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# Holiness and the Christian Life



L. A. Reed

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# **HOLINESS AND THE CHRISTIAN LIFE**

by

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## FOREWORD

Some years ago a small volume was given to me entitled *Instructions to Christian Converts* written by Dougan Clark, M. D. It was published by the Association of Friends, dated 1889. It left an indelible impression upon my mind and has assisted me in helping many people in their religious adjustments.

At the request of the General Stewardship Committee, I have rewritten, with a few minor changes, the section dealing with the subject of *holiness*. No changes have been made which would detract from the clarity of Dr. Clark's message.

Full stewardship of one's life is wholly dependent upon the total consecration of the individual, which we recognize as man's part in obtaining holiness of heart. God's response to this act is a response to faith. It marks the beginning point in an experience of glorious, spiritual reality, which the second definite work of entire sanctification makes possible as we attend to this business of holy living.

L. A. Reed



## A LIFE OF DEVOTION

If we were facing each other and discussing this matter of a religious experience, I am wondering how definite your testimony would be. Have you been converted? Have your sins been forgiven? Did you ask, then believe, and finally receive? Do you know whereof you speak? How wonderful it is when we know without a doubt, that we are the children of God. There is a great thrill in the Christ love, that transcends any experience which the world might give.

*How about your life of devotion?*

Do you read God's Word daily? Do you make it a study? One good custom is to read a passage at night before retiring, and then choose the most blessed verse from the group of verses you have just read, take a piece of paper and write that verse down with the reference, and make that your verse for the next twenty-four hours. Place it in your pocket or your purse, and every once-in-a-while if you cannot recall it from memory, take it out and read it; claim its promise or blessing; meditate upon it in your heart, and a new thrill from the Word of God will be yours daily.

Do you pray regularly? Has the morning watch, prior to the day's activity, become a habit? Have you found consolation and uplift in the secret place of prayer? Does family worship have a place in your home? Has the family altar been "set up"? If that is impossible, then be sure and have your own little altar in your own room, for daily communion with your Lord.

Are you diligent in the means of grace, such as that which is furnished by your church? Does the ministry of the Word bring light to your pathway? Does God meet you as you unite with the assembled congregation? Are you walking in the light as "he is the light"? Do you have a fellowship with God and His saints because of your faithfulness to light and duty? I know that there is a responsive "Amen" in your soul as you have faithfully performed your duties and enjoyed your privileges.

One of the sweetest and dearest experiences of your life will be to "grow in grace and in the knowledge of our Lord and Saviour Jesus Christ." This experience grows better and brighter unto "the perfect day." Even in testing God helps us to maintain a meek and quiet spirit. But the enemy is around; do not expect him to leave you alone. Just as our Lord is guiding and leading you along, so the enemy is endeavoring to drag you back into a life of sin, but our Lord is triumphant and there is sufficient grace for every time of need.

In these temptations and testings of life have you recognized an inner reaction of resentment, or aggravation? At times, has that inner nature "risen" which you have had to suppress? Are you "going on" unto Holiness? It is important that you continue in your experience, for God will not withhold any good thing from you, if "you walk uprightly." No doubt it is time for you to seriously consider this all-important matter of being holy. Every sincere Christian must have this need and if you do not draw back from it, the Holy Spirit will lead you and guide you into the grace of sanctification as a second, definite work. Read the following carefully please, and be guided accordingly.

## ON BEING HOLY

This thought of *being holy* involves a very positive command which is addressed to all of God's people both in the Old and New Testaments, and the only reason given by the Holy Spirit for so sublime an injunction is the equally sublime declaration that *God is holy*.

### *Definition.*

Holiness is that state of heart which results from the destruction of inbred sin. In the Bible, this last is called the flesh, the carnal mind, the old man, and the body of sin. Theologians term it depravity or original sin.

Depravity is that inborn tendency to evil which the whole human race has received by inheritance. Both Holy Scripture and all human experience testify to the fact that there is something within us, even from our earliest infancy, which gives us a bias or proclivity toward wrong; something which, just as soon as we come to years of understanding and responsibility, inclines us to choose the evil and refuse the good; to yield to temptation and to say yes to Satan, while we say no to God. Paul calls this the "sin that dwellest in us." It is sin as distinguished from sins. Sin is one, but sins are many. Sin is the root, sins are the fruits. Sin is the inward cause, sins are the outward effects. Sin is as old as the ages, sins have been committed by us only in our own short lifetime. Sin is the disease, sins are the symptoms. Sin needs removal, cleansing, or destruction, while sins need forgiveness or pardon.

There is therefore, a state of sin, back of the doing of sin, "Behold," says David, "I was shapen in iniquity, and



in sin did my mother conceive me." An English writer has remarked, "A man is not a sinner simply because he does evil; he does evil because he is a sinner." He is a sinner by nature. Train him as you will in his unregenerate state, evil will still come out of him because it is in him.

*A very important differentiation.*

The convicted sinner's first thought and for a time almost his only thought is his sins. But God for Christ's sake forgives his sins and not only forgives him but at once admits him to all the rights and privileges of a righteous man. God's mercy pardons. His justice justifies. Such an individual feels that being justified by faith, he has peace with God, through our Lord Jesus Christ. At the same time that he is justified he is also regenerated and adopted, and receives, sometimes at once, sometimes a little later, the witness of the Spirit testifying with his spirit that he is a child of God. We say that such a person is *converted*.

Observe that in this experience his *sins* are washed away through the blood of Jesus and removed as far off as the "east is from the west," never again to be brought into remembrance against him. But as for *sin*, it still remains in the heart. It exists but it does not reign. Its power is broken, so that by the grace of God and constant watchfulness and prayer it may be kept in subjection. The converted man may and should be kept from all committed sin. It is a spurious conversion which does not preserve its possessor from actual sinning. But *sin*, the inward principle of evil, is not and cannot be gotten rid of by a process or an act of forgiveness. It requires another subsequent work of grace to destroy the body of sin, and the individual who is the subject of this second experience, becomes thereby a sanctified or a holy

man. His heart is cleansed from the remains of carnality and he enters into the experience of holiness.

In most instances within a few days or at most a few weeks after conversion, persons find the rising of sinful thoughts or passions or desires in their hearts which they know at once to be contrary to God's law. It may be pride, or anger, or unholy desires, or self-will, or unlawful appetite, or envy, or jealousy, or covetousness or inordinate ambition. Whatsoever may be the form of the evil fruit, it springs in every instance from the corrupt tree. By watchfulness and prayer such persons may be enabled to control these evil tendencies; they may not break out into any overt act or wrong. They sense a great clamor within. They strive for mastery while the "old man" struggles to break his bonds. An irrepressible conflict arises in the soul between the desire to do good, and the unceasing hindering presence of evil. As one sister said, "Such individuals 'boil' even if they do not 'boil over.'" (The seventh chapter of Romans describes this inner struggle in humanity's heart.)

We believe most surely the Scriptures maintain that this life of unceasing inward conflict with the evil tendencies of nature is not the best experience of the Christian. We affirm that Paul did not tell us his present experience in the seventh chapter of Romans, where he cries out, "O wretched man that I am! who shall deliver me from the body of this death?" but in the eighth, where he says, "The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." Hence the blood of Jesus is sufficient not only to secure the pardon of our sins, but also it cleanseth us from all sin. Accordingly, we find throughout the New Testament injunctions and commands, addressed to Christian believers, to be holy, to be perfect, to be sanctified wholly, to crucify the flesh, to be delivered wholly from the carnal mind, and to be dead to sin. There are thousands of wit-

nesses today who gladly testify that the blood of Jesus cleanseth them from all sin and that the God of peace sanctifies them wholly.

Notice, unsanctified Christian reader, this experience is always subsequent to conversion, but *it should not be placed too long after conversion*. When the newly converted Christian perceives his need of a holy heart, and recognizes these evil tendencies and dispositions within him, then he should seek and find the priceless blessing of heart purity. God is willing and anxious to give it to him. Some Christians and some churches believe that holiness can only be obtained at the hour of death. But death is not a sanctifier, and if Jesus is our Sanctification and the Holy Spirit our Sanctifier, why should the work be postponed until the end of life? Does not God, the Father, Son, and Holy Ghost, desire our sanctification till the hour of death? Does He not want a holy people on earth as well as in heaven? And is He not able and willing to separate sin from the soul, till death is separating the soul from the body? If He is not able, where is His omnipotence? If He is not willing, where is His own holiness? Does He wish us to continue a day or an hour in our sins? Far be it from Him. Sanctification in its entirety is not only a preparation for death and for heaven, but also a preparation for life and for work. Therefore, beloved reader, seek and find holiness of heart as a gift of God now.

#### *How to obtain holiness of heart!*

First, make an unalterable, unreserved and complete consecration to God. You yielded yourself to Him at conversion that you might be forgiven and saved. Now you must yield to Him in a fuller, more intelligent, more detailed surrender of your faculties and powers, that you might be His, only His, and His forever. Paul said to the

Roman Christians, "Yield yourselves unto God, not as those who are dead in trespasses and sins, but as those who are alive from the dead, and your members as instruments of righteousness unto God." This is *consecration*, and must not be confused with entire sanctification, a mistake which is often made. The difference is this: consecration is your own act, sanctification is God's act. Consecration is the human side of holiness, entire sanctification is performed in the heart by the direct energy of the Holy Ghost.

By a definite act, surrender yourself, your possessions, your time, your talents, your reputation, your affections, and in a word, your all into the hands of God. Ask Him to search your heart. If idols are there, give them up relentlessly to death. If heart sins are there, ask Him to destroy them. If a "right eye" is to be plucked out, or a "right hand" to be cut off, or a natural life to lay down, do not hesitate. Die to everything but God's will. Write your name as it were, at the bottom of a blank sheet of paper and let Him fill it up. Several years ago a form of consecration appeared in an English periodical which reads as follows:

I am willing:

- To receive what Thou givest.
- To lack what Thou withholdest.
- To relinquish what Thou takest.
- To suffer what Thou inflictest.
- To be what Thou requirest.
- To do what Thou commandest.

The beautiful consecration hymn of Frances Ridley Havergal, "Take my life and let it be, consecrated Lord to Thee," is no doubt well known to every reader, and if not, should be found in a hymnal and read.

Do not be concerned about the form; the point is to do the work thoroughly and forever. Lay everything upon the altar and take nothing off.

Give to God as it were, in one package, all your present and all your past, and all you know; and in another all your future, and all you do not know. Declare for yourself that you are "wholly and forever the Lord's."

Second, believe that the sacrifice is accepted. Ask for the fire to come and consume the sin, and believe that you receive what you ask for—the priceless blessing of a clean heart. Entire sanctification is to be received by faith. And for so great a blessing, you will require a corresponding degree of faith. Take, then, God's promises and ask Him to enable you to grasp the blessing with full assurance of faith, and rest assured that in this, as in all other things which He has promised you, according to your faith it shall be unto you.

Do not expect to *feel before you believe*, but *after* you believe. There are two ways in which God makes known to the believer that Jesus, by the spirit and the blood, sanctifies him wholly. First is the evidence of the Word. "If we ask anything according to his will, he heareth us, and if we know that he hear us whatsoever we ask, we know that we have the petitions which we desired of him." In a state of complete surrender to Him, then, you ask for a clean heart. That is according to His will. You ask for entire sanctification, that is according to His will. You ask for perfect love, that is according to His will. Therefore on the testimony of the word you are bound to believe that you have what you have asked for. Believe therefore, on the simple declaration of the Inspired Book. When you have done this, in due time—in most instances it is a very short time—you will have the other evidence, that is, the witness of the Spirit testify-

ing with your spirit that God does the work. The witness makes you certain of the fact, and gives you all the feeling that you can desire, and all that you can contain. Do not reverse God's order. Believe first on the evidence of God's simple promises, and receive next the testimony of the Spirit to your conscious and present cleansing from sin.

But some who obtain, notice not attain but obtain, the blessing, are inclined to be fearful and ask with solicitude, "How shall I keep the blessing?" The answer is, "Keep it as you got it." Retain it as you obtained it. Change the pronoun and say "He" instead of "it." And He will keep you instead of you keeping it. Jesus is both your Saviour and your keeper. Paul says to the Colossians, "As ye have received Christ Jesus the Lord, so walk ye in him." And if you have received Jesus as your entire sanctification; if you have the indwelling Holy Ghost today as your sanctifier, how did you thus receive Him?

First, you received Him in the belief that it is possible to be sanctified wholly. Many people believe otherwise. They do not think holiness is possible, that the soul can be purified and fitted for heaven until it is just ready to leave the body and is pluming its flight for the skies. Some, alas, would fain persuade themselves that there is a chance to be made holy even after death, by some kind of a second probation or Roman Catholic purgatory. But you have not so learned Christ. You found in His blessed Word that He requires you to be holy now, and of course He makes it your privilege to be holy now. In that belief you received Him, and in that belief you must walk in Him. No doubt you will meet with objectors, not all of them unsaved sinners, but many of them believers, who will try to dispossess you of this confidence. They will quote this, that, or the other text of scripture, proving as they allege that sin must continue in us till death. But be firm in your convictions, and say as Jesus said to

Satan, "It is written again," and if you are not able to argue, you can at least testify that the blood of Jesus Christ does cleanse you from all sin. A testimony like that, humbly and sincerely made for the glory of God, is worth more than argument.

Again, if Jesus is your sanctification, you received Him in an earnest desire for holiness. You hungered and thirsted for full salvation; and you must keep up your spiritual appetite, for you will still need daily supplies of grace as you need daily food for the body. Do you suppose that because you are sanctified wholly there is no more for you to do, or no more for you to receive? No indeed! If your pathway is sometimes rough it is a sign that you are making progress. You are not traveling round and round in a circle, you are in the highway and are getting somewhere. Keep on hungering and thirsting for that which is to follow. Let every stopping place be a new starting place, and let your progress be from glory to glory.

Further, you received Jesus as your entire sanctification in a state of complete surrender to Him; you consecrated yourself and your all to Him. The language of your heart was, "Not my will but Thine be done" in all things. In the same surrender you must walk in Him. No part of the sacrifice is to be taken back. You place all on the altar today, not that it may be taken off again tomorrow, but that it may be kept on the altar forever. If at any time or in anything you feel your will rising in opposition to God's will or providence, check such a rising at once. "Thy will be done" must be the continual attitude of your heart and the frequent utterance of your lips.

Here is an important thought. Do not voluntarily give place to any suggestions of Satan, for if you cherish a single rebellious thought against God, or if you give

way to any unhallowed desire or worldly lust, you begin to lose the witness of the Spirit, the crowning evidence of your sanctification, and begin to lose your faith. You will be tempted to disobey and fall into actual backsliding. You cannot make a start upon the highway of holiness without consecration, and you cannot walk a step upon that highway of holiness without constant persistence in your surrender.

So, as you received Him by faith, you must walk in Him with a continuous, abiding, unswerving, and appropriating faith. If your faith is strong and active and determined, all will be right. Ever since Abraham's day, God has favored the man who *believes* Him. The sanctified Christian, more than anyone else, knows what it is to walk by faith. Believe then, believe that God is now giving you the Holy Spirit and hence you have Him. Believe that the blood cleanseth. Believe that He careth for you even in the darkest hour. Believe that He is working in you "to will and to do of his good pleasure." Believe all His promises concerning you. All things are possible to him that believeth.

*Is sanctification instantaneous or gradual?*

It must be understood that entire sanctification, like justification, is a sudden and instantaneous work. It is not a matter of growth or of development or of gradualism. No doubt there may be gradual processes of self-discipline and of growth before the point is reached at which you make an absolute and unconditional consecration. But when that point is reached, the Holy Spirit does His work, just as is the case with regeneration. It is done in a moment of time. After this work of cleansing is performed by the fiery baptism of the Holy Ghost, there may be and will be a definite growth and expansion in all righteousness and goodness and truth.



Moses said to the Lord's people of old, "And the Lord thy God will put out those nations before thee by little and little." This does not typify a gradual sanctification but an overcoming or removing, after your sanctification, of one thing after another either in your character or in your surroundings which may hinder your religious progress.

If a man is sanctified while in the habit of using tobacco, he will be constrained and enabled to abandon the habit, will be freed from the appetite, and that particular enemy will be destroyed. Or it may be a certain rudeness of manner of speech which he may have acquired while living a life of sin which will be put out of his way in answer to prayer. His peculiar weaknesses, of whatever character, just so far as they are hindrances or disabilities in the way of the complete sweetening of his character and the complete possession of all the land of his heart for Christ, must be put away from him. This is done little by little as he sees these hindrances and trusts God to remove them. There is no doubt of the truth that "there remaineth much land ahead to be possessed."

To illustrate. You wish to go to Liverpool. By a single step, the work of a moment, a voluntary definite act of your own, you get on board the steamer at New York and surrender yourself to the keeping of the steamer and her officers. If you distrust the steamer and her commander and decline to go on board, you will not reach your destination. You may leap overboard after the voyage has begun and commit suicide. But you go on board and remain on board and the steamer, under the command of her capable captain, will bring you to your desired haven. You surrender yourself and your baggage to her keeping and she does the rest. You do not go on board more and more, nor surrender to her more and more, but you

simply give yourself up to her and remain so given up, and she brings you more and more toward the European shores until you arrive there. In like manner, by a definite act of consecration and trust, the soul of the believer is brought into complete union with Christ, and if he abides in that union he is brought along, burdens and all, toward the heavenly shore. But he may fail through unbelief or disobedience to experience the completion of the union for after this blessed union has taken place he still has the suicidal power of surrendering it. But if he surrenders, trusts, and abides, Jesus does the rest. He does not consecrate himself more and more, nor experience the cleansing of his heart more and more, but he definitely, consciously and once for all yields his whole being to Christ. Then it is Christ who causes him more and more to increase in knowledge and in love and in grace, makes him more and more like himself; adorns him more and more with the Christian graces; enables him to adorn the doctrine more and more in all things, and brings him more and more toward his heavenly home.

It is to be noted that such a person has a pure heart all the time, but the graces of holiness are increasingly developed and the fruit of the Spirit is brought forth in increasing amount in his daily life. He is sanctified. He is holy. He is perfect in the scriptural sense of that term, but he grows in sanctification. He increases in holiness. He ripens in perfection. In a word, he is continually being changed "from glory to glory" by the transforming energy of the Spirit of our God.

*The negative side.*

Heart purity is the negative side of holiness. In this there can be no growth or advancement. If a vessel is empty, it cannot be more empty. If a heart is pure, it

cannot be more pure. The positive side of holiness is perfect love, and in this there may be growth and increase through all time and for all we know throughout all eternity.

The heart that is filled with love today may hold more tomorrow. Two persons may both possess perfect love and yet one love more than the other, because he has a greater capacity for loving. Perfect love in a child is less than perfect love in a man or woman. Perfect love in a man or woman is less than perfect love in Michael or the angel Gabriel. Perfect love in you is just all the love that your poor little heart can contain; and every man, woman, or child may have precisely that. Praise the Lord! "There will never be a time on earth or heaven, when there may not be an increase of holy love."

Moreover, it must be remembered that purity is one thing and maturity is another. The first is perfection in nature, the last is perfection in degree. In one of his sermons, Dr. G. D. Watson says, "A pure hill of corn is one thing, and a grown hill of corn another. One may be but an inch high and be pure; the other may be large but diseased. A Christian may be but a month old, and be a pure Christian; another may be a much older Christian and yet not be a pure Christian."

#### *Sanctification is soul health.*

Entire sanctification is health of soul. A healthy child needs but to be properly fed and cared for, in order to grow rapidly and symmetrically, and develop into a strong man. But this infection of nature doth remain, yes, even in them that have been regenerated. And so long as it does thus remain, while there may be growth, yet it is not a healthy and vigorous growth, but tardy and irregular, the result being, in too many instances,

stunted, dwarfish, narrow-minded, and one-sided Christians.

If, however, this infection is removed by the baptism with the Holy Ghost and sprinkling of the blood of Jesus Christ, spiritual health is given to the believer. He is in a condition to partake of the sincere milk of the word that he may grow. He quickly cuts his teeth so as to masticate and digest the "strong meat" as well. He eats giants' food and becomes a giant himself, a spiritual athlete who can "do exploits" for the Lord. He grows from strength to strength. Having clean hands he grows stronger and stronger. Having a pure heart his character becomes more Godlike and, in the words of the Old Testament scriptures, "He ascends into the hill of the Lord and stands in his holy place." He belongs to that class of believers of whom it is said, "They shall still bring forth fruit in old age, they shall be fat and flourishing."

Beloved, "Be ye holy."

## ON BEING FILLED WITH THE SPIRIT

*Cleansed, then filled.*

It is one thing to cleanse a vessel from all defilement, but it is another thing to fill it up to the brim with precious oil. Christians are positively commanded to be filled with the Spirit. This filling is simultaneous with the emptying and cleansing. The soul must be filled. "Nature abhors a vacuum," and so also does grace. If you are full of yourself and of earthly pleasure and of selfish interests, you have no vacancy. In that state you may not be filled with the Spirit. Pray first to be emptied that you may be filled. Christ's baptism with the Holy Ghost and fire is intended for all believers. It is what the

church of the hundred and twenty men and women received at Pentecost. It was by means of this fullness that they experienced the purifying of their hearts by faith, which is the same as entire sanctification. They obtained also the enduement of power, which is the qualification to do whatsoever God wants us to do.

When the Holy Ghost, in answer to the prayer of faith, is poured out in baptizing power upon the consecrated heart, He consumes the sin, cleanses the temple, and fills the cleansed heart with himself. He remains a continual, ever present, abiding Guest, and where the Holy Spirit is there also are the Father and the Son. Stupendous thought, that the Infinite Deity condescends to dwell in the sanctified heart!

*Ask yourself this question!*

Beloved, are you consecrated wholly to God? Do you desire Him in the person of the ever-blessed Spirit, to come in and abide with you, not as a transient visitor, but as a permanent Guest? Then open the door, give Him the keys, ask Him in faith to come in and remain. Adopt Whittier's beautiful lines:

*The windows of my soul I throw  
Wide open to the sun.*

Then the Sun of Righteousness, by His representative; the Holy Spirit, will sweep into your heart, and sweep out all that antagonizes Him, and you may rest assured that *He has come to stay*. He will not be anxious to leave you, after so prolonged an effort to find entrance into your heart. Nothing but sin can dislodge Him. He will fill you, energize you, use you, and make your life full of active and joyous service for Him.

By Christ's baptism with the Holy Ghost you are instantaneously filled. If you will abide in Him and do not

grieve Him by unbelief or disobedience, you remain filled. You may not always be conscious from your feelings, of His presence in your heart, but remember that Christ dwells in our hearts by faith, not by feeling. He is always there whether your emotional nature responds to His presence or not. He is there whether you have rapture or ecstasy, or whether you are almost or quite devoid of feeling. Learn to regard the indwelling Spirit as a constant personal presence in your heart. Look upon Him by faith as a present Guide, Keeper, Counselor, Comforter, and Sanctifier. "*Be filled with the Spirit.*"

*The time and manner.*

Personal experiences differ as to the time and manner of the Holy Ghost baptism. With some it is a veritable pentecost, like the rushing mighty wind and the cloven tongues of fire. With others, it is the still small voice. The Holy Ghost seldom repeats himself, at least in all particulars, in the experience of different individuals, or of the same individual at different times. Allow the Holy Spirit to have His own way and be passive in His hands, not expecting or desiring some specific manifestation, but desiring only to be filled with the Holy Ghost.

We believe that entire sanctification and the filling of the Spirit have such a relation to each other that whosoever has the one possesses the other. If you are filled with the Spirit, you are also sanctified wholly and if you are sanctified wholly, you are filled with the Spirit. Exactly parallel are the experiences realized at conversion. If you are justified, you are also regenerated. On these four pillars, Justification, Regeneration, Entire Sanctification, and the Fullness of the Spirit, stands the glorious temple of full salvation, while the pillars themselves are founded upon the eternal Rock, the Rock of Ages, Christ Jesus our Lord.

*Power from on high.*

The Church at Pentecost received not only the cleansing of their hearts but also the enduement of power on the reception of the baptism with the Holy Ghost. Jesus had told them to "tarry at Jerusalem until they be endued with power from on high," after which they were to go "into all the world and preach the gospel to every creature." Under the new power thus given, Peter arose at Pentecost and preached to the assembled multitude, composed of people out of every nation under heaven. The pricking of the heart that followed his burning words was so widespread and so intense that the same day there were added to them about three thousand souls. There were more conversions under the very first sermon with the power of the Holy Ghost than had been effected by all the apostles and the seventy, through all their preaching before they were thus endued with this power.

Now this power of the Holy Ghost does not consist in eloquence or learning or personal magnetism. It may be given to those who are destitute of all such human aids and influences, or it may be added to these human accomplishments, thus making them more effective in reaching the hearts of the hearers. It is simply the power of speaking to men and women in such a way as to touch their hearts and win their souls to Christ. Surely this is just the power which the Church of Christ needs in all periods of its history for the great work for which it is commissioned, even the evangelization of the world. The exhortation is just as applicable now as in Isaiah's time, "Awake, awake, put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city; for henceforth there shall no more come into thee the uncircumcised and the unclean."

## THE BAPTISM OF THE HOLY SPIRIT NEEDED FOR OUR MISSION

As the church at large cannot perform its mission in being the light of the world and the salt of the earth without the garments of holiness and the enduement with power, no more can individual believers accomplish the task. Ministers of the gospel, Sabbath school teachers, church officers, Christian workers, missionaries at home and abroad, and every Christian believer should earnestly seek and pray for the baptism with the Holy Ghost; not only that his or her heart may be sanctified wholly, but that he or she may be qualified to do just what God requires of him. As there is work for each of us, so the necessary qualification for that work is to be found in obedience to the command, "Be filled with the Spirit."

### *Our task and the gift of the Spirit.*

The same work is not assigned to all, and the same gifts are not bestowed upon all. There are diversities of gifts but the same Spirit; but the gift of the Spirit himself, promised by the Father and bestowed by the Son, is the privilege of every child of God to obtain. The pentecostal experience according to Peter is "promised to all that are afar off, even as many as the Lord our God shall call." It was not therefore confined to those living in the apostolic age, but is for the Church of Christ and all its members in all time. To the individual Christian, Pentecost comes but once. Only once does each believer receive the baptism with the Holy Ghost, unless he loses the blessing by backsliding, and even then while he may be restored through penitence and faith and prayer, his restoration to fullness will most likely not be with the same accompanying phenomena as at his first experience.



Hence, to be strictly accurate and scriptural, we should not speak, as some do, of many baptisms, nor of a baptism of love, nor a baptism of power, nor a baptism of work, nor a baptism of common sense, but aim simply and definitely to obtain *the baptism with the Holy Ghost*. We should not expect a fresh baptism every time our hearts are warmed, but seek and find the *one baptism* which cleanseth and endureth and abideth.

It is blessedly true that for every act of service we should be anointed with fresh oil. Like the disciples in the fourth chapter of Acts, if we are in the midst of danger and perils on every side, we shall receive a holy boldness to go forward in the discharge of duty at whatever cost. We shall receive many *girdings* and *fillings* for the special service to which we may at any time be called. These are wholly different from *the baptism* received once for all, which purifies the heart and endues with power and fills with the Spirit.

#### *The intellect.*

When you are thus filled with the Spirit, He will permeate every avenue of your being. He will influence the intellect by communicating truth to you both directly and instrumentally, chiefly through the written or preached word and by strengthening your comprehension of the things that accompany salvation. He will give you a spirit of *discernment*; eyes that you may see and ears that you may hear and hearts that you may understand. Thus you will be able to distinguish in yourselves and in others between the precious and the vile; between what is of God and what is of Satan. You will know the voice of the true Shepherd, and be able also to recognize the voice of the stranger, so that you may flee from him, whether he comes as a twining serpent, a roaring lion, or an angel of light. "He that is spiritual discerneth all things."

### *The sensibilities.*

Also He will direct your sensibilities, so that you shall have just the right kind and the right amount of feeling. Religion does not consist in feeling, but it is accompanied by feeling, and feeling is by no means to be discarded or undervalued in its proper place. However, feeling will vary according to your surroundings, and your state of mind or body. If you judge your spiritual state chiefly by your feelings, you shall very likely be led astray.

Keep your faith fixed on Jesus, and let Him care for your feelings, just as He cares for your outward circumstances. When your feelings are joyous and your whole soul is filled with rapturous emotions, look to Jesus and praise Him. When your feelings are sad and you are inclined to depression or even tempted to discouragement (which George Fox says always comes from the devil), look to Jesus and praise Him. Keep your faith right and your feelings will take care of themselves.

A religion without feeling tends to degenerate into mere formality; it is the form without the life. A religion which is all feeling tends to fanaticism and wildfire. A religion of faith is the happy medium. Be filled with the Spirit and you will have all the joy and all the emotion and all the feeling that is best for you.

### *The volitions.*

The Spirit will regulate your volitions also. The will is that mysterious part of your constitution which rules all the other powers and often the will itself is enslaved to the lower and baser propensities of man's nature, but Jesus will make it free. And "whom the Son makes free, he shall be free indeed." If you are filled with the

Spirit, He will enable you continually and persistently to will what God wills. Say then with Tennyson:

*Our wills are ours we know not how  
Our wills are ours to make them Thine;*

or with Frances Ridlêy Havergal:

*Take my will and make it Thine,  
It shall be no longer mine.*

Be filled with the Spirit and you will always be under the constraining influence of the love of Christ which will keep you active in His service. You being strong in His strength, will "do exploits" for the Lord. Then, "Be strong in the Lord and in the power of His might." "Be filled with the Spirit."

## BE ESTABLISHED

The Apostle Paul wished the Colossian church to be "rooted and built up in him and *established* in the faith." This same object is a proper and a blessed one for which Christians in our day should earnestly strive and pray. There is, it will be admitted by all, a lamentable want of establishment and a lack of stability among Christians everywhere.

Some Christians have difficulty in becoming established because of a lack of definiteness in their experience. They did not have an out-and-out regeneration or an out-and-out sanctification. They have never definitely, positively, and avowedly taken their stand as whole-hearted Christians. You can hardly regard your experience as definite until you receive the witness of the Spirit, whether it be to regeneration or sanctification. Beseech God, then, in living faith, for this blessed witness, claim His promise for the same, and do not rest until your heart is satisfied and He grants your request.

The great cause of lack of establishment is want of faith. Do not forget that love is in proportion to faith. If you believe in Jesus a little you will love Him a little; if you believe in Him much, you will love Him much; if you believe in Him with a perfect faith which expels all doubt, you will love Him with a perfect love which expels all rivalry. Much depends on bringing your will power to bear to aid your feeble faith.

*Strive to believe, will to believe, determine to believe.*

This will do no violence to the laws of your mental constitution. The child which has only recently come from its Creator's hands believes easily. Men believe with

more difficulty. It is because Satan gets hold of their believing power and prevents them from using it until it grows weak and powerless.

Take God's word (His promises) and plant yourself upon it. Declare to Him and to your fellow Christians that come what will, you are determined to believe God. Then by the constant exercise of faith in Him, and love to Him, you will grow, deepen, broaden, expand, develop, take deep root, and become established in grace and in holiness.

*Your testimony.*

You must keep your testimony bright. You are a king and a priest. Your kingdom is in your soul where Christ reigns and you reign with Him. Your priesthood is not outward, nor legal, nor Levitical, but spiritual, and the offerings you are to make are not the "blood of bulls and goats" which cannot take away sin, but having been saved and sanctified through the offering of the body of Jesus Christ once for all, you are now by Him to offer the sacrifice of praise to God continually.

If you believe right you will be right; if you are right you will do right. God puts *believing* first, *being* second, *doing* third. Men reverse it and say it matters not what a man believes if he does right. Jesus says, "A corrupt tree cannot bring forth good fruit," so God views the tree while man looks at the fruit. However, the doing must not be overlooked or neglected in its proper place. "But to do good and to communicate forget not, for with such sacrifices God is well pleased." That is the fruit of the lips and the fruit of the life.

Rev. William McDonald, in his excellent little work entitled *Saved to the Uttermost*, says: "Be full of good works." Faith without works will soon die. God says,

“Work”—not as a condition of salvation, but as a condition of reward. Man is saved by faith, but rewarded according to his works. No man ever became established in holiness who did not do in some way a good deal of hard work at soul saving and body blessing.

In approaching the end of this pamphlet, it might be noted that there are different stages in the Christian life. In the Church of Jesus Christ, there are sanctified believers who are yet in the infancy of their Christian lives; those who are pure in heart but possess little knowledge or strength. Christ will gently lead these young and tender lambs of His flock. He has many things to say unto them though they cannot bear them now. They should rapidly grow to that estate and that power of comprehension in which they can bear them, understand them and delight in them.

Then there are those who are further advanced in wisdom and strength and are living branches of the living vine, bringing forth fruit to the praise of the Husbandman. These are the strong men and women in Christ Jesus, the flourishing vines. Thank God for these. They are bearing the burden in the heat of the day without murmuring at the good man of the house. They are sowing the seed. They are pruning the vines. They have been pruned themselves and know how to apply the knife skillfully to the sucking shoots, while they spare the living branches. They are guarding the flock. They are leading the lambs toward the heavenly fold. They are reaping the harvest. They are glorifying God and exalting His kingdom in the earth. The Lord loves them, helps them, strengthens them, and keeps them. The Holy Spirit guides them, energizes them, anoints them, and comforts them.

Finally, there are some in every denomination of Christians, who, after much chastening—it may be after

ones, still awaiting us; experiences far in advance of entire sanctification. As we have said, "Every stopping place is a new starting place." It is continually and always from glory to glory, even as by the Spirit of the Lord. Glory be to the Father, Son, and Holy Ghost. Amen.