit can conquer. The task of the church is not social, economical, physical, esthetical or cultural, but to preach the gospel.

Successful witnessing for Christ depends entirely upon the Holy Ghost. The experience of holiness empowers one to witness at home (Jerusalem), to his neighbors (Judea), to his enemies (Samaria), and unto the uttermost part of the earth. The Holy Ghost enables one to witness under every situation. The best of workers are helpless without Him and the poorest and weakest with His endowment are stronger than the strongest without Him. One cannot have the Holy Ghost and not be a witness.

A number of well meaning brethren have signed their letters "For a clean work rather than a large one." Their intentions are good. They mean that we should not forfeit quality for quantity. While I agree completely with their intentions, I believe our vision should be great enough to comprehend a large clean work, by the help of the Lord.

Smallness does not necessarily imply cleanliness. I have seen some small works that were dirty. In reading the Acts of the apostles, I am convinced that the early church was a large and a clean work. People were swept into the early Church by the thousands. Within one generation they shook the centers of Paganism and spread Christianity throughout the known world. In all probability three or four centuries would have completed the salvation of the world if the Church had continued to grow at the same rate that it increased during the first century. Their hopes were unlimited because their power was unlimited.

The glorious victories of the early Church were won by the power of the Holy Ghost, and this is the one and only essential to make the church of today an all conquering force in the earth.

There is an experience for us, similar in kind and degree to that which the apostles experienced. It is similar in kind because the secret of the mighty change in the lives, actions and attitudes of the disciples was not in the power of speaking with tongues, nor in the power to work miracles, but in the possession of the Holy Ghost Himself. The power dwells in the person of God the Holy Ghost. He does not lease out His attributes as some foolishly think; He comes to live in our hearts Himself. To have Him in His fullness is to have power. His gifts vary according to the needs of the church, sometimes bestowed and sometimes withheld, but He Himself remains the same. Glory! Thank God, we are still in the dispensation of the Holy Ghost. The power of God was not depleted at Pentecost nor has it expired all the succeeding ages. He is the same yesterday, today and forever! "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." (Acts 2:39)

May God help us to catch a world wide vision and then depend entirely upon God for the endowment to spread the gospel to the ends of the earth. When the heart is cleansed and purified by the mighty Holy Ghost then we can say with Isaiah, "Here am I; send me." (Isa. 6:8) John Fletcher once said to Hester Ann Rogers, "Come my sister, we will covenant together to spread the sacred flame, and testify before men and angels, 'The blood of Jesus Christ cleanseth us from all sin.' "

Mrs. Rogers answered, "In the strength of Jesus I will"; and she did, until she went "sweeping through the gates, washed in the blood of the Lamb."

"O blessed Comforter divine,
We seek Thy holy power.
Come turn our water into wine,
And strengthen for this hour

The raging billows round us roll.
The night is drawing near.
In Thee we triumph over all.
Without Thee, naught but fear."

* * * * *

08 -- THE PERSEVERANCE OF HOLINESS

"Now ye are clean through the word which I have spoken unto you. Abide in me and I in you." (John 15:3-4) "Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life." (Jude 21)

Webster's Collegiate Dictionary defines Perseverance as, "(1) The act or quality of persevering; persistence. (2) Continuance in a state of grace until it is succeeded by a state of glory."

Holiness of heart and life is the greatest of spiritual blessings attainable in this life. Multitudes have been saved and sanctified and for various reasons have lost the victory and fallen by the wayside. We believe we could make a list ten pages long of people whom we have known personally who once had the blessing of sanctification and who are now spiritual derelicts. John Wesley said that many obtain this experience but few keep it very long. To make Heaven, one must not only start to live the holy life, he must persevere faithfully to the end. "Be thou faithful unto death, and I will give thee a crown of life." (Rev. 2:10)

The question arises. "How can I keep the blessing of holiness and continue steadfast unto the end?" In this, as in all else that pertains to our welfare, God is intensely interested. Thank God, we do not have to do it all alone. Each step that we take God has promised to take it with us. God loves us better than we can ever know. The blessing is the blessed result of His indwelling presence within our hearts. He plead for an entrance into our hearts while we were yet sinners and He will stay with us just as long as we will let Him.

With our permission, God plans by His grace to see us through to daily victory and land us safely in glory. "If God be for us, who can be against us?" Bud Robinson said that he got converted, and then he got sanctified; after that he was a candidate for election to glory. (I Peter 1:2) The election took place in heaven. God the Father voted for him; God the Son voted for him; God the Spirit voted for him; the angels counted the votes, and declared him unanimously elected to glory.

It is comforting to know that there is nothing outside of ourselves that can keep us from enduring to the end and obtaining the crown of life. We alone have the power to make the choice for sin that would sever our relationship with God, Paul declares, "that neither death nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." The apostle trusted God to keep him and so must we. We would certainly fail if God withheld His help for a moment.

But the Bible tells us that faith without works is dead; and so we must not only trust the Lord, but we must work together with the Lord if we would keep sanctified.

To keep the blessing of holiness we must keep our all on the altar. Whatever it took to get the blessing it will take to keep the blessing. The devil will try his best to get you to come down from the cross; old friends will pity or scorn you or threaten and persecute you; loved ones and brethren will criticize, misunderstand, and doubt you; the flesh will defy you and the world will seek to allure you, but you must cling to the cross and take nothing off the altar that you have committed to Him. There is righteousness and peace, and joy, and God's favor and a crown and Heaven before you, but only condemnation, misery and Hell behind.

It is well for us to inspect our consecration frequently. The Spirit will let us know if it is still complete. There can be no desire to have our own way but we must be able to accept the conditions of life without complaint. One's property must all be subject to the will of God. We should place the word of God beside our lives and see if they are in plumb with the perfect pattern. If hasty or unkind words have been spoken then it will take an humble apology to bring the joy.

If we are to keep sanctified we must walk in ready obedience to God. There can be no reluctance in the sanctified heart about obeying God. The age in which we live is an age of license. The philosophy of self expression and do as you please holds sway in the carnal minds of many. But one cannot serve God without some discipline. The message of the Bible is absolute necessity for obedience. Every soul that is lost was lost because of disobedience. Adam and Eve were lost in the Garden because of disobedience. Saul backslid because he disobeyed God. "To obey is better than sacrifice and to hearken than the fat of rams." (I Samuel 15:22) "If ye love me keep my commandment."

Every Christian can trace every trouble he has had in his own heart to that same disposition to disobey God. When God reveals His will we must be quick to obey. "Make hay while the sun shines." "Put out to sea while the tide is in" and you will keep the victory. Delay is deadly when once the will of God is known. "Not everyone that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." (Matt. 7:21).

To obey God and keep the blessing of heart purity we must also walk in the light as God shines it upon our pathway. Light refused becomes darkness. Nearly everyone who ever lost the experience of holiness lost it by pulling back from light. God spoke. Light came and they refused to walk in it. Our obedience must keep step with the light as it comes. Holy Ghost light is always

light. If God gave you light on some line in the past it is still light to you today and you are obligated to live up to that light. Obedience to the light God has given us will be required to pass the scrutiny of the Judgment. It is sadly revealing to hear preachers and people saying today, "I used to believe that way, but I don't see it that way now." It is clearly evident to all who know them that the glory that they had back there has departed along with their former convictions. The convictions and standards that God gave one when he was in the joy and glow of that first love will have to be maintained if he is to keep that joy. If it was wrong for women to paint, wear rings, trim their hair and patronize the beauty shop twenty-five years ago, then it is still wrong today. If the movies were wrong a few years ago then they are still wrong whether they be down town in the theater or in a piece of furniture in the home.

The promise is "If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." (John 1:7).

"I will say yes to the Scripture Lamp
Shining ever and bright;
Yes to commandment and promise,
Walking in all of its light."

If we would keep the blessing of holiness then we must live by faith. We received the blessing by faith not by feeling. Satan would attack our faith. We must cultivate our faith by much reading of the Scripture. "Faith cometh by hearing, and hearing by the word of God." By special seasons of prayer we can strengthen our faith. We must ever guard against ease and sloth in our prayer life. It always pays one to engage in the battle for seekers around the altar of prayer. Testifying to the experience helps us to strengthen and establish our hearts in the faith. We should testify to ourselves and tell our intimate loved ones and we should witness to the world at every opportunity. The practice of generous giving helps us to depend on God and increases our faith, stinginess will rob one of victory as quickly as any other one thing. "Faith without works is dead." So we must be active in achievements for God. Work for Him. Put your faith to work in His cause. The running stream is the healthy stream.

All these things help our faith. It is along our faith line that we stand or fall. Do not depend upon your feelings. "The just shall live by faith." Feelings are likely to be misleading. When we are happy we are in danger of thinking ourselves better than we are and thus in danger of failing to watch and pray as we should. When we are not happy we are likely to cast away our confidence in the Lord and decide that it is useless for us to try to be holy. The only safe way is to live by the facts and let our feelings adjust themselves accordingly. Thank God for the feelings but our feelings are a result of our experience and our experience is not the result of our feelings.

Health and nerves all play a part on our feelings, but if we have given ourselves to God, and have taken nothing back and can look up into God's face and say "My all is on the altar and I trust in Thee." Then we can stand on the fact that the blood cleanses us from all sin. Our emotions may fluctuate and we may tremble but the Rock of Ages never shakes. "I hold not the Rock but the Rock holds me." Glory!

Another great help in persevering in holiness is to associate with those of like faith. Find a group that is on fire for God. Meet with them as often as possible. Read the Bible and pray together and encourage one another. Unite in prayer to win the lost and then go out after them.

Finally we must keep humble and look to Jesus if we would maintain this wonderful experience to the end. Sanctified people never try to impress others with their importance. It is painful to them to have people brag on them. They are filled with humble thankful joy when they learn that through their words or efforts some soul was saved or someone received help. They seek not to please men but their heavenly Father; not to be lauded by the world but to feed hungry souls and to be pleasing unto God.

Their humility keeps them from criticizing and judging those who have not these characteristics of humility. They pray for such people and leave all judgment to God who, in His own time, will try every man's work by fire. (I Cor. 3:13).

It is a sad mistake to get our eyes on people. If we would keep the victory and stay out of confusion we must look to Jesus and His word. If we look to ourselves we will either become egotistical or discouraged. Look to Jesus. He never fails. Jesus Christ is "able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy." (Jude 24)

"How blest are they who still abide
Close sheltered in Thy bleeding side!
Who life and strength do thence derive,
And for Thee fight, and in Thee live."

* * * * *

09 -- THE PARADOXES OF HOLINESS

"We are troubled on every side, yet not distressed; we are perplexed, but not in despair; Persecuted, but not forsaken; cast down, but not destroyed; Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body... For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal." (II Cor. 4:8-11, 17-18).

Webster defines a paradox as, "Something apparently absurd or incredible, yet possibly true." The ticket agent illustrated the paradox when he tried to explain the Pullman car to the man who had never ridden one before. He said, "The Pullman is where you sleep while you go. There is an upper and a lower. In the upper you go up to lie down and you come down to get up. The upper is lower than the lower because it is higher, but most people take the lower even though it is higher than the upper."

If one gives attention to the thought he will readily see that there are some paradoxes in regard to the experience and life of holiness. Holiness is death to the old man yet life more

abundant to the new man. It is the loss of all things, yet possessing all. It is crucifixion and resurrection. It is hatred for sin and love for the sinner. It is sorrow for the world in sin yet joy in the fellowship of intercession with Christ. It is soul burden and peace. It is the weak confounding the mighty and the foolish astonishing the wise. It is the weakness of man coupled with the infinite power of God.

The sanctified man is capable of acknowledging the view point of others and placing on it the best possible advantage and then over against this point of view placing his own in the light of the scriptures and thus summarizing life in paradoxes. For when the holy man sees anything and evaluates it in the light of Christ and the Bible it is quite different from what it was when weighed in the scales of the world.

When considered by men of the world, the sanctified man is unknown, miserable, poor, foolish, weak, sorrowful, cast down, dying and with no prospects at all. Yet the truly sanctified man is well known in heaven and considers himself happy beyond desert and blessed above the most fortunate of earth who have left Jesus out. He may be poor in purse but he is rich in grace, wise in the things that really count, "strong in the Lord and in the power of His might," "Always rejoicing," in the clear witness of pardon, peace and holiness, victorious over every inward and outward foe, living a richer, fuller, nobler, freer life than the man in sin has ever known, and upheld by the hope of dwelling in the presence of God forever in a "house not made with hands, eternal in the heavens."

The world does not easily accept the holy man's evaluation of his blessed estate, but the man of God is not greatly disturbed for he is never hasty to adopt the evaluation of the world. Like Paul, he will acknowledge that he has become a fool for Christ's sake, but his rebuttal is that others have been foolish in rejecting the only source of light, hope, life, and salvation that is open to men.

History has proven repeatedly that in this world, "What is true has never been popular and what is popular has never been true." And it is just about as true that "Good men have never been popular and men who have been popular have never been good." It was not until Abraham had left friends and loved ones and Ur of the Chaldees that he became the friend of God. Moses was oppressed; John the beloved was banished to the lonely isle of Patmos yet he was in the spirit on the Lord's Day. James was killed with the sword but the Church grew and prospered. Peter was put in jail but the angel paid him a visit. Paul was beheaded but he finished his course and obtained the crown of righteousness. The blessed Christ was crucified but He finished the plan of redemption and rose from the dead and ascended back to His Father. If we looked at these merely from a human angle we would be prone to pity them but when we look at them in the light of Christ and the cross and eternity we account them blessed and happy and wise and safe. The only true perspective of the sanctified heart is seen in the light of Christ and Calvary for there the vision is always true.

The experience of holiness enables one to know both how to abound and how to be abased. It qualifies him to live on earth and yet have citizenship in heaven. The sanctified soul can rejoice in his infirmities because they are present reminders of his utter insufficiency and his dependence upon Christ. Casting aside all the glories of men he prays, "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world."

* * * * *

10 -- THE PROSPECT OF HOLINESS

The purpose and plan of redemption in restoring the image of God to man has for its ultimate aim the preparation of the human heart and soul to become the bride of Christ. The work of the Holy Ghost in the world is to prepare a people for His name. The prospect of the sanctified is the return of Jesus Christ to rapture his bride from this world.

Two themes characterized all preaching and teaching of the early Church. These themes were "holiness" and "the literal, bodily, premillennial, second coming Christ." Much of the time these themes run parallel in the New Testament. The Christians of that first century watched daily and hourly for the return of the Lord. And because they looked for His coming they preached that they must constantly live holy to be prepared for His appearing. This being true of the early Church, how much more should it be practiced by the church today when His coming is more eminent than in all the history of the past. "Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless." (II Peter 3:14).

The relationship between holiness and the second coming of Christ is easily seen. Just as surely as the eye must be trained to appreciate the fine qualities of art and the ear must be trained to enjoy the classics in music so ones heart must be holy if he is to enjoy the eternal presence of the Saviour. "But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fuller's soap: And he shall sit as a refiner and purifier of silver." (Mal. 3:2)

Any honest observer of the scriptures can readily see that there will be two appearings of Jesus Christ. There will be the rapture, when He comes for His saints. (I Thess. 4:14-18) And there will be the appearing of Judgment when He comes with His saints. (Jude 1:14; II Thess. 2:7-11) At His first appearing when He comes for His saints only the pure in heart will see Him. When He comes in judgment "every eye shall see Him, and they also which pierced him: and all kindreds of the earth shall wail because of him." (Rev. 1:7) His appearing in the rapture will be as the morning star. He is coming for them that look for Him. Most people do not see the morning star because they are sleeping. After the tribulation He will appear as the "Sun of righteousness" and everyone will see Him.

If we expect to see God in the rapture then our hearts must be holy. "Blessed are the pure in heart: for they shall see God." (Matt. 5:8) The distinction of a pure heart here proves that he is teaching that only the holy shall see Him in the rapture. "Follow peace with all men, and holiness, without which no man shall see the Lord:" (Heb. 12:14) The carnal heart will no more respond to the coming of Christ than brass or lead tacks will respond to the drawing of a steel magnet. There must be something in the nature of the tack that corresponds to the nature of the magnet. So it will be at the coming of Jesus Christ. "But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his spirit that dwelleth in you." (Rom. 8:11) Glory to God! When He comes I expect to quit this old earth of sorrows and mount up higher!

Christ is coming for His bride. Only the sanctified are prepared to be the bride of Christ. "Christ also loved the church, and gave himself for it; That he might sanctify and cleanse it with the washing of water by the word, That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing, but that it should be holy and without blemish." (Eph. 5:25-27) "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years." (Rev. 20:6) Blessed means "happy" and holy means "sanctified." It will take more than an old dead, dry, profession of holiness to see the Lord in the rapture. It will take a glorious, happy, victorious, present experience of holiness. Holiness is the wedding garment which will be required for entrance into the marriage supper of the Lamb.

The parable of the five wise and five foolish virgins prove that one must be sanctified, while oil is a symbol of the Holy Spirit. In the Old Testament the anointing with oil was used in the consecration rites for priests and kings, signifying the approval of the Spirit. In the New Testament we are told to pray for the sick "anointing them with oil," thus declaring our utter dependence upon the power of the Holy Spirit. All the virgins had lamps and lights. They all had the experience of salvation. The wise virgins had oil in their vessels with their lamps. They had the abundant blessing of holiness. While the bridegroom tarried they all slumbered and slept. This indicates the sleepiness and the deadness of the modern church. At midnight someone awoke and began to cry "Behold, the bridegroom cometh." Surely the midnight hour is upon us now. We thank God He has awakened some and their voices of alarm are heard in the land. The foolish virgins discovered that their lamps had gone out. They asked the wise for oil "But the wise answered, saying, Not so; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves. And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage; and the door was shut. Afterward came also the other virgins, saying, Lord, Lord, open to us. But he answered and said, Verily I say unto you, I know you not." (Matt. 25) They missed the rapture because they did not have the oil of the Holy Ghost. They were not sanctified.

Reader, are you now in possession of this experience of heart holiness? Is it a present victorious blessing or is it merely a memory of the past? Is the one bright prospect of your whole being the coming of the Lord? Has your light gone out in this crucial hour when the dark clouds of the tribulation are already rising on the horizon of time? Let God sanctify your heart so that you can rejoice at the marriage supper in the skies while the tribulation rages across this old world.

"Seek ye the Lord, all ye meek of the earth, which have wrought his judgment; seek righteousness, seek meekness: it may be ye shall be hid in the day of the Lord's anger." (Zeph. 2:3) "And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and a half time, from the face of the serpent." "Because thou has kept the word of my patience, I will keep thee from the hour of temptation which is to come upon all the world." (Rev. 3:10) "Come my people, enter thou into thy chambers and shut thy door about thee and hide thyself, as it were for a little moment 'til the indignation be overpast." (Isa. 26:20) "And there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, everyone that shall be found written in the book." (Dan. 12:1) "Watch ye therefore, and pray

always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." (Luke 21:36) Thank God! There is a way of escape from the tribulation and a way into the marriage supper. It is the way of holiness. What a glorious prospect of holiness. He went away blessing His own. He will return in like manner! "The Lord himself shall descend from heaven with a shout."

"This old world begins to rock,
Infidels and skeptics mock,
There's a time of awful anguish coming on;
O what groans of bitter pain,
When the Anti-Christ shall reign!
When the Tribulation enters I'll be gone.

In the twinkling of an eye,
You will hear the midnight cry,
All the dead who sleep in Jesus then shall rise;
We who live and here remain,
Shall be caught up just the same,
Christ and all the loved ones, meet up in the sky.

Then the Anti-Christ shall reign.
All must have his mark or name,
For without it you can neither sell nor buy;
Signs and wonders he shall do,
Call down fire from heaven too
It is either worship him or you shall die.

I'll be gone, I'll be gone,
When the Tribulation enters I'll be gone,
Soon the trumpet loud shall sound,
With a shout I'll leave the ground,
When the tribulation enters I'll be gone."

Hallelujah!

* * * * *

THE END