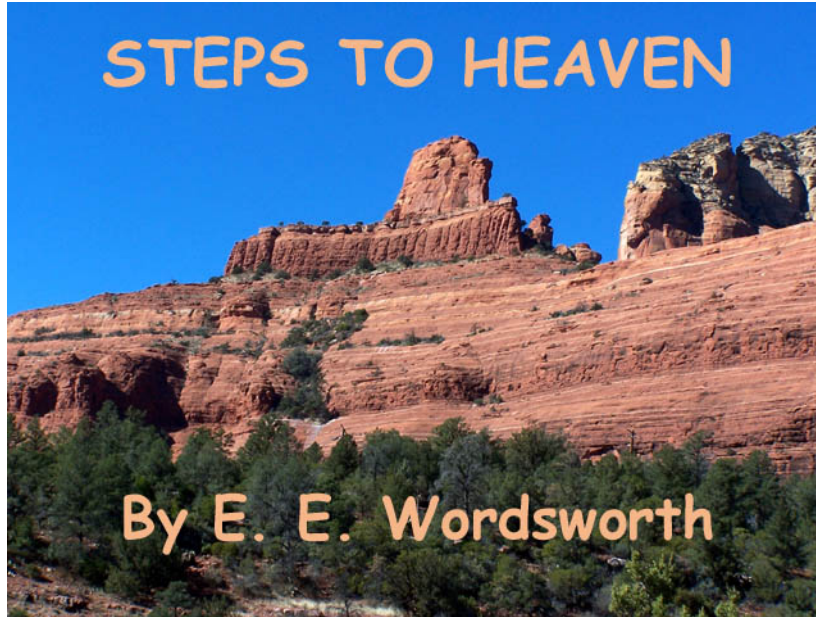


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**STEPS TO HEAVEN**  
**BY Ephraim Edward Wordsworth**



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## **DEDICATION**

To my sweet and sainted mother, who first taught me to lisp the name of Jesus, took me as a child to the house of God, lived before me a consistent godly life, prayed a thousand prayers for me before I was born, that I might be a gospel minister, and who started my feet to climb the "Steps to Heaven," I lovingly dedicate this book.

## **The Author**

**\* \* \* \* \***

## **PREFACE**

The purpose of this book is to try to make plain the necessary steps to heaven to be taken by all those who sincerely desire to enter the final abode of the righteous. These steps may not be clearly understood by every seeker after God, but all accountable and responsible beings must subscribe to the general truths mentioned here.

We write for the layman, the plain man, the untutored in advanced theological thought and knowledge. We trust we have made clear the path to God, the blessed way of salvation, and the conditions for entrance into heaven at last. Broadly speaking, salvation is threefold: initial, full, and final. Initial salvation, or conversion, and full salvation, or entire sanctification, are obtainable here below, while final salvation, or glorification, comes hereafter.

We trust that by clarity of thought and suitable illustration we have pointed out the simple and required steps for admittance into the city of God. If we have succeeded in this particular and have helped to direct needy souls in finding Christ and His saving grace, we shall feel amply repaid for our humble effort.

\* \* \* \* \*

## INTRODUCTION

No road is too steep, nor valley too deep, no highway too rough en route to the celestial city. When the last heartache is past and the final trial overcome, the reward in heaven will be worth it all. I expect to go to that place where sickness and death have never been, where eternity's taxes are paid in advance, and it's always open season on happiness.

All the steps to heaven are not carpeted, but they are distinctly pointed out in this book from the pen of Rev. E. E. Wordsworth. These pages were not written in a month or a year, but come from the wealth of experience through a lifetime of holiness ministry by the author. To enlighten the steps to heaven by the windows of his own experience makes this book unique.

I have known Rev. E. E. Wordsworth for many years. I have been his successor in the pastorate, his district superintendent, and always his friend. However, I have received the most from our years of association. Brother Wordsworth's abilities in the pulpit and in the parish have always been effective, but his life has been our greatest inspiration. One of the joys we share with Brother Wordsworth is that every member of his household is a Christian. Besides the two daughters, one boy is a pastor and the other two are successful young Christian businessmen.

This book clearly outlines the way to heaven. Although special transportation was provided for Elijah, we had better not wait for fiery chariots nor escalators to take us to heaven, but start climbing these steps-and start now.

B. V. Seals

\* \* \* \* \*

## 01 -- REPENTANCE TOWARD GOD

Do you want to go to heaven? Are you deeply interested in the many-mansioned city of God? Will you take the necessary steps in order to enter there? Are you willing to meet all conditions mentioned in the Word of God? Heaven is a wonderful place, a blissful state, and a glorious home. It is the special creation of God for His children, everlasting, immeasurable, high, and holy. It is the final, eternal Father's house, the kingdom of Christ, the heavenly country, and the paradise of God. It is vastly more real and permanent than any earthly city and is prepared for the saints of God by Christ himself. This place of comfort, rest, peace, joy, pleasure, happiness, and blessedness awaits everyone who has made his

peace with God, met the conditions of salvation, and taken the steps made clear in the Word of God.

In North Side Church, Boston, is the tower where Paul Revere hung his famous lantern. The writer once climbed the steps to see the spot. Dear reader, there are "Steps to Heaven" you must take if you would see the lights of the City of God.

Let us study together the steps necessary to reach this beautiful heavenly home. In the Bible we discover that repentance toward God, saving faith, the new birth, obedience to Christ, walking in the light, consecration, perfection of faith, the baptism with the Holy Spirit, holy living, and holy dying are required. We would examine these truths together which point the way to heaven.

It is well at the start to recognize the nature of genuine New Testament repentance, for there is too much confusion at this point. Some confuse it with water baptism, but Simon Magus was baptized with water (Acts 8:13) and yet was "perishing" and was not right with God, nor forgiven by God, for he was still "in the gall of bitterness, and in the bond of iniquity." Read carefully the whole account in Acts 8:9-23. No, water baptism does not save the soul. It is external, while grace is inwrought.

Neither does conviction save from one's sins. It is like a sheriff arresting a criminal. This is preparatory when the conscience is quickened and truth is pressed home to the aroused and enlightened mind by the Holy Spirit. The mind has a sense of the enormity of sin, the displeasure of God, and the coming wrath, including the punishment of sin. But one may be convicted in this manner, feeling the terrible weight of sin as offensive to God, without repentance. Thousands come to realize an awful sense of their own sinfulness, yet remain impenitent. I was conducting a revival meeting in Indiana and a man of some sixty years of age faithfully attended. I saw him one night under almost unbearable conviction. The scalding tears rolled down his cheeks; he trembled as Felix of old when St. Paul preached. Kindhearted, praying saints went and spoke tenderly to him, urging him to come to Christ and be saved. I myself did the same, but all to no avail. He turned away and during the revival meeting died very suddenly and went to his doom, convicted but unrepentant.

Furthermore, it is not just sorrow for sin (II Cor. 7:10). Some people are sorrowful because of the penal consequences of sin. Theirs is a worldly sorrow which results in hardness of heart and ends in eternal death. But true godly sorrow, in contrast with this, grieves the sinner and leads him to forsake his sins and turn to God through Christ for salvation. I visited a man in a jail who had murdered a man in Montana because he had swindled him out of forty thousand dollars in a real estate deal. I believe the real estate man was unfair, but the murderer was filled with hate and revenge and told me frankly and positively he would do it again if he had the chance. I spent two hours alone with him in his confinement reading the

Scriptures and praying and counseling. This bloody-handed murderer dreaded the courts of law and his coming execution, was sorry he was caught, but not penitent.

Neither is remorse repentance. Judas had remorse and committed suicide, but he did not repent of betraying his Master. Repentance, even on his part, would have brought him to God and to heaven at last. We have known many to regret their wicked deeds who would not pray and seek Christ in saving grace and power. Yes, the tears were hot, the body shook, the mind was agitated, but the will was unyielded to God; hence their sins remained unforgiven.

Repentance is not despair. King Saul of Israel despaired when the battle went against him. He told his armor-bearer to thrust him through with his sword, but he did not and Saul deliberately fell on his own sword rather than have the enemy to slay him. Hell is filled with those in despair. Many a man intends to get right with God someday but delays the matter. "The way to hell is paved with good intentions," it has been truly said. Within the confines of eternal night are multitudes who in their lifetime reached a state of hopelessness, gloominess, and utter despondency, but without turning for help and saving power to Christ.

We must also bear in mind that repentance must not be confused with some good things in themselves, like church membership, confirmation, water baptism, good resolutions, quitting pet sins, and such like. We do not write against these things when properly related, but these alone cannot save us. We have known men to quit drinking intoxicating beverages, a course of procedure very commendable in itself, who would not go further and accept Christ as a personal Saviour. A person may straighten up on many lines without getting right with God. Therefore we ask, What is repentance?

First of all, repentance includes a real sense of one's lostness from God and an inward desire to be right with Him. It is like a foundation in relationship to a tall superstructure. The prodigal son "came to himself" (Luke 15:17). He had squandered his all in riotous living and dissipation. Now moral madness was in his heart, for he was hungry and in dire want and would eat the very husks he saw the swine eating. But he cried out, "I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee." He was now conscious of his own lost condition and need of help. No man ever seeks God until he gets to the end of himself and turns away from his sins with disgust for the same.

Repentance, furthermore, consists of confession of sin. "If we confess our sins, he is faithful and just to forgive us our sins" (1 John 1:9). Speaking of the prodigal again, note that he confessed to his father, saying, "Father [not priest], I have sinned against heaven [God], and in thy sight, and am no more worthy to be called thy son" (Luke 15:21). Unconfessed sin is unforgiven sin. "He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy" (Prov. 28:13).

It is necessary also to forsake all known sins. "Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon." He will "multiply to pardon" is a good translation here, but this has the condition of the forsaking of sins. Some apparently decide to seek Christ, weep copiously, pray earnestly, and then go out to cling to their sins and former wicked life and ways. We do not charge them with intentional hypocrisy, but we do emphatically say that all sin must be absolutely forsaken if one truly finds salvation. The teacher asked the Sunday-school class for a definition of repentance. One answered, "It means to be sorry for your sins"; but another spoke up and said, "It means to be sorry enough to quit your sins." The latter pupil gave the proper answer. Sam Jones said, "It means to quit your meanness." Reader, if you are not saved, turn away from every known sin in your heart, conduct, and life and look to Jesus and be born again. Let that cherished sin depart from you. No longer hug it to your bosom as a snake-handler does a snake, but hate it as an avowed enemy of your soul. "Turn ye, turn ye... for why will ye die?" Ezekiel said, "Then shall ye remember your own evil ways . . . and shall loathe yourselves" (Ezek. 36:31). You must be ashamed of sin and abhor it and truly "loathe" your condition and despise your evil ways.

A good case of old-fashioned and Biblical repentance will also include restitution as far as possible. The thief shall "make full restitution" (Exod. 22:3). A man arose in a meeting and said, "I will get right with God if I have to wear the prison stripes." Sometimes it is impossible to straighten things out because of the long lapse of time and uncertain knowledge, but a sincere effort should be made to make things right with our fellow man. A saleslady stole stamps from her employer, but when she got right with God she made full confession to her boss and paid the debt. I knew a streetcar man who stole quite a little money from the company he worked for, not in large amounts, but from time to time; but when this brother tried to get right with the Lord all he could see was streetcar fares. However, at any cost, he promised God to fix it up. One day he walked into the office of the company and confessed the whole matter and placed himself at their mercy. He told them he was going to be a Christian and he had come to fix this matter up. They freely forgave him because of his honest confession. Back debts should not be overlooked. It took John Hatfield eleven years after he was saved to make all the restitution revealed to him by the Spirit, but he made it all and became a flaming evangelist and soul winner. I have heard him preach many times under the blessed anointing of the Holy Ghost and fill the altar with seekers. So I say that as far as possible restitution should be made. Zacchaeus was willing to pay back fourfold. Do a thorough job of it and God will bless your heart for so doing.

Repentance not only has bearing on the past of one's life, conduct and committed sins, but also on the future. In other words, one cannot truly repent of the past without resolving in his innermost soul that the future shall be given entirely to Christ. It is "repentance unto life," a determined amendment unto life; otherwise such so-called repentance is shallow, sickly, sentimental, and displeasing to God. It is like a man who is a bigamist pretending to make love to

another woman while untrue to his wife. "No man can serve two masters." True repentance produces a transformation of life.

Let us remember also the fruits of genuine repentance. John the Baptist said to those Pharisees who came to his baptism, "Bring forth..., fruits meet for repentance." They must have more than heredity, "the seed of Abraham," but such conduct as befits true penitents; such good fruits as nothing but an entire change of heart, mind, attitude, and conduct can produce; the fruit of the Spirit, as opposed to the works of the flesh. "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost" (Tit. 3:5). There will be an amendment of life if we truly repent of all our sins. Anything less than this cannot be godly repentance of the scriptural sort. Beware of substituting tears, groans, struggles, prayers, good works, fasting, frequent trips to the inquiry room or mourners' bench, penance, Mass, payment of tithes and offerings, deeds of mercy, church activities, reformation of life, baptism, lodgism, neighborliness, benevolence, social service, and such like for Christian fruits. "Wherefore by their fruits ye shall know them," said Jesus, and then remarked: "Not every one 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. Many will say unto me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils [demons] ? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity" (Matt. 7:20-23). Mere lip homage is condemned by Christ. Doing the Father's will is required. A false profession and miracle-working power cannot meet His unqualified approval. Banishment from Christ in judgment wrath will be the fatal lot of all who do not bring to Him spiritual fruits.

A man, a fugitive from justice, roamed across the nation for many years with officers of the law upon his tracks. Though escaping the iron hand of the law he could not run away from his conscience with its burden of sins. In the wonderful providence of God one night he found himself in a religious meeting and that same night he also found Christ as his Saviour and Lord. But he knew what it meant to thus become a Christian and counted the cost before his surrender to the Saviour. He then confessed that he must return to Kansas from the West Coast and give himself up to the officers of the law. At once he started back east to keep his vows to God, fully knowing it meant a long term in the state penitentiary for making such confession. But he said, "I would rather go to heaven from the state penitentiary than to hell with my unconfessed sins." He went to prison and from day to day was heard singing:

"At the Cross, at the Cross,  
Where I first saw the light,  
And the burden of my heart rolled away,  
It was there by faith I received my sight,  
And now I am happy all the day."

\* \* \* \* \*

## 02 -- SAVING FAITH

It is impossible to have a faith that saves the soul without some previous knowledge of the object of faith. One must believe in the historical Christ as the Saviour of mankind, but this alone is not sufficient. "The devils [demons] also believe, and tremble" (Jas. 2:19). I knew an aged Christian man who told me he believed for many years in the historic Christ and that He died for the sins of the whole world, but he could not, or did not, bring himself to the place where he believed in Christ as his own personal Saviour. This man continued in his unsaved state for a period of years before he believed in Christ for his own salvation.

Furthermore, faith cannot be exercised without previous repentance for one's sins against God. Repent and believe is the divine order. John the Baptist first preached repentance, saying, "Repent ye." Christ also preached, "Repent ye, and believe the gospel" (Mark 1:15). Repentance is preparatory to the exercise of saving faith, and when the seeker for salvation has thus prepared himself the next step is usually quite easy. It is like a person in a dark room desiring the light to be turned on, so he presses the button and, presto! the room is filled with light. Or to change the figure, a person may be overboard in some lake or sea. A friend throws a rope to him but the man can refuse to take hold, and drown in the water. On the other hand, he can reach out the hands and lay hold securely and be pulled to the boat and safety. Faith is the act of taking hold. Let us use the letters of the word to illustrate F-A-I-T-H in acrostic form: F-orsaking, A-ll, I, T-ake, H-im (Christ). Forsaking all, I take Him -- that is faith.

Mr. Moody defined faith as follows: "Saving faith is assent, consent, and laying hold." You must agree to the truth, fully sanction it in your heart and mind, and understand what it means to believe. There must also be the absolute consent of your will to God and the drawing out of your affections to Christ. It is the outreach of the soul for salvation at any cost. Like the prodigal son in the far-off country desiring to be at home again with his father, you cry out, "I will arise and go to my father."

I was conducting a revival meeting in Franklin, Ohio, some years ago. It was in the summer and we were using a large tent. I distinctly recall what gracious seasons of victory we had and that many were saved. Among the seekers from night to night was a middle-aged woman who presented herself again and again seeking conversion. She would lift her voice in prayer to God, the tears would flow, and she seemed in earnest as a seeker, but she would soon say, "I just can't believe," or words to that effect. We would open our New Testament and read to her as a basis for faith such passages as John 3:16; John 6:37; Acts 16:31 (please read), and endeavor by proper instruction to encourage the exercise of faith on her

part. After a while she would pray again, but only to fall back once more into a doubting attitude.

For several nights we had stayed for an hour or longer with this dear soul to lead her, if possible, to the Saviour. Then one night after such procedure we did something we have never done since and had not done before. I said to her: "Pray this prayer after me. 'Lord, I know You can't save me, You won't save me.'" She positively shrank from offering this prayer and refused to do so. Then I suggested that she pray the following prayer, "Lord, I believe Thou canst save me." She thus prayed. Feeling encouraged, I now further suggested she pray, "Lord, I believe Thou wilt save me." After some hesitation she prayed that prayer. Now feeling she was making some progress, I said: "Now pray, 'Lord, I believe Thou dost save me.'" She started but failed again. So we had a little talk together.

"How long have you been trying to get saved?" "Oh, many years now." "And still you are unsaved?" "Yes. I have written to Billy Sunday and Gypsy Smith asking them to tell me how to get saved." "Oh, I see, and what did they reply?" "They told me just what you have said, that I had to believe and be saved." "They told you correctly, Sister," I said. "Now come on and believe in Christ and you will now be saved. Let us take this simple chorus, 'I can, I will, I do believe that Jesus saves me now.' You can believe, for God has given you the power to believe." She prayed and took the first step to victory. "Now, Sister, take the next step: 'I will believe.'" I explained to her that faith means putting the will to work. Her will was very weak, but after a while she willed to believe. Then finally I said: "Let us take the last step, 'I do believe that Jesus saves me now.'" Like a drowning man laying hold of the last spar, she grasped this truth firmly; and instantly she arose with radiant face and a shout of victory, for she was saved from her sins.

Dear seeker after God, why linger longer in Doubting Castle? Faith is trusting, clinging, resting, yielding, laying hold. "Whosoever believeth in him shall receive remission of sins" (Acts 10:43). "Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts 16:31). Let us clearly note the object of our faith. First, you must believe the Word of God. "So then faith cometh by hearing, and hearing by the word of God" (Rom. 10:17). There are many promises in the Bible you can claim as a seeker. Here are a few. "Him that cometh unto me I will in no wise cast out" (John 6:37). "In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace" (Eph. 1:7).

Believe the gospel. What is the gospel? See Rom. 1:16. Believe "the record that God gave of his Son."

God hath found a ransom, provided a remedy, and proclaimed an almighty Saviour. Have confidence in His invitations and promises, confidence in His ability to save you, confidence in His willingness to save you, confidence in His readiness to save you, confidence in His power to save you now. The very moment you submit to God's will, and in your heart intelligently believe in the Lord Jesus Christ -

- and accept Him as your personal Saviour -- that moment your sins are forgiven for His name's sake and the peace of God comes into your heart (Rom. 5:1). Cast aside your "ifs," "buts," and "can'ts," and firmly believe and be saved. Mark you, have faith in Christ himself -- not in your tears, struggles, efforts; not in a priest or self-styled teacher; not in works of any sort; not in ordinances in the church; not in self, reformation, outward life; not in prayers and self-torture; not in penance and Masses; but in the mercy, grace, power, and blood of Christ alone to save you. "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost" (Tit. 3:5).

My younger brother and I were walking one sunny day along by a canal. He slipped and fell into the water. I could not swim in those days and neither could he. I saw him struggling in the water and no one was nigh to help me get him out. I knew I must do something or he would drown. A thorny bush was near and I seized a branch, lay on my stomach at the edge of the water, and reached across the water. The thorns took hold of his trouser legs and I pulled him to the bank and out of the water. I saved Tom from drowning. Likewise Christ will save you from your sins (Matt. 1:21). He can and will rescue you.

After Christ had preached the Sermon on the Mount, He came down and was met by a leprous man who cried out for help and healing, saying, "Lord, if thou wilt, thou canst make me clean." And we read: "And Jesus put forth his hand, and touched him, saying, I will; be thou clean. And immediately his leprosy was cleansed." Leprosy is a Bible type of sin in its incurable, defiling, diffusive, loathsome character. But the leper prostrated himself at Jesus' feet, believed in His power to heal, and hopefully cast himself upon His willingness; and Jesus, as always, rewarded such implicit faith by cleansing him from all his leprosy. My sinner friend, if you will come to Christ with your leprous soul He will reach forth His hand of power and your many sins will be washed away and you will be made every whit whole. Believe and be saved.

\* \* \* \* \*

### 03 -- THE NEW BIRTH

The Scriptures teach the necessity of being born again, as we shall see. But what is meant by the new birth? Of course, it does not mean the creation of new faculties, powers, attributes, or personalities. It could not imply the destruction of the former individual life, or general complexion, or our humanity. In other words, just as the sinner has an intellect, will, emotions, power of choice, memory, conscience, and individuality before conversion, so he will have after acceptance of Christ as his Saviour. But there will be a very marked change, a new mode of life and spirit, and new use of the endowments, faculties, and attributes he possesses. There will be a definite turning to righteousness and the way of the Lord: new associations, impulses, desires, relationships, deportment, affections, tastes, and

life. The power of sin is broken and the principle of obedience to Christ is planted in the heart. The love of sin is destroyed, its dominion broken, and a desire and relish for and longing after holiness implanted. Spiritual life is infused into his soul, whereby he brings forth the peaceable fruits of righteousness, has victory over sin and the world, is enabled to resist temptation and corrupt tendencies, and has peace and joy in the Holy Ghost (Rom. 14:17).

Jesus taught the new birth, or being born from above, as a necessity. Nicodemus came to Him by night for an interview. He was a church member, a Jewish rabbi, a learned man, a member of the Jewish Sanhedrin. He was a specimen of the many unconverted believers of his day and ours. Yet, unlike so many, he was a candid inquirer after truth, and accordingly became a heart-believer and a Christian disciple. The new birth is vastly more than the acceptance of certain creeds and dogmas; it means more than the partaking of sacraments and ordinances; it is more than outward religious life. It is the impartation of divine, spiritual life to the soul; it is a moral change wrought in the heart by the Holy Ghost; it is a translation from darkness to light and from the power of Satan unto God; it is forgiveness of sins and adoption into the family of God; it is conversion, the turning around and away from sin, to God; it is a new creation in Christ, a transformation from the old sinful life to life in Christ; it is reconciliation to God. It is supernatural.

My God is reconciled;  
His pard'ning voice I hear;  
He owns me for His child;  
I can no longer fear;  
With confidence I now draw nigh,  
And, "Father, Abba, Father," cry.

It is said that the great evangelist George Whitefield preached very frequently on the text, "Ye must be born again." One of his great admirers, having heard him preach many times from this text, asked him one day, "Why do you preach so often on the text, 'Ye must be born again'?" His answer was, "I preach on this subject often because our Lord said, 'Ye must be born again.'"

Ye must be born again;  
Ye must be born again;  
I verily, verily say unto you,  
Ye must be born again.

I was a pastor in Tarentum, Pennsylvania, in my early ministry. It became necessary for me to do some manual labor in order to provide for the home because of the very small church membership with little support. The only job I could find was ditch-digging. That was in the days when we used picks, shovels, and crowbars. I worked with a group of ungodly, profane men, among whom was a man who seemed to delight in using the most obscene language he could lay his tongue to; I sometimes thought he coined new filthy words for "the preacher," as he

called me. I sought to help him spiritually at appropriate times, but apparently I accomplished nothing, although I learned later that my life had profoundly impressed him for good.

One prayer meeting night who should come in but my former associate in ditch-digging! I was the most surprised man and actually wondered if he had come for mischief or devilment of some sort. But as the meeting progressed I noted a joyous expression on his face and soon he arose to testify. After speaking kind words about me he shouted out, "Thank God, I've got some new insides." His testimony blessed that prayer meeting, for he had been wonderfully changed. He united with a spiritual church and the last I knew he was still going with God. This is what I mean by the new birth.

A slave in the South was under deep conviction for his sins for several months. One day his Christian mistress said to him: "Sambo, I think you have experienced religion, because you do nothing wicked; your life is greatly changed." But he replied: "Not so, Missus. I don't want dat ar kind of religion that I can get and not know it, 'cause I might lose it and not miss it."

In the case of childhood conversion the change is not always so marked; often there is not the memorable transition, for sins have not marred the life as in the case of adults. But the time and occasion of acceptance of Christ as Saviour is frequently known. However, when the child cannot recall the moment when he or she knelt at Mother's knee, or at the bedside or elsewhere, and settled things with God, we should not discount or rate as spurious such conversion. Adam Clarke, the great commentator, was converted at four years of age; and many others we might mention found Christ in those tender, early years. But the ideal new birth, according to the New Testament, and since the Day of Pentecost, has a spiritual birthday anniversary; a day, an hour, or a moment when the blessed Holy Spirit directly witnesses to the mind and heart that one is horn of God. John Wesley said, of the early Methodists, "Ninety-nine out of every hundred could tell the day of their regeneration by the Holy Spirit." This is normal.

Let us look at some of the practical, positive, and scriptural evidences of conversion to Christ. The first we mention is peace. "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ" (Rom. 5:1). We are saved from the wrath and displeasure of God (Rom. 1:18). The sinner is an enemy of God, but the converted man is reconciled to God (Rom. 5:9-10), and from the experience of this blessed reconciliation there flows an inward peace of soul. Not so the wicked. Isaiah said: "But the wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt. There is no peace, saith my God, to the wicked" (Isa. 57:20-21).

A fine businessman came to hear Dr. R. A. Torrey preach. At the close of the service they conversed in the church. Said he: "Dr. Torrey, I don't need salvation; I'm perfectly satisfied with my life. I have a good home, a nice family, and good

business, etc." "I can tell you something you don't have." "What?" he asked. "You don't have peace." Upon reflection he soon admitted this was true even in his case, and they knelt together. After some earnest prayer of deep confession he arose and said, "Doctor, I now have peace." Jesus said, "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." The world's peace is empty and merely complimentary; but Christ's is enduring, satisfying, sincere, assuring, and comforting. "Let not your heart be troubled." Dr. Adam Clarke said, "Peace is the first sensible fruit of righteousness." The first evidence that you are a genuine Christian is that you no longer war against God; you have thrown down your arms of rebellion to His will, and have found peace through His blood.

Second, the regenerated man has spiritual, divine life. Regeneration is the impartation of divine life to the soul. One has biological life before conversion but not spiritual. "He that hath the Son hath life [conscious, spiritual life]; and he that hath not the Son of God hath not life" (1 John 5:12). The only way we have the Son is as a Saviour, a personal Saviour, an actual Saviour, and we experience Him by believing on Him.

When Bunyan's pilgrim was leaving the City of Destruction, he plugged his ears with his fingers and cried out, "Life, Life, Eternal Life!" and fled from the wicked city. One cannot have eternal life without separation from sin and sinful companions and indulgences. Bunyan, the renowned author of *Pilgrim's Progress*, before conversion was an extremely wicked man and known as "the swearing tinker of Bedford." But what a marvelous change was wrought in him when Christ came into his heart! Now he read his Bible, prayed to God, confessed Christ openly and publicly, preached to dying men, and pointed them to the Saviour he had found; the pulsations of divine life vitalized, energized, and throbbed in his whole being. As the dormant nature in the winter turned into the spring and summer of bud, bloom, and fruit, the divine sap of God's grace in the soul circulated through his inner being and vitalized every part. "For ye are dead [dead with Christ as to sin], and your life is hid with Christ in God" (Col. 3:3).

A poor, miserable drunkard in New York City began to think about his wicked ways, and the Holy Spirit seized upon him and put him under tremendous conviction for his sins. He tells his own story: "I was sitting on a whiskey barrel for perhaps two hours, when all of a sudden I seemed to feel some great and mighty presence. I did not then know what it was. Never until my dying day will I forget the sight presented to my horrified gaze. My sins appeared to creep along the walls in letters of fire. I turned and looked in another direction and there I saw them again. I have always believed I got a view of eternity right there in the gin mill. It filled me with unspeakable horror." Under the power of conviction he made his way to Jerry McAuley's Mission, on Water Street. After listening to McAuley's experience and to the testimony of many others who had been in the depths of sin like himself, but who were now rejoicing in the wonderful salvation of Christ, he made up his mind that he, too, would be saved or die right there. Soon the invitation was given to

come forward to be prayed for and Sam Hadley went up to the front and knelt with a crowd of drunkards. Jerry and his good wife prayed briefly and simply, and then Jerry passed from one to another, urging them to pray for themselves. We give the rest of the story in Sam's own words.

"How I trembled as he approached me! I felt like backing out. The devil knelt by my side and whispered in my ear crimes I had forgotten for months. 'What are you going to do about such and such matters if you start to be a Christian tonight? Now, you can't afford to make a mistake; had you not better think this matter over awhile and try to fix up some of the troubles you are in, and then start?' Oh, what a conflict was going on in my soul! A blessed whisper said: 'Come!' Jerry's hand was on my head. He said, 'Brother, pray.' I said: 'Can't you pray for me?' Jerry said: 'All the prayers in the world won't save you unless you pray for yourself.' I halted but a moment, and then with a breaking heart I said: 'Dear Jesus, can you help me?' Never with mortal tongue can I describe that moment. Although up to that time my soul had been filled with indescribable gloom, I felt the brightness of the noonday sun shine into my heart. I felt I was a free man. Oh, the precious feeling of safety, of freedom, of resting on Jesus! I felt that Christ, with all his brightness and power, had come into my life; that indeed, old things had passed away, and all things had become new. From that moment till now I have never wanted a drink of whiskey, and I have never seen money enough to make me take one."

He later became instrumental in the hands of God of conducting the same Water Street Mission where he found Christ and leading thousands of souls to Him. This is real regeneration!

Third, the truly converted soul is saved from condemnation. "There is therefore now no condemnation to them which are in Christ Jesus" (Rom. 8:1). It is guilt that brings condemnation because of the violation of the commandments of God. "Sin is the transgression of the law," and with the transgression comes a sense of guilt, or wrongdoing. Even the heathen know it is wrong to steal and to kill and commit other forms of iniquity. There is a sense of duty called "the candle of the Lord" in man (Prov. 20:27). "There is a moral and spiritual consciousness which the Word created in man's original nature, by which he is able to discern between right and wrong, to gain a certain knowledge of God and his duty to him, and to become himself a responsible being," says Dr. Daniel Steele.

Since sin brings a deep sense of guilt, and with it condemnation, the grace of God through Jesus Christ, when accepted, brings blessed relief and deliverance from the frown and disapproval of God. As the dark shadows disappear before the rising sun, so Christ kisses away into oblivion the torturing gloom of night in the soul of man, when He arises with "healing in his wings."

Bunyan pictures the pilgrim coming heavy-laden with a pack upon his back toward the blood-stained cross of Christ, and when he reaches that cross the pack rolls down the hill, for the load is lifted.

**Rolled away, rolled away,  
I am happy since my burdens rolled away.**

**I have seen thousands of deep-stricken souls bow at the altar of prayer seeking to be saved and beheld the anguish as expressed in their faces and heard the distressed cries of earnest penitents while tears streamed down their faces -- tears of sorrow, pain, and agony of spirit. But ere long the change came and the faces were illuminated with a strange and heavenly glory, the tears dried away, the pain gone, and the song of victory possessed the souls as they would sing, "Happy day when Jesus washed my sins away," or, "Oh, how I love Jesus!" or, "I believe Jesus saves, and His blood washes whiter than snow." Why the difference? No condemnation! Jesus saves!**

**Fourth, the individual who is really converted to Christ does not habitually commit sin. Some will object to this statement, but we refer you to the plain teaching of the Word of God. "Stand in awe, and sin not" (Ps. 4:4). "Awake to righteousness, and sin not" (I Cor. 15:34). "My little children, these things write I unto you, that ye sin not" (I John 2:1). "He that committeth sin is of the devil . . . for this purpose the Son of God was manifested, that he might destroy the works of the devil. Whosoever is born of God doth not commit sin; for his seed [the divine life] remaineth in him: and he cannot sin [and be a Christian at the same time], because he is born of God. In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother" (I John 3:8-10). Sinning and sonship to God in the same person and at the same time are as contradictory as sobriety and drunkenness. One cannot walk with God and the devil at the same time. One may have a thousand infirmities, shortcomings, and spiritual weaknesses without deliberately and intentionally disobeying God. Sin is willful, determined, and of evil design, while mistakes are of the head and due to lack of proper knowledge and enlightenment. A student in school gets the wrong answer to a problem of mathematics; this is a mistake, but not sin. But if that student steals a car, robs a bank, or profanes the name of God, commits murder, he deliberately sins. No judge would send a student to the penitentiary for life or the gallows for an error in mathematics, but he would for murder.**

**Through the precious blood of Christ we can be saved from our sins and be kept from going across the revealed will of God intentionally and habitually. Late in life good Bishop William Taylor humbly testified, "I have walked with God for fifty years without a break." Enoch walked with God three hundred years, and the Word is silent about divergence from said walk. A good Quaker evangelist wrote a book and entitled it Twice Around the World with the Holy Ghost to describe his many wonderful experiences with the Lord on the five continents. No man could write such a book depicting those experiences while habitually sinning against God and light. "Thou shalt call his name JESUS: for he shall save his people from their sins" (Matt. 1:21). Peter wrote about the keeping power of God: "Who are kept by the**

power of God through faith unto salvation ready to be revealed in the last time" (1 Pet. 1:5). Jude says: "Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy" (Jude 24). "According to your faith be it unto you." Amen.

Christ saved the pharisaic Saul of Tarsus; the high churchman, John Wesley; the libertine, Augustine; the drunken McAuley; the swearing Bedford tinker, John Bunyan; the baseball professional, Billy Sunday; the infidel, Elijah P. Brown; the obscene, depraved John Newton; and multiplied millions more; and He can save and keep you by His wondrous grace.

Marvelous grace of our loving Lord,  
Grace that exceeds our sin and our guilt,  
Yonder on Calvary's mount outpoured,  
There where the blood of the Lamb was spilt!

Grace, grace, God's grace,  
Grace that will pardon and cleanse within!  
Grace, grace, God's grace,  
Grace that is greater than all our sin!\*

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Fifth, the person who has a real New Testament experience of saving grace and power in his heart and life confesses Christ, and Him alone, as his Saviour and Lord. "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation" (Rom. 10:9-10). A silent religion is a dead religion. A padlocked mouth, a voiceless professor, a tongue-tied religionist evidences a cold heart and an unsaved state. Genuine Christian experience is vocal, boldly confessing Christ and witnessing for the Saviour. Like a man who has been emancipated from the shackles of slavery, or a man taken out of a deep well by rescuers, or a person found after being lost in the deep woods, expresses gratitude and appreciation and love, so does the convert tell of his love to Christ. After Saul of Tarsus received his Christian experience on the Damascus road, and the infilling of the Spirit in Damascus, we read: "And straightway he preached Christ in the synagogues, that he is the Son of God" (Acts 9:20).

In the days of the Civil War in America, a Confederate soldier had a hatred of Abraham Lincoln that continually expressed itself in vile epithets, curses, and the most obscene language. He was captured by the Northern army as a spy. He had been sent by the Southern general to spy out the Northern army. He was court-martialed and ordered to be shot. While he was in the guard room previous to the time of execution, the Northern soldiers used to bring him his rations. Every time they came to his cell he would call Lincoln by every conceivable vulgar, morally

base, and shamefully wicked word at his command. At last the soldiers got so angry that they said they would be glad when the bullet went through his heart.

One day while he was waiting in his prison cell to be led out to execution, a Northern officer came to the cell. The prisoner, full of rage, thought his time had come to be shot. The officer opened the prison door, and handed him a free pardon from Abraham Lincoln. He told him he was at liberty; he could go to his wife and family. This man who had up to that moment been so full of malice, revenge, rage, and bitterness suddenly quieted down, and said: "What! has Abraham Lincoln pardoned me? For what? I never said a good word about him." Someone had interceded for him at Washington and obtained his pardon. It broke the man's heart and led to his conversion to Christ. From then on no man in the republic of the United States loved Lincoln more than he, and it was his great joy to tell of his pardon and liberty through him.

Friend, when Jesus Christ comes into your heart and life you will gladly confess His name, His blood, His saving grace and power, and His wonderful love to others. As the water pressure of an artesian well forces the water to the surface, so grace within your heart compels you to acknowledge His name and tell others of the joy you have found in Christ. "Ye are my witnesses."

Sixth, there will be a complete deliverance from the world. John is explicit at this point: "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of the Father abideth for ever" (I John 2:15-17). This could not mean the world of nature, for Christ loved His own creation and said: "Consider the lilies of the field, how they grow." David said, "The heavens declare the glory of God." Neither could the text mean the world of men. "God so loved the world [of men], that he gave his only begotten Son" (John 3:16). It means inordinate desire for earthly things, sinful passions and indulgences, sensual and impure gratifications, strong drink, delicious viands, and the like; gaudy dress, superb furniture, expensive adornments, trappings, and decorations; magnificent dwellings and vast earthly possessions; selfish emoluments, titles, degrees, honors, great offices, position, and power. These deprave the mind, divert it from Christian pursuits, enslave the life, and render the person utterly incapable of spiritual enjoyments and Christian service. Demas, who loved "this present world," forsook the delightful companionship of St. Paul, severed his relationship with Christ, became a Thessalonian merchant, and never returned to identification with the Saviour and the great missionary enterprise. Legitimate business engulfed him, killed his love for the Lord, and terminated his Christian service. All degrading, sinful pleasures, practices, and indulgences cease when one is genuinely converted to Christ; and the social, legitimate, and earthly affairs of life are brought under proper control and submission to the will of God. "Ye are not your own... ye are bought with a price."

**"Seek ye first the kingdom of God, and his righteousness; and all these things [temporally necessary things] shall be added unto you" (Matt. 6:33).**

**John Wesley once enjoyed a delightful visit with an English lord. The palatial home with its elaborate furnishings pleased the refined tastes Of the great Wesley. The lord personally showed him his spacious grounds with towering trees, shrubbery, scented flowers, entrancing walks, friendly nooks and corners, rippling brooks, etc. It was a striking contrast to the rough roads, saddlebags, angry mobs, ignorant masses, and abuses that were his almost daily lot, and the cultured Wesley had an appreciation for the finer things of life. He declined the urgent invitation to tarry with the lord of the magnificent residence and said, "I, too, enjoy these things, but there is another world," and joyfully went forth to preach the gospel and suffer for the Saviour he so devotedly loved. Therefore, we say that the legitimate things of life must be subordinated to God. Paul said, "I keep under my body, and bring it into subjection." So to speak, he smote or bruised his body as his antagonist and brought it into subjection to his spirit; the whole animal nature became his servant rather than master. He was not dehumanized but spiritualized. The physical man was suppressed that the spiritual nature might be expressed.**

**Seventh, the regenerated person has the definite witness of the Holy Spirit that he is now a child of God, that his sins are all forgiven, his adoption into the family of God assured, and his name is written down in glory. "The Spirit itself [himself] beareth witness with our spirit, that we are the children of God" (Rom. 8:16). It is the Spirit of sonship. We cry, "Abba, Father." The Holy Spirit testifies along with our own spirit that we are now children of God. It is a direct witness, or making known to one's consciousness. The voice of the Spirit within the believer is real, blessed, conscious, assuring, and known. It is a seal which secures and identifies ownership. It does not rest upon the medium of a sacrament, or absolving priest, or any symbol; it is immediate contact with God. It is an inner light. With young Christians it is often intermittent, with only occasional gleams of light through rifted clouds, but followed by glorious sunlit heavens and divine manifestations. Ecstatic joys may ebb and flow; but peace, assurance, and confidence abide. Conscious salvation is a great safeguard against backsliding and apostasy. Salvation from doubt, certainty of forgiveness, knowledge of saving grace, the joy and strength of the Lord are essential to Christian experience. The witness may be brighter or dimmer according to one's spiritual or physical state. Eminent saints like Charles Wesley and Dr. Daniel Steele testify to the total loss of conscious fellowship with Christ during prolonged and serious illness, but with the return of health the recurring Spirit was made known unto them. As the window is the proper medium for letting light into our homes, so the understanding is the proper medium of conveying the Spirit's influence and presence to the soul. "Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God" (I Cor. 2:12). The witness is like unto the stamp of a government on a coin, or a notary seal on a legal document, or the recording of a deed, or the diploma granted the graduate from a school of liberal arts, medicine, theology, or law. God certifies to the repentant**

believer his adoption into the family of God and gives him the credentials of heaven. As a marriage certificate legally confirms the marital vows, so the witness attests our state.

The witness of the Spirit must not be confused with mere relief of conscience, nor the encouragement of the Spirit, nor the drawing of the Spirit. There must be a genuine attestation by the Holy Spirit to the understanding and inner self that you are accepted in Christ. The word assurance is perhaps as good a word as we can employ to point out the meaning of the Spirit's witness. There is full confidence, and an undoubting conviction that satisfies the heart. Wesley called it "an inward impression on the souls of believers whereby the Spirit of God testifies to their spirit that they are children of God." This definition is perhaps non-improvable.

When we were pastor of First Church of the Nazarene, Minneapolis, Minnesota, in a Sunday afternoon service, a stranger sat near the front. At the close of the sermon by the guest speaker I felt impelled to speak to this man about his soul. He claimed to be a Christian, or thought he was at least. But when I asked, "Do you have the witness of the Spirit that you are now a child of God, and do you know that your sins are all forgiven?" he looked blank and said, "I do not know what you mean by the witness of the Spirit." Like too many today, he was merely a church joiner without the proper knowledge of salvation; he had no "inner light," as the Quakers called the witness. Just as truly as the graduate knows when he receives his diploma, so surely we can know our sins forgiven and acceptance with God.

My God is reconciled;  
His pard'ning voice I hear;  
He owns me for His child;  
I can no longer fear;  
With confidence I now draw nigh,  
And, "Father, Abba, Father," cry!

In ancient Rome the word adoption had significant meaning. It meant a person was taken out of one family and incorporated into another. The child thus adopted ceased to belong to his own family, and was in every respect bound to the person who had adopted him, as if he were his own child. Also the slave when adopted was released from his enslavement, given a place at his master's table, and received all the honors of a real son, and upon the death of the father he shared equally with the other children in the estate. Could such an adoption transpire in the life of a slave without his knowledge and satisfaction? Nay, verily! Likewise, the born-again child of God knows when he dines with the King and enjoys His bounties.

There is also the indirect witness of the Spirit, for we must have the fruit of the Spirit, love, joy, peace, etc., and without such fruit none should assume to be saved. Just as the tree exists before the fruit in the nature of the case, so the divine

sap of grace in the soul, energizing and giving life within, is essential to fruitage for Christ. When the tree is planted by the rivers of water, it will bring forth fruit in its season. And we must assuredly know of our commitment to God and our acceptance of Him. The seeker after Christ knows when he is sincere and clear before God, when the will has fully surrendered, when the heart has been given to the Saviour; and, knowing of this definite transaction, he possesses an inner consciousness of right relationship with God even though there is no high emotional state or phenomenal manifestation. His own inner spirit testifies to him, or becomes an evidence that satisfies and brings a sense of God.

The Spirit's witness is often, and more than any other way, an inner assurance of our acceptance with God coming so quietly and peacefully as to cause little if any emotional thrill; but in many instances this blessed assurance comes in sudden, powerful, ecstatic, and wonderful manifestation with peculiar spiritual phenomena, so that the soul is overwhelmed by the sense of God's presence, power, and glory. One recipient says: "A divine light beamed through my inmost soul." Another testifies: "It was like a cataract of love and light and power and peace and joy and brightness and glory."

William Carvosso describes his experience of sanctification thus: "Like poor Thomas, I was afraid to believe, lest I should deceive myself. Oh, what a dreadful enemy is unbelief! At length, one evening, while engaged in prayer the great deliverance came. I began to exercise faith by believing, 'I shall have the blessing now.' Just at that moment a heavenly radiance filled the room, and no sooner had I uttered or spoken the words from my heart, 'I shall have the blessing now,' than refining fire went through my heart, illuminated my soul, scattered its life through every part, and sanctified the whole. I then received the full witness of the Spirit that the blood of Jesus Christ had cleansed me from all sin. I was emptied of self and filled with God."

But let the Spirit witness to your heart as He pleases, whether in His sweet, quiet, and tranquil way, or with thrilling spiritual phenomena and ecstatic manifestation. Do not be deceived by looking for feeling. Noah was not saved by feeling, but by being in the ark, which is a type of Christ. Let us be satisfied with the sort of emotional evidence the Lord may be pleased to give us, being careful and anxious only about being fully His in perfect agreement with His will. The lame man at the gate of the Temple when wonderfully healed, leaped, walked, and praised the Lord in the Temple. But when Peter's mother-in-law was healed, she quietly arose and ministered unto those within the home. The healing in both cases was divine but the manifestations differed.

In all cases when New Testament Christian experience exists there will be assurance, victory over sin, the world, the flesh, and the devil that will satisfy the heart and give peace.

Blessed assurance, Jesus is mine!

**Oh, what a foretaste of glory divine!  
Heir of salvation, purchased of God,  
Born of His Spirit, washed in His blood!**

**Eighth, another mark of being born again is the Spirit's leadership in the life of the Christian. "For as many as are led by the Spirit of God, they are the sons of God" (Rom. 8:14). And if we are not so led we are not yet "sons of God." The Holy Spirit never leads anyone to do anything that is contrary to His revealed Word, the Holy Scriptures. Neither does He lead us to do irrational things. Furthermore, He never leads us to do anything that opposes in any way our moral intuitions or senses. And again He does not lead us to speak a word or perform an act that is definitely against Jesus Christ and His atoning blood. Never!**

**It must be clear to the thoughtful and sincere person that the Holy Spirit would not lead a soul to commit sin. If you go to such places as taverns, where spiritous liquors are sold, to drink the same, you leave Christ outside the door. He does not lead any individual to do wrong things such as reading of filthy, salacious literature, frequenting places of vice, attending the soul-destroying, accursed movies, engaging in wicked conversation, desecrating the Sabbath day, using profane, obscene language, and wasting one's substance in riotous living, like the prodigal son. Any sinful pleasure and indulgence is in the flesh and not by the Spirit's sanction and direction. If you are committing these ungodly things, you are a terrible sinner and definitely not a Bible Christian. The Holy Spirit is "Holy" and He leads us away from the unholy.**

**We frankly admit it is sometimes quite difficult to determine the Spirit's leading. Even the most devout Christians are sometimes perplexed at this point. Before taking any new step, always ask yourself these questions: Is it right? Is it reasonable? Is it providential? Is it scriptural? If the answers do not harmonize, then hold steady awhile longer. "He that believeth shall not make haste," the Word says.**

**The Spirit may lead you by checks. Paul tells of being "forbidden" by the Spirit. When you are about to do a very questionable thing, or take a wrong course, the Spirit will restrain you if you listen to Him. Or He will restrain your tongue against saying that unchristian word. The general manner of the Spirit's guidance will be through the Word of God and one's enlightened judgment. "The meek will he guide in judgment." "Commit thy way unto the Lord." A devout, prayerful spirit will be safely led.**

**The late Dr. J. H. Jowett was once in a most pitiful state of mind, and sorely perplexed about a course of action. He consulted his dear friend, Dr. Berry, of Wolverhampton. "What would you do if you were in my place?" he entreated.**

**"I don't know, Jowett. I am not there, and you are not there yet. When do you have to act?"**

**"On Friday," Dr. Jowett replied.**

**"Then you will find your way perfectly clear on Friday. The Lord will not fail you," answered Berry. And, sure enough, on Friday all was plain.**

**Give God time and, even when the knife is in the hand of Abraham for bloody execution, the ram will be caught in the thicket and the divine voice will speak and restrain (Gen. 22:10, 13).**

**Give God time and "stand still, and see the salvation of the Lord," even though hemmed in on every side and Pharaoh's hosts press hard upon your heels, for the Red Sea will open before you (Exod. 14:13-25).**

**Give God time when the bed of the brook is dry and you seem forsaken, for Elijah's God still lives and He will guide you to Zarephath (I Kings 17:8-16).**

**Give God time and with Paul say, "Sirs, I believe God"; and then the strange and wonderful Presence will stand by (Acts 27:23-25).**

**"Lean not upon thine own understanding." "In all thy ways acknowledge him, and he shall direct thy paths." Remember this: You are not a genuine, born-again Christian unless the Holy Spirit controls you and guides you in the way.**

**Ninth, one more mark of being saved is that of Christian love. "By this shall all men know that ye are my disciples, if ye have love one to another," love of the disciples of Christ. We would carefully note that the discipleship mentioned here by Christ is based on human relationships. It is not enough to say glibly, "I love Christ." There must be genuine love toward all the saints; love for the church, love for the kingdom of God, love for all mankind; sacrificial love; devout love; love that bears with the faults, frailties, infirmities, and shortcomings of others. Oh, how the church needs a baptism of this Christian love!**

**It is said that the beloved John Wesley read the love chapter of the Bible, I Corinthians 13, every day for fifty years. No wonder he cried out, "The world is my parish"! We need to read and reread this chapter and then practice it in our daily lives.**

**Some years ago a heartless, bloodthirsty Turk mercilessly slew an Armenian without any provocation or cause. Some time later he was confined to a hospital on account of illness. The nurse who ministered to him was the daughter of the slain Armenian, but this was unknown to the patient. She watched over him with the most tender patience and skill and ministered to his needs. He was brought back from the very jaws of death by the tender nursing of this lady. Then one day she said to him, "I know you. I have seen you before you came to this hospital." "Where?" "When you killed my good father," she replied. "Then why have you not put an end**

to my life, for I have been at your mercy and you could have given me something to cause my death?" "Because one day I found Christ and He is my Saviour and He put a great love in my heart for everyone, even my enemies." The Turk was so surprised that he asked to know more about her Saviour and she led him to Christ. What did it? Love in the heart. "Love your enemies," said Christ. Stephen did. Christ did. So should we.

Tenth, the final evidence we mention of the new birth is that there is implanted in the soul an ardent desire to be holy. "And every man that hath this hope in him purifieth himself, even as he is pure." The Psalmist prayed, "Create in me a clean heart, O God." Isaiah, though a divinely commissioned prophet of God and in right relationship with Him, cried out in the Temple when he saw the Lord high and lifted up, "Woe is me! for I am undone." The house of Cornelius sent for the Apostle Peter, that he might tell them about the outpouring of the Spirit. Sammy Morris left Africa, after his conversion, in order to find Stephen Merritt and learn from him about receiving the Holy Ghost. The writer can testify here that from the moment of his conversion there was a deep, heartfelt desire to be holy in heart, and to this end I sought spiritual counsel, read my Bible, investigated the meaning of the word sanctification, prayed, confessed my longing to God and men, and upon the very first gleam of light given to me I became a seeker after holiness. I am sure if I had been properly instructed I would have found the way of holiness years sooner than I did.

The case of Rev. William Bramwell is in point. This good brother was one of Methodism's greatest evangelists in the days of the Wesleys. He prayed from one to six hours many days and on one occasion stayed in a sand pit all alone for thirty-six hours without food or sleep and prayed for the lost and the unsanctified. Hear his testimony. "I was for some time deeply convinced of my need of purity [sanctification is heart purity, Acts 15:8-9], and sought it carefully with prayers and entreaties, and sacrifices, thinking nothing too much to give up, nothing too much to do or suffer, if I might but obtain this pearl of great price. Yet I found it not, nor knew the reason why, till the Lord showed me that I had erred in the way of seeking it. I did not seek it by faith alone, as it were, but by works of the law. Being convinced of my error, I sought the blessing by faith only. Still it tarried a little, but I waited for it in the way of faith. When in the house of a friend in Liverpool, whither I had gone to settle some temporal affairs previous to my going out to travel, I was sitting with my mind engaged in various meditations concerning my affairs and my future prospects, my heart now and then lifted up to God, but not particularly about this blessing, heaven came to earth. It came to my soul. The Lord, for whom I had waited, came suddenly to the temple of my heart, and I had an immediate evidence that this was the blessing that I had for some time been seeking. My soul was then all wonder, love, and praise. It is now about twenty-six years ago, and I have walked in this liberty ever since. Glory be to God!"

Note that here was a Christian man who was "deeply convinced of his need of purity," who "sought it carefully with prayers and entreaties," yet "erred in the

way of seeking it" because he "did not seek by faith alone," but later "waited in the way of faith" and while visiting in the house in Liverpool "engaged in various meditations" lifted his heart to God, though not always definitely, and now received "this blessing," for "heaven came to earth." It came "suddenly" and he was filled with "wonder, love, and praise." Bramwell had a burning desire to be like Christ, to be holy as He is. No wonder General William Booth, founder of the Salvation Army, named one of his sons Bramwell after this godly and very useful, Spirit-filled man!

Mark well then this truth that if you are genuinely saved from your sins you have a deep-seated longing to be holy. You are not a holiness fighter (for this can originate only in either ignorance, prejudice, or infidelity) but a holiness craver -- you earnestly desire Christlikeness and the abiding Comforter. Carnality in the heart may impede your progress toward holiness of heart and cause you at times to long for the leeks, onions, garlic, and cucumbers of Egypt; but your destination will always be Canaan, which is a Bible type of sanctification. "He brought us out from thence, that he might bring us in" (Deut. 6:23). On to Pentecost!

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#### 04 -- OBEDIENCE TO CHRIST

We must never lose sight of the fact that salvation, according to the Scriptures, is always presented as being conditional. That little but meaningful word "if" is seen so often in the Word. "If we confess our sins," "If we walk in the light," "If ye abide in me," "If ye continue," "If ye do these things, ye shall never fall." No, we are not saved once for all. There is Christian security but not eternal security promised us in this life. Jesus told us we must do the will of God if we would enter heaven. "Not every one 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). Profession of loyalty to Christ is not enough. Mere lip service is here condemned. Christ wants more than homage. Many today are being deceived by thinking that because they have once accepted Christ, even though now they are living in open disobedience to His will, finally they will be saved evermore. The Bible speaks otherwise.

"If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned" (John 15:6). First, this implies a living, vital, real union with Christ, and not one merely apparent. Furthermore, it teaches the fact of separation from the Living Vine, or Christ. It is not a seeming separation but actual. It also teaches that such separation is beyond recovery: "cast forth," "withered," and "burned." It simply means that spiritual life is forfeited and has ceased to exist, and that now as the result such branches, or formerly living branches, or Christians, connected to Christ, will suffer punishment and hell will be their doom. This is the inescapable truth here taught.

There is entirely too much backsliding today. It is not necessary. We fear that this is due in many cases to a lack of proper knowledge of the way of victory, or an unwillingness to meet the conditions of the spiritual life, or carelessness in regard to known duty, or neglect of the means of grace, or failure to press right on into the grace of holiness.

I was a pastor in an Eastern state and had a member in my church who frequented the altar as a seeker but who never got established in the Christian way. Why not? Because after putting himself on record as a seeker he failed to avail himself of the means of grace and soul help. He would not devoutly read his Bible, have regular seasons of private devotions, conduct family worship in his home (though his wife was very sympathetic and a Christian), give the tithes to the church, nor deport himself as a Christian ought to do. He was careless in his attitudes, spirit, and conduct, and would slip off to questionable places of amusement, and indulge in unchristian practices. Then under provocation he would use profane language and give up trying to be a Christian. Many times I talked with him and prayed for him and offered spiritual counsel, and had he done what I pointed out I am sure he would have become a strong Christian but he would not.

I am firmly convinced after forty years in the ministry that if those who seek to be saved would avail themselves of the means of soul development and progress we would have far less backsliding in our midst. It is not enough to believe in genuine Christianity; we must practice it in our daily lives. Regular and systematic reading of the Scriptures, perusing wholesome literature, private prayer, spiritual conversation, and soul winning will prove to be safeguards against falling from grace. You cannot backslide as long as you are going forward. If you are climbing, you are not going downhill. If you eat at God's table, you will not desire leftovers from the devil's back-alley garbage cans. If you learn to live on the honey out of the rock, you will not be found craving husks in the swine pen.

Trust and obey, for there's no other way  
To be happy in Jesus, but to trust and obey.

It is truly astonishing how much the Bible has to say about obedience and its bearing on our lives. It is a proof of our love and knowledge of God. "No man can serve two masters." Obedience is enjoined upon us, and without it we cannot be justified and kept (Jude 21). We must obey if we would prosper spiritually, be guided by the Spirit, be constant in duty, and maintain a vigorous Christian experience. First, we must obey God rather than man (Acts 4:19-20). God required Peter and John to witness for Him, but the Jewish council forbade them doing so. Whom should they obey? God! God's will is supreme, and whenever man conflicts with it we must choose God's will and do it rather than man's. Daniel and the three Hebrew worthies did the will of God though it meant a lions' den and a fiery furnace. It is well also to have proper regard for the spiritual ministry and heed their counsels, conversation, faith, example, and life, and imitate them. Paul said, "Follow me, as I follow Christ." Accept cheerfully the responsibility placed upon

you and do your best for your pastor, the church, and the kingdom of God. By so doing you will grow in grace and Christian knowledge and usefulness.

We must also follow the Word of God and be obedient to its standards and requirements. Do not modify it and bring it down to your low thinking, but allow it to speak to you and raise you to higher levels, experiences, grace, and service. "Thy word have I hid in mine heart, that I might not sin against thee" (Ps. 119:11). Sin will keep you from the Bible, and the Bible will keep you from sin.

Obedience also must enter into the practical realms of life. Take the matter of associations, love affairs, romance, marriage, business, amusement, recreations, affiliations, pastimes, careers, church relationship, tithing, Christian service, and such like. We have seen many dashed to pieces on the rocks because of disobedience to the plain statement of Paul, "Be ye not unequally yoked together with unbelievers." The allusion is to the law respecting diverse animals. "Thou shalt not plow with an ox and an ass together" (Deut. 22:10). An ox is faithful, steady, strong, dependable, and bends to the yoke; while the ass is stupid, unwilling, obstinate, and lazy. Imagine trying to plow furrows with these two animals yoked together! Yet many try to reform their husbands after marriage, though knowing they entered into an unholy alliance. It is well to consult the will of God in all matters. A certain young businessman would not enter upon what seemed to be an attractive line of business without first consulting his praying father and seeking counsel and praying together, and the blessing of the Lord has been upon him from the start.

A Christian evangelist had often wanted to see Niagara Falls, but engagements prevented him again and again. Once when within a reasonable distance of the Falls he decided to spend a day there, but upon reflection he remembered a brother-pastor who had often pressed upon him to stop over and preach for him sometime when nearby. So he prayed and the Spirit seemed to say He would leave the matter entirely with His faithful servant, but reminding him that if he went for a service to that church He would give him souls. He chose the latter, went there, and a goodly number found Christ. No, it was not wrong to see the Falls, but God's will and service loomed greater before him than the pleasurable day.

Obedience will mean the acceptance of new light from God and the walking therein. "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" (I John. 1:7). "Whatsoever doth make manifest is light." There is general and specific light. For instance, there is general light in America today that drinking intoxicating liquors is sinful and wrong. Specific light comes to those who are walking with God, light on the need of a deeper prayer life, a more faithful attention to the Word of God, an increased passion for souls, tithing one's income, assuming responsibility for God anywhere and everywhere. Or it may be light as to personal need, like Isaiah in the Temple when he cried out for the cleansing of his moral nature. If we would receive the Holy Ghost and cleansing from sin we must have the spirit of

obedience. "The Holy Ghost, whom God hath given to them that obey him" (Acts 5:32). Any disobedience to the known, revealed will of God is nothing less than sin, and committed sins must be confessed to God before one can intelligently and conscientiously seek holiness of heart and life. Do not seek to be sanctified wholly until you have a clear case of conversion and a corresponding Christian life. Dr. James B. Chapman saw the beautiful lives of the sanctified before he was converted, but he took the preliminary and necessary steps of repentance, faith, and obedience to God before seeking holiness. Then he was sanctified.

My good father-in-law, while yet a sinner, lived with his sanctified mother, whose joyful experience day by day made him hungry for this experience. When later he sought the Lord, he confessed his sins to Christ and asked God to sanctify him, not knowing he had first to be converted. He also testified to being sanctified, but soon discovered he had only been forgiven and regenerated. He later was sanctified wholly. It was his mother's beautiful life that convinced him of its reality.

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## 05 -- WALKING IN THE LIGHT

This chapter dovetails in with the preceding one but we desire to present a somewhat different emphasis, namely, that of walking in all revealed light from the Holy Spirit after conversion. When the children of Israel had crossed the Red Sea, which is a type of conversion, God continued to lead them by the pillar of fire by night and the cloudy pillar by day for all their journeyings. It also stood over them in periods of resting. It thus becomes a symbol of the blessed Holy Spirit, who illuminates the Christian's pathway from the moment of initial salvation. The Quakers speak of "the inner light," meaning the Holy Spirit. As we travel with God we have clearer and still clearer apprehensions of divine truth and insight into the things of God. Our spiritual perceptions are enlarged and clarified. Darkness turns to day. It is true as Mr. Wesley said, "One may have much light and little love, or much love and little light," depending much upon his bringing up. Light is the divine measure of our responsibility. But we are all required to walk in the light we possess and to seek increased illumination from God.

Just as it was the plan and purpose of God to lead the Israelites to Canaan, which is a clear Bible type of sanctification, so He would lead all His faithful children from the Egypt of sin, bondage, and suffering through the Red Sea of conversion and straight on into Canaan, or holiness. "And he brought us out from thence, that he might bring us in" (Deut. 6:23). Clearly the objective was the land of Canaan. The wilderness wanderings were athwart the will of God. And many today are bleaching their bones in the wilderness when they should be eating Canaan fruit and feasting on milk and honey. Their sun has gone down. Murky spiritual darkness has overtaken them and the gloom of night encircles them.

From whence cometh light? It may come from the preaching of the blessed Word of God. It thus came to Amanda Smith under the Spirit-filled preaching of John S. Inskip. She walked in revealed truth and became a world-wide evangelist. It may come by the singing of a hymn or gospel song. A minister was singing with his church "Rock of Ages," and Dr. E. F. Walker asked permission to say a word, for he was engaged for evangelistic services by this Presbyterian pastor and church. He tenderly emphasized the latter part of the first stanza: "Be of sin the double cure, save from wrath, and make me pure," and the first seeker that very Sunday morning for a holy heart was this godly pastor. Light may penetrate your mind and heart through the reading of a Christian book. Many have read *The Christian's Secret of a Happy Life* and have been led into this grace of heart holiness. Perhaps a definite testimony may be instrumental in leading one to holiness. This was true in my case when John Gould, who later became a gospel minister, testified clearly to having received two works of grace, and I got my first gleam of light from the Spirit, and never stopped seeking until I was sanctified wholly. It may come from a godly, consistent life. I knew a good Christian woman who lived for ten years with a sanctified man, yet she did not bring herself to the place of seeking to be sanctified; but the holy influence of this sanctified husband finally prevailed and, although it meant the breaking of many tender ties, she sought and found this wondrous grace and ever afterward to her dying day lived the life of the sanctified.

Therefore when God's light flashes across your Christian pathway you must walk therein unhesitatingly. Seek a place of prayer and open your heart to God. Tell Him your need. Meet the required conditions and let the blessed Holy Spirit cleanse and fill and empower you. Dr. S. A. Keen used to tell of one who, through prejudice against the idea of sinward tendencies still remaining in believers after conversion, held himself for a long time from gladly accepting the light, but was at length brought under powerful conviction by the Holy Spirit. He was an excellent Christian man and a class leader in Dr. Keen's church, but not in sympathy with the pastor's views of the sanctification required after conversion. There was no contention between pastor and class leader; they lived and labored together in love. But the good, faithful pastor often longed to see his worthy leader make more rapid advance in the spiritual life.

At length one evening, when about two hundred church members were present, the theme turned on heart-searching. After some remarks to the effect that we are incapable of searching our own hearts, and that God alone can search the heart and bring to the light of our consciousness what of good or evil may be hidden there from our most careful introspection, the pastor proposed that all bow before God and silently wait for such revelation respecting the heart of each one as God might make while each breathed a prayer to God, "Search me, O God." After a few moments thus spent, sobs began to rise, first from one pew then another. The whole lecture room became a veritable Bochim, a valley of weeping. Suddenly the class leader arose and exclaimed, "Oh, my heart, my heart! I never knew that all this was in my heart; pray for me," and fell on his knees in the pew where he was

standing. A season of earnest prayer followed. A few days after, he found perfect cleansing from the sin tendencies, inbred sin, that he had discovered that night.

Prejudice is blinding. It veils the spiritual vision and obscures the light. Often people pray for cleansing, privately and publicly, and then go forth to deny its possibility and despise this grace. Unscriptural teaching has influenced thousands against this precious truth. Multitudes turn away from it as though it were a pest house.

But this teaching of sanctification is attested by faithful, Christian scholarship, conscious experience, hymnology, church creeds and the voice of Christendom adown the centuries. Throw away your prejudice, be honest with your own needy heart, acknowledge the deep-rooted depravity of your moral nature, seek the cleansing Spirit, and, in the language of Paul Rader, "Let go, and let God." Everyone, sooner or later, after conversion to Christ feels a deep need of cleansing from sin. Like David of old there is an inner cry, "Create in me a clean heart, O God; and renew a right [constant] spirit within me." The prophet Isaiah most certainly was a godly man before obtaining the experience mentioned in chapter six of his prophecy. Read the five preceding chapters and be convinced. Yet he cries to God in chapter six, "Woe is me! for I am undone . . . for mine eyes have seen the King [Christ], the Lord of hosts." And the seraphim came and touched his lips with a live coal from the altar of burnt sacrifice, saying, "Thine iniquity is taken away [not suppressed nor counteracted], and thy sin purged." It was a purgation, a spiritual purgatory for the cleansing of his moral nature, a drastic treatment for his constitutional disease. It was elimination, eradication, cleansing, purging from sin. Isaiah walked in the light of God and by so doing received inner purity from the Lord.

Christ told His disciples to "wait for the promise of the Father" in the Upper Room. A careful reading of Christ's prayer for them in John, seventeenth chapter, makes clear that they were most surely saved men. Yet they were commanded to go to Jerusalem for the reception of the Holy Ghost. They obeyed, walked in the light, and Luke records the character of their time of waiting. "And they worshipped him, and returned to Jerusalem with great joy: and were continually in the temple, praising and blessing God. Amen" (Luke 24:52-53). Unsaved men do not act in this fashion. (1) They were blessed by Christ. (2) They worshiped the Lord. (3) They possessed great spiritual joy. (4) They were continually in the Temple. (5) They were engaged in praising and blessing God. These certainly are evidences of genuine Christian experience; yet these disciples needed to receive the infilling of the Spirit, and they tarried for the same. Any disobedience or refusal on their part would have kept them from the Pentecostal grace, but faithful walking in the light of God brought to them cleansing, infilling, and enduement (Acts 15:8-9; 2:4).

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The duty of consecration is much misunderstood. Some talk glibly of reconsecration. Now the prefix "re" means again; therefore, it becomes evident that a reconsecration is an "again" consecration. In order for it to be an "again" consecration it must be at the very least a second consecration, or the giving back to God again what one formerly had, but in the interim the consecration has been taken away. This position is untenable as well as unscriptural, for this reconsecration is only possible when one's consecration has ceased for the present but is now renewed. It proves there has been a lapse in consecration, a withdrawal of dedication to God, a refusal to submit to His will for a time. We are not a stickler for terms, and perhaps all that is intended is a deepening of one's consecration to God, a more realistic sense of responsibility to Christ, and devotion to His will, a renewal of previous consecration.

Furthermore, some do not clearly differentiate between the surrender of the sinner to Christ and the consecration of the believer for sanctification. Some say, "I had to submit myself to God and surrender all before Christ converted me and pardoned my sins." So must every sinner, for God will not receive any sinner who deliberately refuses to come to Christ confessing his sins, forsaking unrighteousness, and crying in his soul, "I surrender all" to Him. What, then, is the real difference between the surrender of the sinner and the consecration of the believer? The sinner's giving up to Christ is very much like the manslayer (Num. 35:9-30) fleeing from the avenger of blood. See him as he approaches the gate of the city of refuge, in his terrible fright fearing the avenger will yet overtake him and he will be slain as he cries out with a loud voice, "Open the gate! Open the gate, and let me in!" The porter says to the manslayer before him: "Will you submit to the will of the governor of this city, and will you keep the laws? Will you remain in the city as long as the high priest is alive?" "Yes, oh, yes, I will, I will. I'll do anything, but please do open the gate, and let me in. Do save me from the avenger!" All the while the gate stood wide open, but he failed to see it because of his affrighted and agitated mind and terror-stricken soul. John the Baptist preached about fleeing "from the wrath to come." St. Paul speaks of those "who have fled for refuge to lay hold upon the hope set before us," employing the very figure of the manslayer. Perhaps the leading motive of all sinners seeking Christ is fear; at least in most cases it is a strong motive -- the fear of the judgment, wrath of God, and eternal hell.

After conversion many disciples are slow to learn in the school of Christ. Some are "dull of hearing" and others need to know "the way of the Lord more perfectly." Some are naturally and habitually too lazy to apply themselves. Some are unduly curious, speculative, and questioning. They want to know where Cain got his wife rather than the great, practical duty of going on to perfection. Their attention is occupied with theories, inquiries, interrogation points, and matters of no vital importance. Others turn to exacting legalism and carnal manifestations like the Corinthians, for they lack the capacity for deeply spiritual truths. Some cast a wistful eye back to Egypt and long again for the fleshpots, garlic, cucumbers, leeks,

and onions, of the Egyptian menu rather than the fruits of Canaan and honey out of the rock.

These various classes get more or less out of harmony with the will of God; they are unstable, double-minded, restless, unhappy, and seek to supply that lack in many ways. They deal with elementary matters, express themselves in social activities, become preoccupied with merely legitimate things, and are "cumbered about much serving." Like Martha, they fail to sit at the feet of Jesus and learn of Him. The days, weeks, months slip by and they have made no perceptible progress in the Lord. While they have not gone back into the former sins that enslaved them, yet they fail to advance in the Lord, and to give themselves unreservedly to Him. They are preoccupied, taken up with their own interests, friends, legitimate pursuits, and earthly matters. It is true, there are some rare souls that from the moment of conversion manifest a desire to seriously walk in all the sweet will of God, but the rank and file of converts seem content to live a mediocre Christian life. Hence the necessity of a consecration for sanctification that will deliver such souls from dwarfishness and the life of being spiritual midgets, in the giving of their full powers, talents, and all to Christ and His service. It took the Pentecostal baptism to bring to fruition and full expression all the latent talents and capabilities of the disciples that enabled them to "go. . . into all the world" with the gospel message and dynamic power. Let us now note a few items about the consecration we are considering.

1. It is an intelligent submission, devotion, and consecration to God. It is not based on fear, but rather a comprehensive desire to know and do the sweet will of God. Having been awakened by the Holy Spirit, there has come an illumination of mind and heart and an inner craving for the fullness of God. John Inskip, after conversion, made this kind of consecration and prayed, "Lord, I am wholly and forever Thine." He thus deliberately, intelligently, and consciously dedicated himself to God.

2. Furthermore, the consecration of which we speak is based on different motives from the sinner's. The sinner's was mainly based on fears. This is not. It is rather like the "merchant man, seeking goodly pearls: who, when he had found one pearl of great price, went and sold all that he had, and bought it" (Matt. 13:45-46). We knew a very dear, godly minister and heard him relate his experience when seeking holiness of heart. He was a pastor and his ministry was blessed of the Lord in the conversion of many to Christ, yet he as well as they were unsanctified. He secured the services of a good sanctified evangelist. This godly brother preached a sermon on Sunday morning on "The Pearl of Great Price," in which he clearly showed it to be bought or received by selling everything in order to possess it. Likewise the seeker for entire sanctification must sell out everything, pay the full price of consecration, in order to gain holiness as his pearl of great price. This Christian pastor was the first that Sunday morning to bow at his own church altar for sanctification, and was there and then sweetly and fully sanctified wholly.

Afterwards he became a clear exponent of the blessed doctrine and experience of holiness.

3. This consecration is more detailed and itemized. The sinner seeking pardon is occupied with himself, his past sins, his evil conduct, and is suing for peace and reconciliation; but the believer is walking in the light, has a conviction of want, feels a definite moral need, senses the importance of heart purity and the Spirit's indwelling fullness and power, has a hunger and thirst after righteousness, possesses a spirit of obedience, is conscious of an inner yearning after God and holiness, comes to Christ with an abandonment, dedication, and faith the seeking sinner could not exercise. While it is true that many who seek holiness of heart do not and cannot fully realize all the future holds for them, for there is what has been often called "the unknown bundle," nevertheless in order for one to intelligently seek the fullness of the Spirit he must present his talents, money, possessions, yea, everything to God. The poet said:

Here I give my all to Thee,  
Friends, and time, and earthly store;  
Soul and body Thine to be,  
Wholly Thine forevermore.

It will be found helpful to the seeker to keep clearly in mind all the details and items of consecration and fully purpose to yield his all to God for time and eternity -- "wholly and forever Thine."

4. This perfect submission, yieldedness, and devotement to God embodies the principle of obedience and perfect loyalty to God, and forever precludes the question as to whether or not he will perform the whole will of God. The path of duty may not always be clear but, come what may, the true seeker has "settled the question forever" of going with God. Like Abraham, his spirit of obedience and submission promptly offers up "his son, his only son Isaac" when God so requires. We become a burnt offering for the Lord and our heart loyalty is demonstrated, and is equal to any emergency and need. We cheerfully accept God's will, and desire only to please Him.

After Saul of Tarsus was converted on the road to Damascus we find him ready to do all the will of God. "What wilt thou have me to do?" he cries. Three days later we find him in Damascus in obedience to the voice of Jesus, who talked with him on the road. What for? To be filled with the Holy Ghost. God sent Ananias to the house of Judas and he placed his hands on him and said, "Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost" (Acts 9:17). God never sends a man "on a wild-geese chase." No, sir! And when God "sent" Ananias to the house of Judas in order that Paul might receive sight and be filled with the Spirit, he did receive his sight and he was filled. I call your attention to the fact that the very same expression is here used as that which characterized the

sanctification of the disciples on the Day of Pentecost -- "And they were all filled with the Holy Ghost" (Acts 2:4). Sanctification is an infilling of the blessed Holy Spirit received in answer to prayer, faith, obedience, and full consecration to God.

5. The consecration of which we write is voluntary, joyous, and purposeful. When the disciples went to the Upper Room in obedience to the command of Christ, they had the spirit of worship, were filled with great joy, "and were continually . . . praising and blessing God" (Luke 24:52-53). We know there is a "dying out" to carnal self and inward sin. There is a crucifixion of "our old man," and crucifixion is never pleasant and enjoyable. Yet it must be borne in mind that God's special type of sanctification is the land of Canaan, and this is called "The Land of Promise," and it was held out to the Israelites as a delightsome land. Furthermore, getting sanctified is receiving "the gift of the Holy Ghost," and we do not receive gifts with long faces, groans, tears, and heartaches. It seems to the writer that the exalted privilege of being sanctified should excite our joyous emotions like the anticipation of eating a Thanksgiving meal. This was certainly true in my case, for I had been groping in spiritual twilight for several years prior to learning of this holy way, and the very first inkling and gleam of light I received brought a thrill to my soul. After that prayer meeting in East Palestine, Ohio, which I attended when dear Brother Leake, a beautifully sanctified man of God, took me by the arm and said, "We are going to take you to Brother Ward's parlor and get you sanctified," I felt a sense of gratitude to God within me. My steps were lighter, and my whole soul yearned after God and His holiness.

6. This consecration must also be complete and unreserved. Many seem to have struggles, fears, and hesitation. This should not be. "Thou art the Potter; I am the clay." Just as the clay yields itself to the potter and is molded, fashioned, designed, decorated, and finally used, so must be the seeker for holiness. Evan Roberts, when seeking to be Spirit-filled, went forward to an altar of prayer, and from the depths of his soul cried out, "Lord, bend me; Lord, bend me." This was his way of expressing his complete dedication to God. God did "bend" him, filled him with the blessed Spirit, and he became the human instrument in the hands of God of precipitating the great Welsh revival in which multiplied thousands of souls were saved and 20,000 converts united with the Welsh churches.

7. Again we need to see that this consecration must be clear, specific, and comprehensive. Haziness and lack of understanding will result in defeat. We do not mean that one must necessarily know the whole body of divinity and theology. But, at least, the seeker should have an intelligent grasp of what he is seeking. We mean to say there is such a thing as ignorant consecration. Modern Nimrods do not go hunting where there is no game, but if they want moose they go where this creature of the hill country is located. There should be the same intensified purpose when seeking to obtain a holy heart.

Paul wrote "to all that be in Rome, beloved of God, called to be saints"; for whom he said, "I thank my God through Jesus Christ for you all, that your faith is

spoken of throughout the whole world" (Rom. 1:7-8), urging them as follows: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies [aorist tense, once for all] 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). Please carefully note several truths.

First, they were "brethren." They belonged to a common family, the family of God. Jesus lifted this term out of mere human relations into the spiritual. (See Matt. 12:46-50.) Second, they were called upon to present their "bodies a living sacrifice," meaning of course the whole man, inner and outer, to God. Third, note the word "present." The tense is the aorist, meaning once for all. No reconsecration is found here. Fourth, the sacrifice must be "holy" and "acceptable unto God." Under the law of Moses no sacrifice was acceptable if the animal had scurvy, was blind, lame, or had any blemish or imperfection. Paul lifts this truth into the spiritual realm and tells us that God wants our best and our all in dedication to Him. God does not ask us to consecrate an old stinking pipe, our bridge parties, our worldly ambitions, our intoxicating liquor, the dance, the movies, or the questionable indulgence. He cannot use them. He wants and asks for our best in talent, service, and devotion. Fifth, they needed a spiritual transformation and renewal of mind. They still had something within them, an inward tendency that might lead them to worldly conformity. In the days of the prophet Samuel, Israel wanted to be like the nations round about. So the carnal mind wants to be in accord with the world, in its manner, usages, habits, practices, spirit, and conduct. Sixth, the clear objective of this consecration -- "that ye may prove," know experimentally, positively, consciously. It is consecration in order that we might be sanctified. Seventh, it is the sweet will of God. Paul says it is "good," "acceptable," and "perfect."

Some deny that God wants to sanctify His people, His children, in this life. Writing to the Thessalonians, Paul says: "This is the will of God, even your sanctification" (I Thess. 4:3). In the latter part of the Epistle he prays: "And the very God of peace sanctify you wholly" (German translation, "through and through"), an internal sanctification, you see (a "through and through" sanctification); "and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you [to this grace, I Thess. 4:7], who also will do it" (I Thess. 5:23-24). Sanctification mentioned here cannot be restricted in its meaning to being set apart for sacred or holy service or use. It means moral cleansing from all inward sin, the purification of the heart. There is perfect cleansing through the precious blood of Christ. Acts 15:8-9; I John 1:7, 9; Tit. 2:14. Please read carefully.

A good Christian woman felt the call of God to become a missionary to China and so prepared herself accordingly. When she was thus qualified the board of foreign missions of her denomination sent her forth to this land, where she rendered distinctive service and was very acceptable to the home board. For twenty years she was away from her native land, loved ones, civilization for the most part,

and the more delightful enjoyments of America. But while thus rendering such service to Christ and the church and kingdom of God she inwardly chafed against it and resented the idea of having to be a foreign missionary in order to save her own soul here and hereafter. Upon being furloughed home one day, fortunately, she found herself in a service where the truth of heart holiness was proclaimed, and she discovered a deep longing for this experience. At the close of the service she was an ardent seeker of this wondrous grace and entered into Beulah land. She now looked within her own heart and found that all resentment, chafing against the will of God, and inner rebellion were cleansed away and she now joyfully and triumphantly offered her services again to the board of missions and returned to China for many more years and, like Paul, could exclaim, "But what things were gain to me, those I counted loss for Christ. Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ" (Phil. 3:7-8).

Consecration is not primarily to God's service, a Christian task, the work of the church, the missionary field, the ministry, or any type of religious work, but to God himself, and that in order that we may be sanctified wholly, personally, continuously, and permanently. It is both subjective and objective. Within the heart there is blessed, wholehearted submission to God, while outwardly we live the truly devoted and holy life unto God.

Furthermore, it is final and eternal. Of course we do not mean that a person cannot lose it by withdrawal of consecration, but we do mean that the seeker has reached the place of complete, final, and unreserved abandonment to God. We are free moral agents and can throw our consecration in reverse if we so choose. Demas did and Paul wrote of him with a broken heart, "Demas hath forsaken me, having loved this present world." But the final, unreserved, and eternal consecration we mention in order to be sanctified wholly must of necessity be sincere and genuine to the very core to be accepted of God. Otherwise the Searcher of Hearts would not, and could not, consistent with His will and purpose, grant the seeker heart purity and the abiding Spirit. There must be no pretension, camouflage, veneer, or deceitfulness when coming to Christ for holiness. King Saul "played the fool" and died a suicidal death. He covered up wrongs in his life. "To obey is better than sacrifice, and to hearken than the fat of rams." O dear reader, if you are really wanting to be sanctified, leave no stone unturned; burn every bridge behind you; say the last yes to God; say like one of old, "There shall not an hoof be left behind," and give yourself wholly and forever to God to receive this sanctifying grace in your heart. Then the Comforter, yea, the whole Trinity, will come in to abide with you (John 14:16, 23).

Bishop William Taylor held a series of religious services in Adelaide, Australia. He used to tell of a worthy brother who confessed in a public meeting: "I determined, by the help of the Holy Spirit, to establish and maintain my facts, according to the instructions received from the pulpit. Fifty times a day, for more

than a week, I presented my body a living sacrifice on the altar of God, or re-ascertained the fact that I was wholly submitted to His will, but got no relief; but I stood to it, clinging to Jesus, and then after a week or two of patient waiting and believing, fifty times a day, I realized that the blood of Jesus did cleanse me from all sin. I realize daily now that it cleanseth me from sin." The months went by and he still maintained his facts and retained his experience.

Note that he followed the safe "instructions" of a sanctified man of God. Bishop Taylor was a very clear teacher of the doctrine and experience of holiness. He maintained his facts and reaffirmed his faith. He patiently waited and believed. Then he soon "realized" that the Blood cleansed him from all sin. Finally he realized daily the cleansing from sin by maintaining his facts and walking in the light of God.

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## 07 -- PERFECTION OF FAITH

Christian faith is a firm belief in God, Jesus Christ, the Holy Spirit, and the Word of God. It includes the assent of the mind, or understanding, to the truth of what God has revealed; belief in the testimony of God as contained in the inspired Scriptures; and a divinely inwrought, loving, heart reliance upon God and His promise of salvation through Christ; and confident trust in His infinite ability to execute, or perform, what He has promised. The intellectual, volitional, and emotional inner being assuredly commits itself to God for safekeeping.

Perfect faith is a simple and reasonable thing, yet thoroughly effective. It is perfect confidence in God, His wisdom, His goodness, His will; confidence in the adequate efficacy of Christ's atonement and all-cleansing blood and mighty intercessions; confidence in the gracious good will, power, and effectiveness of the personal Holy Spirit; and confidence in the dependability, authority, and sufficiency of the whole Word of God.

Faith is the hand on the doorknob, the right key placed in the lock, the finger pressing the button to give light to the room; it is walking the gangplank and going aboard the ocean liner and trusting confidently in the seaworthy captain at the helm; it is committing yourself to an experienced specialist for a needed operation; it is a yielded self to God.

But there are degrees of faith. One may have justifying faith and yet lack sanctifying faith. This was true of the Thessalonian church. A careful perusal of chapter one in the first Epistle will clearly reveal that this church was in a saved relationship to Christ. They were "in God the Father and in the Lord Jesus Christ," and according to Paul in the Corinthian Epistle they were new creatures in Christ. "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new" (II Cor. 5:17). This union with Christ is a transforming, a making anew. Furthermore, for this Thessalonian church Paul gave

thanks. This attitude on the part of Paul is untenable if they were unsaved, backslidden, or out of communion with Christ. They also had the "work of faith, and labour of love, and patience of hope in. . . Christ." These three graces, faith, hope, love, are the cardinal graces. Paul speaks of them as the abiding graces in I Cor. 13:13. "But now abideth faith, hope, charity [love]." Also they were elected of God, were actual believers chosen of God and possessing salvation. They suffered persecution for Christ and His gospel and passed through many fiery trials, yet remained true. The gospel came to them in "power, and in the Holy Ghost, and in much assurance." They followed Paul, Silas, and Timothy, faithful gospel ministers, and also the Lord. They had "joy of the Holy Ghost," thus possessing the kingdom of God (Rom. 14:17). They were delivered from heathen idolatry and were now serving "the living and true God," and were not on the way to eternal hell but were saved "from the wrath to come." Surely these are genuine earmarks of spiritual conversion! Paul received a last-minute report of their spiritual state from Timothy, who "brought us good tidings of your [their] faith and charity" (3:6). They had been severely tempted and tried but they held true to God without backsliding.

It is for this church that Paul prays, "Night and day praying exceedingly that we might see your face, and might perfect that which is lacking in your faith" (3:10). What did they possess? Justifying faith. What did they lack? Sanctifying faith -- that faith which would make them "increase and abound in love," establish their "hearts unblameable in holiness before God," and qualify them for the Lord's coming. He continues his prayer for their complete sanctification of spirit, soul, and body (5:23), and preservation in this state of holiness. Then he concludes that God "will do it," not absolutely, but on condition that they prove faithful. Therefore it is clear that a person may have faith that converts the soul, and still lack sanctifying faith. Multitudes in the church today are in this unfortunate condition. This ought not to be.

Apollos was a converted Jewish preacher, but it was necessary for Aquila and Priscilla to expound "unto him the way of God more perfectly" (Acts 18:24-26). He was "instructed in the way of the Lord" and "fervent in the spirit," yet knew not the Holy Spirit as a Comforter and Sanctifier to be received by faith in Jesus' name. There are many sincere Christians who spend years without the proper knowledge of full salvation and the way of obtainment. Some blindly struggle for this grace and some remain dwarfs in religion. Others have a great deal of motion without progression, like a door on its hinges. They are like a blind mule rotating a treadmill. They travel in a circle but make no advancement. Some wrongly instructed souls try to grow into sanctification.

A brother came to hear Colonel Brengle of the Salvation Army, a clear teacher of holiness, and confessed to him that he had tried the growth theory for over sixty years. Brother Brengle asked him if he were any nearer now than when he first began. He frankly said, "No." Then the sanctified preacher urged him to cease such efforts and try his plan and method, which he believed was based on God's Word. He gave him some clear verses from the Word and then they knelt

together in prayer, and God did in one short moment for this earnest and hungry seeker what sixty and more years of theoretical growth in grace failed to do. He now saw the utter folly of the growth theory for obtaining sanctification, and pressed on others the simple way of faith, present exercising faith, for its immediate obtainment.

The children of Israel, in obedience to God and His servant Moses, left the land of Egypt, a type of sin, crossed the Red Sea, a symbol of conversion, walked in the light of God by following the pillar of fire in their journeyings, received the law of God, traveled across the desert to the very border of the blessed Promised Land, a clear type of sanctification and holiness. Sanctification, theologically speaking, is the act of being made holy, and holiness is the state and permanent condition. It is like going south from Seattle, Washington, to Portland, Oregon. At Vancouver, Washington, you must cross the Columbia River to enter the state of Oregon but, having once entered, you may abide in this beautiful state a whole lifetime. Sanctification is crossing the river. Holiness is the beautiful state explored. Israel halted on the wrong side of the Jordan River at Kadesh, which means "holiness." It was only about eleven days' journey from Mt. Horeb, and God intended Israel to cross over there; but instead they began forty years of wandering, murmuring, and backsliding. God added another word, Barnea, to Kadesh. It means "wandering," so Kadeshbarnea means "wandering from holiness." Why this wandering? Jude answers: "The Lord, having saved the people [Israel] out of the land of Egypt, afterward destroyed them that believed not [the second time]." The last three words are in the original. With faith they might have entered the Land of Promise before sundown at Kadesh, but they "believed not the second time."

Many fail at this second crisis. Paul wrote to the Corinthians about this second grace: "And in this confidence I was minded to come unto you before, that ye might have a second benefit" (margin, "grace"). Thirty-six times the word "benefit" as used here is translated "grace" in the New Testament, and this is the only exception, but it should also be "grace" here (II Cor. 1:15).

This was Paul's third visit he was planning (II Cor. 13:1). He was coming to this church the third time, that they might have the second grace. Wesley called it "the second blessing, properly so called."

I have seen the apple growers of the Yakima Valley, Washington, irrigate their orchards. The luscious fruit trees must have water to bear fruit. Flumes, canals, and ditches are necessary to bring the water from the huge dam. Periodically the head gates are lifted to release the water, which rushes into the canals and ditches, inundating the dry, thirsty land. Faith is lifting the head gate of your soul to God for the release of the life-giving water of the Holy Spirit, so that your parched spirit may be fed and satisfied and that you may produce rich, delicious fruit in your heart and life. Do not depend on self-efforts, works of any kind, struggles, and agonizing cries, emotions or feelings of any sort, fastings and many prayers; for as long as you do this you are not trusting solely and implicitly in God alone.

A minister in Illinois once said to Bishop William Taylor, "It is so very hard to trust God under these dark providences in which one cannot see the hand of the Lord." If we cannot trust God where we cannot trace Him, we are not fully trusting but are placing our confidence elsewhere. Look at Daniel in the den of lions, the Hebrew worthies in the fiery furnace, Paul tempest-tossed on the Mediterranean Sea en route to Rome. Paul shouts triumphantly to the mariners, "Sirs, I believe God." So the good bishop replied to the minister, "My brother, if you cannot trust a man out of your sight, that fact is evidence you have no confidence in him." Dear seeker of the grace of sanctification, believe God, His Word, and the efficacy of the atoning Blood. Believing is seeing. The eye of faith brings assurance, and implicit trust its sure reward. Rest in the Lord.

Jesus came into Cana of Galilee. In the city of Capernaum a certain nobleman had a sick son who was at the point of death. "The nobleman saith unto him, Sir, come down ere my child die. Jesus saith unto him, Go thy way; thy son liveth. And the man believed the word that Jesus had spoken unto him, and he went his way. And as he was now going down, his servants met him, and told him, saying, Thy son liveth. Then enquired he of them the hour when he began to amend. And they said unto him, Yesterday at the seventh hour the fever left him. So the father knew that it was the very same hour, in the which Jesus said unto him, Thy son liveth: and himself believed, and his whole house." Jesus here healed this deadly fever when at a distance, and it was just as real as though He were personally present. The nobleman had a promise given to him by Jesus himself. This was all he needed, for in such he rested his faith. When we have a promise, our petition is to be changed into obedient trust, as in this case, when continued prayer would have dishonored His word.

We know a lady who sought to be sanctified, upon her own confession, for twenty long years. Repeatedly she went to some altar of prayer. Many times she shed tears, cried, prayed, agonized, waited, but all to no avail. Why? The promises again and again by many faithful evangelists, teachers, and pastors had been presented to her, but she continued to pray and struggle instead of arising by faith in the blessed and trustworthy promises of God; and so she suffered needless and prolonged spiritual defeat and lived in Bunyan's Doubting Castle. For twenty-four hours this nobleman believed the words of Jesus without any tangible evidence at all and walked by faith ere he saw his son's recovery. Perfect faith is not a momentary exercise, but a continuous attitude toward God and His Word. A person can suffocate in a closed room for lack of air by refusing to open the windows. A man may die behind the steering wheel of his car from carbon monoxide gas by keeping the doors and windows shut. An individual may starve to death like McSweeney, an Irish revolutionist, who refused food for fifty-three days, though tempting meals were placed before him, in his solitary confinement.

Faith for one's sanctification is in full exercise before the witness to this grace is revealed to the inner consciousness. God's order is as follows: faith, fact,

feeling. Do not try to invert or change this order. First, you must believe that God can, will, and does sanctify you wholly. When your faith is perfected you are sanctified -- it is a glorious fact. Then God, in His own way and suitable to your temperament, manifests himself and witnesses to your spirit that the work is done. This witness may be intermittent, and in most cases is, but in the more advanced saints there seems to be a continual, abiding witness to their state. This is largely conditioned by one's devotement to God. However, the usual order regarding the witness of the Spirit is that it is brighter or dimmer according to the degree of one's spirituality; but in some cases, as at times of extreme illness, the witness is eclipsed. Charles Wesley and Dr. Daniel Steele, both eminent saints of God, during great illnesses seemed unaware of the Spirit's manifestation to their consciousness, but upon recovery to health the witness attended them. A woman who habitually sought for feeling and the witness, rather than exercising faith in God, was at the camp-meeting altar of prayer. She had been there frequently. On this occasion she was crying out to God, "Oh, my heart, my heart!" The evangelist, who knew her case quite well and her run-down physical condition, replied, "No, Sister, it is not your heart; it is your liver." In such cases a good night's rest, some good fresh air, a well-deserved vacation amidst delightful scenery, and especially a touch of healing on the body, would do much to clarify one's standing with God and properly relate the person to Christ.

There is a very definite act of faith to be brought into use when seeking holiness, and this faith must be sustained by the believer if he would keep the blessing. Faith is an act and an attitude. The nobleman could have walked away from Christ doubting, but he retained his faith and it was rewarded. One may go repeatedly to a revival altar, or other place of prayer, and outwardly seek help from God, but utterly fail if no faith is exercised and employed. On the other hand, a person need not go to any altar of prayer, but in the barn while milking cows or anywhere lift his heart to God with such confident trust as to bring the blessing instantly into his heart.

A farmer went to a camp meeting and heard for the first time about being sanctified wholly and his heart became desperately hungry. He sought out a good brother to help him and they took a walk into the woods. As they went thither they naturally talked together about this experience. Soon they hopped over a fence into an inviting field, walked a little way, and got beneath a shade tree. The seeker, as they had walked side by side, made several requests of his friend. "Will you stay with me a whole day and help me to seek sanctification?" "Yes, if need be, by God's help." The brother was now encouraged to press the matter further and added one more day, then another, and another, until a whole week was pledged. To the final proposition, "Will you stay with me a whole week to help me to get sanctified wholly?" the friend replied, "Brother, it should not take you that long to get in but, if need be, by God's help and grace, I promise you I will stay a whole week through." "All right, thank you," said the seeker. So, having been properly instructed by this time by the good brother, the seeker knelt in prayer and started in to consecrate his all to God for sanctification, and soon faith was taking hold of the promise of God.

As with uplifted hand and pleading voice, out in the woods where nobody but God, the angels, the birds, and the attending brother could hear, this earnest soul prayed, God suddenly came to His temple. The man arose, with face radiant, and shouted until the very treetops seemed filled with divine praises, and a slice of heaven's glory came into his soul. He could have stayed there a whole week if he had refused to believe, but by simply trusting he was blessed and sanctified.

Faith always operates in the present tense and, if by faith, why not now, dear seeker after God?

By faith for my cleansing I see Thy blood flow;  
Now wash me, and I shall be whiter than snow.

I do believe, I now believe that Jesus died for me,  
And through His blood, His precious blood,  
I am from sin set free.

The latter chorus was used by Mr. Wesley and the early Methodists and was blessed of God and was instrumental in bringing thousands into holiness of heart and life.

Faith must not be momentary but continuous; the intellect, the emotional nature, and the will need to be fully employed and kept in harmony with the will of God. I especially wish to emphasize for a moment the will of man. Seekers for the witness, feelings, ecstasies, spiritual thrills always have a distorted emotional complex which hinders intelligent seeking and finding. There is emotion in genuine religion and we do not speak a word against the "joy of the Holy Ghost." A dead religion is emotionless. We never go to the cemetery to eat lunch or for a thrill. But God wants His children to learn that "we are saved by faith," "sanctified by faith," to our hearts the Spirit brings "purifying . . . by faith" (Acts 15:9), and "we live by faith," "we stand by faith," we obtain promises by faith, we overcome the world by faith, we secure a "better resurrection" by faith, and finally heaven forevermore -- all through faith. It is said that Phoebe Palmer stressed the necessity of the exercise of faith upon her seekers so persistently and continually that those who sought and obtained sanctification under her anointed ministry got thoroughly established in this grace. Ministers would do well to hold this truth aloft.

An aged widow, who was dependent upon charity for her bread, would especially appropriate that portion of the Lord's Prayer to herself, "Give us this day our daily bread." One day a group of boys, in passing her cabin, heard the old saint praying for her daily supply, and thought up some mischief just to have a little fun at her expense. So they ran off to the baker's and bought a few loaves, and threw them into her cabin. The dear old woman soon noticed the bread tumbling about her, and began to praise the Lord for keeping His promise.

Just then the boys rushed in and said, "Well, old woman, what are you praising the Lord for?"

"Oh, I am praising the Lord for the bread He sent me, in answer to my prayer!"

"What a poor, superstitious old woman you are! The Lord did not send you the bread. We bought it of the baker and threw it in ourselves. The Lord had nothing to do with it."

"Ah, my dear boys, you don't understand it. The Lord sent the bread in answer to my prayer, no matter if the devil brought it."

Just so, dear earnest seeker after sanctifying grace. A simple, confident, childlike faith in the Lord will bring to your heart and needy soul the Bread of Life and the Fountain that never runs dry. "Commit thy way unto the Lord; trust also in him; and he shall bring it to pass." Let your will have free play, exercise it fully, determine in your inner self to fully trust and obey. Many fail to use their wills when seeking His grace and thus remain spiritually empty when the fullness of the Spirit is promised them. The disciples believed, obeyed, prayed, and waited for ten days ere the Spirit came in baptismal fullness and cleansing power.

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## 08 -- THE BAPTISM WITH THE HOLY SPIRIT

The human side of sanctification has been stated in the former chapters dealing with consecration and faith. Faith, in the final analysis, is the sole condition for the reception of the Holy Ghost. Consecration is preparatory, while perfect faith brings the soul to the realization of inward holiness. We wish now to deal strictly with the blessed baptism with the Holy Spirit. There are many terms used to set forth the experience of full sanctification and, if space permitted, we would gladly mention and elucidate a number of them. But suffice it to say that by sanctification we mean: "Sanctification, in the proper sense, is a work of grace, instantaneously wrought in the person of a believer, baptizing him with the Holy Ghost, administered by Jesus Christ, subsequent to regeneration, purifying him from all sin, filling him with the Spirit, perfecting him in divine love, and empowering him for life and Christian service." It is full-orbed and entire, taking in the sanctification of the spirit, soul, and body of man and is also a present possibility.

Dr. Daniel Steele, the eminent Biblical scholar and commentator, says concerning his faith for this grace: "My faith had three things to master [grasp], (1) the Spirit, (2) for me, (3) now. Upon the promise I ventured with an act of appropriating faith, claiming the Comforter as my right, in the name of Jesus. For several hours I clung by naked faith. Suddenly, I became conscious of a mysterious power -- melting my heart."

The experience of Dr. A. M. Hills is very illuminating. He says: "I was born in Michigan of parents who were Christians. I was converted at eleven years of age and went to leading meetings at sixteen. I became a student of Oberlin College at nineteen and graduated at twenty-three. I felt conviction for holiness, and sought Brother Finney that I might be enabled to teach it, but this dear man seemed unfortunately unable to impart this peculiar knowledge to others. He would pray with me, but it didn't seem to help me. After Oberlin, I attended Yale Theological Seminary, and, although somewhat shaken, I never lost the great impulse I had to be a soul-winner. God gave me revival after revival until I had led twenty-five hundred souls to Jesus Christ. My heart was hungering for something else that I wanted, and didn't know how to get. I thought it was something to grow into. By and by, after two pastorates, lasting sixteen years, God gave me the blessed experience. The most blessed thing about it was the fact that I was trying to preach holiness, and a little, despised holiness man came and prayed for me. I was preaching fifteen times a week, meanwhile reading everything in the way of holiness literature, for sixteen months. I began to see how people got it, and I said if God ever gave me that blessing I would write a book and make it plain. That was the inspiration of my book, 'Holiness and Power.' Although I was a graduate of two of the most famous universities, I didn't know the ABC's of holiness. After I had preached twenty-one years, I was still ignorant of it."

Let us analyze this good brother's experience. (1) He was converted at eleven years of age. (2) He felt conviction for holiness. (3) He sought spiritual counsel. (4) He was a successful soul winner. (5) He was ignorant of the way of holiness though a graduate of two famous universities. (6) His heart was hungry for holiness. (7) He read holiness literature. (8) He was led into the experience through the prayers of a humble, holy man. Following this he kept his word and did write a holiness classic, Holiness and Power, which has been mightily used of God in bringing thousands into the same experience he received.

John the Baptist said, "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" (Matt. 3:11).

The anointed, spiritual eye can see at a glance that there are two baptisms mentioned in this text. The first is the baptism of John unto repentance; the second is the baptism of Jesus, which is the baptism with the Holy Ghost and fire. Fire is the chosen symbol of the Holy Spirit. Fire purifies, energizes, illuminates, consumes, gives heat, refines, separates, burns, penetrates, and destroys.

You will notice the word "he" in the text, not "it" but "he," a personal pronoun. He, Christ, is the Baptizer with the Spirit. Many fail to receive Christ as their Baptizer because they do not come to Him with utter abandonment, complete and unreserved. One must come with an entire consecration, believing faith,

earnest prayer, and obedient will. Then He will fill you with" His presence, sanctify your heart, empower you, and make you a living flame of holy fire.

Notice the tenses used here. John's baptism is present tense. Christ's is future. The time element since the Day of Pentecost need not be long. John Wesley tells of one, Paddy Grace, who was soundly converted to God, and twelve hours later was sanctified wholly. Some have entered the Canaan of perfect love sooner than this, but generally there is more or less of a lapse of time between the two epochs. It was tarrying before the Day of Pentecost; it is present faith today and we need not tarry.

We would also note the results of these two baptisms. John's was "unto repentance," dealing with the first work of grace. Christ's baptism was fiery and cleansing. Two elements are mentioned, water and fire. The baptism of Christ was for cleansing, refining, purging the floor.

Let us ask what are the conditions for receiving this baptism with the Spirit. We answer by giving you three passages of scripture. First, asking. "If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?" (Luke 11:13.) Christ is here teaching His disciples (verse 1). Note: (1) They were Christ's disciples. (2) Christ was teaching them how to pray intelligently and scripturally. (3) They had a Heavenly Father, and they belonged to the spiritual family of God. (4) They needed the Holy Spirit. (5) Asking is a condition for receiving the Spirit. Ask and receive.

The next verse I call your attention to is: "The Holy Ghost, whom God hath given to them that obey him" (Acts 5:32). Peter has just said, "We ought to obey God rather than men." He and other apostles would rather suffer imprisonment than compromise truth. They were bold and courageous for Christ. There are men today in the pulpit and out of it who, like the Jewish rulers in Peter's day, fear to obey God. But no one receives the baptism with the Holy Ghost unless there is complete obedience to God. Obey and receive.

The third and last verse we use is as follows: "In the last day, that great day of the feast, Jesus stood and cried, 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.) The last day was the eighth and closing day of the Feast of Tabernacles. It was called the great day. Water was drawn from the Pool of Siloam with a golden pitcher on each of the seven days and carried into the Temple with great ceremony. But because the eighth day marked the entrance into Canaan and the resurrection of Jesus, the water-drawing ceased, and here Christ stands forth, calling the people from the symbol to the reality. He proposes himself as the sole Fountain from whence they should derive the streams of salvation through the

gift of the Holy Spirit. He says, "Out of his belly," meaning the inward parts, the heart and inner man, shall flow streams of grace to refresh their own souls and those of others. Christ spake of the Spirit, which they would receive on the Day of Pentecost, the mighty effusion and infilling which was reserved for them.

But there are conditions definitely mentioned by Christ. (1) Soul thirst. "If any man thirst, let him come unto me, and drink." We are reminded of one of the Beatitudes, "Blessed are they which do hunger and thirst after righteousness: for they shall be filled" (satisfied). (2) Believing Jesus and the Scriptures. "He that believeth on me, as the scripture hath said." Paul wrote these words, "Sanctified by faith that is in me" (Jesus) (Acts 26:18). Peter wrote, "Because it is written, Be ye holy; for I am holy." It is written all through the Book of God. (3) It is an inner experience. "Out of his belly [inward parts]." (4) It is to be received. "Which they that believe on him should receive." What, then, are the conditions for the reception of the Holy Spirit as mentioned in these texts? Ask, obey, thirst, believe, receive.

I receive Him, I receive Him,  
The blessed Holy Ghost;  
I receive Him, I receive Him,  
The blessed Holy Ghost.

He is filling, He is filling,  
The blessed Holy Ghost;  
He is filling, He is filling,  
The blessed Holy Ghost.

In closing this chapter we wish to call your attention to several significant facts about the original Pentecostal baptism with the Holy Ghost. In the first place this baptism with the Spirit was a second work of grace. The disciples who received it had already experienced the previous operations of the Spirit in regeneration. One cannot carefully read the valedictory, high-priestly prayer of Jesus in John, seventeenth chapter, without seeing this obvious fact. They definitely belonged to Christ. They were not of the world even as He. They were kept by Christ. None were lost except the son of perdition, referring to Judas. They received the words of Christ. Jesus said they were His own. Christ was glorified in them. If we turn to the fourteenth chapter of John, we get still further proofs of their saved relationship to Christ. Here Christ promised them a heavenly home, they received His comfort, they knew the Holy Spirit and had Him with them, they had the peace of Jesus, and they loved Him. In the fifteenth chapter they are united to the Vine and are called the friends of Christ. And thus we might continue to mention proofs of their genuinely regenerated state. There is a second installment of the Spirit for all believers.

Second, this Pentecostal baptism was the fulfillment of a supreme and definite promise. It is emphatically called "the promise of the Father." The word "the" separates it from many other promises and makes it distinctive. It is a definite article and refers especially to this dispensational truth, that believers can be

baptized with the Holy Ghost. This bestowment is a supreme promise, the glory and climax of all dispensational truth, the sum of all the rest. It is the New Testament standard for all God's children (Acts 2:38-39).

Third, the Holy Ghost was received in answer to believing prayer. "These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren" (Acts 1:14). They were believers of one heart and soul, and the prayer of each was the prayer of all for the promised baptism with the Spirit.

Fourth, the original outpouring of the Holy Ghost was attended with peculiar and significant phenomena—a voice like a rushing mighty wind and cloven tongues as of fire. The divine breath swept that Upper Room and the purging fire cleansed sin away. "Spirit of burning, come!" The law of Moses was given by fiery manifestation; and when the Holy Spirit comes into our hearts and fills us, the law of God is written on the fleshly tablets of our hearts.

Fifth, this Pentecostal baptism was a universal bestowment. "They were all filled with the Holy Ghost"—preacher and layman, tradesman, and washerwoman, learned and illiterate, high and low, fisherman and tax-gatherer, rich and poor, young and old. "It is for us all today." I would like to be the pastor of a church where every member was filled with the Holy Ghost. Have you ever seen such a church? Not a carnal person in it, not one? We need more churches, whole churches, that are sanctified and Spirit-filled. This would revolutionize some prayer meetings, Sunday services, revival efforts, special conventions, board meetings, and all the ordinary work of the church. It would surely change one's personal life and devotion to Christ. It would give passion, vision, and burden for world evangelism and ensphere us in Deity.

Sixth, this baptism purified the hearts of the disciples. Sin is a moral disease. What affectionate mother wants her child to be sick with some incurable malady? What noble physician and surgeon whose beloved son had been fatally poisoned would not seek and use every known antidote at his command to drive out, if at all possible, the poison, and that immediately and entirely, rather than allow a small portion of the virus to remain in his system, to be dealt with gradually, leaving his dear son a suffering invalid for life? Where is the farmer that would not welcome the complete extermination of rodents, pests, and noxious weeds from his farmland? Where is the fruit grower that does not desire the curse of insects, etc., to be removed from his fruit trees? Then, how much more probable, in the first place, it is for our kind, gracious, and loving Heavenly Father to want His own children completely delivered from the disease, pest, poison, and curse of inward sin!

No lesser scholar and Bible teacher than the late Dr. R. A. Torrey says: "The baptism of Christ has no direct reference to cleansing from sin. This is an important point, bear in mind, for many reasons. There is a line of teaching on this subject that leads men to expect that if they receive the baptism with the Holy Spirit, the

carnal nature will be eradicated. There is not a line of Scripture to support this position." The quotation is from Hill's Fundamental Theology, vol. 2, page 261. But even so, the good doctor and earnest preacher forgot his Calvinistic theology at times and he preached a sermon in Edinburgh, Scotland, in which he said: "The second thing the fire of the Holy Spirit does is to purify, or refine (Mal. 3:1-3). Men and women, if the filth is on the outside with us it can be washed away with the Water of the Word; but the trouble is that the filth is on the inside and what we need is the fire of the Holy Ghost, penetrating to the uttermost depths of our being -- burning, burning, burning, cleansing, cleansing, cleansing! What a refining came to the Apostles on the day of Pentecost! . . . Oh, friends, cleansing is a very slow process by ordinary methods, but a baptism of fire does marvels in a moment -- a fire that will burn up all the self-seeking, and pride, and worldliness of ours!" I do not understand how this good man could contradict himself in this fashion but he did. It may be that when preaching under the anointing of the Spirit these scriptural words were spoken in spite of his theology. The Judgment Day will explain. But let us now look at the Word itself and see if cleansing from all sin is there taught.

In Acts 15:8-9 we read: "And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us; and put no difference between us and them, purifying [cleansing, R.V.] their hearts by faith." Several facts are made clear in this text: (1) God knows our hearts; (2) the gift of the Holy Spirit; (3) cleansing by the Holy Spirit; (4) cleansing by the Spirit universally -- "no difference"; (5) it is by faith. Dr. Daniel Steele, eminent Bible expositor of Methodist fame, says: "This verse is a key to the instantaneous sanctifying work of the Holy Spirit wrought in the hearts of believers on the day of Pentecost, since the words, 'even as he did unto us,' refer to that occasion."

Furthermore, Christ himself taught in a beatitude, "Blessed are [not shall be, but present tense] the pure in heart: for they shall see God." Note that this is not external cleansing but inner purity.

John wrote: "And every man [no exceptions permitted by John] that hath this hope in him [of being hereafter like Christ at His second coming] purifieth himself [not of himself, but with the precious blood of Christ as applied by faith, and in obedience to the Word], even as he is pure" (in whom is no sin) (I John 3:3). Surely this is heart purity!

Paul wrote: "Now the end of the commandment is charity [divine love] out of a pure heart, and of a good conscience, and of faith unfeigned" (I Tim. 1:5) ; ". . . them that call on the Lord out of a pure heart" (II Tim. 2:22). These are but a few of many scriptures that could be adduced, but they will suffice to make clear the point that heart purity is taught in the New Testament. In these Pauline texts we note: (1) Heart purity is the command of God; (2) Love flows from the purified heart; (3) True faith in Christ is the blessed effect of love out of a pure heart; (4) Prayer from the heart made pure. We are truly amazed that anyone can fly in the face of these plain words and deny the teaching of heart purity.

George Fox, the founder of Quakerism, enjoyed two works of grace. Sometime after his conversion he was painfully conscious of inbred depravity in his heart and cried unto God for full deliverance. Hear him: "I found something in my heart that would not be kind, patient, and sweet, but the Holy Spirit came and took out all that would not be kind, patient, and sweet and then shut the door."

Colonel Brengle testifies: "I saw the humility of Jesus, and my pride; the meekness of Jesus, and my temper; the lowliness of Jesus, and my ambition; the purity of Jesus, and my unclean heart; the faithfulness of Jesus, and the deceitfulness of my heart; the unselfishness of Jesus, and my selfishness; the trust and faith of Jesus, and my doubts and unbelief; the holiness of Jesus, and my unholiness. I got my eyes off everything but Jesus, and myself, and came to loathe myself." This university graduate prayed a little later, "Lord, if Thou wilt sanctify me, I will take the meanest little appointment there is!" He was then pastor of a large city church. He was an eloquent and polished preacher, but God sanctified him and sent him around the world to win multiplied thousands of souls to Christ, and to lead the children of God into heart holiness. His books on holiness that he later wrote are classics in simplicity.

Seventh, the baptism with the Holy Spirit was an infilling experience. "They were all filled with the Holy Ghost" (Acts 2:4). Cleansing is the negative aspect of sanctification, and the filling of the Spirit is the positive side. Nature abhors a vacuum and so does grace. This infilling came to them instantaneously. "And suddenly."

A careful study of the imagery dealing with this grace will reveal the fact that God operates with dispatch, quickly, suddenly, rather than with a long-drawn-out process. Crucifixion, mortification, washing, cleansing of the leper, circumcision, death, etc., suggest speed rather than slowness of action. Inbred sin is a unit, a simple element, a principle; therefore it cannot be removed piecemeal, or by a gradual process. And when the heart is emptied of all sin the Holy Spirit comes in to abide in His fullness. The whole available space or capacity is occupied and pervaded with His presence. The wine of the Spirit instantly fills the vacuum, the empty heart. The full supply of God's sanctifying grace reaches every nook and corner of the soul. The yielded body, the heart emptied of carnal self and sin, the submissive will, and the abandoned self to God are all that He requires ere He fills the inner man. It is like the incoming tide, or the opening of floodgates. God wants to fill you with the fruit of the Spirit, fill you with the knowledge of His will, fill you with the fruits of righteousness, fill you with divine love, fill you with spiritual understanding, fill you with insight into spiritual truths, fill you with all joy in believing, fill you with grace and glory, fill you with comfort and blessing and satisfaction, fill you with all the fullness of God. You can have your feet under His Thanksgiving table all the time.

A good brother of my acquaintance used to tell with radiant face and definite testimony how he got sanctified. He sought this grace earnestly and believingly at an altar of prayer. While he was thus engaged someone started to sing, "Fill me now, fill me now, fill me with Thy hallowed presence [Holy Spirit]. Come, oh, come, and fill me now." He raised his hand toward heaven, lifted his voice in prayer, looked up, and suddenly the Spirit came in and filled his empty, hungry soul. He ever after liked to describe holiness as an infilling of the Spirit.

Eighth, and finally, when the Spirit comes He endues and empowers. "Ye shall receive power, after that the Holy Ghost is come upon you" (Acts 1:8). Not predictive power. Not miraculous power. Not sensational power. But dynamic, inwrought, efficient, supernatural, and spiritual empowerment. The power of enablement through the inner energizing Holy Spirit. The power to pray, witness, suffer, overcome, intercede. Qualifying power to fill the office and do the work assigned us by the Spirit. We get our word martyr from the word witness of the above selected text. The apostles and the early Christian Church had the martyr spirit. They gladly suffered persecution, ostracism, imprisonment, and death for Christ. They rejoiced to be counted worthy to suffer for His name. Sometimes it takes more grace to die than to live, and sometimes to live than to die. But whether life or death is the will of God for us, He furnishes the power for the need and occasion. Victorious power! Holy power! Revival power! Personal soul power! Collective power! Anointing power! Preaching power! The Church surely needs more spiritual dynamics in these last days.

One morning at about five o'clock while serving Montana as district superintendent, I was in the city of Glendive, Montana. I had some time to wait for my train, so this winter morning I went over to the roundhouse and thereon the cold track stood a big mogul engine. I had a little conversation with this ponderous steel mechanism. I said: "You may look big, heavy, and strong; but you are cold and dead just the same." It seemed to answer me: "You wait around a little while, and I'll show you what I can do." I replied: "You can't do a thing; you are not even coupled onto an empty; and if you can't pull an empty, how in the world can you pull a full load?" "Just wait a while and I'll show you," it answered back. So I waited and soon the fireman came along and started a fire in the boiler, and ere long he got up enough steam to register in the gauge. Then the engineer climbed into the cab, opened the throttle, and backed up to get coupled onto some freight cars of all sorts, and stopped. I laughed and said, "I told you so."

But after a few more moments of patient waiting, the fireman and engineer now ready to go, and the fireman shoveling in more coal, the engineer opened the throttle and presto! I heard "click, click, click" all down the long line as freight cars, boxcars, lumber cars, gondolas, etc., began to move slowly and then with more and more speed down the track, and the old mogul's stack filled the air with black smoke. The engineer blew the whistle, and the faithful engine seemed to mock me,

saying: "I told you I could pull this heavy load if you would wait long enough to see. I have fire and steam now and I shall reach my destination."

God can take your cold, dead hearts and fire and energize them by His Spirit and "cause you to walk in my statutes, and ye shall keep my judgments, and do them" (Ezek. 36:27).

Dr. C. J. Fowler used to tell about crossing the Atlantic Ocean and coming into the English Channel where two seas meet. Even the seasoned "salts" of the seven seas dread the terrible storms of the Channel. It was unusually stormy when he crossed; mountainous waves and deep valleys of water characterized the voyage, and the old ship was at the mercy of the angry deep. He thought he would leave his stateroom and go down to the lower deck. It seemed that the ocean liner would go to the watery depth. Coming as close as was permitted, he came within sound of the engines in the hull of the vessel and heard them say, "Chug, chug, chug." They seemed to be saying, "We've been through many a storm before and we'll make this one, too." Said the good doctor: "So I stayed on board to await the outcome, and sure enough the faithful engines pulled us through the raging seas and into port."

Friends, we are between two seas today. Formalism on the one hand, and fanaticism on the other, threaten to engulf us. If the devil cannot get you to sit on a red-hot stove and burn you up with fanatical fire, then he will change his tactics and set you down on an iceberg and freeze you to death. But fire in your heart will carry you safely through to the heavenly port.

There are storms of temptation, severe trials, unhappy relationships, untoward circumstances, unkind words, unfaithful loved ones, snobby, critical people, proud, haughty folk, blasphemers, ingrates, trucebreakers, false accusers, despisers, and fierce people surrounding you who do not love God nor His people, but the grace of God is adequate for your need and hour. "Jesus never fails." Christ said on the dying cross, "Father, forgive them; for they know not what they do." And Stephen, filled with the Holy Ghost, faith, and power had enabling grace to pray, "Lord, lay not this sin to their charge," while being mercilessly stoned to death by his avowed enemies.

I was pastor in an Eastern state, and in the membership of the church was an elect lady in the Lord, but unfortunately her home was a veritable hell on earth. She had a husband who was unspeakably abusive, cruel, tyrannical, and stubborn. Under the least provocation he would fly into a violent rage, become abusive in his words and actions, throw chairs, butcher knives, or anything handy, at those involved. In fact at times he seemed demon-possessed, and his fury was uncontrollable, until the dear wife and children had to escape lest they suffer severe punishment and death at his merciless hands. He seemed like a devil-incarnate at such times. I knew the case intimately and tried to help him to gain spiritual deliverance. In spite of living in such a wicked home, his good wife always kept

wonderful victory in her soul. I have seen her many times come to the midweek prayer meeting with face all aglow. Sometimes it had been blackened by cruel blows; nevertheless she triumphed through grace. She had learned the wonderful secret of getting help and grace from God by the way of the throne in prayer, and the reading of the strengthening Word. She would come forth from the place of communion, refreshed, comforted, strengthened, and victorious, and at prayer meeting she would pray until the heavens opened, and testify so sweetly and humbly that a stranger would not guess she had a trial or testing, but the saints knew her source of power. Yes, there is power in the Blood!

Dr. Daniel Steele tells of how for twenty years he depended on truth as the instrument for God to use in pulpit ministration; but "the letter killeth, but the spirit giveth life." Then he got the Holy Ghost and his entire ministry was revolutionized. Dr. A. T. Pierson, Moody, and others also found this to be true. The Spirit would change many sermons and ministrations today if we would let Him come in.

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## 09 -- HOLY LIVING

We must never lose sight of the fact that holiness is a life to be lived before God and man. Some deny that it can be so lived, but let us once more listen to the Word. "The oath which he swore to our father Abraham, that he would grant unto us, that we being delivered out of the hand of our enemies might serve him without fear, in holiness and righteousness before him, all the days of our life" (Luke 1:73-75). "For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world" (Tit. 2:11-12). "But as he which hath called you is holy, so be ye holy in all manner of conversation" (conduct or course of life) (I Pet. 1:15). These are among the many texts that set forth the indisputable fact of the necessity of a consistent, holy life.

We do not claim exemption from error, temptation, spiritual weakness, and a thousand infirmities that adhere to the most devout of saints. We recognize the fact that we have infirmities of the body, mind, and spirit; hence we all need to pray for the Spirit to help our infirmities. But to pronounce infirmities, mistakes, and all shortcomings as sin before God is a violation of Scripture teaching. We cannot be perfect like God, the angels, and Adam before the Fall; but we can be perfect in love to God and man. And "love is the fulfilling of the law."

One may have a pure heart without maturity of Christian character. Fruit on the trees in the spring of the year may be perfect, but as yet quite undeveloped. It takes time to grow. A beautiful, sweet baby is not a full-grown adult, yet it may be in the best of health. Likewise the heart of the Christian may be fully cleansed from sin and still be immature in grace.

One can truly live the life of the sanctified if he avails himself of the grace of God and the promises of the Word, but alas! too many fail at this point. Paul saw the need of spiritual renewals: "Though our outward man perish, yet the inward man is renewed day by day" (II Cor. 4:16). If one wishes to live a holy life these renewals are indispensable. The great Charles G. Finney of evangelistic fame had a powerful conversion and soon was marvelously baptized with the Spirit; yet he tells of many frequent anointings, infillings, and renewals in answer to private prayer. Wesley said, "If I fail to have special seasons of prayer and fasting I lose my spiritual heat." These needed renewals sometimes arise out of the great victories for Christ when spiritual forces have been spent, or the weakness of the flesh, or times of loneliness and spiritual agony such as Jesus suffered in the Garden of Gethsemane. The angel came and strengthened Him.

If one is to live a holy life, there are some essentials that cannot be ignored without forfeiture of grace. First, we mention the devout reading of the Bible. "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God" (Matt. 4:4). The soul as well as the body must be sustained. There are entirely too many anemic Christians. They exist on short rations and are undernourished. While retaining life they are without adequate strength, spiritual vigor, and intense devotion to Christ. The radio, newspaper, social conversation, mundane things, legitimate pursuits, household duties, the cares of this world, etc., hinder them and retard their spiritual progress. Like Martha they are "cumbered about much serving," "troubled about many things," to the neglect of being Mary-like and sitting at the feet of Jesus to learn of Him. But the Psalmist plainly said: "Thy word have I hid in mine heart, that [in order that] I might not sin against thee," and again, "And in his law doth he meditate [chew the cud like old Boss in green pastures] day and night."

Prayer also is essential to the holy life. "Take time to be holy," said the poet and, "Speak oft with thy Lord." Prayer is communion, praise, worship, adoration, thanksgiving, as well as petition and begging. "Men ought always to pray, and not to faint," said Jesus. There should be a continual coming, by night and by day, to the heart of God. Do not be discouraged by opposition from Satan, but habitually and persistently let your requests be made known unto God. Develop a spirit of prayer; cultivate it, guard it, and closet yourself with God. Stated seasons of prayer are helpful and necessary, but do not neglect your spiritual culture all through the day. "Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee" (Isa. 26:3). A stayed mind and heart!

Furthermore, learn to carry a real burden for souls by intercessory prayer. This very attitude of selflessness and forgetfulness of number one will enable you to grow in grace and be a blessing to others. "Lord, lay some soul upon my heart, and love that soul through me." Those who develop a soul passion for others seldom go astray from the fold of Christ and, even then, only when such burden is lost.

You will also find that the reading of wholesome Christian literature will strengthen your godly purpose and build your character for Christ. Be very selective in your reading. Choose only the best. Life is entirely too short for you to fritter away time on cheap periodicals and other kinds of reading material. I would not say you should not read Christian fiction of a high order, but Billy Sunday said, "I am too busy to read it"; and Catherine Booth, wife of General Booth, founder of the Salvation Army, before her betrothal and marriage, absolutely refused to read any sort of fiction whatsoever. Extreme! you say. Perhaps so. But look what these two great souls did for Christ! I would advise you to read fiction sparingly and give more attention to the Bible, holiness books, missionary biographies, and biographies of notable saints. Choose much solid reading. Cultivate an appetite for such wholesome reading and it will grow upon you. You will also find that by reading on these lines your soul will expand, your mind will be filled with worthwhile knowledge, you will become established in doctrine and experience, and your usefulness will be greatly enhanced.

Acquire the blessed habit of watchfulness against sin in any form, or slight digressions from the path of duty. Remember you have a vigilant, diabolical foe. Satan is cunning, crafty, full of artifice, always on the alert to trap or ensnare you. Give no place to the devil. Watch your conversation, your social habits, your associations, your pleasure-seeking, your legitimate pursuits, lest they betray you into sin. Let this be always your motto: "Seek ye first the kingdom of God" (Matt. 6:33). Paul gave some wise counsel when he said, "All things are lawful unto me, but all things are not expedient" (I Cor. 6:12). The good must be subjected to the better, and the better to the best. Choose as of paramount importance the superlatives of life, as having prior claim upon you. "I keep under my body," said Paul. Proper exercise and recreation and vacations have their place, but when they become an obsession with us we are fallen from grace.

The writer knew a man who in his youth gave himself almost without reserve to athletics. He was a champion athlete in the Y.M.C.A. But by so doing he developed an enlarged physical heart, which sent him to his grave prematurely, in the very prime of life. As a Christian man he saw his folly. For twenty or more years he faithfully tried to serve Christ as a Sunday-school superintendent and worker in the church and for souls, but his life was cut short because of his unwise devotion to athletics. Strike a proper balance in your life.

Furthermore, make a big place in your heart and life for the means of grace. The prayer meeting, the Sunday school, the missionary work, the public preaching services, revival meetings, and such like will greatly help you and stabilize your ways. You need the fellowship of the saints and the helpful inspiration of social worship. Thomas stayed away from meeting on one occasion and missed the Lord. Anna, the prophetess, was wise, for she "departed not from the temple." The Hebrew writer admonishes us thus: "Not forsaking the assembling of ourselves together, as the manner of some is . . . and so much the more as ye see the day approaching." I know a good ministerial brother who often prays this meaningful

prayer in the church on Sunday morning, "Lord, we thank Thee for the rectifying influences of the sanctuary." I like that word "rectifying." Oh, how we greatly need the corrective, disciplining influences of the church! We need warning as well as comfort; the red light and the green; the blowing of the trumpet of God and the enriching words of life.

Learn the fine Christian art of meditation. "And in his law doth he meditate day and night." Jesus frequently "withdrew" himself from the multitude. We need times of withdrawal, of seclusion, of aloneness with God. The soul will stifle and die amid the murky atmosphere and smog of the world. The soul needs wings to reach altitudes. Our Lord told us to "consider the lilies of the field," and it is well that we do; and also to consider "the fowls of the air." Birds overcome the lower law of gravitation by the higher law of flight. Eagle saints love the mountain crags, the altitudes above the storms below. Many souls seem to be in continual personal tempest, and one reason is because they do not live high enough. The Christian who learns to live in constant communion with Christ and His promises will be greatly enriched in spirit, and more frequent anointings and infillings and divine manifestations will be his lot. Take everything to God in prayer; like John, recline your head upon the bosom of the Saviour; daily walk with Him and live by the minute. Carry on your business, home duties, labor, study, plans, everyday life by the moment. Avoid hurry, strain, tension, undue excitement. "Be calm, O my soul!" Dr. Bresee's last text, for the sermon he prepared but never preached, was, "Be still, and know that I am God." Serenity of spirit! "Blessed quietness!" The clamor of things hushed into silence while the soul is enrapt with Christ!

Make up your mind that you will be a soul winner. Let nothing keep you from such delightful service for Christ. Out of a rich and varied experience in travels around the world Colonel Brengle said, "I believe that ninety-eight per cent of the people want to be spoken to about their souls." If you will give yourself to this blessed work of winning men, women, boys, and girls to Christ, you will bring blessing upon your own heart. There are passages on repentance, faith, consecration, sanctification, forgiveness, restitution, confession, and such like that will greatly aid you when dealing with souls. Be sure first of all your own experience is all right; then obey the Lord, give yourself to prayer and zeal for Christ, study your Bible, and go to work for the Master. You will learn how by doing. Well-selected gospel tracts and church periodicals can be pressed into service. Do not be abusive. Ask God for wisdom. "He that winneth souls is wise."

Among the amazing things about John Wesley is that he won by personal work outside the pulpit sixty thousand souls to Christ. This wonderful man of extraordinary labors found time to do this. Moody made a vow to God to speak to at least one soul each day. Be on the alert to win the lost to Christ. Where? In the home, the shop, the factory, the place of business, hospitals, anywhere, everywhere. Speak to the milkman, the shoe clerk, the insurance agent, the bootblack, the caller, your neighbor, your associates, your kinsfolk. Moody often

invited men to ride with him in his buggy in order to talk to them about Christ. I have given hundreds of people a ride in my car for the same purpose.

A pastor was anxious to win a noted infidel to Christ who frequented his services. He prepared special messages in order to reach him. At the close of the series the infidel kindly assisted an aged lady down the church steps. She thanked him and then said, "I wish you knew my Saviour," while her holy face beamed with heavenly light and glory. It so touched the unbeliever that he quickly found the Saviour. The pastor was greatly elated, thinking his discourses had convinced him. He asked the infidel if he would please tell him which message was the means of bringing him to Christ. He answered, "Not one of them." Amazed, the pastor asked, "Then what brought you to the Saviour?" "It was that dear old lady I helped down the church steps on Sunday morning, for I saw she had something I did not possess, and she said, 'I wish you knew my Saviour.' When I saw her face, I knew she had a peace and comfort I was a stranger to." Simple words! But backed by love and prayer.

By the grace of God we can live holy lives. Paul said, "Ye are witnesses, and God also, how holily and justly and unblameably we behaved ourselves among you that believe" (I Thess. 2:10). Paul was holy before God, just before man, and unblamable as to spirit and conduct. He had the blessed consciousness of his own integrity, consistent life and character. No hypocrite could make such an appeal to God and man. This great apostle once wrote to the Roman church, "And I am sure that, when I come unto you, I shall come in the fulness of the blessing of the gospel of Christ" (Rom. 15:29). Even if it were true that not one man in all history had lived a truly sanctified life, it still remains the requirement of the Word of God. "Be ye holy; for I am holy." But across the centuries multitudes of precious souls have entered into the experience of heart holiness and by consistent lives have demonstrated its blessed reality.

I close this chapter by quoting Wesley on the life of John Fletcher. "Within fourscore years I have known many excellent men, -- men holy in heart and life; but one equal to him, one so uniformly and deeply devoted to God, I have not known. A man so unblameable, in every respect, I have not found in Europe or America. Nor do I expect to find another such on this side of heaven." Doubtless Fletcher excelled in piety. Not all do. But everyone can be cleansed from all sin, filled with the Holy Ghost, and empowered in Christian life and service. This is the norm of the life hid with Christ in God.

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## 10 -- HOLY DYING

"It is appointed unto men once to die." Only two men in all the world's history have escaped death, namely, Enoch and Elijah. Physical death is the result of the fall of man. It is highly probable that if man had not sinned against his Maker, God

would have translated him at the expiration of a thousand years. The Scripture makes it clear that death is caused by sin, the sin of the federal head of the race, Adam, and is entailed upon all humanity. Saints and sinners die. All pass through this portal into eternity. To deny this most obvious fact is sheer nonsense.

Since it is absolutely true that we all must end our days here below, and terminate our probationary period of existence, then it behooves us to solemnly consider what lies beyond and prepare ourselves accordingly. The time hastens when we must lay down this mortal flesh and resign ourselves to the verities of eternity. Just a heartbeat and we are gone. Are we ready for our demise? Are we washed in the blood of the Lamb? Can we answer the summons in peace and victory through Christ? If not, hasten, my dear reader, to the foot of the Cross and be saved.

How do the holy die? Are they prepared to meet the grim reaper? Do they die in peace? What of the future? When they weigh anchor and embark on the great sea of eternity is it with fear, trepidation, misgiving, or with hope, faith, confidence, assurance, and victory in Christ? When the candle of life is snuffed out, does this end all for the dying saint? Is there a boatman to ferry him across the dark river and land him safely on the other side? Does the grace of God through Christ prove adequate to meet the needs of the hour? We think we can answer these questions in no better way than to give you some testimonies of dying saints.

Richard Baxter, the great English divine, when dying said, "I have pain, but I have peace." John Calvin, the reformer's, dying words were, "I am abundantly satisfied." Joan of Arc, the French heroine, at the close of a brief but devoted life to God and country, exclaimed, "Jesus, Jesus!" Martin Luther, the greatest religious reformer, seemed to defy death and said, "God is the Lord by whom we escape death." The great evangelist D. L. Moody looked right into the city of God and uttered immortal words, "I see the earth receding, heaven is opening. God is calling me." Toplady, who wrote "Rock of Ages," the world's greatest hymn for nearly two centuries, when passing said, "No mortal man can live after the glories which God has manifested to my soul." Charles Wesley, brother of John, the hymnist of the Methodist church, exclaimed, "Satisfied."

Dr. H. F. Reynolds, general superintendent and co-founder of the Church of the Nazarene, came to the end of his earthly pilgrimage at the venerable age of eighty-four years, after an eventful life given to Christ. After a long illness he passed triumphantly to his reward. His nurse, Mrs. Riggs, said to him when he seemed to be communing with his Master and to speak of a friend, "Yes, Doctor, you have a Friend." With a smile he instantly replied: "Yes, and His name is Jesus. I have a Friend, and He will never leave me now," and clasped the hand of that Friend in heaven.

Come with me into the chamber of death and let us see the great John Wesley die, the man whom thousands believe was the greatest man to live on this

earth since St. Paul. It was his earnest prayer that he might cease at once to "work and live," and nine days before his illness and death he preached his last sermon. After preaching this message at the age of eighty-eight years, he desired to be left alone and went to his room for a short time. It was soon evident he was becoming ill. Presently he fell into a drowsy condition and remained in such for thirty-six hours. Then he rallied again, got up and sat in his chair, looked cheerful, repeated portions of hymns, and joined in the conversation. Then his mind seemed to wander for a while and he imagined himself preaching, or in a class meeting. His friends were called in. His faithful traveling companion, Joseph Bradford, said, "Mr. Wesley is ill. Pray! Pray! Pray!" This was Sunday. On Tuesday, March 1, 1791, after a restless night, being asked if he suffered pain, he answered, "No," and then began to sing:

"All glory to God in the sky,  
And peace upon earth be restored!  
O Jesus, exalted on high,  
Appear, our omnipotent Lord,  
Who, meanly in Bethlehem born,  
Didst stoop to redeem a lost race,  
Once more to Thy people return,  
And reign in Thy kingdom of grace."

After some time he said, "I will get up," and, while his friends were arranging his clothes, he began to sing:

"I'll praise my Maker while I've breath,  
And when my voice is lost in death,  
Praise shall employ my nobler powers;  
My days of praise shall ne'er be past,  
While life, and thought, and being last,  
Or immortality endures."

Being exceedingly weak, he was presently carried back to bed. He gave some brief directions concerning his funeral. He called out, "Pray and praise," while his friends dropped on their knees. As they prayed he fervently responded, and especially to the prayer of his dear friend, John Broadbent, who desired that God would bless the system of doctrine and discipline which Wesley had been the means of establishing.

On rising from prayer his friends drew near the bed, and with the utmost calmness he saluted each one present, shook hands, and said, "Farewell, farewell!" Some time after, he tried again to speak but his voice was too feeble to be understood. In a short while, summoning all his strength, he exclaimed, in a strong, clear voice, "The best of all is, God is with us." Then after a short space, lifting his hand, he emphatically repeated, "The best of all is, God is with us."

A little before ten o'clock on the morning of March 2, 1791, the supreme moment came and, while friends again prayed, he was entering the city of God. Upon rising from prayer Bradford, an old friend, solemnly repeated these words, "Lift up your heads, O ye gates, and this heir of glory shall come in." While Bradford was yet speaking, without a sign or a groan, this mighty man of God, this able exponent of the Word of God, this marvelous preacher and soul winner, this great organizer and founder of the Methodist church, this eminent saint of God, heard the words from his Master, "Well done, good and faithful servant . . . enter thou into the joy of thy Lord"; and the sanctified spirit of Wesley was within the gates of pearl.

I now close this chapter and this book by relating the home-going of my sweet, sanctified mother. She had been ill for some time and suffering with that dreadful disease of cancer. Her excruciating pains seemed unbearable. Within her tender body the awful ravages of this disease had done their deadly work on the vital organs of her body, not for one brief day, but for many long months. The agonies were intense at times. The good doctor did all in his power to relieve the pains, and especially toward the end of her life. Friends and beloved children nursed her faithfully. It was evident to all that dear Mother would soon leave us for a "better country." In those days I was a district superintendent in Ohio. Again and again I came to her bedside for prayers and to console her.

One day I suggested that we call all the children in at the same time, and this greatly pleased Mother. Being the preacher-boy of the family, and the oldest one of the children present, I naturally assumed leadership of our devotional period. I asked, "Mother, do you care if we have worship with you today? . . . I'll be glad to have you," she replied. Six or seven of her children were present. I read the shepherd psalm, Psalms 23, quietly and distinctly. Then we sang together "Someday the Silver Cord Will Break," a song about heaven. Following this we all knelt around her bed and I led in prayer. It was soft and subdued, as it should be in the sickroom. After the prayer Mother made a request. "Prop me up in bed," she said. Rhoda, my oldest sister, was on one side of the bed and I was on the other, at the head. I put my strong arms tenderly about Mother and carefully raised her up, while Rhoda placed pillows behind her back and under her arms. Then Mother spoke to each one present and, like a dying patriarch, gave us Christian counsel and closed with these beautiful words, "Meet me at the golden gates. Meet me at the golden gates." We laid her back on the bed and soon my dear angel mother, my sanctified mother, my mother who lived the life of holiness before her whole family, slipped away to be with Jesus. When the preacher took his text at the funeral it was these sweet and comforting words, "Precious in the sight of the Lord is the death of his saints" (Ps. 116:15).

Yes, if we live holy lives we shall die holy deaths and enter a holy heaven. "Follow peace with all men, and holiness, without which no man shall see the Lord." Take the steps mentioned in this book and then heaven will surely be your home forever. Amen.

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THE END