



The Double Cure

And Other Holiness Sermons

by

Joseph Gray

*Be of sin the double cure,
Save from wrath and make me pure.*

AUGUSTUS TOPLADY

BEACON HILL PRESS

Kansas City, Mo.

FIRST PRINTING, APRIL, 1953
SECOND PRINTING, AUGUST, 1953

PRINTED IN THE UNITED STATES OF AMERICA

Foreword

Here is another book of sermons without an apology. For it is not only a book of sermons; it is my song of faith and saga of adventure. On January 29, 1914, as a boy in my teens, I gave my heart to the Lord Jesus Christ. On March 28 of that same year I was sanctified wholly. Just a month later, on April 25, God called me to preach. I floundered around a little the first year or two getting my feet down, especially in relation to my special calling. But on January 1, 1916, I made my consecration afresh and anew. A month before, I had prayed back to God under the platform of a hay-baler as I poked the tying wires back through the hay-press.

Now over thirty-five years later I can record that it has been a time of practically unbroken fellowship with the constant, indwelling presence of the blessed Holy Spirit in my heart. I have preached the blessed gospel message about six thousand times as a pastor and an evangelist, and now in my mature manhood I look forward with eager anticipation to many more years of proclaiming the spoken word, while I seek to multiply my message by way of the printed page.

These messages have been used again and again by the Holy Spirit to convict men and women of their need of holiness and lead them into the glorious experience of entire sanctification. If they lead even one more soul into the light of full salvation in their present form, I shall feel well repaid for the work involved in presenting them in this manner.

In His glad service,

JOSEPH GRAY

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Introduction

Purity of heart is that spiritual state into which genuinely converted people enter when they are sanctified by the baptism of the Holy Ghost. The purifying of the heart comes as a second crisis in Christian experience. Justification is God's answer to the problem of *guilt for sin*. Holiness is God's answer to the problem of *pollution of sin*.

The author presents in his own convincing manner, not only the "finger prints" and "footprints" of "the old man" . . . the world's greatest lawbreaker . . . but he cheers the heart and calms the fears with the logical and scriptural assurance that there is a *double cure* for the twofold sin problem. I congratulate Brother Gray for this splendid contribution which he is presenting to the reading public.

The author's wide experience as pastor, evangelist, and youth worker, and the fact that he has been a diligent Bible student and has read extensively, have furnished for him a wealth of material from which to draw as he prepared the manuscript for **THE DOUBLE CURE**.

I heartily commend the book to both young and old. It will bring instruction and blessing to ministers and laymen.

D. I. VANDERPOOL

The Double Cure

In the Epistle to the Roman church, chapter three and verse twenty-three, the Apostle Paul makes a striking statement:

“For all have sinned, and come short of the glory of God.”

All have sinned. There are no exceptions. No matter what your station in life may be, or however respectable your status in the community, you are included in the company. *All* have sinned. Again notice, all *have sinned*. This is not the inner sin nature but our own outbroken transgressions. All of us are guilty rebels before God unless we have come under the shed blood of Jesus Christ as an atonement for our sins.

But there is another verse of scripture to which I would also like to draw your attention. It is found in Psalms 51:5. Here it is:

“Behold, I was shapen in iniquity; and in sin did my mother conceive me.”

Here David is not referring to committed transgressions but to something far deeper. Obviously he is not writing concerning his own physical birth and its attendant circumstances, neither is he questioning the legitimacy of his birth. He is referring to the underlying sin principle begotten in the whole human race by the fall of Adam. What he writes of himself, every son and daughter of Adam could write concerning themselves. A further confirmation of this is found in Paul's words in Romans 5:12, “By one man sin entered into the world.”

The fact of sin is too great and the effect of sin too deep to pass over lightly. Let me set before you three easily remembered statements as the framework for this message:

1. *Sin Is a Reality.*
2. *Sin Is Twofold in Nature.*
3. *The Remedy for Sin Is Twofold.*

If you take nothing else from this message but these three statements it will be well worth while.

1. SIN IS A REALITY

There are many who would deny the reality of sin, but the evidence is so overwhelming that the denial becomes an absurdity to any thinking man or woman.

Every jail is a testimony to the reality of sin. If there is no sin, why are the bars necessary? Every hospital is a testimony to the reality of sin. Not necessarily that everyone who is sick is a sinner, but sickness entered the human race through the pathway of sin; so then, every sickness and every hospital is a testimony to the reality of sin. By the same token, every home for the mentally deranged is a testimony to the reality of sin. Again, not that every insane person is a sinner, but that all insanity, just as all sickness, came into the world through sin. Every gravestone, every funeral parlor, and every cemetery, is a testimony to the reality of sin. Again, not that everyone who dies is a sinner, but death entered the world through sin; therefore every death is the result of sin somewhere in the human race. Every bank vault, every burglar alarm, every policeman, every printed contract, every cash register, every lock on the store door, every car key, is a testimony to the reality of sin. Even your checkbook is a testimony to the reality of sin, for it is printed on alteration-proof paper just because you are afraid to entrust your check

into the hands of sinful men between the time it leaves your hands and the time it arrives in the hands of the receiving teller at the bank. You feel you need the special protection the check gives you against the propensity to sin in the human heart.

There are two groups which major in the denial of sin. There is a group of cults, of which Christian Science is the outstanding example, which deny the reality of sin in any form, making it all an error in human thinking. But the facts of life are too overwhelming, too appalling to be denied. Mrs. Mary Baker Eddy, the founder of the movement, died in due time, and by her own logic must then have been guilty of mortal error. Evidence of the reality of sin is found in the journals of these groups. The *Christian Science Monitor*, a truly great newspaper, but run by those who edit its columns according to their own religious ideas, is a living witness to the fact that you cannot deny the reality of sin. In its early days it sent out war correspondents under the polite euphemism, "travel correspondents." Now it calls them frankly war correspondents. The fact of war rising like a sweeping tide on every side has led to this necessity. The paper started its columns with the avowed intention of not printing any obituaries, but the facts compelled an about-face in this field. It proposed at first not to print any news of crime. While in no sense has it degenerated to the field of yellow journalism, yet the realities of life have forced it to face and report the realities of crime and sin.

The other group which would deny the reality of sin is those who, while accepting the reality of surface sin and crime, deny the reality of the sin principle in the human heart and seek to find all the basic causes for sin in environment rather than in the inherited sin principle. These constitute the modernist group in our churches. Their basic hostility is to the message of the

atonement. If the reality of the sin principle can be denied, then the necessity for the atonement can be denied. If sin can all be blamed on environment, then a social gospel is all that is necessary; the need of a personal salvation can be set aside, for there is no basic sin from which we need to be saved. Hence, education, reform, civic righteousness, and aesthetics will supply the needs of the soul without the shed blood of Calvary.

But the reality of sin places such people in absurd conditions. I was attending a religious education class taught by a Doctor of Philosophy from a leading California college. He was a skilled educator, but he had thoroughly imbibed this philosophy and was one of its leading exponents. One of his pupils asked him how to discipline her *primary* youngsters. She unfolded a tale of disorder and disobedience and grew red in the face in the telling of it. Then she suddenly remembered the theological slant of both the good doctor and herself. So she broke off her remarks to say:

“Of course, they are all perfect, the little dears.”

The doctor nodded his head in pontifical assent, and then she went back to recounting their escapades and misdeeds.

Why not be frank and admit the reality of sin?

Not only is sin a reality, but it pays off in unwelcome wages, sin and death. I was driving along a northern California highway during a period of financial depression. Facing me as I made an S-curve across a grade crossing was a large sign with the words in bold letters, “NO WAGE CUT HERE.”

I needed a job, and if there was any place where wages were being upheld I wanted to know about it, so I pulled the Model T to a hurried stop and examined the rest of the sign. It read, “The wages of sin is death.”

How true! Yet how men seek to deny it! The only pay the devil cuts down on is his promise of a good time.

He does *not* make good on that promise, but he *always* makes good on the promise of sin and death.

I remember my brother-in-law, now gone on to the more excellent glory, and one of his favorite testimonies.

"I quit the devil," he used to say, "because he wouldn't pay living wages. I never would work for a man who wouldn't pay living wages and who wouldn't keep his word about wages. That's why I quit the devil. He promised me a good time, he promised me fun, he promised me a lot of other things, and he never did pay off on them."

It is true! The devil never makes good on his promises concerning the primrose path, but he never fails to exact the full pound of flesh when it comes to sin and its inevitable end in death and hell. It is still true, "The wages of sin is death."

There is an old lithograph entitled "The Two Ways." You may recall having seen it. A youth stands at the crossroads. One road leads upward to the city of God, and is rugged and steep. The other road leads down to the abyss. It is pleasure-lined and flower-bedecked. But if you will look at the flowers growing along the border of the road you will see a curious thing. Every flower is embedded in a skull. How true a picture that is! Sin does give some fleeting pleasures, but the end of these pleasures is death, the very death from which they spring.

Let us look now at our second proposition.

II. SIN IS TWOFOLD IN NATURE

We have already intimated some things concerning this in the first part of the message.

The two phases of sin are committed sins and the inherent nature of sin. Let us look first at committed sins, the outward manifestation, for that is the phase of sin with which we are more familiar.

Sin is the missing of the mark. "To him that knoweth to do good, and doeth it not, to him it is sin" (James 4:17). It summons to mind the figure of an archer attempting to shoot his arrow into the heart of the target and failing in his attempt. Sin is like that. But that is only part of the picture.

"Sin is the transgression of the law" (I John 3:4). Here is the figure of stepping across God's law. God draws a line between right and wrong, and the sinner steps across it deliberately and with malicious intent. If there are degrees of sin, this is a greater degree of sin than merely missing the mark.

Furthermore, *sin is a definite rejection of God.* "Because I have called, and ye refuse; I have stretched out my hand, and no man regarded; but ye have set at nought all my counsel, and would none of my reproof" (Prov. 1:24-25).

Sin is a positive rebellion against God. "He, that being often reprov'd hardeneth his neck, shall suddenly be destroyed, and that without remedy" (Prov. 29:1).

All these are phases of sin in its outward manifestations. It robs, lies, steals; it is licentious, drunken, lascivious; it is given to idolatry, rebellion, and blasphemy. Perhaps it does not do all of these in any one life, but it does enough of them to be readily recognizable for what it is—the enemy of God. This then is sin—committed sin—transgression.

But underlying this is the inherent nature of sin. This is the sin we inherited from Adam that was brought into the human race by the fall. It is known in Scripture by other names: the carnal mind, the old man, the lust of the flesh, besetting sin, indwelling sin. Here is a nature, not a transgression. Here is an inheritance, not an influence of environment. Here is an inner bent to sinning, not an outward rebellion against God. The natural man

is warped and twisted by the sin nature until he cannot do what he wants to do. He is in the grip of a force greater than himself. How men can deny the reality of this sin nature is beyond belief, and yet they do.

The stories that have grown up around "Uncle Bud" Robinson are many and varied, as he is already a great legendary figure in the history of the Church of the Nazarene. Some of the incidents actually transpired, some have gravitated to him in the passing of the years. Sometimes it is hard to distinguish fiction from reality, but I have every reason to believe that this one actually happened to him. Uncle Bud was conducting a camp meeting and was lodged in the home of a fine, cultured couple. Early in the camp meeting the lady of the house informed him that, while she was very glad to have him in her home, yet she did not believe in the doctrine that he preached. She did not believe in the reality of the inherited sin nature. She believed that sin came into being in the lives of people only because of influence and environment. She informed him that her children did not have a sin nature and she intended to see that they were not exposed to sin as far as lay in her power to protect them.

Uncle Bud did not argue with her, but just bided his time. A few mornings later he came down to breakfast. He was asked to return thanks. He bowed his head and offered this remarkable prayer in his own inimitable manner,

"Dear Lord, we thank Thee for this bountiful breakfast and this beautiful home in which we are permitted to stay, but it's too bad that we have to eat in the presence of liars, and cheats, and thieves. Amen."

He looked up into a pair of snapping eyes and a face red with fury.

"What do you mean by such an insulting prayer?" was the sputtering demand.

"Just a minute, Sister, cool down. Cool down a minute," said Uncle Bud. "Didn't you tell me that you didn't believe in inherited sin, but only in sin by example and environment?"

"Yes," she sputtered, and the fuse ignited again, "but what's that got to do with insulting me in my own house and at my own breakfast table?"

"Well, Sister," was the cool reply, "that's just what I want to tell you. Yesterday afternoon I was sitting in your front parlor and your little girl was lying on the rug reading a book. Your little boy came in from the kitchen. He had his mouth full of cookies. His hands were full, and his pockets were full. His sister asked him where he had gotten them and he told her between bites that he had gotten them out of your cookie jar. She asked him if you had given him permission and he shook his head. Now, Sister, wasn't that stealing?"

"I guess so," was her dubious response.

"Well then," Uncle Bud continued, "your little girl said to her brother, 'You gimme or else I'll tell.' And she made him divide the cookies with her so that she wouldn't tell you about them. Now then, wasn't that cheating?"

"Yes," she replied, "I presume it was."

"Then," Uncle Bud continued, "you came in the back door and unloaded your groceries in the kitchen. You rattled around a little and looked in the cookie jar. Then you came into the front room. 'Children,' you said, 'have either of you been into my cookie jar? It's a lot lower than it ought to be.' They both looked at you and told you with wide-open eyes that they hadn't taken any cookies. Sister, I ask you again, wasn't that lying?"

"Yes, I'll have to admit it was," came the reluctant answer.

"Now, Sister," Uncle Bud went on, "it all amounts to this. Either your children have seen you lie and cheat

and steal, or else they have something in their nature which makes them want to do it. Which is it?"

The lady saw the point of the argument. She acknowledged that there must be a sin principle, and she was honest enough about it that soon she was on her knees seeking for cleansing from that inner nature of sin.

Would to God that everyone who sees his own carnal nature revealed would seek for holiness as early and promptly as she did.

But that brings me to the third proposition:

III. THE REMEDY FOR SIN IS TWOFOLD

Because sin is dual in nature it requires a dual remedy. Augustus Toplady was a great Calvinist divine. He differed sharply from John Wesley on all the basic differences between Calvinism and Arminianism. Naturally that would place him in opposition to Wesley on the doctrine of freedom from sin in the life of believers. Yet when he came to write his great hymn, "Rock of Ages," he gave us one of the greatest couplets in English hymnology concerning the dual redemptive work of the atonement:

*Be of sin the double cure,
Save from wrath and make me pure;*

or as some versions render it:

Save me from its guilt and power.

In either version the dual nature of the remedy comes clearly to the fore.

It is one remedy, the blood of Jesus Christ, but it is applied in a twofold way. There is pardon for committed sins, there is cleansing from the nature of sin. Committed sins cannot be cleansed, they must be forgiven; but the nature of sin cannot be forgiven, it must be cleansed.

And so the twofold remedy is available for all hearts that will accept it. It is applied in pardon when the sinner quits his rebellion and cries to God for forgiveness. A classic example of the forgiving grace of God is John Newton, the author of "Amazing Grace." For over a year he was the paramour of a black woman in Africa, and then the commander of a slave ship. He met Christ on the deck of his slave ship. Later he became a minister of the gospel and stood behind the sacred desk. No wonder he could write:

*Amazing grace, how sweet the sound,
That saved a wretch like me!
I once was lost, but now am found;
Was blind, but now I see.*

Beside him, as another example of God's redeeming grace, I place my closest friend in the first years of my Christian life. Bert was drunk the night God spoke to his heart. He came back the next night and gave his heart to Christ. He was an inveterate smoker; God delivered him from that. He had lived a life of debauchery, but God cleaned up all that. He became a shining example of God's grace. God called him to preach, and then permitted him to serve in World War I. Overseas he had some bitter battles, but came triumphantly to the end of his course. He died on the battlefields of France, but left behind him a glowing testimony to the grace of Christ.

Testimonies to the saving grace of Christ and the power of Christ to deliver from the bondage of sin could be multiplied indefinitely if space would permit. Men and women from all walks of life, not only the down-and-outers, but the moral, respectable citizens of the community, have come to the realization that they are sinners and have found deliverance from the burden of

guilt at the foot of the Cross, so that they may sing with William Cowper:

*There is a fountain filled with blood
Drawn from Immanuel's veins;
And sinners, plunged beneath that flood,
Lose all their guilty stains.*

But not only is there this first step of forgiveness; there is also the second step of cleansing. John declares in I John 1:7, "The blood of Jesus Christ his Son cleanseth us from *all sin*."

Sin here is in the singular, and obviously applies to the sin nature rather than to our committed transgressions. It is applied to the heart when we yield ourselves in entire consecration to God and let Him come into our hearts in the fullness of His cleansing, sanctifying power.

Dr. A. O. Hendricks, former pastor, evangelist, and college president, and now a missionary to the West Indies, was a young preacher holding one of his first campaigns in Minnesota when this episode occurred. Because he was a Scandinavian himself and was in Scandinavian territory he announced that he would preach in the Norse tongue in the afternoon service. Attracted by the announcement, a mature Swedish woman sat in his congregation that afternoon.

As the young preacher expounded the way of holiness, it was obvious that she was moved by some deep emotion and was greatly excited. The sermon came to an end, and she asked the privilege of speaking. In her broken English, which I shall not attempt to reproduce, she said:

"What you preached about this afternoon I got in my heart in my home over twenty years ago. I did not know what to call it, but what you preached this afternoon is what I got. I was sanctified wholly. I was a

young mother with a growing family. I had recently given my heart to Christ, but as I faced the problems of raising my family I knew I must have more grace than I had if I was to keep a successful experience of grace. While the men were in the field and the older children were at school, I knelt down by a chair in the kitchen with my Bible opened at the New Testament. God very graciously opened His Word to me, and I opened my heart to the blessed Holy Spirit that day. I have lived a life of victory ever since. I did not know what to call it until today, but what you preached this afternoon is what I received that day in my kitchen."

I was holding a pioneer revival in northern Nebraska a few years ago, and at an afternoon prayer meeting I told the above episode. Before I was through speaking it became evident that the lady who was largely responsible for our coming to the community and holding the meeting had something on her heart. Here was the testimony she gave after I got through speaking:

"I had an experience similar to the woman you just told us about. I lived in a South Dakota community and knew nothing about the saving grace of Christ. Then an evangelist came through our country and held services, and I gave my heart to Christ. My first husband had died and I had married again. We had a large family, five of my first family, five of my husband's first family, and four by our second marriage. It was often a case of 'your children and my children fighting our children.' It tried my patience beyond the breaking point many times. Finally in desperation I went to the place of prayer. I had read in Matthew, 'When thou prayest enter thou into thy closet and shut the door.' I had no other closet than my clothes closet, so in my simplicity I pulled the clothes closet door shut behind me and vowed I would never leave until I had enough of God's grace to meet every need of my heart.

God heard and honored my heart's cry, and I came from that closet a sanctified woman. I did not know what to call it. Some years later I heard a holiness preacher proclaim the glorious truth of this blessing, but I did not have to seek it, I already had it, and it was helping me to raise my family of fourteen with victory."

As a result of that testimony two or three other women entered into the sanctifying grace of God in the afternoon prayer meetings. Instances could be multiplied of men and women who have realized their need of a deeper work of grace and have found deliverance from the indwelling nature of sin at the foot of the Cross.

Friend, have you found Jesus as your personal Saviour? Do you know that He forgives your sins just now? If not, you may know His pardoning grace if you will just now confess your sins and bow at the foot of the Cross for pardon.

If you do know Him as your personal Saviour, have you felt the need of a deeper and richer experience of grace? Have you been conscious of the indwelling nature of sin in your heart, surging, swelling, uprising, when you least expected it? If so, and you have not yet found deliverance from its power, then there is good news for you! You may come and bow at the place of prayer and make a full consecration of all your redeemed life to Christ and let Him come in sanctifying, cleansing power into your heart. If you will do this, there can be for you a glorious and complete deliverance from the nature of sin.

With Mrs. Phoebe Palmer, that deeply consecrated Christian, you can sing:

*Oh! now I see the crimson wave,
The fountain deep and wide;
Jesus, my Lord, mighty to save,
Points to His wounded side.*

*I see the new creation rise,
I hear the speaking Blood.
It speaks! Polluted nature dies!
Sinks 'neath the cleansing flood.*

*The cleansing stream, I see, I see!
I plunge and, oh, it cleanseth me;
Oh! praise the Lord, it cleanseth me,
It cleanseth me, yes, cleanseth me!*

There Is a Difference

Therefore being justified by faith, we have peace with God through our Lord Jesus Christ (Rom. 5:1).

For this is the will of God, even your sanctification (I Thess. 4:3).

Practically all of orthodox Christianity agrees on the proposition that a definite distinction must be made between justification and sanctification. While a few preachers and theologians follow Count Zinzendorf in proclaiming that the entire experience of grace is received at conversion, yet this is not the basic faith of the Church. Zinzendorfianism is a comparatively new development in the stream of theology and does not follow the main stream of orthodox theology.

The Church as a whole proclaims the truth that there is a distinction between justification and sanctification. The basic difference between holiness theologians and other orthodox theologians is not at this point, but as to the method by which the grace of holiness comes into the life. Some would make it a growth, some would place it at death, some would place it after death, but all proclaim that there is a difference. Holiness theologians proclaim that it is a crisis experience following conversion. It is to be entered into as soon after conversion as possible, and certainly before death.

With this for background it is my purpose in this message to make a comparison in order to point up the

difference between justification and sanctification, in order that we may more clearly see the work of God in each.

There are various terms used for the experience that we commonly call justification. Each term has a little different shade of meaning, and some of the terms apply to different phases of the work of God in our hearts. But since they occur at the same time, we have come to use them interchangeably. We speak of justification, regeneration, the new birth, conversion, and salvation. Strictly speaking, justification refers to our standing with God accomplished by accepting the atonement; regeneration has to do with the complete making over of our character; the new birth is closely akin in meaning to regeneration; conversion stresses the change from darkness to light; and salvation—used in this limited sense—refers to salvation from the perils of hell and salvation to eternal life. In common speech we do not make these fine distinctions but accept all of these terms as descriptive of one and the same work of God in our hearts, turning us from sin and darkness to light and life and making us new creatures in Christ Jesus.

Similarly there are various terms that we use for the second crisis experience. We speak of holiness, sanctification, the baptism of the Holy Spirit, perfect love, Christian perfection, the second blessing, the victorious life, the higher life, the rest of the soul, the sabbath of the soul, the rest of faith, and others. Some of these terms are attempts to water-down the experience; some are honest attempts to present it in a way that will make it more attractive. But, as Dr. J. B. Chapman makes clear in *The Terminology of Holiness*, we are on the safest ground when we use scriptural terms, so that in this message we prefer to limit ourselves to the use of the terms sanctification and holiness, both for clarity of thought and because they are the strongest Bible terms.

is the threshold of holiness. Because we have been justified, we *then*, but *not till then*, have access to the experience of holiness. It is only as we are justified that we may with confidence turn our steps toward holiness and hear the words of our second text, "For this is the will of God, even your sanctification" (I Thess. 4:3).

Let us look now at another pair of texts. In II Corinthians 5:17 we read, "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new."

This again is what justification does for us. Everything that was associated with our former life of sin disappears, and in its place we are given new activities, new associates, new ambitions, new aims, new aspirations, and new achievements.

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

Since this challenge is made to *brethren*, it is obviously an experience for believers. Since it is to be a *living* sacrifice, it is obviously not for those who are dead in trespasses and sins. The heart of its challenge is transformation instead of conformity. The climax of the passage is the *perfect* will of God, bringing us back again to the thought that the will of God is our sanctification.

Now look at two verses that contrast the *results* of the two works of grace.

"There is therefore now *no condemnation* to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit" (Rom. 8:1). Here is freedom from the *guilt and bondage of sin*.

“And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ” (I Thess. 5:23). Here is freedom from the *very nature of sin*.

Look again at two passages that give the imperatives of the two works of grace.

“Except a man be born again, he cannot see the kingdom of God. . . . Marvel not that I said unto thee, Ye must be born again” (John 3:3 and 7). There is no argument about this. In these words Jesus puts the imperative on conversion.

“Follow peace with all men, and holiness, without which no man shall see the Lord” (Heb. 12:14). Argue with this passage as you will. Squirm under its challenge and try to wriggle out from under it. Yet the fact remains that the imperative of holiness is as clear as the imperative of the new birth.

Now look with me at three passages that compare the mode by which we receive these two experiences. One has to do with justification, and two with sanctification.

“For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life” (John 3:16). It is clear here that God loved the *world*—the “cosmos,” that is, the world with all its inhabitants—and gave His Son to die on the cross to make their salvation possible.

But read with me now these two passages. “Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate” (Heb. 13:12). And, “Christ also loved the *church*, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any

such thing; but that it should be holy and without blemish" (Eph. 5:25-27). It is clear here that Christ loved the *Church*—the ecclesia, the called-out ones—and gave himself on the cross that it might be sanctified and cleansed from sin.

One Cross but two groups—the world and the Church.

One Cross but two gifts—eternal life and a spotless life.

One remedy but two applications—forgiveness and cleansing.

Having compared these scripture passages which can be multiplied indefinitely, let us turn now to the lexicographers and make:

II. A COMPARISON OF DICTIONARY DEFINITIONS

I have before me as I write the Merriam-Webster Unabridged Dictionary. I turn to *justify* and find, "To accept and receive those as just and righteous who believe in Christ, or to make them righteous by infusing grace into them."

Under *justification* I read, "The act of justifying, or state of being justified, in respect to God's requirements."

Justification by faith gives me this, "The doctrine that man can be justified only when by faith he accepts the righteousness of Christ which God imputes unto him."

Under *sanctify* I read, "To make free from sin; to cleanse from moral corruption and pollution; to purify." This is given as the primary meaning.

Sanctified is given as, "Made holy."

Sanctification reads, "The act or process of God's grace by which the affections of men are purified, or alienated from sin and the world, and exalted to a supreme love to God; also the state of being thus purified."

I turn to *sanctity* and read, "State or quality of being sacred or holy; holiness; saintliness; godliness."

And a *saint* is described as "a person who is sanctified or consecrated; a holy or godly person; one characterized by, or eminent for, piety and virtue or purity and uprightness of life; especially one regenerated and sanctified or undergoing sanctification; a true Christian, as being redeemed and consecrated to God."

These are not the definitions of a holiness theologian seeking to make a point in controversy, but the carefully considered definitions of a leading lexicographer. Lest I be accused of choosing one authority who is particularly favorable to the doctrine of holiness, I turn now to my Funk and Wagnall's *New College Standard Dictionary*. Since this is an abridged dictionary the definitions are necessarily shorter.

Under *justify* I read, "In theology, to regard and treat as righteous on the ground of Christ's mediatorial work."

I turn to *justification*, "The state of being justified. In theology, the forensic, juridical, or gracious act of God by which the sinner is declared righteous or justly free from obligation to penalty, and fully restored to divine favor."

Sanctify reads, "To make holy, purify, as from sin; in theology, to cause and experience sanctification. To render operative for or productive of holiness."

Under *sanctity* I read, "The state of being sanctified: holiness."

A *saint* is described as "a holy, godly, or sanctified person."

Since sanctification is not defined in this abridged dictionary I turn to the *Standard Dictionary* in the unabridged edition and read under *sanctification*, "The gracious work of the Holy Spirit whereby the *believer* is freed from sin and exalted to holiness of heart and life."

Here is clear evidence that unbiased lexicographers give clear testimony to the difference between the two

crisis experiences, and they mince no words when it comes to declaring that it is possible to be free from sin, holy, purified, cleansed from all moral corruption, alienated from sin and the world, exalted to holiness of heart and life.

Yet in the face of such clear-cut definitions, those who wish to excuse their own moral condition declare there is no possibility of deliverance from sin. If words mean anything at all, impartial, unbiased testimony declares the possibility of a glorious deliverance from sin in all its glorious manifestations, including the very nature of sin itself. Shame on the preachers and teachers who persist in preaching a half gospel in the light of the clear testimony of the Word of God, buttressed by the convincing evidence of the lexicographers.

In addition to these dictionary definitions we would like to make another comparison, and so we turn to the writings of some outstanding holiness theologians and make:

III. A COMPARISON IN THEOLOGICAL WRITINGS

Dr. A. M. Hills, author of *Holiness and Power* and other great holiness classics, makes this comparison.

1. Justification is God's work done *for* us, making us at peace with His law and government—Sanctification is the work of God purging the whole being.

2. Justification removes the guilt of sins already committed—Sanctification removes the inclination to sin in the future.

3. Justification assures the pardon of actual sins—Sanctification removes inbred sin, and by correcting the nature of the whole being, confirms the will in obedience.

Rev. William A. McDonald, who was the McDonald of the great trio of preachers of the early days of the National Holiness Association—Inskip, Wood, and McDonald—has this to say.

1. In regeneration sin does not *reign*—In sanctification it does not exist.

2. In regeneration sin is *suspended*—In sanctification it is *destroyed*.

3. In regeneration irregular desires such as anger, pride, unbelief, envy are *subdued*—In sanctification they are *removed*.

4. Regeneration is sanctification *begun*—Entire sanctification is regeneration *completed*.

Dr. H. Orton Wiley, S.T.D., president emeritus of Pasadena College and the author of *Christian Theology*, gives us this pungent and telling comparison in that great work.

1. Justification in a broad sense has reference to the whole work of Christ wrought *for us*; sanctification, the whole work of Christ wrought *in us* by the Holy Spirit.

2. Justification is a forensic and judicial act in the mind of God; sanctification, a spiritual change wrought in the hearts of men.

3. Justification is a relative change, that is, a change from condemnation to favor; sanctification, an inward change from sin to holiness.

4. Justification secures for us the remission of actual sins; sanctification, in its complete sense, cleanses the heart from original sin, or inherited depravity.

5. Justification removes the guilt of sin; sanctification destroys its power.

6. Justification relieves the soul from the penalty of violated law; sanctification prepares it for the rewards of virtue.

7. Justification makes possible adoption into the family of God; sanctification restores the image of God.

8. Justification gives a title to heaven; sanctification a fitness for heaven.

9. Justification logically precedes sanctification, which in its lowest or initial stage is concomitant with it.

10. Justification is an instantaneous and completed act, and therefore does not take place *ad seriatim*, or by degrees; sanctification is marked by progressiveness, that is, it has stages and degrees. There is a partial sanctification which is concomitant with justification, and there is an *entire sanctification* which is subsequent to it. But both initial and entire sanctification are *instantaneous acts*, wrought in the hearts of men by the Holy Spirit.

Here then are three outstanding comparisons of the work of justification and sanctification by three great holiness theologians. Any added comment on my part

would be superfluous. So we come now to our last field of comparison,

IV. A COMPARISON BY ILLUSTRATIONS

Here are four illustrations that will point up the difference between justification and sanctification.

Many years ago, in sailing ship days, and before the Communist revolution in Russia, a great meteorite was discovered on the steppes of Russia. Our own national museum, the Smithsonian Institution at Washington, D.C., desired to have this meteorite for study and display. Arrangements were made with the czarist government, and a sailing ship was dispatched with a group of scientists and workmen to bring it here. Not much was known of the nature of meteorites at that time, and difficulties soon developed. The derrick built to hoist it from the ground was not heavy enough and had to be rebuilt and reinforced. The flatcar to convey it to the coast had to be rebuilt also. Bridges had to be rebuilt. The hoisting crane at the dock had to be reinforced. The rock was too heavy to be safe as deck cargo and too large to go down the hatch, so it was necessary to enlarge the hatch before it could be stowed safely in the hold. All this took time, and it was very late in the season before the ship could leave Russia. A heavy storm battered the ship all the way across the Atlantic and sheathed the ship in ice. No sun was visible for several days, and so it was necessary to sail by dead reckoning and compass bearings, with no possibility of checking the navigator's calculations by taking sun sights.

Then a strange and dangerous thing happened. The ship made a landfall on the American coast but, instead of finding itself on the desired course south of Newfoundland and headed down the Great Circle Route for New York, it found itself nearly five hundred miles off course,

away up on the bleak coast of northeast Labrador. What had happened was this. Deep in the hold of the ship, largely composed of iron, the meteorite had proved to be a dangerous loadstone, pulling the compass off true north, and so pulling the ship off course. The original deviation had not been very great but it had been sufficient to cause a large deviation by the time they had crossed the ocean, and so throw the ship into the danger zone. By careful navigation, using visual landfalls as navigation aids to make the trip, the ship was finally brought to the desired haven in spite of the defective compass. The meteorite was taken from the hold of the ship, the chronometer and compass were placed in the hands of a skilled artisan for the necessary corrections, and it was safe for the ship to make another voyage.

But suppose the ship's destination had been San Francisco instead of Washington, D.C.; and suppose that the compass and chronometer had been treated and corrected but the loadstone left in the hold of the ship. Since there was no Panama Canal at that time, it would have had to make the long and dangerous voyage around Cape Horn at the tip of South America, and through the stormy waters of the Straits of Magellan, where navigation is often a risky business. With a defective compass it is likely that the ship would never have been heard from again.

Sin in the heart of the unsanctified believer is like that meteorite. In the storms and testings of life, when the sky overhead is obscured, the carnal nature in your heart will pull you off course and head you for the bleak and dangerous coasts of sin. But, thank God, there is a remedy. If you will submit yourself unreservedly to God He will take the loadstone of inbred sin from your heart, correct the innate tendencies of your heart to go astray, install the Holy Spirit as your Pilot, and set you on a true course for the Celestial City.

The justified heart is like the ship with the loadstone aboard; the sanctified heart is like the ship with the loadstone removed.

My second illustration comes from New England. Since I have never been there I plead the indulgence of the residents of that area if there is any inaccuracy in minor details. In Haverhill, Massachusetts, stands the home built by the parents of John Greenleaf Whittier, the Quaker poet. When the house was built, after the site was located and work was begun, it was discovered that a rock that had been presumed to be a mere boulder was a part of the rugged granite bedrock of New England. The deeper the workmen dug, the bigger the rock became. Blasting powder might have taken part of it out, but blasting powder was extremely expensive in pioneer days and the Whittiers were poor as far as cash was concerned. So a compromise was effected. The house was built on two levels, and life in that house became an up-and-down affair because of the rock under the floor.

Is your life like that? Do you have the bedrock of carnality hidden somewhere under the surface of your life? Is your Christian life an up-and-down affair marred by times of defeat because of the rock under the floor? I have good news for you! There is a remedy! While the dynamite of the Holy Spirit is expensive and will cost you a real price to get it, it will do the job. Pay the price, receive its dynamic power into your life, and it will no longer be necessary to live your life on two levels. There need be no compromise. The sin nature can be destroyed. Will you go on living the up-and-down justified life, or will you let God have His way and blast the bedrock of carnality from your heart?

Let me take you to a great English castle close to my birthplace for my third illustration. High above the city of Nottingham stands the great castle that brought the city into being. If my memory serves me correctly the

castle changed hands thirteen times in seven centuries while it was an armed fortress, yet never once was it taken by a direct frontal assault. How then was its capture effected?

After an army had laid siege to the castle and outside help had been cut off, inquiries were instituted and money displayed freely in order to see if there was any traitor available within the citadel. Sooner or later a traitor would be found. Then a plan was put into action. The road to the front gate led up a steep, sharp-angling road, so that a few men might hold it at any one of the angles against the assault of a larger force. But at the back of the castle was a footpath, steep and rough, wide enough to admit only one person at a time.

Having made contact with the traitor, the besieging army bided its time until the traitor was able to make himself the guard of the postern gate. Then on a night in the dark phase of the moon, a small group of men with faces blackened and chain mail muffled—the predecessors of our modern commandos—climbed the steep path and were admitted through the postern gate by the traitor. Creeping along inside the castle to the main gate, they overpowered the guards from behind, the direction from which they least expected an attack. Now the way was open for the army to invade the castle.

So with us. Carnality is the traitor within the citadel of the unsanctified heart. When least expected he will admit the forces of the enemy into your heart by way of the postern gate, and throw open all the doors to the influx of the enemy. But if you will destroy the traitor of carnality and invest your heart with the garrisons of the Holy Spirit, there never needs to be a time when your citadel is overthrown. Will you destroy the traitor in the citadel of your soul now, and let the Holy Spirit take full possession of your heart?

I am indebted to a Quaker preacher, Rev. R. H. Dale, for my closing illustration. I heard him give the illustra-

tion in a schoolhouse revival in the first year of my Christian life, and I have never forgotten it. Here it is then, as nearly as Brother Dale gave it as I can recall it, but in my own language. Credit him with the best of the illustration; credit me with any faulty presentation of it.

The heart of the unbeliever has a single center, and that center is self. As long as that self-center is in complete control the life is comparatively undisturbed. There is no great strife, because there is no battle for supremacy. But as soon as the soul begins to listen to the call of Christ the conflict starts. And when the sinner gives himself to Christ, immediately another center is set up in his life, and that center is Christ. But the self-center has not yet been destroyed, and so the conflict wages on. Now it is impossible to build a true circle around two centers, so some sort of compromise must be effected. One type of compromise seeks to build as near a perfect circle as is possible around two centers. The result is an oval or ellipse. Now revolve the ellipse around the two centers, and what happens? There is an up-and-down, irregular, disturbed orbit. And that is one way the unsanctified life may be lived, attempting to reconcile two irreconcilable centers; up and down, in and out, unstable, irregular, victory marred by many defeats.

Another compromise that may be effected is to build the life around two separate centers. In this way it is possible to keep the circles true. But here another law of physics enters the picture. If you can keep the circles entirely separate from each other it is possible to keep them rotating and traveling in the same direction. But the moment you allow the circles to touch each other, something drastic happens. When the two circles touch each other at any point of their circumference, they *must* start revolving in opposite directions. There is no alternative.

So with us. We may seek to marshal our lives about two centers and keep our Christian life and our self life in separate compartments. But it cannot be done! Life cannot be shut off into watertight compartments. An inanimate object may be divided this way but not a life. So when the phase of life organized around the self-center touches the phase of life organized around the Christ-center there is a conflict, and confusion results. One part of the life heads downwards, while the other strives to climb heavenwards.

But, thank God, there is a better way than either of these compromises. The self-center can be killed out. This is what is accomplished when we yield ourselves in sanctifying power to Christ and let the Holy Spirit fill the full orbit of our lives. Then once again life revolves around a single center, and that center is the living Christ. Now life can move on an even keel. There need be no up-and-down, irregular experience. There need be no conflict between self and Christ, for self is dead, and you can say with Paul,

“I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me” (Gal. 2:20).

Will you dare to let the self-center die today and enter into the fullness of the blessing that Christ has for you? There is a difference, and you may experience that difference just now.

Holiness—What Does It Cost?

There is a parable in the Gospel of Luke that has been used many times as a challenge to those standing on the threshold of a new-found Christian life. It does have this implication, but it also has a deeper implication, and I should like to treat of that deeper implication in this message.

Please turn with me to Luke's Gospel. In the fourteenth chapter, beginning at the twenty-eighth verse, we read:

For which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it? Lest haply, after he hath laid the foundation, and is not able to finish it, all that behold begin to mock him, saying, This man began to build, and was not able to finish.

I submit to you that here may be found a picture of the man or woman who, having taken the first step in the Christian way and experienced the new birth, now stands faced with the challenge of a complete yielding to God in order to be sanctified wholly. Faced with that decision, the individual either makes an unreserved submission to God and moves out into all the glories of His revealed truth, or else, refusing to pay the price, draws back from the consecration, and for all the rest of life is plagued with the vision and reality of a building begun but left stark and unfinished, a nuisance and a tragedy, a reminder of what might have been.

During the years I was in the Northwest as a pastor between the first two world wars, I made several trips into Yakima, Washington. Right in the heart of the city was a strange sight. A board fence all along one city block made an unsightly gap in the smartly decorated business houses. It was not a fence at the curb line indicating construction in progress, but the fence was back at the building line, and its weather-beaten aspect indicated that it had been there for some time. A peep through a knothole in the fence indicated a subfloor laid over the basement at the street level, but no sign of building activity. A glance above the fence indicated that the bare steel skeleton of an eight- or ten-story building towered into the air. But the steel beams stood all alone, and the rust on the beams indicated that they had been there for some time.

It was known derisively as "Yakima's Open-air Hotel." It had been started in the boom years of the twenties. Depression, financial collapse, lawsuits, continuing litigation, miles of red tape had all contributed to its present condition. Several attempts were made to cut the red tape and finish the building. The Chamber of Commerce and other civic-minded groups tried to get it started again, but the litigation and red tape were so involved that no one was able to solve the problem and finish the building. So there it stood, a reproach, a byword, and an object of derision.

I understand that during World War II the government stepped in because of the housing shortage and cut the red tape, thus enabling the building to be finished. But in all the years that I knew it, "Yakima's Open-air Hotel" was a reproach to the beautiful little city where it stood.

So with some lives. They were started with great promise. But something happened! The price was not

paid! And ever after they have been a reproach to themselves and to the kingdom of God.

With this parable in mind I would like to ask you a series of three questions and embody the answers in a series of three messages. Here are the questions:

1. *What Does It Cost to Be Holy?*
2. *Is It Worth What It Costs to Be Holy?*
3. *If It Is Worth What It Costs, How Do I Seal the Bargain?*

Let us look at the first of these questions and ask ourselves in this message, **WHAT DOES IT COST TO BE HOLY?**

I would like to suggest four things it will cost you to be holy. There are others. But these four are enough to challenge us, and cause us to count the cost.

First of all, then, it will cost you:

I. A COMPLETE SEPARATION FROM THE WORLD

We read in I John 2:15 the explicit command, "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."

Worldliness consists of many things, and it is hard to pin it down to a concrete definition and say, "This is worldliness." But every Christian man or woman has a definite idea of what constitutes worldliness in his own life. Our problem is not to find out what worldliness is, but to live up to our standard when we find it.

We are constantly being challenged to lower our standards. Worldly associates, worldly affiliations, worldly amusements, worldly attractions, worldly alliances, all exercise their pull like powerful magnets on our lives. It is our task to be so linked up with Christ through the indwelling presence of the Holy Spirit that we gladly forego all the claims of worldliness on our lives.

And being linked up with Christ in the fullness of the blessing of holiness does make us unlike the world in our appearance. In a recent holiness convention I entertained myself on various occasions while waiting for a meal in a crowded public restaurant by checking off the people into two groups as they came in the door, the convention group and others. There was a clear line of demarcation. Thank God for the fact that holiness does make a difference, both in the internal life and in the external appearance.

But worldliness in its essential essence is a love of the things of the flesh. If fleshly desires, fleshly ambitions, fleshly acts, and fleshly attainments dominate your life, you are not yet separated from the world and have not yet achieved that separation from worldliness that God demands.

The second thing that it will cost you to be holy is:

II. THE COMPLETE SUBORDINATION OF ALL HUMAN AFFECTIONS

Notice that I did not say the complete suppression, or the complete elimination, but the complete subordination, of the human affections. I chose that word with care.

In Matthew 10:37-38 we read, "He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me. And he that taketh not his cross, and followeth after me, is not worthy of me."

Because you surrender yourself in utter and complete abandonment to the love of God does not mean that you will love your family and friends any less. Actually, because of the kindling of higher aspirations and higher emotions, you will love them all the more. But at the same time a greater and a higher love will have been enkindled in your heart, and that higher love will so claim your allegiance that, if there is a conflict between

the human love and the divine love, the divine allegiance must come first.

Let me illustrate it with some actual incidents.

Here is a young man who accepts the blessing of holiness and God calls him to preach. He writes home and tells his father about it. In return he is scolded and berated and told not to come home or write until he drops that nonsense. Under these circumstances he holds true to his convictions. He does not love his father less, and rejoices when the day comes that his father prays for him and for the success of his ministry. In the closing years of his father's life they are more intimate than ever before. But it is because the son stood true to his convictions, not because he sacrificed them.

Here is a worldly mother who insists on forcing her standards of living on her sanctified daughter. She dresses her in clothes the girl deems immodest. She bedecks her with rouge and lipstick. She insists on her taking dancing lessons. Quietly, but firmly, the girl refuses to learn to dance. She wipes off the rouge and lipstick on the way to school. She moves the brooch at her throat to a higher level to shield her modesty. She still loves her mother and prays for her, but God must be first.

Here is a man whose mother is a spiritualistic medium with a spectacular flair for publicity. His father is a "joiner" and belongs to practically every worldly organization and lodge in the community, and he has sponsored his son for many of these organizations. The son finds the Lord as his Saviour, and then as his Sanctifier. Quietly the son retires from the spiritualistic seances. He withdraws from all organizations that he considers hurtful to his spirituality. Against the protest of both parents he joins a small holiness church. Bitter acrimony is his lot. But he just goes ahead. God pros-

pers him in business, and he provides a lovely home for his parents, but he maintains his convictions unchanged.

Here are a brother and a sister in a home where religion is only a formality. The boy finds victory in a holiness camp meeting. The girl, impressed by the reality of his experience, also is converted and subsequently sanctified. There are older unsaved children in the family, and there are also younger members of the family. This boy and girl in their teens feel that they must set up some sort of family altar, even though their parents do not agree with them on religion. Against passive, and sometimes active, protest they set up a family altar for themselves and the younger children. Out of it some of the younger children find the Lord. Later, though not actively embracing the experience of holiness, the hostility of the parents begins to lessen a little.

Here is a young man engaged to be married. He receives a call to the mission field. His sweetheart says, "Anything but that! I am willing to be a preacher's wife, but never a missionary's wife." The engagement is broken, and the girl marries another man. Later the young man finds a life companion that is all God intended him to have. He is happy over God's change of plans for him, but the original hurt was as poignant as if it had been for all of life.

In all these cases and countless others there is no lessening of human affection, but the supreme love of God comes first, and all situations must be evaluated in the light of that love.

The third price you must pay in order to walk the way of holiness is:

III. A WILLINGNESS TO ACCEPT THE REPROACH OF THE CROSS

Put it down in your mental notebook that holiness is never popular. Holiness people should be, and if con-

sistent they will be, respected for their convictions and their standards of living. But because these standards and the faithful adherence to them brings a reproach on those who do not follow them, they will retaliate by reproaching those who follow the way of holiness.

We read in Hebrews 13:12-13: "Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate. Let us go forth therefore unto him without the camp, bearing his reproach."

As I said, rather than accept the reproach of the Cross themselves, men and women who will not pay God's price in their own lives subtly turn the brunt of the challenge from themselves by throwing the reproach back on those who do follow the way of holiness.

Recently I had occasion to ask a minister who is a habitual smoker to refrain from smoking in a gathering where common courtesy would have dictated such abstinence. He complied with the request grudgingly, and this was the answer I received:

"Well, of course, this is my bad habit all right. But even though you claim to be holier than the rest of us, I bet you've got a hundred bad habits."

I modestly disclaimed the fact that I had claimed to be "holier than thou." I also said that I humbly acknowledged my limitations, and if he knew of any failings in my life I wanted him to speak of them, and I would gladly seek to amend them. Immediately he backed up and said that he didn't have any criticisms to make. Of course, if he had known me more intimately he would probably have had some to make.

But notice that his reaction against holiness was because of its reproach to his own life.

I was riding in the train from Minneapolis to Spokane some years ago. I sat down across from a cultured-looking man in the diner. Mutual introductions were

made. He was a leading professor in a great university. When he learned that I was the pastor of a holiness church, a distinct coolness entered the atmosphere.

Presently he said: "Of course your doctrine of holiness is all right for the ignorant and illiterate, and it satisfies the needs of those who don't know any better. Cultured people have evolved a religion that better satisfies their needs."

I could smile at that. I could remember the splendid cultured people with whom I had just been associated, for I was on my way home from a great Sunday-school convention of holiness people. Public school educators, prominent businessmen, famous authors, great preachers, religious educators of note, men and women who are in *Who's Who* had all been present at that convention. The absurdity of his charge was easily apparent. But the venomous barb was still there.

In the early days of the Western wing of our church a name was prominently associated with that of Dr. P. F. Bresee. A little later this man chose to disassociate himself from the holiness movement and go back to his former church. Years later, browsing in a bookstore in Los Angeles, I came across a book entitled *My Religion*. Struck by the similarity of names, I checked details to see if the author was the same man. It was. His religion as he then proclaimed it was sheer humanism. There were several chapters expounding his religious theory, and there was a biography. I turned to the pages of his biography to see what he would have to say concerning the days when he had a vital experience, before he turned to humanism. He told of the time when he "thought" he was converted and made light of that experience. Then he told of his association with Dr. Bresee. I quote only from memory, so can only give the substance of what he said. But here it is:

“About this time I became associated with the people who call themselves ‘holiness people,’ but I found after a while that I could not accept their enthusiasms and their crudities. Their doctrine of perfection was not for me.”

There was more in the same vein. Then he told how he had become completely dissatisfied with the Christianity he found in his church, and gradually drifted down the path of unbelief to where even the personality of God became an idle dream to him and all former religious experience was forgotten. Of course he did not phrase it this way. He had found a “new revelation.” But the evidence was clear to see that, when he turned his back on the reproach of the Cross, vital godliness left his life, by his own printed confession.

This man died as a prominent social figure in the life of southern California. He was prominent in civic and social life. The papers printed columns of obituary notices. His funeral was attended by many prominent civic dignitaries, educators, and churchmen. Humanly speaking, it left nothing to be desired. But dimly, in the shadows, I could see that copy of *My Religion*.

Failure to accept the reproach of the Cross does not mean that you will become a drunken bum or a ne'er-do-well. Contrariwise, many times refusal to accept the reproach of the Cross is because of the desire for political or social advancement. I call the roll of some I know who gave up the way of holiness for preferment in their chosen way of life. Educators, diplomats, businessmen, authors—unfortunately the company is larger than I care to think about. But I place over against them those who have accepted the reproach of the Cross and yet made a brilliant success of their lives: the mayor of an Oregon city for over twenty years, a brilliant state superintendent of public instruction, several really great doctors, principals of two great public city high schools, the head

of a great wholesale house, a brilliant author, a leading lawyer, a great statistician, an outstanding certified public accountant, a really great painter. Of course, not all those who accept the reproach of the Cross reach these heights.

Settle it then forever in your heart that if you accept the way of holiness you must accept the reproach that goes with it. In a thousand subtle ways you will be called to face it. It is part of the price that you must pay.

Another factor that will enter into your experience of holiness and constitute part of the price is:

IV. A DETERMINATION TO DO THE WILL OF GOD AT ALL COSTS

In I Thessalonians 4:3 we read, "For this is the will of God, even your sanctification."

You must settle it then in the first place that God wills you to be holy. This is basic and applies to all of us. But inside of the general will of God will be specific applications of that will to your individual life. And whatever God requires of you, part of the price that you pay is that you will work out His will in your life, whatever it may be. You will do it freely and fully, completely and consciously, doggedly and determinedly, earnestly and enthusiastically, fervently and freely, gladly and graciously, utterly and unreservedly.

Since the will of God involves different things for different people, you will need to determine for yourself what is God's peculiar challenge for you. Here is what it has meant to some people I know.

For me it has meant a willingness to preach the gospel without any regard for the remuneration involved or for my future financial security. Several times I have turned down good churches to take on a home missionary challenge. I have passed up several good business op-

portunities to stay in the ministry. I have no criticism for those who have achieved financial security inside the ministry, but for me this is the peculiar personal element of my consecration.

I have a farmer friend who was a member of my church and lived in a community about twenty-five miles away where there was no holiness church. One day I said to him,

"Jim, why don't you sell your farm and move over here where there is a good holiness church? It would be a real blessing to those three fine sons of yours."

He smiled at me and said, "Brother Gray, that is part of the price of my consecration. I must stay where I am to keep my consecration complete to God."

"Wait a minute," I said, "that doesn't make sense to me. Do you mean to say you must stay in a community where there is no holiness church in order to keep sanctified?"

"That's just what I mean," he said. "You know I have no ability to speak in public, but God called me to establish holiness churches. Under His direct leadership I move into a specific community. I save up money until it is wise for me to bring in a preacher and start a work. Then I stay with it and pour my money into the work until it is well established. About that time God sends me a buyer for my place and indicates where I should go next. I am now building my fourth church. And God has rewarded me by giving me all of my boys as genuine Christians. As you know, they are all brilliant track and basketball stars. They are always popular in school. Yet they always keep a good experience. I suppose it is partly because they have confidence in the depth of my consecration. Now you know my special task, and my special reward."

I repeat, the will of God involves different things for different people. For Harmon and Lula Schmelzenbach

it meant Swaziland in the heart of Africa with all of its primitive hardships. For Harmon it meant a grave in that land. For Lula it has meant years of widowhood there and seeing all of her boys devoted to the task. For Elizabeth Cole it meant giving up bronco-busting to become supervisor of a leper hospital in Africa. For Will A. Eckel it meant giving up a comfortable superintendency in America and going back to Japan to rebuild our shattered work there. For Harry Wiese it meant seeing his work in China crumble to ruins, and then coming back to America to build a group of Chinese-American churches here. For Hardy C. Powers it meant giving up the business life he loved to become the pastor of a small country church for his first pastorate. The fact that he was later selected as one of the leaders of his denomination in no way detracts from that initial consecration.

And so on with many others. None of these would tell you that they have had a hard time, but underlying each life you will find a determination to do the whole will of God, whatever it might be for them.

Here then is what it will cost you.

Complete separation from the world;

The complete subordination of the human affections;

A willingness to accept the reproach of the Cross;

A determination to do the will of God, whatever it costs.

Will you pay that price for God's holiness? No lesser price will do! It is all or nothing! There is no bargaining ground in our relationship with God. Either we pay His price or the bargain cannot be consummated at all. The choice is yours. You can pay the price if you will.

Holiness—Is It Worth the Cost?

We began the last message with the lesson of the unfinished tower from Luke's Gospel. We pointed it up with the challenge of the unfinished hotel. Then we set forth the cost of holiness.

We come now to our second question, IS IT WORTH WHAT IT COSTS TO BE HOLY?

Do the benefits outweigh the cost, or are the benefits so small that the price is not worth paying? Is the compensation we receive in return for the sacrifice we make sufficient to justify the sacrifice?

In the Second Epistle to the Corinthians, chapter one and verse fifteen, Paul writes:

"I was minded to come unto you before, that ye might have a *second benefit*."

This is where John Wesley secured his favorite phrase for holiness, *the second blessing*. The Revised Standard Version renders it *a double pleasure*. Godbey calls it *a second grace*. Weymouth designates it as *a twofold joy*. Moffatt's description is *a double delight*. Lamsa translates it from the Aramaic as *grace doubly*.

Take your choice. Certainly, whichever of these renderings you choose, here is an experience that has something to recommend it. Whether it be a benefit, a pleasure, a blessing, a grace, a joy, or a delight, or all combined, it is certainly something containing the riches of God's grace.

Look then with me at the benefits that holiness brings. Then having looked at those benefits you will be in posi-

tion to make the final choice and answer the question, Is it worth what it costs to be holy?

The first benefit that it brings is:

I. A COMPLETE FREEDOM FROM THE INHERENT NATURE OF SIN

In John 1:29 we read, "Behold the Lamb of God, which taketh away the sin of the world." Dr. David Brown, that great Scotch Presbyterian divine, in commenting on this verse says:

"The Lamb of God—the one God-ordained, God-gifted, sacrificial offering.—that taketh away—taketh up and taketh out in its entirety, the word signifies both.—the sin—the singular number being used to mark the collective burden and all-embracing efficacy."

Then I think Dr. Brown's heart must have leaped for joy as he pulled his reading spectacles down on the tip of his nose and considered the full scope of God's redemptive power. Then pushing his glasses back into place and reaching for his pen again, that very prosaic writer penned the words:

"There never was nor ever will be, a more glorious utterance than this."

In I John 1:7 we read again, "The blood of Jesus Christ his Son cleanseth us from all sin." Not sins—the actual transgressions—but sin, the root principle, the very nature of sin. Not forgives, but cleanses. Here then again is the complete deliverance God promises to His believing child.

In I John 2:1 the apostle declares, "My little children, these things write I unto you, that ye sin not."

Dr. R. S. Candlish of the Free Church of Scotland says on this verse: "Let it be deliberately set before you as your fixed and settled purpose that you are not to sin, not merely that you are to sin as little as you

can, but that you are not to sin at all.—We are brought into a position in relation to God in which holiness is no longer a desperate negative strife, but a blessed positive achievement.”

Surely if God has provided such glorious freedom from the inherent nature of sin it is worth paying any price to procure it. The testimony of multiplied thousands proclaims this glorious truth.

But not only does sanctification provide freedom from the inherent nature of sin; it provides:

II. WHOLENESS OF PERSONALITY—A COMPLETE INTEGRATION OF THE WHOLE MAN

I Thessalonians 5:23-24 tells us: “The very God of peace sanctify you *wholly*.” Weymouth says “*entirely holy*.” Godbey says “*entirely unto perfection*.” Luther renders it *through and through*. Then Paul goes on to say, “And . . . your whole spirit and soul and body be preserved blameless.”

Here is an integration of personality in the fullest sense. With all due regard to honest psychiatrists who render an honest service in ministering to sick minds, yet it is my personal conviction that a goodly percentage of those who seek for a solution of their personality problems by lying on a couch and pouring out their inmost thoughts to a man would find a quicker and more thorough integration of personality by kneeling at an altar of prayer and pouring out their hearts without reservation to God himself, for their problems are largely spiritual rather than mental.

I have watched many a person struggling with a problem of personality: restless, dissatisfied, at enmity with all the world, hateful, even at variance with self, almost on the verge of suicide. I have seen such persons pour out their hearts in full and complete sublimation

of human personality that brought them into the place of unity: unity of self in the fullest sense of the term, and unity with God himself.

In Hebrews 4:9-11 we read: "There remaineth therefore a rest to the people of God. For he that is entered into *his rest*, he also hath ceased from his own works, as God did from his. Let us labour therefore to enter into *that rest*."

Here is the reason for much of the bliss and ecstasy of the saints of God. Since the soul is at rest, since the whole man is at peace with God, since every particle of the whole man is surrendered to Him, there is a wholeness and wholesomeness of personality more satisfying than any human psychology can provide. This can be yours if you will yield yourself to the will of God.

A third benefit of holiness is that:

III. IT PREPARES US FOR HEAVEN

The Book of Hebrews in the twelfth chapter, fourteenth verse, declares, "Holiness, without which no man shall see the Lord." Immediately someone raises the questions: But what about the born-again believers who have not entered into the experience of holiness? Are they to be excluded from heaven, or will they find an entrance into heaven? If they make an entrance into the city of God, what becomes of the seemingly restrictive clause of this verse? Without falling head over heels into theological controversy, I believe the case may be stated briefly as follows.

1. All who enter into heaven must be cleansed from the nature of sin. There are no exceptions.

2. Infants who have not yet reached accountability will be cleansed in the hour of death by the universal provision of the atonement.

3. Christians who are walking in *all the light they have*, and have not yet been cleansed, will receive that grace in the dying hour.

4. Many who do not claim holiness of heart by that specific name yet have the experience in their hearts, and so are ready for heaven.

5. Those who know the way of holiness, and *draw back from God's will for their lives*, by that very act become rebellious against God and His law, and so forfeit their right to heaven, whatever their previous state may have been.

So then, the crux of the matter is this. Do you *know* that holiness is God's will for you? If so, what have you done about it? If you have refused to accept it, then accept this solemn warning, "If any man draw back, my soul shall have no pleasure in him." And then put yourself in the next verse, "But we are not of them who draw back unto perdition" (Heb. 10:38-39).

You would not be happy in heaven with the sin nature in your heart. It would make a hell out of heaven itself.

The story is told of two excursion boats lying side by side at a New York pier. One was chartered for a Sunday-school picnic, the other for a brewers' and bartenders' picnic. One man tarried too long by the way imbibing his own product, and stumbled at the last moment onto the wrong boat. As the boat steamed out into the river he looked for the bar, but found only soda pop and milk; he looked for a card game or a dice game, but found only children playing tag or other similar games; he looked for a group of cronies telling smutty stories and mouthing profanity, but found only saints of God testifying to His grace; he looked for a jazz band pouring out the discordant tempos of the underworld, and found only the songs of Zion. In desperation he rushed off to the captain and waved a sheaf of bills under his nose, crying,

"Let me off this boat. Take this money and put me on the other boat. I'm in hell here!"

How true!

So then, the third benefit of holiness is that it fits the heart for heaven.

Again, another benefit of holiness is that:

IV. IT MAKES GOD'S WILL A DELIGHT TO OUR HEARTS

This is no contradiction of the fact that part of the price we must pay for holiness is a determination to do the will of God at all costs. Having settled it to go all the way with God, now that dogged determination to do His will turns into a glorious delight that we may do His will.

It is recorded of Jesus in prophetic prospect by the Psalmist, and as a realized reality in the Book of Hebrews, "I delight to do thy will" (Ps. 40:8 and Heb. 10:7, 9). What is true of Jesus also becomes true of His saints. The delight in His will becomes their paramount desire. The question, "What will please my Beloved?" becomes their guiding star.

I have two nieces, now Christian workers. In their early teens they passed through a phase of rebellion against God and against the home. One even went so far as to pack her grip and try to run away from home. Recently, one of them said to me:

"Uncle Joe, you know, there was time when I thought Daddy was so hard on us. He asked so many things of us that seemed a heavy burden. His demands seemed so unreasonable. But I have come to the place where I see the sweet reasonableness of his commands. And even though I am now of age, and do not have to obey him, his slightest wish now has the weight of his former orders."

So with you, my friend, in your relationship to Christ. His will, will be your delight if you are wholly yielded

to Him. Let me illustrate it in another way. There was a time when you went wooing. Your greatest desire and most ardent wish was to satisfy the sweetheart who was the desire of your life.

If you are one of the fair sex, do you remember when he said that he thought that blue dress was so becoming, and just matched the color of your eyes? The next time he came around you wore blue again, that particular dress if you could possibly achieve it. Although Mother begged and pleaded until she was almost distracted, insisting that you had a yellow or pink dress that was much prettier, yet he had said he liked blue, and so you wore blue.

You baked a cherry pie. He said cherry pie was his favorite, and so you baked cherry pie every time he came around, until the cherry shelf in the pantry was nearly depleted and the cherries were almost sticking out of his ears and eyes. But what did you care? He had said that he liked cherries, and cherries he should have!

Now don't look so smug, young man! Do you remember that day that she said she liked a certain brand of candy unusually well? You couldn't find it in the town where she lived, so you drove clear to the county seat to get a box of it, and almost lost out on taking her to that very special occasion because it took so long to get back from your trip.

Do you remember when she said she dearly loved yellow roses? You liked them big and red, and red roses grew on every bush. But she had said yellow roses! So you traded off three hours of hard work to the only lady in your community that grew yellow roses. Your reward was an armful of lovely yellow roses to place in your beloved's arms, and her smile of delight paid for all the hard labor.

What will please my beloved? That was the touchstone. And even though your hair now has a touch of

silver at the temples, you still delight to remember your beloved's special tastes. You delight to do the will of that beloved one because of your overwhelming love. And so it is with the Great Lover of your soul. The tasks that once were so burdensome have now become so light. He is now your Beloved and you bask in the sunshine of His presence, content to do His will.

You can say with the poet, "His will I have joy in fulfilling." As with Madame Guyon, the prison cell is a delight because He is there. As with Brother Lawrence, the kitchen becomes radiant with His glory. With Fenelon you can pray:

"Lord, I know not what to ask of Thee. Thou only knowest what I need. Thou lovest me better than I know how to love myself. Father, give to Thy child that which he knows not how to ask. Smite or heal, deprive me or raise me up. I adore all Thy purposes without knowing them. I am silent; I offer myself up in a sacrifice; I yield myself to Thee; I will have no other desire than to accomplish Thy will."

And all of this is radiantly and gloriously real because His will is the supreme desire of your heart, the central core of your thinking, the flaming ardor of your will, the glorious conviction of your conscience. And thus with the Psalmist you can sing the song of your Redeemer and Sanctifier:

"I delight to do thy will, O my God."

These, then, are the benefits of holiness, this double delight, this second benefit. Let me summarize again briefly:

A Complete Freedom from the Inherent Nature of Sin;
Wholeness of Personality—a Complete Integration of
the Whole Man;
An Adequate Preparation for Heaven;
A Delightful Embrace of the Will of God.

Is it worth it? Will you pay the price? Surely by now you are convinced that the benefits outweigh the cost.

Will you just now embrace His will for you? Will you pay the price? Will you receive the reward? If so, you will be able to sing the words of Mrs. H. V. Miller's great song:

*It's worth all it costs to be holy;
It's worth all it costs to be true;
God's blessing and honor shall crown thee
With power thy life to endue.**

Holiness—How Do I Pay the Price?

We have sought in the past two messages to answer two of the three questions we posed at the beginning of the series.

In answer to the question, *What does it cost to be holy?* we said it will cost you complete separation from the world, the complete subordination of human affections, the reproach of the Cross, and a determination to do the will of God whatever it costs.

We then posed the question, *Is it worth what it costs to be holy?* We stated that holiness of heart will bring freedom from the inherent nature of sin, a complete integration of personality, complete preparation for heaven, and a delight in the whole will of God.

Balancing these two sets of facts against each other would lead any thinking person to believe that it is worth what it costs to be holy. The next logical step is to ask the third question: **IF IT IS WORTH WHAT IT COSTS TO BE HOLY, HOW DO I SEAL THE BARGAIN?**

In II Corinthians 7:1 we read:

Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.

Again in II Timothy 2:21-22 we read:

If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the master's use, and prepared unto every good work. Flee also youthful lusts: but follow righteousness, faith, chari-

ty, peace, with them that call on the Lord out of a pure heart.

In these two verses we have the genesis of all that we must do if we are to be sanctified wholly. Here are the steps you must take to seal the compact.

I. YOU MUST BE SURE THAT YOU ARE NOW A CHILD OF GOD

Far too many people come to God seeking for holiness, when what they need is to admit that they are backslidden and have lost God out of their hearts. What they need is to *first* restore their fellowship with God.

For the Word of God plainly declares that this experience is for the Church, and not for the world. There are abundant scriptural evidences that men and women must first be redeemed before they can be sanctified wholly.

In John 15:19 we read the words of Jesus to His disciples in His last farewell counsels to them. He says clearly,

“If ye were of the world, the world would love his own: but because *ye are not of the world*, but I have chosen you *out of the world*, therefore the world hateth you.”

In the seventeenth chapter of John, in Jesus' great high priestly prayer, the matter is even more clearly set forth. In verse six He prays:

“I have manifested thy name unto the men which thou gavest me *out of the world*: thine they were, and thou gavest them me; and *they have kept thy word.*”

In verse nine He says: “I pray for them: I pray *not for the world*, but for them which thou hast given me; for they are thine.”

In verses fourteen to sixteen we read again: “I have given them thy word; and the world hath hated them,

because *they are not of the world*, even as I am not of the world. I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. *They are not of the world*, even as I am not of the world."

Then in verse seventeen comes the great climax of His prayer, "Sanctify them through the truth: thy word is truth."

And to make it clear that He is not just praying for these eleven men, verse twenty says, "Neither pray I for these alone, but for them also which shall believe on me through their word."

In the closing words of the prayer in verse twenty-six He says: "And I have declared unto them thy name, and will declare it: that the love wherewith thou hast loved me may be in them, and I in them."

Here then is clear proof that His sanctifying grace is for those who are not of this world. It was not to be received when they left the world, but before that time. It was still in the future when Jesus prayed, but it was yet capable of being attained in this life. So once again, the first step to take along the pathway to holiness of heart and life is to be sure that you are a born-again Christian and that you are just now under the shed blood of Jesus Christ.

Having settled this clearly, knowing that you are now a child of God with no unconfessed or unforgiven sin in your heart, you are ready to take the second step on the pathway to holiness.

II. YOU MUST DIE OUT BOTH TO SIN AND TO SELF

In Romans 6:6-14 a clear picture of the death of sin is presented. Here it is:

"Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that hence-

forth we should not serve sin. For he that is dead is freed from sin. Now if we be dead with Christ, we believe that we shall also live with him: knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him. For in that he died, he died unto sin once: but in that he liveth, he liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God. For sin shall not have dominion over you: for ye are not under the law, but under grace."

Notice the first phrase of this passage, "Knowing this, that our old man is crucified." Not that he *will be crucified*, not that he *is being crucified*, but that he *is crucified*—a completed act, entirely finished. After all, the major purpose of crucifixion is death. The suffering, horrible and tedious though it may be, is incidental to the basic fact that the felon is to die. And the crucifixion is not complete until this takes place.

When Jesus was crucified the major concern of the soldiers as they made their round of inspection was to see if death had overtaken the condemned trio. That is why the thieves' legs were broken. That is why the spear was thrust into Christ's side. It was the *proof of death* that they sought.

So with us. It is all right to suffer. It is all right to groan. It is all right to agonize with strong crying and tears. But the essence of the crucifixion is not the agonizing, the groaning, the pleading, the tears; the essence of the crucifixion is the death of self and the killing out

of the sin principle in the heart. Have you died that death? Nothing short of it will bring divine victory in your life.

But not only must you know that you are genuinely converted, not only must you know that you are dead to sin and self;

III. YOU MUST SAY YES TO THE WHOLE WILL OF GOD

We have already said a lot in the last two messages as to what the will of God involves, so we will not discuss the whole matter again, but just point out that it is all or nothing. Nothing less than this will bring God's blessing.

When Jesus undertook to change the water into wine at the marriage in Cana of Galilee, there is a significant comment,

"Fill the waterpots with water. And they filled them up to the brim" (John 2:7).

Not three-quarters full, not seven-eighths full, not nine-tenths full, but to the brim.

I was pastor of a church in southern California. We were anxious to sell our building in order that we might build a larger and a better structure. One day an offer was made that seemed to be very desirable and we hastened to close the deal. While the money and the title were in escrow, the lawyer who was handling the deal called me up and said, half in jest and half in earnest:

"Mr. Gray, come down to my office at once if you don't want to be put in jail for selling something that you don't own."

"Oh, but we do own it," was my startled response. "I have gone over the title carefully, and everything is in order."

"Well, come down to my office and see," was his response. "I have something that I want to show you."

When I arrived at the office he handed me the deed that transferred the property from the original owner to the first pastor. Then he handed me the deed of transfer from the pastor to the church, executed after the church was incorporated. I could see no flaw in the title and told him so. Then he pointed it out. The property was an odd width. The first transfer to the pastor was of fifty-eight and nine-tenths feet, but the transfer by the pastor to the church was of fifty-eight and nine-hundredths feet.

"So there it is," said the attorney. "There is a strip along the west side of the lot, eighty-one hundredths of a foot wide, to which you cannot give clear title. It's not much, only about nine inches wide. Fifty-eight and nine-hundredths feet would be adequate for my client's needs if *that's all there was*. But we cannot afford to fool with a property with a cloud on the title. *It is all or nothing*. We will give you an extension of sixty days on the escrow to get clear title to the extra eighty-one hundredths of a foot. But if you cannot get a clear title in that time, the whole deal is off."

The securing of the quitclaim deeds to make that title clear was a saga in itself. The former pastor was now living in a little mountain village in Montana and it was midwinter. He was compelled to travel fifteen miles each way on snowshoes to notarize the deed before the proper authorities. His wife was in a sanitarium and it was anybody's guess as to whether she would be in a mood to sign her quitclaim.

I heaved a great sigh of relief the day I laid the documents on Mr. Herford's desk and said,

"Here they are, two quitclaim deeds to the offending eighty-one hundredths of a foot. You can go ahead now."

After a careful examination he said, "Yes, that's it. Now you can give us title to the entire property. As I

told you before, it is all or nothing. You will have the money in your account tomorrow together with the title to the other property involved in the deal. You can give your building foreman the go-ahead signal by tomorrow evening."

So it is with our consecration to God. It is all or nothing. Not fifty-eight and nine-hundredths feet, but fifty-eight and nine-tenths feet. That last eighty-one hundredths of a foot, that offending nine-inch strip, must be in the bargain or there can be no acceptance on God's part. Is your surrender complete? Is the very last thing surrendered? It may be a very small thing that you have not surrendered, but it is big enough to keep you from victory.

Then having made sure that you are clearly justified, knowing that you have died out to sin and self, fully conscious of the fact that your surrender is entirely whole, you are ready to take the fourth step, and that is:

IV. YOU MUST EXERCISE FAITH TO APPROPRIATE THE EXPERIENCE JUST NOW!

It is true that faith comes easily when consecration is complete, yet there must be a definite act of appropriating faith to lay hold of that which is available.

Acts 26:18 reads, "Sanctified by faith that is in me."

This is the crux of the whole matter. Sanctified by faith. Our faith is not in our feelings, but in God and His revealed Word.

When Abram offered the sacrifice in the vale of Mamre that is so typical of our sanctification, it is recorded in the fifteenth chapter of Genesis that he offered a heifer, a she goat, a ram, a turtledove, and a young pigeon. All these have their typical significance, but it is not of that I would speak here. After Abram had placed the sacrifice on the altar, it is recorded that when

the fowls came down upon the carcasses, "Abram drove them away" (verse 11). Again, "an horror of great darkness fell upon him" (verse 12). But he still stood steadfast and waited for the manifestation of God's presence. In the seventeenth verse we read, "Behold a smoking furnace, and a burning lamp that passed between those pieces."

We too may face the hour of darkness when, having made a complete consecration, we do not know anything else to do. It is then that we must just wait and believe. When the buzzards of unbelief and doubt would seek to defile our sacrifice, we must hold steady and fight them away until the smoking furnace and the burning lamp comes near, and our sacrifice is accepted.

Someone has said that faith can be spelled as an acrostic,

F-orsaking

A-ll

I -

T-ake

H-im

I would have you notice that you cannot spell faith with I-T-H. Just to say I TAKE HIM, without regard to any previous commitment or lack of it, is not enough. Neither can we spell faith with just F-A. It is not enough just to FORSAKE ALL. It is the combination of these two elements that makes for the proper spelling of faith. We must forsake all; and we must take Him. When both of these elements enter in, then faith is as easy as breathing.

Some years ago I was pastor of a southern California church. One of my members broke a leg and was taken to the county hospital. California law said that, if he owned any property and availed himself of the county hospital, his property must stand security for the bill.

While he was on the flat of his back, he was presented with a contract by the welfare workers. It was a mortgage against his property, but no amounts were filled in at all. He was asked to sign the mortgage in blank and let the welfare workers fill in the amounts after the hospital bill was rendered.

"George," I said, "don't sign it! A specific lien for a specified amount is one thing, but a blank contract with no assurance as to the amount to be filled in is a dangerous thing. Some unscrupulous worker may fill it in for the entire amount of the property."

Subsequent events in other cases proved that just that thing was being done at that time. How we got him out of the hospital and back to his home without signing the blank mortgage is too long a story to tell here. Of course, as soon as the bill was rendered, he signed the contract and met his legal obligations.

Now without being inconsistent, I challenge you to do with God the exact opposite of what I advised George to do. Sign a blank contract with God. You can trust Him! He will not demand of you more than you are able or more than is your due to give. And remember, He has already signed a blank contract with you. He gave Jesus to die on the cross that you might be sanctified (Heb. 13:12). He gave the richest that heaven afforded. In addition to the death of His Son upon the cross, He has pledged all the other resources of heaven to make and keep you a victor over sin. You can trust God. He will not go back on His word or cheat you, so sign your blank contract today if you have not already done it. Give Him all you know and all you don't know, for time and for eternity. You will never rue the bargain.

The World's Greatest Lawbreaker

During the period between World War I and World War II the United States was subjected to a deluge of racketeers and arch-criminals. So great was the deluge that the forces of law and order were overrun and almost completely baffled by this overwhelming flood of lawless deeds and lawless men. It was comparable in many respects to the conditions recently revealed by the Senate Crime Commission. Because of the prevailing conditions the forces of law and order were constrained to designate at various times various men as "Public Enemy Number One." Scarface Al Capone, Pretty Boy Floyd, John Dillinger, and many others receive this dubious distinction at various times. Now the FBI is reviving the custom under slightly different terminology.

But there is a public enemy that is even greater than any of these. I turn to God's Word and read the following statement in Romans 8:7:

The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be.

I submit to you that here is the world's greatest lawbreaker. For not only does he flout human law and human conventions, but he also flouts the law of God, the great moral Ruler of the universe. Furthermore, the Word of God declares that he *cannot* be subject to the law of God. Literally, "is not able at all to be." That means that he will forever be a rebel, no matter what the qualifying circumstances may be.

But a lawbreaker demands our closest scrutiny in order that we may not be deceived or overwhelmed by him. Let us examine the available material concerning him, and see if we can draw a picture that will make him readily recognizable.

I. PICTURES OF THE CRIMINAL

It was my privilege during World War I to be associated in a small way with United States secret service as an undercover agent in industrial espionage. I learned a little about police methods and techniques, and I would like to borrow some of those techniques and apply them to an investigation of the carnal mind.

The first thing in the search for a wanted criminal is to draw just as accurate a picture as possible by every available means. Fingerprints, Bertillon measurements, photographs, significant scars, handwriting, characteristic operating traits, all help to depict the criminal.

Before the advent of telephotography and its ability to flash a picture around the world in a few seconds, possibly the greatest help in identifying and apprehending criminals at a distance was the Bertillon method. Monsieur Bertillon was a great French criminologist who developed a system whereby a group of numbers could be sent by telegraph. These numbers represented various standard head and face measurements taken in a precise way and an unvarying order. A skilled operative could read the list of numbers and create a mental image of the wanted criminal. It was even possible for an operative who was something of an artist to draw a reasonably good likeness of the wanted man, just from the numbers alone. Instances are on record of a known criminal fleeing from Europe on a fast liner, finding an American peace officer waiting for him at the gangplank when he disembarked in New York. The detective would confront

him with a good likeness of himself, drawn from the Bertillon measurements, even though he had never been in the United States before.

Of course, in order to draw the picture, the criminal must be known and identified in the first place, and his Bertillon measurements already taken. No one is able to do quite so well as an old man once wanted me to do. I was holding a meeting in the Pacific Northwest and I preached one evening on the theme of this sermon. Early next morning a man knocked at the door of my lodgings.

"Preacher," he said, "last night you told us that it was possible to draw a man's picture without ever seeing him. Now about two weeks ago a man broke into my home, beat me up, and stole my money. I never did see his face, and the police haven't been able to find him. So now I want you to draw a picture of him, and let me take it down to the police and have them arrest him."

I was sorry to disillusion him and tell him that what he asked was not possible, that someone must first know and see the man. He went away grumbling and disappointed because of the fact that I could not help him to find the thief.

But when we come to the carnal mind, we *do have* someone who knows about him. The omniscient God has watched his workings across the centuries. And He has put down his measurements, even plainer than the Bertillon measurements, in the Word of God. Let us turn to the Book of God and find his picture.

First of all, I would draw your attention to *his aliases*. Criminals often adopt aliases, and they nearly always follow one of two patterns: either they resemble the original name of the suspect, or they reveal some characteristic of the criminal. So look at some of the aliases of the carnal mind.

"The works of the flesh" (Gal. 5:19).

"The lust of the flesh" (Gal. 5:16).

"Sin that dwelleth in me" (Rom. 7:17).

"Our old man" (Rom. 6:6).

"The sin which doth so easily beset us" (Heb. 12:1).

"All filthiness of the flesh and spirit" (II Cor. 7:1).

"The body of this death" (Rom. 7:24).

"His fleshly mind" (Col. 2:18).

These names are certainly revealing. He is linked with lust, with the sins of the flesh, with indwelling sin, with the body of death, and with the fleshly mind. Surely the lines of his picture begin to develop as you look at these aliases.

Second, let us look at *his acts*. The picture is clearly drawn in Gal. 5:19-21. Here it is:

"Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like."

Notice that what we commonly call the grosser sins are both the opening and the closing of the list. But in the middle are some of those things we call lesser sins: variance, emulations, wrath, strife. Yet God puts them all together and calls them the works of the flesh. So then, when you see wrath and strife, rest assured that the carnal nature is working just as truly as when you see murders, drunkenness, and revelings. And when you see emulations and variance, remember that God definitely links them with adultery, fornication, and lasciviousness.

Men distinguish between big sins and little sins, mortal sins and venial sins, black lies and white lies, stealing and sharp practices. But God links them all together as the works of the flesh.

Third, we find the Word of God contains some striking *symbols* of the carnal mind. These reveal his *attributes*. But just as surely as "yeggman" means safe-cracker, "raffles" means a society burglar, "dip" means a pickpocket, just so surely these symbols mean the carnal mind and reveal things concerning him.

Think with me of the *raven*. I am indebted to Dr. A. B. Simpson, founder of the Christian and Missionary Alliance, for pointing out this symbol. The dove, symbol of the Holy Spirit, whether alone or in the heart of the believer, went out from the ark after the flood and could find no place to rest amid the death and decay until the new foliage budded out again into new life. But the raven, black, restless, and a carrion eater, could fly out into a world of death and decay, feed on the corruption and putrefaction, soar on restless wing, and then rest on a bloated carcass, and never come back to God's peaceful refuge. So the heart purified by God's love and indwelt by the Holy Spirit can find no place to rest in a sinful and decadent world, but can find refuge only in God himself. But the heart possessed by carnality is black, restless, and delights to feast on evil. Wherever sin abounds, it is *happiest*. Wherever the cesspools of iniquity are overflowing, it finds its *most delightful* moments. Wherever lust and lasciviousness lift up their slimy heads, it finds a kindred spirit. This is a symbol of the carnal heart. However respectable it may be on the surface, there is something in the carnal heart that delights to feast on carrion. It enjoys shredding reputations to pieces; it delights in the downfall of another; it smacks its lips over a salacious morsel; it revels in filthy imaginings. While it may never let this break out on the surface, this is the desire and lifeblood of the carnal nature indwelt in the heart of man.

Another symbol of the carnal nature is given by Paul in the seventh chapter of Romans, *the body of sin and*

death. The figure here given is a little-known one, because the brutal custom that inspired it has passed into oblivion. Under ancient Roman law, when a man killed another, one possible sentence of death was to lash the slayer and the body of the dead man together face to face. No one dared to cut the bonds on penalty of receiving the same punishment, so the condemned criminal was compelled to stumble about with the decaying body until its putrefaction put an end to his own life. A horrible figure indeed, yet Paul likens the carnal nature to that body of sin and death.

But, thank God, Paul did not leave the picture there. While under ancient law there was no deliverance from the corpse, Paul tells us there is a deliverance from the body of sin and death in Jesus Christ our Lord.

The third symbol of the carnal nature to which I would invite your attention is *leaven*. Leaven, or yeast, to use its modern equivalent, has three outstanding characteristics that make it a fitting type of the carnal nature. It has its origin in death and decay. Only the spoiling of something otherwise wholesome can bring leaven into being. So it is with the carnal nature. It has its origin in the original defilement of the human race, and it continues its existence by the continued spoiling of human hearts.

Another thing about leaven is that it makes palatable that which is otherwise unpalatable. No one cares for a mass of soggy dough baked into a hard, unyielding ball, but when leaven is added it becomes a different story indeed, and bread becomes one of the most palatable of foods. So with the carnal nature. No one in his right mind wants sin in the raw with all its ugliness, bestiality, and cruelty. But carnality dresses up that sin with the garb of fashion, the style of "it's the thing to do," the aesthetics of so-called "good taste," the smartness of a well-turned phrase or joke; and so we swallow down

sin in all of its hideousness because of the seeming surface palatability.

The third thing about leaven that makes it a symbol of the carnal nature is its ability to puff up and slop over at very inconvenient times, especially when it is in a hot place.

I remember that when I was a boy my mother was a champion breadmaker. We had a large earthen crock in which the dough was always put to raise. After the first raising, Mother would work the dough down again until the crock was less than half full. Then she would put it in a warm corner of the hearth and cover it with a cloth. I was admonished to watch it and tell her when it reached a certain level. But I would get lost in a book and forget it completely. Then suddenly it would be pouring out on the hearth in a terrible mess. I know! Because the penalty of forgetting it was the chore of cleaning it up. Carnality is like that—well-behaved and polite at most times, but suddenly, under pressure, pouring itself out all over the place and making havoc of everything with which it comes in contact. If you have ever had an outburst like that you know just what I mean, and you need no detailed portrayal of its effect under such circumstances.

In these three symbols then—the restless, carrion-eating raven; the body of sin and death with its defiling touch; the leaven with its potential explosive qualities—we have a picture of the characteristic attributes of the carnal mind that make some of its outworkings in our lives the more clearly apparent.

But there is a caution I would like to observe here. Many times we write and think of the carnal nature as though it were only something that manifested itself in the lives of believers not yet fully yielded to God. But it is obvious that some of the pictures I have drawn

apply specifically to sin in the life of sinners engaged in outbroken sin. It is ridiculous to apply the list of the works of the flesh in Galatians in all its fullness to the life of the believer. Surely, Christian living at its worst is better than this. It would be a stark tragedy to think that, even when suppressed by a manful fight against sin and the carnal nature, all the characteristics of the carnal nature portrayed by the symbols we have given are evidenced in the life of even the feeblest believer. Surely God has more grace for His children than this, even in its feeblest outworkings. Even the poorest justified experience will deliver from much of what we have portrayed here, even though some of the "roots of bitterness" remain.

The carnal mind as pictured here is carnality at its worst, unrestricted, on the rampage, in the life of the unrepentant sinner.

But it is also, alas, too true that carnality does manifest itself in the life of the believer until a complete deliverance is effected by the incoming of the Holy Spirit in cleansing power.

We would look for a little while at:

II. THE TRACKS OF THIS CRIMINAL IN THE LIVES OF BELIEVERS

It is a well-known fact that criminals always leave their own peculiar tracks, even when they seek to disguise them. And of course I am not speaking of their physical footprints but of their personality and workmanship tracks. For example, it is sometimes possible to pin a crime down to a criminal because he always uses a certain tool in a certain way, and so leaves a readily recognizable pattern. Again, it is often possible to run down a counterfeiting gang because the artist who makes

the plates cannot completely blot out his personality in the plates that he makes.

So it is that carnality has its own peculiar characteristics, even in the lives of true believers. Try as it will to hide itself under a cloak of respectability, the carnal nature is always the same; and even though grace is operating against it in the life of the unsanctified believer, yet it still manifests its own peculiar traits and marked personality. Although the crasser manifestations are gone, the evidence is clear that the same personality is operating here as operated in the life of the sinner.

Another thing to remember about carnality in the life of the unsanctified believer is that here it operates only under sufferance. In a certain sense, the life of the sinner is open territory for the carnal nature, while the life of the believer, even though unsanctified, is forbidden territory.

Let me illustrate it this way. For a number of years—I do not know whether it is still true or not—the New York City police established a deadline across the city of New York. Below it, a man who was known as a criminal but who was not at that time engaged in a criminal act was free to come and go as he pleased. But above the deadline was the financial district: the great banks, the bond houses, the jewel houses, the fur warehouses, all the strongholds of New York's financial life. A criminal who crossed the deadline was automatically suspect. He did not have to be engaged in an actual crime. The mere fact that he was across the deadline was considered evidence that he was planning some crime. So immediately he was taken to the station-house and booked on suspicion.

So with carnality: there is a territory where it operates freely, the sinner's heart and life; but God has established a deadline in this respect between the sinner

and the child of God. Beyond that line carnality is out of its element and automatically suspect. It is our right to imprison it and place it under restraint the moment it shows its head there. It is on forbidden ground! To say that because a person is not sanctified and filled with the Spirit he has a *right* to sin is a travesty on God's law and power.

Now of course, the fact that the deadline was established in New York City did not keep all crime out of the financial district. Criminals succeeded in slipping through the deadline and perpetrating their dastardly work. So with carnality. The fact that God has established a deadline at conversion does not keep the carnal nature from trying to operate freely in the lives of believers. But because the deadline is there, it seeks to disguise itself and break through in the guise of "respectable sins." But it is still the same old carnal nature and it is still under God's ban.

Here then are some of the characteristics of carnality when it goes underground and seeks to manifest itself in the lives of believers. Not now as murders, drunkenness, revelings, lasciviousness, and such like, but it appears in more subtle forms.

One of these forms of carnality is strife in the church. Paul looked at the church at Corinth and branded it as carnal because of strife and divisions in the church or, as Moffatt puts it, "party-cries." Now whether we like it or not, any church that is divided, any church that is separated into factions, any church with members not on speaking terms with one another, however much it may shout and parade "Holiness unto the Lord" on its banners—that church, or at least the part of it that fosters strife, is carnal.

Another example of the carnal nature in believers is arrogance and pride. Where men and women have proud

hearts and haughty spirits, where they wear spiritual lorgnettes and look down their noses at their fellow Christians, where the entree into certain church groups is not fellowship with the Lord Jesus Christ but how well men and women dress and how they appear in public, where the size of the bank account alone determines who shall serve on the official board, there is carnality.

Again, carnality manifests itself in the life of the believer in sarcasm and cutting criticism. Granted that not all of us are glad-handers and genial greeters; granted that some of us are blunter of speech than others; yet the fact remains that sharp, biting speech, acrid comment, and words that sting like whips, if persisted in, are marks of the carnal heart.

Closely akin to this is discourtesy. The New Testament commands us to be kind and courteous as many times as it commands us to be holy! To be discourteous is to be disobedient to the divine command. I was in a store some time ago and a woman I knew to be a member of a holiness church was so utterly discourteous to the clerk who waited on her that I was glad that I did not have to disclose my identity either to her or to the clerk. Granted that standards of politeness may differ according to breeding and training, yet the fact remains that by the very fact of becoming a Christian a person becomes a *gentle*-man or a *gentle*-woman in the truest sense of the word. Hence, rudeness constantly practiced is a sign of the indwelling presence of carnality rather than the indwelling presence of the Holy Spirit.

Again, emulation is a mark of carnality. It is no crime to build a new home or to buy a new car. It may be good business economics for a man to buy a new car every year. But when it becomes necessary to build a sun porch because the neighbors built one; the perfectly satisfactory davenport is no longer satisfactory because

Mrs. Brown got a new one; the Ford that is not yet paid for must be traded off because the neighbors got a Buick; the old house suddenly becomes a perfect wreck because the neighbors built a new one with two bathrooms; and all the while the work of God languishes and dies for necessary funds—that is carnality!

Think again of the love of worldliness. Worldly amusements, worldly dress, worldly companions, worldly desires, all are marks of carnality. Dr. J. H. Jowett defines worldliness as "the love of things on a plane horizontal to oneself." It is not my purpose to make a chart of what constitutes worldliness. Your own heart and spirit guided by the Word of God will help you to set up a satisfactory standard. But watch out! If you find yourself explaining that you have now become "broad-minded," if you find that the standards of yesteryear now seem ridiculous and futile, if you can laugh lightly at the vows made at the altar in the zeal of consecrated youth, then you are in grave danger of letting carnality again take possession of your heart.

Another evidence of carnality is a critical spirit. If you no longer can get a blessing from your pastor's ministry; if the Sunday-school teacher is a dry stick to you; if the testimonies in the prayer meeting have become slightly ridiculous; if the singing of the great hymns of the Church only irritates you because someone is slightly off key; if the whole program of the church leaves you cold, and you feel that it no longer has anything to offer you, look out! That way lies danger. Furthermore, if you feel a constant sense of superiority in spiritual things, if you feel that everything would fall apart and die unless you continued to impart to it your profound wisdom, if everybody is backslidden but you, it is time to search your own heart for the evidences of carnality.

There is an old ballad. I cannot remember it all, but it tells of an old Irish woman watching a parade march up Fifth Avenue, New York City. In the parade marches her son Jim. Everyone, including the lovely ladies, are looking after Jim in his uniform so grand. But the tag-line is this, "Sure and everyone was out of step but Jim!" Of course it could not be Jim! Or could it?

Another mark of carnality is gossip and the love of gossip. Perhaps you would not repeat it for the world, but do you stretch your ears out of shape until they resemble donkey's ears in order to catch the last word of scandal? Why? Is it a sweet morsel under your tongue and a salacious tidbit in your mind and heart to satisfy your inner longing for that which is already buried deep in your own nature? If so, my friend, you are harboring carnality.

The carnal nature will manifest itself again in a tendency to disregard the leadings and checks of the Holy Spirit. If He has full possession of your heart you will *want* to follow His leadings. But if a corner of your heart is given over to the carnal nature, the clamor of that insistent voice will make you utterly deaf to the gentle voice of the Spirit.

Once again, carnality lifts its head and manifests itself in a distaste for the enthusiasms of the Spirit. Do you enjoy the place where the Spirit of God is manifest? Does your heart melt into glowing liquid fire when others are feeling the outpouring of the Shekinah glory? This is not an appeal for pumped-up emotions, or some extreme physical demonstration; but it is a warning to you that when you can characterize the zeal and blessing of the Holy Spirit as fanaticism it is very apt to be because carnality still has a foothold in your life, and you are uneasy in the overwhelming presence of the blessed Holy Spirit.

These, then, are the marks of carnality in the life of the believer. Granted that in some cases they closely parallel desirable traits, yet an honest heart will easily discern the difference and tear the mask from the face of the arch-criminal, carnality.

Now think of this: if carnality is such an arch-criminal as we have pictured it to be, what disposition can God, the righteous Judge, make of it? And so we come to our concluding train of thought:

III. GOD'S JUDGMENT ON THE ARCH-CRIMINAL

If the carnal mind is the arch-criminal we have portrayed, then there is only one sentence God can pronounce on him, and that sentence is death.

It is possible in human law to pardon or parole a criminal who shows evidence of remorse and repentance. But it is the rankest kind of folly to turn loose an unrepentant murderer or a depraved sex maniac to perpetrate further crimes on an unsuspecting community. The same reasoning applies here. The Word of God in our initial text declares that "the carnal mind is enmity against God: for it is not subject to the law of God, *neither indeed can be.*"

Obviously then, here is an unrepentant criminal: unrepentant now and, in the far-seeing eyes of God, unrepentant clear to the end of the picture, for all eternity.

Since this is the case, death—eternal death, final and complete death—is the only possible sentence that God can pronounce. Anything short of this would be a travesty on divine justice.

Now as far as it relates to you individually, there are two different ways and two different times in which this sentence can be passed. Yours is the decision!

First, he can die now! You can utterly disassociate yourself from him and refuse to shelter him in your heart. The severing of him from your heart will be a painful process. It will seem as though you are dying yourself. You will wonder if it can possibly be done, or if it will ever come to a terminal point. But, thank God, *it can be done!*

Paul says in Romans 6:6, "Knowing this, that our old man is crucified"—not "is being crucified"; not "will be crucified in the future"; but "is crucified," NOW!

Again in Romans 7:24-25 (margin), "Who shall deliver me from this body of death? . . . Jesus Christ our Lord." Glorious promise!

And in Hebrews 12:1, "Let us lay aside every weight, and the sin which doth so easily beset us."

If he dies now, you have cleansed yourself of all blood-guilt concerning him.

The second alternative is to let him die later, at the judgment bar of God. And if the sentence is not executed at this time, it will surely be executed then. He must die! There is no alternative for that.

But if he dies at the judgment bar of God, you will die with him there because you have refused to separate yourself from him here.

There is a well-established principle in criminal law known as "the law of accomplices." Under this law anyone who knows the acts of a criminal either before or after the crime and refuses to denounce that criminal is adjudged equally guilty with the criminal.

In a recent espionage trial concerned with men set ashore in our own land for traitorous activity, those who harbored the traitors were also adjudged guilty of treason, even though they performed no overt act themselves.

Even a doctor who treats a criminal's wounds must report that act of mercy to the authorities or be adjudged

guilty of harboring a criminal. Instances are on record of doctors being committed to prison for just such offenses.

And the same principle holds good in spiritual law.

You can separate yourself from the criminal—the carnal mind—NOW! Or you can harbor him in your heart and then stand with him and receive your just sentence with him at the eternal bar of God.

The choice is yours! What will you do? Let him die now? Or die with him later?

CHAPTER VII

Separated to Holiness

I should like to draw your attention to a command to holiness given in the Old Testament. While it is addressed positively to Israel as a nation, it is a timeless command and is equally applicable to us today. You will find the command in Leviticus 20:26:

And ye shall be holy unto me: for I the Lord am holy, and have severed you from other people, that ye should be mine.

First of all, then, let us consider:

I. THE COMMAND—"Ye shall be holy unto me."

No other word in the Bible is quite so expressive as this word holy. Webster defines it as "spiritually whole or sound; of unimpaired innocence and virtue; free from sinful affections; pure in heart; godly; pious; acceptable to God."

All of these definitions may well apply to the sanctified Christian except the second one, "of unimpaired innocence or virtue." Since all have sinned and come short of the glory of God, this particular definition cannot apply to men but can apply only to the Godhead and to the holy angels. Man may however be *restored* to his original virtue and innocence. But all the rest of the definitions are applicable to the children of God who have been born again and subsequently sanctified wholly.

Let us look at each one singly, yet briefly. "Spiritually whole or sound." The natural man is not sound. Isaiah

declares, "The whole head is sick, and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrifying sores" (Isa. 1:5-6). Yet God promises to restore us to wholeness of spirit. Jesus declared, "I have made a man every whit whole" (John 7:23). Paul prays: "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless" (I Thess. 5:23).

"Free from sinful affections." This is not the condition of the natural man. The natural man is given up unto "vile affections" (Rom. 1:26). But the man of God has set his "affection on things above, not on things on the earth" (Col. 3:2).

"Pure in heart." This is not the natural man. "Unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled" (Tit. 1:15). But again, thank God, there is a different picture for the sanctified child of God. "Ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation" (Phil. 2:15).

"Godly." But natural men are ungodly. Jude declares them to be "ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ" (Jude 4). Contrast this with the beautiful picture of the godly man in Psalms 1, and the promise in Psalms 4:3, "Know that the Lord hath set apart him that is godly for himself."

"Pious." This is not a Bible word, but the contrast between the impious natural man and the devout man of God is clearly set forth in some of the scriptures we have quoted for the other definitions.

"Acceptable to God." Of those who wander from God's path Jeremiah says, "The Lord doth not accept them; he will now remember their iniquity, and visit

their sins" (Jer. 14:10). But on the other hand, for those who are "holy and without blame before him in love . . . he hath made us accepted in the beloved" (Eph. 1:4 and 6).

Not only are we to be holy, but we are to be holy unto God.

That does not mean that we are to be holy by any human formula. We are not to be holy because our church teaches this doctrine, but our church teaches it because it is God's will and word for us.

We are not to be holy because of our desire to please some human teacher or some human group, but because it is God's supreme will for us.

We are to be holy *unto the Lord*, and our chief desire will be to follow His pattern in our lives.

There is a famous painting by one of the German artists entitled "The Shadow of the Cross." It may be familiar to you. In it Jesus, a young Man in His teens, is working in the carpenter shop at Nazareth. He has just stopped after sawing a board, and His arms are outstretched in a gesture of relaxation. Behind Him is the wall of the carpenter shop, and the lowering afternoon sun throws a large shadow of Him on the wall. Because of His outstretched arms the shadow is in the form of the cross. There is nothing of conscious posing in the figure of the young Christ in the foreground. He is just going about His daily task; but because He is who He is, and what He is, it is inevitable that the Cross will overshadow everything that He does.

So with us. God's purpose must be worked out in us. His purpose for us is holiness of heart and life. And so without any conscious posing on our part, without any false, sanctimonious piousness, yet every action of our lives, every fiber of our being, every aspiration of our souls, every object of our affections will be overshadowed

by the one consuming purpose of our lives, God's will that we should be holy.

Let us look now at:

II. THE REASON FOR THE COMMAND—"For I the Lord am holy."

God is holy in His essential being. There can be no shadow of sinfulness in the slightest degree in His nature or else He is not an infinite moral, absolute Being. Anything less than spotless moral purity of nature degrades Him from His place as the Sovereign Moral Ruler of the Universe.

And because He is essentially holy in His nature, He must be holy in the outworking of all His plans. Everything He plans must be holy. Nothing less than this can satisfy the inmost nature of His being. Even though Satan and all his hosts seek to pull down the spotless purity of His work, and apparently for a time succeed in their work, yet there must be in all of God's ongoings and outgoings a constant reaching out to make holiness the dominant force in the universe. That is why the Biblical revelation closes with a vision of a new heaven and a new earth which after God is created in righteousness. The final plans of God must eventuate in a universe in which there is no curse, however chaotic conditions may seem to be now.

And because man is the crown of all creation, the acme of God's achievements, the pinnacle of His productive work, it follows that man must be holy when God is permitted to work out His full will in his life. As God indwells the human heart, the very nature of that indwelling Presence demands that it shall well upward and outward in an outpouring of His holiness.

Some years ago a preacher friend told me this story. As a boy he had lived in a Missouri coal-mining district.

His father was given a job on the mine tippie after many years of work underground. It became the son's duty as a schoolboy to carry a hot lunch to his father daily to make up for the many years he had been compelled to carry a cold lunch underground. During the days that he carried the lunch the boy began to notice a peculiar thing. Although the coal dust was everywhere and permeated everything—houses had to be painted every year, curtains needed washing every week, clothes could scarcely be hung out to dry—yet there was a bed of lilies close by the coal dump whose petals always kept their spotless purity.

He remembered this curious fact in later years and set out to discover the reason. He learned that the lilies had a secretion welling up from the heart of the blossoms that kept the coal dust washed away.

So with us if we have God's indwelling presence in our hearts. We may live under conditions where the waves of sin break over our external lives; we may find it impossible to escape the blasphemy, impurity, corruption, and sin which the world is continually spewing forth like a devastating, defiling flood over our lives. But we can have that well of water so springing up into everlasting life in our inner being that it flows out to the exterior and washes away all the outer impurities of life. This is God's holiness working out in our lives. But the indwelling Holy Spirit must be there to make it possible. No surface conformity will suffice to make such spotless purity possible.

We come now to a consideration of:

III. THE RESULT OF THE COMMAND—"I . . . have severed you from other people."

In the case of the Hebrews that severance found its outworking in several ways. They were to wear separate

clothes; they were to sow unmixed seeds; they were to plow with unmixed teams; and they were to keep the corners of their beards untrimmed. We do not need to take time for a specific discussion in detail of all these, but each one had a specific purpose and was related to the heathen customs of their neighbors. Take the matter of the untrimmed beards. The neighboring nations trimmed their beards to honor their heathen gods. One group trimmed their beards spade-shaped, another group trimmed them to a sharp point, another group trimmed them with a deep gash in the middle making a two-pointed beard. All of these fashions bore a definite relationship to specific heathen gods, and so Jehovah God demanded untrimmed beards in order that there should be no compromise with heathen idolatry.

So with us. God's commands are not unreasonable and arbitrary. He does not wish us to be peculiar merely to be peculiar and eccentric. He wants a peculiar people who have been purified, and so are separate from the world with all its idolatry. He will reveal to you His own peculiar pattern for you, and He will also make clear the purpose behind that peculiarity if you will listen to His voice. Do not be odd merely to be odd, but dare to be different. Do not try to see how nearly you can look and act like the world, but glory in the fact that He has separated you from other people.

This separation will be for you a personal matter. You cannot force others into your mold, neither can you shape others by your own special convictions. "I have separated *you*," is His word. Dare then to follow His plan of separation for you, but let *Him* work out the separateness of other lives as He sees fit.

He declares that He has separated you from other people. This will include separation from worldly associates, selfish pleasures, and carnal church members. This does not mean that you will draw into a monastic

retirement, but that there will be genuine isolation in the midst of association.

The preacher friend who told me of the lilies on the coal dump also gave me this story. I think it came originally from that great pioneer superintendent of the Nebraska District, Rev. H. N. Haas, who died on his knees praying for his work. In Pennsylvania, the old Dutch or German farmers peddled their produce from door to door. Each family peddled its own specialties. One housewife was a genius with cottage cheese and apple butter. Following the custom of the Amish, "plain people," her husband was the one who peddled it from door to door. He used two open buckets, and two dippers, one in each bucket. One day he stepped down from his wagon and failed to pick up one of the dippers. He did not discover it until it was too late to do anything about it, as the wagon was already gone. So he decided to make the best of it. All went well as long as he sold only creamy-white cottage cheese. But when someone asked for golden-brown apple butter his troubles began. On subsequent sales the dipper went back and forth from apple butter to cottage cheese until it was hard to tell which was golden-brown apple butter and which was creamy-white cottage cheese. How about it? Have you been trying to peddle the things of the world and the beauties of holiness with the same dipper? They won't mix! Keep yourself separate from the world! Keep your dipper clean!

Consider now with me:

IV. THE REWARD OF THE COMMAND—"That ye should be mine."

If we are His, then several things will be the outcome.

We shall have fellowship with Him. "If we walk in the light, as he is in the light, we have fellowship one

with another" (I John 1:7). "And truly our fellowship is with the Father, and with his Son Jesus Christ" (I John 1:3).

We shall be adopted by Him. "Ye have received the Spirit of adoption, whereby we cry, Abba, Father (Rom. 8:15).

We shall be sealed unto Him. "After that ye believed, ye were sealed with that Holy Spirit of promise" (Eph. 1:13). And, "Ye are sealed unto the day of redemption" (Eph. 4:30).

We shall bear His image. "Where the Spirit of the Lord is, there is liberty. But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord" (II Cor. 3:17, 18).

When I was a boy in England my religious associations were with the Salvation Army. As an anniversary souvenir the Salvation Army brought out a set of chinaware that was unique. On the surface it had red and gold bands and the Salvation Army crest in red and gold—all these were visible, external symbols of the Salvation Army. But when the fine chinaware was held up to the light an amazing thing happened. As the light shone through the translucent cup or saucer or plate, a picture of William Booth, the founder of the Salvation Army, or Catherine Booth, the mother of the Salvation Army, appeared in the heart of the china. How this was done I do not know, but I do know that that is what Christ wants to do with us.

He will stamp on our outer life all the exterior emblems of our conformity to Him. He will bear abundant testimony to His grace manifesting itself in the outer customs and manners of our lives. But there will be something richer and deeper than this! As we are exposed to the searching scrutiny of His gaze, and as that

searching scrutiny exposes our inner lives to others, there will appear deep in our lives and shining out because of His inner radiance the glorious image of the Son of God himself. The brighter the light shines, and the closer and more searching the all-seeing eye of God becomes, the clearer will the image become. Because we are sincere—without flaw through and through—by virtue of His cleansing power, we are not afraid to let His image shine through.

In conclusion let me remind you that this passage of scripture is a definite command. A command is not a mere privilege. It is not something on which we can exercise an option. Our only choice is to obey the command.

The Duke of Wellington, the conqueror of Napoleon, and an ardent Christian, was in a group one day who were arguing the value of foreign missions. Finally, a clergyman who opposed the sending of the gospel to the heathen approached the Duke and asked him for his opinion.

“Sir, I have no opinion,” the Duke said. “What are your marching orders?” Then quietly he quoted the great command, “Go ye into all the world, and preach the gospel to every creature.”

The argument ended right there.

So it is with you, my friend. There is no option on holiness. It is a specific command of God. So if you ask me if you ought or ought not to seek it, I can only point you back as a believer in the Word of God to that Word, your Rule Book and marching orders, and repeat the text:

“And ye shall be holy unto me: for I the Lord am holy, and have severed you from other people, that ye should be mine.”

Are you obeying your marching orders?

Another Comforter

It was my privilege during my high school years at Pasadena College to sit under the inspiring ministry of that great man of God, Rev. C. E. Cornell. A few years later, while I was dean of men at Pasadena College, Brother Cornell was back at Pasadena in ill health and living in retirement. I called one day to visit him, and my call coincided with one by Rev. Theodore Elsner, then an evangelist from New York. When we prepared to leave, Brother Elsner led us to the throne of grace in prayer.

He thanked God for the convicting, converting, cleansing, and comforting power of the Holy Spirit. He thanked God that in his earlier years Brother Cornell had experienced the first three C's of the Holy Spirit, and now in his period of illness and retirement was experiencing the comforting power of the Holy Spirit. He asked that this might be his portion to the end of the journey.

I have never forgotten that prayer. I jotted it down in my seed-book and it lay fallow for years. Now this sermon is the outgrowth of that prayer.

Turn with me to the Gospel of John. We read:

And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you (John 14:16-17).

But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you (John 14:26).

But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me (John 15:26).

Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: of sin, because they believe not on me; of righteousness, because I go to my Father, and ye see me no more; of judgment, because the prince of this world is judged. I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come. He shall glorify me: for he shall receive of mine, and shall shew it unto you (John 16:7-14).

In these four passages will be found the basic thought underlying the message. Let us now consider:

I. THE FIRST "C" OF THE HOLY SPIRIT—CONVICTION

In the passage we just read I find these words, "And when he is come, he will reprove the world of sin, and of righteousness, and of judgment."

It is only as the Holy Spirit convicts us that we are really convinced of our need of God and turn to Him. We need His convicting power if we are ever to be convinced of the hideousness of sin. Sin lightly and carelessly regarded will never bring us to the place where

we desire the righteousness of Christ more than anything else.

But immediately someone asks, "Is not conscience alone enough to convict me of my need, of sin, without the direct wooing of the Holy Spirit?" I reply, "Not in itself, for the conscience may be wrongly trained and led into wrong paths."

For example, years ago in the city of Juggernaut in India, every year a gigantic chariot was rolled through the streets of the city. Mothers sought to obtain merit for themselves and their families by throwing the babies under the heavy wheels of the chariot as it was pulled through the streets. They murdered the babies, but they felt they were doing both their babies and their gods a service when they did it.

To bring it nearer home, let us look at another example. Dr. A. M. Hills culled the account of this episode from the daily papers of his day. A burglar broke into a home, expecting the owner to be absent. When he found him there eating his dinner he clubbed him to death and left him there while he ransacked the house. After completing the search he calmly sat down in the dining room beside the corpse and ate the dead man's dinner. But he left the meat untouched on the plate. He was arrested, tried, and convicted. He freely admitted his guilt. The judge was intrigued by the untouched meat and so he asked the prisoner about it and received the amazing answer,

"It was Friday, Your Honor; my conscience wouldn't let me eat it."

Here is the height of absurdity in the matter of the untrained conscience—calmly accepting murder, but rejecting a matter of eating and drinking.

But many who will smile at the absurdity of this will strain their own consciences to reject that which

does not suit their own convenience. We need the searching, penetrating power of the Holy Spirit to convict us of sin.

Notice the three things of which He convicts us:

A. *Of sin.* He does this by contrasting our sin with the spotless purity of the Son of God. My wife does not like me to tell this story lest it seem to reflect on her housekeeping ability, but because it is so apropos in this place I venture to risk her displeasure and tell it.

We were pastors in a community where the water was exceptionally hard and also filled with iron that left yellow stains on bathtub and sink. We had no water softener and it was necessary to break both the wash water and the rinse water with lye in order to get even a little of the dirt out of the clothes. I went away to hold a meeting in a community where the water was just as soft as ours was hard. The first morning I lathered my face for shaving I built up so much lather I wondered what was wrong. Came washday and the pastor's wife washed and ironed a couple of my white shirts. When I hung them up beside the others I had brought from home, I just swept all the rest of them into my arms and asked her if she would wash them also. They had seemed perfectly clean when compared with themselves and other things receiving the same treatment, but under the searching comparison of the shirts washed in the clear, soft water they seemed dingy and yellow.

Our lives may seem perfectly satisfactory compared with other people, but given another standard of comparison and their exceeding sinfulness becomes apparent.

B. He convicts *of righteousness.* Having shown us the righteousness and holiness of Christ, He declares to us that holiness can be the standard and norm of our lives, and we are to measure everything by it.

As a boy in school I used the old-style copybook with one line of pattern script at the top of the page and a

dozen or so blank lines underneath. It was pedagogically unsound because, instead of looking back to the top of the page every time, we copied the line immediately above. As we progressed, or rather retrograded, down the page our work became a copy of a copy of a copy of the original. In this way we magnified all our faults and failings instead of the beauty of the original. Do not look at yourself and measure self by self. Look away to Christ, the only perfect standard of righteousness.

C. He will convict *of judgment*. Having shown us our own sinfulness and God's holiness, and pointed out the way whereby we can be like God, He declares that if we do not accept that righteousness we are in danger of the judgment to come.

We come now to:

II. THE SECOND "C" OF THE HOLY SPIRIT—CONVERSION

John 3:5 declares that we are born of the spirit. Isaiah 61:1-3 tells us, "The Spirit of the Lord God is upon me . . . to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness."

No man can be converted unless he is drawn by the Spirit of God. That is why prayer is such a vital part of revivals, for it is through prayer that the Spirit of God is released upon the hearts of men, and so He has a channel over which He may operate.

This does not in any sense eliminate man's responsibility for his own conversion. He must make the choice. The decision rests with him, but God will do all He can to help a man make the right decision.

In the picture of "The Guardian Angel" you will recall that the angel has an outstretched arm to guard the children from falling off the bridge or the steep ledge along which the path winds. But he does not have them

roped and tied. They can run out from under his protection if they so choose. So with you, God will shepherd you into the right path, but the final decision is yours.

Not only will the Holy Spirit seek to lead you to the place of conversion but He will also help you to pray, help you to confess your sins, help you to believe in Christ's saving grace. In short, He will do all He can to make your conversion a glorious reality.

Then having helped you in the act of conversion, He will witness to the glorious reality of that conversion. We read in Romans 8:16, "The Spirit itself beareth witness with our spirit, that we are the children of God."

Having made the second step of conversion, we come now to

III. THE THIRD "C" OF THE HOLY SPIRIT—CLEANSING.

We read, "God hath from the beginning chosen you to salvation through sanctification of the Spirit" (II Thess. 2:13). And again, "Giving them the Holy Ghost . . . purifying their hearts by faith" (Acts 15:8-9). And once more, "The blood of Jesus Christ his Son cleanseth us from all sin" (I John 1:7).

Not only is the Holy Spirit the active Agent in our conviction and our conversion, but He is also the active Agent in our cleansing, or sanctification.

We come to the place after our conversion where we realize there is something more that we need. We find surges of temper that we cannot always control. Jealousy rears its ugly head. Pride manifests itself in ways we do not like, yet there it is. Desire for precedence makes us uneasy and envious of others. We finally come to the place where we recognize there is a sin principle in our hearts from which we need cleansing.

We turn back to Isaiah and his great vision. He saw the Lord high and lifted up. When he really saw God,

then he really saw himself, unclean and undone. In this condition he cried for help, and the cleansing coal from off the altar of God touched his lips and purged his heart. Then Isaiah was ready to go out and preach the everlasting gospel.

And so with us. We bring the unclean, Adamic nature to God, and turn it over to Him. We recognize that we cannot handle it ourselves, but we also recognize that there is a cleansing Agency that can handle this sin nature for us.

In all this, the Holy Spirit has been, and continues to be, the active Agency. He has convicted us of our need of holiness. He has shown us by the Word of God that it is obtainable. He has awakened in us a passionate desire to be holy. He now leads us gently into the path of full and complete consecration to God. He then applies the cleansing Blood to our hearts. Then He brings the glorious witness that the work is done.

None of this denies our own part in the act of cleansing, but no dedication or consecration we can make, no vows we can offer, no attempts at self-purification can ever effect the work of cleansing in themselves. They are all necessary, but only as supplementary to and subordinate to the mighty cleansing work of the Holy Spirit.

Some time ago my father died and left a small house as his sole estate. I was one of the heirs to that property, but that did not make the property immediately available to me. It was necessary to appoint an executor, and then to hire a lawyer to carry out the legal details of the probate of the estate. Various claims had to be resolved. Missing heirs had to be found and their varying interests satisfied. My sister and I had to sign various papers and also supply the necessary money to meet the legal fees. Time dragged on until nearly two years had passed, and sometimes it seemed as though it never would be

settled. But finally the lawyer became convinced that all the claims had been met. The judge ruled accordingly. On a specified date the lawyer turned over a joint deed to my sister and me, indicating that the small inheritance was ours.

The mere fact that God has provided His cleansing power through the Holy Spirit does not make it immediately available. You must meet the conditions. You must pay the price. Then, and only then, will your Advocate, the Holy Spirit, turn over to you the riches of your inheritance. But He *will* do it, *IF* you will pay the price.

We come now to consider:

IV. THE FOURTH "C" OF THE HOLY SPIRIT—COMFORT

In our scripture lesson from John 14 we read, "He shall give you another Comforter . . . even the Spirit of truth . . . he dwelleth with you, and shall be in you. I will not leave you comfortless."

When the Holy Spirit cleanses our hearts He comes in to abide. What a difference there is between "with you" and "in you," between visiting and abiding! There was a time when I met a girl as she sat outside of a house on a lawn. I saw her occasionally at church. We were together at a few picnics and other gatherings. Then my bicycle began to find its way to her home. We walked home together the long way around from church. But eventually we always came to the squeaking, swinging gate and said good night.

Then one day we stood together before a minister of the gospel. We made our solemn vows and he pronounced us man and wife. A few days later I tucked her into the car and took her to the community where I was the pastor of a home mission church. We set up our own home. It wasn't much of a home, but it was

ours. For over a quarter of a century we have shared our joys and our sorrows, our desires and our disappointments, our ambitions and our achievements. But I am restless and miserable when she is gone for more than a few hours.

I have another One who abides with me. Once I knew Him in an occasional fashion. Then He came in to abide. Now for over thirty years He has indwelt my life, and every desire and every achievement has been motivated by my love for Him. If He were to leave me now I would be lost and miserable without Him. Oh! the blessedness of the abiding Comforter indwelling my heart! Do you know what I am writing about? If not, you can know it.

Because He indwells your heart and life He can become to you your constant Comforter and Guide. He will be a Comfort to you in your hour of sorrow. He will be your Strength in the time of testing. He will be a sure Guide for your pathway.

But the word Comforter is even stronger than that. In the original Greek it is "Paraclete." Advocate is the nearest thing to it in the English language. He is our Pleader. When we need One to strengthen our case and plead for us at the throne of grace, He becomes our Comforter in the strongest sense of that word—our Advocate. If we are in close touch with Him, He who was once our severest Critic is now our dearest Friend.

Some years ago I was pastoring in western Canada. I found myself in some difficulties concerning my American citizenship. The man to whom I must go for counsel and advice was the American consul at Calgary. Many people said he was a hard man to deal with. Some had even driven hundreds of miles out of their way to another consular office rather than deal with him. But I came to his office and put myself in his hands. I placed

my case unreservedly at his disposal. He told me what to do and actively helped me to do it. He became my good friend, my counselor and guide, because my trust was in him and I depended on him. I came to the conclusion that some who had found him hard to deal with had tried to put something over on him, and thus he had become their opponent. But I shall always remember him with pleasure. A special fragrance of helpfulness lingers around my memory of him. I trusted him and he did not let me down. Mr. Allen, I salute you.

So it is with the Holy Spirit if we live in helpless dependence on Him. We cannot bargain with Him. There can be no haggling, no attempt to "Jew" him down. We cannot seek to evade His claims upon our lives. But if we will let Him have His full way He will be our Friend even unto death.

Here then, is what the Holy Spirit wants to do in your life.

1. He wants to convict you of sin. If He has done so and you have not yielded to Him, do not push Him away any longer. Do not quench His leadings.

2. He wants to help you to the place of conversion. If you are not now a born-again Christian, avail yourself of His help. Do not push Him away.

3. He wants to cleanse your heart from inbred sin. If you are not now wholly sanctified, avail yourself of the cleansing fountain. Do not refuse His cleansing power through any misguided prejudice or faulty judgment.

4. He wants to walk with you every step of the way as a Guide, a Comforter, and an Advocate. Be sure to listen to His slightest and gentlest leadings if you would have constant victory in your life. Do not reject His counsel and His friendship.

The Fiery Baptism

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 (Revised Version—In the Holy Spirit and in fire) (Matt. 3:11).

In these words John leads up to the baptism of the Holy Spirit by means of his own baptism with water. He declares that this baptism is greater than his own, and that the mighty Baptizer is greater than he. Let us look at some of the evidences of that greatness.

I. THE BAPTISM WITH THE HOLY SPIRIT IS AN OUTSTANDING FACT OF THE NEW TESTAMENT.

The Authorized Version commonly uses the term Holy Ghost. Since the term ghost has come to be associated entirely with the specters of departed spirits, the Revised Version and the New Standard Revision use the term Holy Spirit. This of course comes nearer to our modern conception of the Greek word *pneumatōs*. In using our own words in this sermon we shall stick to the term Holy Spirit, but where we quote an author who uses the phrase Holy Ghost, we shall quote as written, with the distinct understanding that it is one and the same term.

The term Holy Spirit is used nearly a hundred times in the New Testament. This is in addition to all the other passages where other terms are used such as "Spirit

of truth" and "Comforter." This does not take into account the places where Spirit is capitalized and plainly refers to the Holy Spirit, even though the descriptive adjective is not used. About half of the references to the Holy Spirit are definite references to the baptism of the Holy Spirit. Obviously then, this is no doctrine or experience built on an isolated passage of scripture. Neither is it an experience that can be arbitrarily dismissed as of no importance.

Jesus promised the baptism with the Holy Spirit to His disciples. He said to them, "And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high" (Luke 24:49). And again, "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8).

This was no idle promise. Jesus had both the power and the authority to bring it to pass, and so:

II. THE BAPTISM WITH THE HOLY SPIRIT BECAME AN ACTUALITY ON THE DAY OF PENTECOST.

The record is that, "And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance" (Acts 2:1-4).

Notice some of the things that happened when the Holy Spirit was outpoured. The room was filled, and they were filled. There is quite a difference between

these two things even if they are manifested simultaneously. A bottle may bob up and down in a stream of water without ever taking in a drop of water if it is tightly corked. In fact it is possible even without the cork in place.

We were in Yellowstone Park a few years ago. A new geyser had broken through the soil in the edge of the trees and was blowing a steady stream of steam and water several feet into the air. My boy and his companion found a quart pop bottle and amused themselves by throwing it at the geyser. The force of the pressure promptly threw it back again. Finally it hit the geyser at just the right angle for the force of the geyser and the weight of the bottle to counterbalance each other. There it hung, suspended on nothing but a column of water, surrounded on every side by steam and water, bobbing up and down with light rise and fall of the pressure. They let it hang there for several minutes and then took a stick and knocked it out of the geyser. When they picked it up the inside of the bottle was practically dry.

I have seen some people like that. They liked to hang around where God's Spirit was being outpoured. The hotter it became, the better they liked it. They even had some of the external motions of the enthusiasm of the Holy Spirit. But take them out of the sound and motion and it is soon obvious that they have no internal experience. To borrow an old chorus, it is not enough "to hang around the spout where the glory comes out." We must let it permeate our entire being.

What a difference it makes when we are filled as well as the room being filled! Years ago when I was working on a large dairy farm in the West I learned to use what the boys called "a lazy man's washing machine." We used to take our clothes and soap up the dirty spots.

Then we would tie them in a bundle with a stout cord. Then we took the bundle and tied it in such a way that the stream of water pouring out of the irrigation pump poured over the clothes and agitated them while the water permeated every fiber of the fabric. Clothes tied up this way in the morning would be thoroughly clean when we came home in the evening. The secret, of course, was the constant and lively cleansing stream of water that went through and through the garment every minute of the day.

It is not enough to expose the exterior of your life to the Holy Spirit. You must let Him into every fiber of the fabric of your life.

Notice another thing. This experience brought a transformation in the lives of the disciples. Men who had been cowardly and weak became as bold as lions. Men who had been self-seekers lost all thought of self. Men who had been doubters became examples of faith and courage. Men who had been envious of others sought now to prefer others above self. Men who had been fire-eaters now became apostles of love.

It also brought power: power to witness, power to heal, power to change Roman customs, power to turn the world upside down, power to suffer, power to live, and power to die.

Furthermore it brought cleansing. We shall have more to say of this a little later in the message, so we pass it over here, not because we consider it unimportant, but because we consider it too important to dismiss with a brief paragraph.

Moreover, it is clear that when the promise of the baptism of the Holy Spirit became an actuality on the Day of Pentecost it did not come to the world at large but only to the seeking Church. One hundred and twenty disciples had gathered in the Upper Room and

had spent ten days in preparing their hearts for the coming of the Holy Spirit. It was on this company, and on *this company only*, that the Holy Spirit fell. He comes only to prepared hearts, to believing hearts, to surrendered hearts, to separated hearts.

Not only this, but it is clear from the sermon of Peter on the Day of Pentecost that, while this promise and its actuality were *not for the world* at large, yet it was *for all the believing company* who constitute the true Church of Christ, for Peter says:

“For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call” (Acts 2:39).

One other thing that should be noticed in connection with this outpouring on the Day of Pentecost. There were three outstanding physical manifestations when the Spirit was outpoured. There was the sound of a mighty rushing wind, there were the cloven tongues of fire clearly apparent to all, and there was the speaking in tongues. It is obviously unfair to preach that one of the physical phenomena *must* accompany the baptism with the Holy Spirit and entirely ignore the other two physical phenomena. If someone says to me that I have no right to claim that I have received the baptism with the Holy Spirit unless I speak with tongues, I have just as much right to claim that he has not received the Holy Spirit unless he heard the sound of the rushing mighty wind and the cloven tongue of fire was plainly apparent on his head. All three of these are on the same plane of physical manifestation, and hence of equal importance. Since the baptism with the Holy Spirit is a spiritual work wrought by a Spirit upon a spirit, it follows of necessity that the witness to His work must be in the spiritual realm also. Any insistence on physical phenomena, be it speaking in tongues, shouting, jumping, rolling, or

anything else, is liable to lead to spiritual doubt and confusion.

We come now to the third proposition:

III. BIBLICAL SCHOLARS OF ALL FAITHS RECOGNIZE THE CLEANSING ELEMENT OF THE BAPTISM WITH THE HOLY SPIRIT.

There are certain teachers and preachers who deny the reality of the cleansing power of the Holy Spirit. They preach that the baptism of the Holy Spirit is merely a baptism of power for service. It is that, but it is much more than that. They accuse those of us who preach the cleansing power of the Holy Spirit of being upstarts in theology, preaching a new doctrine, and out of the main stream of theology. But this is not so. Biblical scholars of all faiths and of all ages have proclaimed the cleansing power of the Holy Spirit. My good friend, Rev. J. B. Galloway, former professor of theology at Canadian Nazarene College, has performed a masterly task in presenting the teaching on this subject of the patristic period in his book *A Study of Holiness from the Early Church Fathers*. It is not my intention to cover this period, but I would like to quote from Biblical scholars of all faiths in the present period.

Dr. David Brown, coauthor of Jamieson, Fausset, and Brown's Commentary, a Scotch Presbyterian, a graduate of the University of Edinburgh, puts these words into the mouth of John the Baptist: "I administer but the outward symbol of purification, His it is, as His sole prerogative to dispense the inward reality, . . . It is the fiery character of the Spirit's operations upon the soul—searching, consuming, refining, sublimating." There are no stronger words in the English language to suggest the cleansing work of the Holy Spirit than the four closing words of this quotation—searching, consuming, refining, sublimating.

Dr. James Monroe Gibson, editor of the *Expositor's Bible*, and a Methodist, has this to say in writing on this passage: "He is coming to baptize you with the Holy Ghost and with fire—to purify you through and through and to animate you with a new life, glowing, upward-striving, heaven-aspiring. . . . He shall baptize you with the Holy Ghost and with fire, *IF* you are ready to receive Him."

Dr. S. Pearce Carey, minister of the Church of England, who wrote one of the most beautiful biographies of Jesus in the past two decades, writes thus: "Water and fire, the two great cleansing ministrants of nature, but fire, the more penetrating and thorough."

Dr. Alexander Maclaren, the great Congregationalist divine and Biblical commentator, writes: "In and by Jesus you and I are brought into contact with this cleansing fire. Without His work it would never have burned upon earth. Without our faith in His work it will never purify our souls. . . . The fiery baptism quickens and cleanses. . . . That Spirit which is fire produces holiness in heart and character, by this chiefly among all His manifold operations, that He excites the flame of love to God which burns our souls clear with its white fervor."

Dr. G. Campbell Morgan, the great Biblical expositor who has occupied the leading Congregational and Presbyterian pulpits both in England and America, also uses the device of putting the words into the mouth of John the Baptist as follows: "I lead you to the external symbol of your repentance; He shall whelm you in the fire—the whelming of the Holy Ghost that burns your sin out of you and remakes you. I have to do with the external thing, water, that which can only touch the surface of things; He shall work with fire, that which shall go through everything."

Dr. Alfred Edersheim, great Hebrew-Christian scholar, minister of the Church of England, graduate and

professor of Oxford University, has this passage in *The Life and Times of Jesus the Messiah*: "His [Christ's] baptism would be the divine baptism in the Holy Spirit and fire. . . . In the Spirit who sanctified, and the Divine Light which purified."

Dr. Samuel Chadwick, moderator and college president, of the English Wesleyan Methodist church, writing of the Spirit of Fire, says: "This fire is the supreme need of the church and the final gift of God. . . . Our God is a consuming fire. . . . Men's souls were charged, saturated, enveloped, in the Spirit of God. . . . The passion of God enveloped them with the intensity of fire. Religion at flame-heat illumines every mind, energizes every faculty, and impassions every element of compassion. Fire does not mean rant, or noise, or ruthless self-will. It acts differently on different material and different people, but in all it burns, kindles, and glows. It is religion at white-heat."

These quotations from famous Biblical commentators and preachers could be multiplied indefinitely if space permitted. But these are sufficient to show that the cleansing element of the baptism of the Holy Spirit is proclaimed and taught by men of all faiths and creeds.

We turn now to our fourth proposition:

IV. IT IS AN OUTSTANDING TRUTH THAT THE BAPTISM OF THE HOLY SPIRIT IS FOR CHRISTIANS ONLY.

Our text clearly places this experience *after* repentance. It is to come *after* water baptism, which is the outward symbol of the new birth already accomplished.

Dr. Cunningham Geikie, author of a noted *Life of Christ*, has this to say: "It was only water, and needed an *after* baptism of the Holy Spirit. . . . No one could receive it till he had proved his sincerity by an humble public confession of his sins."

Dr. H. V. Miller, our own former beloved general superintendent, writes: "The baptism with the Holy Ghost is a step beyond repentance, and can follow only after repentance and moral readjustment through regeneration has come to pass. To attempt to tie together the work of the Holy Spirit in repentance and regeneration with that of His baptism is a strained assumption."

We dealt with this subject earlier in the sermon, and so we shall not repeat what we wrote there. But for clarity's sake let us recapitulate it. Remember that Jesus promised this baptism to those whose names were already written in the Book of Life. It was His disciples only who tarried on the Day of Pentecost. This baptism was subsequently poured out upon the Church—the ecclesia—not the world.

So with us today. We are *first* to seek repentance. First things must come first. Then, having received the new birth, we are to yield ourselves in such complete surrender that the cleansing, fiery baptism of the Holy Spirit comes into our lives.

Uncle Bud Robinson used to delight in telling of how the fiery baptism came into his own life. He would use words something like this: "Envy came up and the blessed Holy Spirit skimmed that off. Jealousy came up and He skimmed that off. Hatred came up and He skimmed that off. It seemed as though I would go all to skimmings. He skimmed off some more, and I wondered if there would be anything left of me. When the Lord got through with me, what was left was a mighty small parcel, but it was all pure gold."

Has that fiery baptism cleansed your heart? It can if you will yield yourself to God.

Dr. H. V. Miller used to say that the word for baptism was an old secular term that referred to the act of dyeing garments. So that when the dyer would ask concerning a garment, he would say, "Have you baptized this gar-

ment?" In other words, has the dye so thoroughly permeated every fiber of the fabric of the garment that not one single fiber is left untouched by the penetrating, all-pervading influence of the dye. A woman dyeing a garment will never rest until every fiber has been drenched with the dye. She may lift it out a few times for inspection, but if any portion of it shows the least lack of the penetrating influence of the dye, back it will go into the dyeing kettle until the work is complete.

Two decades ago, practically every home in the United States had a square of multicolored silk on the parlor table or the piano, or both, known as batik silk. If you will recall it, you will recall that the various dyes formed irregular patterns on the silk in vivid colors. This method of dyeing is interesting. It goes back to Java and the Netherlands East Indies, and was developed there several centuries ago. A portion of the cloth was covered with wax and then the cloth was dipped into the cool dye. The uncovered part of the silk took the dye. Then the wax was taken out of the silk by dipping it in boiling water, and that part of the silk that had been covered by the wax still retained its natural ecru coloring. To obtain another color on the cloth, another portion of the cloth was waxed over, and the process repeated. Thus the batik silk effect was secured.

What was perfectly proper and desirable in the technique of dyeing silk is utterly out of place in the life of the Christian. God has no use for batik Christians. Are there areas of your life that have not been surrendered to the Holy Spirit? If so, will you not just now let the fiery baptism of the Holy Spirit strip away the wax of worldliness and selfishness from your heart and impregnate every fiber of your being with His blessed presence, so that you may be truly baptized with the Holy Spirit?

As a boy in England I heard an old Salvation Army consecration hymn. It made a profound impression upon

me. It became the cry of my heart when I sought and obtained the baptism of the Holy Spirit. I pass it on to you. If you do not know this cleansing, fiery baptism of the Holy Spirit will you not make this hymn the prayer of your heart today?

*Waiting long to give me freedom
From my doubts and fears within,
Jesus in His mercy asked me,
"Shall I free you from all sin?"*

"Yes, Lord," my voice did answer. "Yes, Lord."

*"Will you I should snap those fetters
Binding you to doubts and fear,
Make your soul a perfect Eden,
Come your heart and life to cheer?"*

"Yes, Lord," my voice did answer. "Yes, Lord."

*"Will you still be blindly clinging
To the idols that you know
Bring you sorrows, tears, and trouble,
And your happiness o'erthrow?"*

"No, Lord," my voice did answer. "No, Lord."

*"By Thy gifts so great and precious,
By that blood You shed for me,
By the sacrifice of Jesus,
Now I claim the blessing free.*

"NOW, LORD," my voice did answer. "NOW, LORD!"

The Promise of Pentecost

And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high (Luke 24:49).

For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call (Acts 2:39).

About two decades ago, on what was generally conceded to be the nineteen hundredth anniversary of Pentecost, a concerted effort was made to persuade all the preachers in America to preach on the theme of Pentecost on Pentecost Sunday. It was taken up everywhere, and the papers were full of it. Announcements were made of themes commensurate with the day. One might well have thought that the primitive purity and fervor of the apostolic days had returned. But when Pentecost Sunday rolled around the next year, few sermons were announced and preached on the theme of Pentecost. This year (1951) Pentecost Sunday and Mother's Day fell on the same day. I watched the sermon announcements in several large dailies with interest. There were many announcements of Mother's Day themes, a purely human festival; but themes concerning Pentecost—the birthday of the Church, one of the most vital of all Christian festivals—were conspicuous by their absence even in the announcements of churches which magnify and exalt the experience of Pentecost.

Of course Pentecost is much more than the observance of a day, and our remembrance of a personal Pentecost does not depend on the observance of a special day to keep it in our hearts and minds. There are those who argue that it should not be preached as a special day observance because it is a personal, everyday experience. By the same token, then, Easter should not be specially used to preach the Resurrection theme, because every person must experience the resurrection personally. To state this is to see its absurdity. Easter is a particularly fitting time to preach the Resurrection, even though it is a practical doctrine for other times; and Pentecost is a particularly fitting time to proclaim the Pentecostal experience, even though it should be preached and proclaimed at all times. It would seem that holiness churches especially of all churches would do well to make much of the day. This trilogy of messages—"The Promise of Pentecost," "The Purpose of Pentecost," "Perpetuating Pentecost"—were planned and written to magnify this great Christian festival and its outworking in the individual life. We deal then in the first message of the trilogy with "The Promise of Pentecost."

First of all, then, we ask the question,

I. WHAT IS PENTECOST?

Following our introductory line of thought we say again, Pentecost is not the mere formal and historic observance of the birthday of the Church. It is that, but it is *much more* than that. It is of that *much more* experience we would speak in these messages rather than of the historic observance of the day.

Furthermore, Pentecost is not the fanatical and foolish excesses that have grown up around it in some quarters. To say Pentecost to some people is to immediately conjure up a vision of such excesses as make

the word distasteful. It is because of these excesses, and to disassociate itself from them, that the Church of the Nazarene dropped the word Pentecostal from its corporate name in 1919. We deny the fact that we are any less Pentecostal in spirit and practice than we were in our pioneer days before we changed the name. But we wish to make a clear line of demarcation between our presentation of the doctrine of holiness as a personal Pentecost in the life, and the excesses of fanaticism and false teaching that have come to be associated with the words Pentecost and Pentecostal. As a church we believe we teach and proclaim the true Pentecostal experience, but we wish it to be clearly understood that we do not advocate speaking in tongues, drinking of poisons, picking up of serpents, or any other excesses that have sprung up in some places and become associated with the word. That is not our conception of Pentecost.

Speaking then of Pentecost in a more positive vein, we believe it to be a vital spiritual experience for every believer, subsequent to conversion. Whether we speak of holiness, entire sanctification, the baptism of the Holy Spirit, or a personal Pentecost, we are thinking of one and the same experience. We do not believe that the outpouring of the Holy Spirit on the individual life can be separated either in practice or doctrine from the cleansing, purifying flame that burns out the inherent nature of sin from the life.

Such an experience is vitally necessary if we are to be at our best in this life, and ready for heaven.

We come now to consider:

II. THE SCRIPTURAL PROMISES OF PENTECOST

Pentecost was promised by type in the Feast of Pentecost that gives the experience its name. The offerings of the first fruits with leaven is a clear type of the sanc-

tifying experience and will be dealt with more fully in the second message of the trilogy.

Pentecost was promised in the prophets. Isaiah says: "For I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour my spirit upon thy seed, and my blessing upon thine offspring" (Isa. 44:3).

Again Isaiah writes: "And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord. . . . My spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and even for ever" (Isa. 59:20-21).

Joel writes in the words that Peter quotes on the Day of Pentecost, "And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: and also upon the servants and upon the handmaids in those days will I pour out my spirit" (Joel 2:28-29). It was of this promise that Peter said, "This is that."

Pentecost was promised through John the Baptist. He 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).

Pentecost was promised by Jesus. In the upper room discourse Jesus said to His disciples: "These things have I spoken unto you, being yet present with you. But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you" (John 14:25-26).

Again: "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of

truth, which proceedeth from the Father, he shall testify of me" (John 15:26).

And once more: "Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you" (John 16:7).

Again He said, "Howbeit when he, the Spirit of truth, is come, he will guide you into all truth" (John 16:13).

At His ascension Jesus used the words of our initial text: "And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high" (Luke 24:49).

And Luke gives us in the Book of Acts another promise made at the time of the Ascension: "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8).

The continuation of Pentecost was promised to the Church by Peter on the Day of Pentecost itself. In the second text we used at the opening of the sermon, Peter says: "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call" (Acts 2:38-39).

We consider now:

III. THE PREPARATION FOR PENTECOST

In the days of the first great Christian Pentecost a definite pattern of preparation was set up, which is still the blueprint for those who would seek the experience as an individual personal experience.

Note, then, that Jesus offered it only to those whose names were written in the book of life. This is the first step we must take. If we are still the children of the devil, in rebellion against God and His law, we are in no condition for Pentecost. Jesus prayed that God would sanctify those who were not of this world, but who had been kept from the evil of this present world. Yet He also prayed that while they were still in the physical world they might be kept from the evil of the world, or cosmos; that is, from all the customs, laws, and habits of the world and all its inhabitants.

Here, then, is the lowest ground on which we approach our personal Pentecost. We must be written in the Lamb's book of life, born again from above; we must be in this physical world, yet not of the fleshly world, free from its contaminations and vices; we must be free from the evil, or evil one, not in bondage to sin and Satan. This is the threshold we must cross before we can enter the sanctuary where we seek for the outpouring of the Holy Spirit.

The second point in the blueprint is that the disciples were ordered by Jesus to tarry until they were endued with power from on high. In their case it was necessary for them to tarry for ten days. This cannot be taken to mean that in every case men and women must tarry for exactly ten days. Experience witnesses against this.

Some have tarried much longer than this and some much less. Hester Ann Rogers waited for six months before her heart was clear. At the other extreme we have seen a number receive their personal Pentecost in a matter of minutes. One woman testified that she received it sitting in her seat while we were preaching. The general pattern seems to be several hours or days of heart-searching either at an altar of prayer or in the secret place of devotion, or in both places as the Spirit

leads. It is not the exact time or the exact place of preparation that is important, but that the heart shall be prepared for and surrendered to the Holy Spirit.

The third point to note in the blueprint is that the Holy Spirit did not come till His disciples were all of one accord. So with us, there must be a unity of spirit and fellowship. The Holy Spirit cannot come where strife and discord are in the ascendancy. Wrongs must be righted, old grudges settled, forgiveness sought for injuries and fancied slights. Many times an outpouring of the Holy Spirit has been precipitated when two leaders of opposing factions have made up their differences and sought each other out for mutual forgiveness. So then, if you have injured others, or have been injured by a lying tongue, whether you are the injured party or the offender, take the initiative in either case and clear the blockade out of the way in order that the Holy Spirit might be outpoured.

Another item in the blueprint often overlooked is the fact that the Holy Spirit did not fall upon *all* the disciples on the Day of Pentecost, even though He fell upon all who were present in the Upper Room. Paul records in I Corinthians 15:6 that between the Resurrection and the Ascension the Lord was seen by over five hundred brethren at once. Yet only one hundred and twenty were present in the Upper Room. Whether the others were detained by legitimate affairs or were too indifferent to the Lord's commands, we are not told. It is possible that both reasons prevented their coming. But this challenge remains: over five hundred were eligible for the Upper Room, yet only one hundred and twenty came. Just to be born again and thus eligible for the outpouring of the Holy Spirit is not enough to ensure His coming. We must not only be eligible; we must be definite seekers for Pentecost. If you have known in a general way for some time that Pentecost was promised

to you, but you have never grown definite in your seeking, let me challenge you to be one of the hundred and twenty rather than one of the rest of the five hundred. You can be if you will.

Then and only then will you come face to face with:

IV. THE ACTUALITY OF PENTECOST

It is recorded in the second chapter of Acts that when all conditions had been met, and all were in a condition of expectancy, then the Holy Spirit was outpoured on all.

If you have been subjected to the propaganda that this experience was only for the first generation of the Church, we draw your attention again to our second text and one other passage of scripture, both of which indicate clearly that Pentecost is for all who will accept it today.

In His great high priestly prayer, after praying that His disciples might be sanctified, Jesus prays, "Neither pray I for these alone, but for them also which shall believe on me through their word" (John 17:20).

On the Day of Pentecost Peter said: "For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call" (Acts 2:39).

Thank God, the promise of Pentecost is for *you*. It is for you *today*. It is not just a theory or a vague idea. It is a glorious, living reality. You may have it *now*. We close with the challenging words of Rev. L. L. Pickett's great hymn:

*Have you ever felt the power of the Pentecostal fire
Burning out all carnal nature, cleansing out all base
 desire,
Going through and through your spirit, cleansing all its
 stain away?
Oh, I'm glad, so glad to tell you it is for us all today.*

*It is for us all today if we trust and truly pray.
Consecrate to Christ your all, and upon the Saviour call.
Bless God, it is for us all today.*

*You may NOW receive the Spirit as a sanctifying flame
If with all your heart you seek Him, having faith in
Jesus' name.*

*On the cross He bought the blessing; He will never say
us Nay.*

*He is waiting NOW to give it. Why not claim it, friend,
today?*

The Purpose of Pentecost

But YE SHALL RECEIVE POWER, after that the Holy Ghost is come upon you: AND YE SHALL BE WITNESSES UNTO ME both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth (Acts 1:8).

Giving them the Holy Ghost, even as he did unto us; and put no difference between us and them, PURIFYING THEIR HEARTS BY FAITH (Acts 15:8, 9).

In our last sermon we examined "The Promise of Pentecost." We pointed out that it was promised definitely in Scripture; that it is prepared for by definite tarrying and seeking; that it is not just a historic festival to be observed, but a present personal experience to be obtained and enjoyed.

We come now in this second message of the trilogy to "The Purpose of Pentecost." We observe first of all that:

I. THE FIRST GREAT PURPOSE OF PENTECOST IS PURITY

All the great symbols and types point to this fact of the purifying work of the Holy Spirit.

Let us look at a few of the *types* first. In Leviticus 23:16-21 we find the picture of the feast of the fifty days or Pentecost. In all the other feasts and sacrifices the offering of leaven is strictly prohibited. This is because leaven is a type of sin, not just omitted sins, but the inherent nature of sin. Naturally then, it cannot be

offered in any sacrifice which typifies the sinless Christ. He who knew no sin *cannot* be represented by the symbol of the sinful nature.

But in the sacrifice of Pentecost, the first fruits of the new harvest are offered, and with them leaven is offered. Why is this so? Because the sacrifice is symbolic of the believer offering his new-found life to Christ, it must of necessity include all that is included in that new life. Since he has already begun to discover the remnants of the sin nature in his life, of necessity he must bring the remnants of that sin nature and offer them upon the altar.

What happens when he makes this offering? The fire from heaven falls and consumes *both* the sacrifice *and* the leaven. By this God thus signifies His acceptance of the new life and the burning out of the nature of sin. Now the worshiper is free to go home and harvest the rest of the crop, free from the taint of leaven.

The second Old Testament type that clearly sets forth the purifying element of cleansing is one that strangely enough has often been used to deny the need of cleansing. It is the priest at the brazen laver. Those who deny the necessity of cleansing point to this as a symbol of mere setting apart for service. But note what takes place. The priest must *first* offer the sacrifice of personal atonement on the brazen altar. Then, and only then, can he come to the brazen laver, made of the women's mirrors, and thus among other things a symbol of surrendered pride. There he must strip off all his ordinary, everyday garments. Then he must wash from head to foot in the brazen laver. Then, and not until then, is the priest allowed to don the robes of priestly service adorned with the golden bells and pomegranates. Here is a clear type of the believer who has accepted the sacrifice of Calvary, and is willing to put away the

old self-life in its entirety, availing himself of the cleansing fountain to be made every whit whole. Then the believer is able to don the garments of praise and service with their symbols of testimony and fruitfulness. But note the order: first the sacrifice, then the divesting of self, then the cleansing laver, then the robes of service. First purity, and then power; not power, and then purity.

The third type that points to purity is the Old Testament command given on several occasions for the whole nation of Israel to sanctify themselves. It has often been argued that this is purely a ceremonial setting apart for service and not a cleansing. But notice that whenever the Israelites as a nation are commanded to sanctify themselves they are also commanded to put away strange gods—in other words, cleanse themselves from defilement. So with us. Sanctification is a setting apart, but it is more than that. It is the putting away of all that which would defile our lives. The cleansing element is clearly indicated.

Let us look now at the *symbols* used for the Holy Spirit and see if they include the cleansing element.

Matthew 3:11 symbolizes the Holy Spirit by fire. Fire is definitely a purifying agency. It purifies by burning up all the trash. It purifies by cauterizing. It purifies by refining at white heat.

Acts 2:2 uses wind as a symbol of the Holy Spirit. Wind is a penetrating agent that cleanses as it penetrates. When the air lies heavy and damp and still like a miasma on the land, then disease breeds and flourishes; but when the wind blows clear and pungent, it brings the breath of freshness and blows away the seeds of death and disease. Granted that it sometimes brings discomfort, yet it is a great cleansing agent.

John 7:38 uses water as a symbol of the outflow of the Holy Spirit. Other passages also use the same symbol.

The cleansing power of water is so self-evident as to need no demonstration. While usually associated with conversion, it is also the symbol of the cleansing work in the double cure.

In I John 2:20-27, and also in other passages, oil is used as a symbol of the Holy Spirit. Oil heals, oil cleanses the surface, oil purges the inner being.

Acts 2:13-17 makes wine a symbol of the Holy Spirit. Here again is the cleansing element. Wine is more than an enlivening, animating force; it is also a tremendous purge.

In all of these five symbols the cleansing, purifying element is clearly apparent.

Notice also how *Pentecost purified the lives of the disciples.*

Before Pentecost carnality revealed itself as pride in disputes over greatness, but after Pentecost there is no more self-seeking. They were "in honour preferring one another."

Before Pentecost carnality revealed itself as vacillation when they all forsook Him and fled, and Peter denied his Lord. But after Pentecost they "preached the word with boldness" and went everywhere preaching the Word, even when under intense persecution.

Before Pentecost carnality revealed itself as dependence on the flesh as Peter sought to use the sword to defend himself and his Lord. But after Pentecost Peter was willing to depend on the angel of the Lord to get him out of jail.

Before Pentecost carnality revealed itself as desire for revenge when John and his brother James desired to call down fire from heaven on the village that opposed them. After Pentecost John became in the fullest sense the Apostle of Love, and popular history tells us that

in his old age his one sentence when carried into the church was, "Love one another."

Before Pentecost carnality revealed itself as doubt. Thomas said, "Unless I see I will not believe." The disciples told Jesus when He said that He would die at Jerusalem, "Let us go and die with You," disbelieving His word that He would see them safely through. After Pentecost faith blossomed until history tells us Thomas became the apostle of India and with many others died a martyr's death rather than give up his faith.

Before Pentecost carnality manifested itself as a tendency to go back to everyday pursuits at the slightest provocation; the disciples would rather be fishers than fishers of men. After Pentecost the disciples rallied, became the leaders of the Church, and thought nothing of their personal fortunes and ambitions but everything of the advancement of the Kingdom.

This purifying that characterized the lives of the disciples is also for us today. "Knowing this, that *our* old man is crucified" (Rom. 6:6). God "put no difference between us and them, purifying their hearts by faith" (Acts 15:9). "The promise is . . . to all that are afar off, even as many as the Lord our God shall call" (Acts 2:39).

II. THE SECOND GREAT PURPOSE OF PENTECOST IS POWER

Not only does Pentecost bring purity but it also brings power. We have already covered some of the ground by inference in our treatment of the purifying power of Pentecost. But look again at some of the types and symbols.

The first fruits were offered that the rest of the harvest might be enjoyed. So with us, we are sanctified and the sin purged out in order that we might reap a rich harvest of service for our Lord.

The priest was cleansed in the brazen laver in order that he might minister in the sanctuary. We are cleansed in Christ, our Laver, in order that we might serve the Lord in the beauty of holiness. The priest's garments were adorned with golden bells and pomegranates, the symbols of testimony and fruitfulness. We may adorn our lives with a glorious testimony to God's redeeming grace and manifest the fruits of holiness in our daily lives.

The Israelites were to put away strange gods in order that they might worship the true God. We are to rid ourselves of self and sin in order that we might worship the Lord in the beauty of holiness and exemplify that beauty to others.

Notice the symbols. Not only are they symbols of purity, but they are also symbols of strength and power.

Fire energizes, it drives the locomotive, it generates the power of a city, it melts the hardest metals in the smelter to a glowing flux, it cuts asunder great sheets of metal as if they were cheese, it fuses together cold metals by its glowing flame. The flaming fire of the Holy Spirit can work kindred wonders in your life.

Wind also is a driving power as well as a cleansing agent. I have seen places where it had driven straws through trees in a storm. I have seen it sweep the hills clear of snow, and also pile the sand into mighty dunes. I have felt it shake a house to its very foundations as it drove a mighty wind generator of electric power. I have seen its driving and lifting force generated by the propellers and wings of a plane lift the flying boxcars high in the air. Without the drive of the air they would still have been on the ground. I have seen it carry the balloon to the heights of the stratosphere. You may have the comparable power of the Holy Spirit in your life.

Water, too, is a tremendous source of energy. I am writing with my radio tuned to the great Kansas and Missouri floods of 1951. Water is toppling levees, sweeping away bridges, sending houses downstream, breaking up streets. But water is more than a destructive power. It lifts elevators, drives its streams deep into the mountain to wash out gold-bearing ground, it generates power through mighty dynamos, it bears great ships on its mighty bosom. God wants you to have the mighty, dynamic power of the Holy Spirit driving through the dynamo of your soul.

Oil lubricates our machinery, drives our cars, heats our homes, sends our trucks hurtling over desert stretches, rolls the great diesel engines over the mountains both on the highways and the railroads, turns many of our industrial machines. The lubricating and energizing power of the Holy Spirit is yours for the asking.

Wine—true wine—imparts strength and medicates the body. You may have the greater wine of the Holy Spirit to exhilarate your soul and impart its medicinal power to your spiritual life.

Notice how this mighty Pentecostal power manifested itself in the lives of the disciples. Their personal lives were transformed as we have already indicated. Miracles were wrought: the lame were healed, the blind received their sight, the dead were raised to life. Conversions swept like a flame through Jerusalem and the surrounding country—three thousand—five thousand—a great multitude—multitudes—the world turned upside down. The Church grew by leaps and bounds; the Lord added to it daily—a great company of priests, the foster brother of Herod, the household of Caesar, the royal guard. God wants His Church to be as powerful today. We can be if we let God have His full way in our hearts, and turn our lives completely into the care of the energizing Holy Spirit.

III. THE THIRD GREAT PURPOSE OF PENTECOST IS PASSION

Purity—power—passion, this is God's order for us. It will manifest itself in a deep, abiding love for the souls of others; it will work out in public preaching and personal evangelism. But this is important enough to justify a separate message, and so we will handle it in the third of this trilogy of messages under the title, "Perpetuating Pentecost."

In the meantime, let me challenge you again. You can have the purifying flame of Pentecost in your heart. You can have the dynamic power of the Holy Spirit as your abiding portion. But there must be no reservations in your consecration.

A number of years ago I had the privilege of helping lead a veteran of World War I to Christ. He was a semi-invalid, having been gassed in France during the fighting there. Shortly after he was converted he sent for us to come and hold another prayer service with him. During that prayer hour he began to inquire about holiness. We explained as best as we could how he might obtain the blessing. His chief difficulty seemed to be as to the nature of consecration. After puzzling over it for some time his face lit up with a smile.

"Wait a minute," he said, "I think I've got it. When I was in the army it was my business to obey the commands that were given to me without any reservation at all. I was not supposed to argue or talk back, but just obey the command instantly and without reservation. That's the mark of a good soldier. Is that what Christ wants me to do?"

"That's it," I answered. "You've got the idea. That's what Christ wants, complete obedience without a single reservation."

Then, as simply as a little child, that war veteran who was too ill to kneel bowed his head across the back of a chair and said:

"Dear Lord, I have always obeyed orders. I obeyed them when I was in the army. I have obeyed them here in the hospital. I didn't argue or question. I just did it. If I had any arguments or questions I just saved them till later. Dear Lord, I want You to have *full* possession of my heart. I'll obey Your orders without any reservation whatsoever. Come in and rule my life."

Then he looked up with a smile and said, "He came in. My life is wholly His from now on."

This is what God wants. Will you yield your all to Him now without any reservation whatsoever? If you will, He will come in, just as definitely and clearly as He came in His fullness into my invalid soldier friend's life.

No reservations! Is that your compact with Him just now?

Perpetuating Pentecost

For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call (Acts 2:39).

And they spake the word of God with boldness. And the multitude of them that believed were of one heart and of one soul (Acts 4:31-32).

And we are his witnesses of these things (Acts 5:32).

Therefore they that were scattered abroad went every where preaching the word (Acts 8:4).

In our last two messages we have considered "The Promise of Pentecost" and "The Purpose of Pentecost." Now we speak of "Perpetuating Pentecost."

We have seen that Pentecost is promised all through the Word of God. We have seen that it became an actuality on the Day of Pentecost. We have also seen that the promise is for all believers. We have seen that the characteristics of Pentecost are *purity, power, and passion*. We have already discussed purity and power. We come now to the third purpose of Pentecost, namely, *passion*. There must be passion if Pentecost is to be perpetuated. There must be a passion to possess holiness in our own hearts and lives, and there must be a passion to impart it to others.

Let us consider how it may be done. At the risk of some repetition let me lay down the proposition that:

I. PENTECOST IS FOR US TODAY

If Pentecost is to be a living, vital factor in the life of the Church today, we must realize that it is for us in a personal sense. This is the vital feature of this dispensation. Every believing child of God needs to realize that the key to the age in which we live is that the Holy Spirit came upon individual believers on the Day of Pentecost, and that event inaugurated a dispensation in which every man and woman is challenged to receive this experience.

There are those who would say this experience was only for the apostolic days. But the first text we quoted at the beginning of this message clearly disproves that. "To all that are afar off" does not mean those that are listening to the message. It means men and women in far-off places and in far-off times.

Furthermore, not one line of scripture even intimates that the promise of Pentecost has been revoked. Every promise made to the Apostolic Church is still a reality.

The history of the Apostolic Church proves that the outpouring of the Holy Spirit has remained a definite reality all down through the history of the Church, even when it was denied by the hierarchy of the Church. Wherever the visible Church has denied the reality of this experience, God has raised up special groups, an ecclesia within the visible group, or a secret group outside of the established fold, to perpetuate this vital experience. Without entering into detail we call the roll: Mystics, Pietists, Lollards, Hussites, Huguenots, Moravians, Friends, and others. All these have proclaimed the glorious truth of the indwelling Holy Spirit even when they have not used exactly the same language to proclaim it.

In epitome then we say: Pentecost is definitely promised in the Word of God; it is definitely commanded for

believers; it was prayed for by Christ; it was provided for by His death upon the cross.

II. PERPETUATING PENTECOST IN OUR OWN LIVES

Having recognized the fact that the Pentecostal experience is a great doctrinal truth, and that it is for believers today, we must come to the place where we recognize it is an individual experience for our own hearts. We must earnestly seek for it now. We cannot hope to perpetuate Pentecost in the lives of others unless we first obtain the experience ourselves. A halfhearted advocacy of a great truth will never convince others of the reality. We must be ablaze with it as a vital personal experience. Only thus will we convince others of its glorious vitality.

We must first be clear in our justification, since the promises of Pentecost are to all believers, but to believers only. There must be an intelligent, definite, purposeful seeking for the experience. It is not enough just to ask for an emotional blessing; to do so is to miss the vital point and the reality of Pentecost. It is an emotional blessing, but it is more than that. It is a shout of victory, but it is more than that. It is a life of victory, a freedom from sin, a triumph over the world, a fellowship with God, a walk in the heavenlies.

There must be a consecration of our all to God. Like General William Booth, founder of the Salvation Army, we must be able to say, "God has had every inch of me." Like Dwight L. Moody, hearing the challenge, "It yet remains to be seen what God can do with a man wholly given over to God," we must respond as he responded, "By the grace of God I'll be that man." With Rev. S. A. Keen, author of *Faith Papers*, we must cry, "Lord, I am Thine, entirely Thine, wholly and forever Thine."

We must make a complete consecration of the known and the unknown bundle. I well remember the first time that I heard that expression. It was in a convention at Lindsay, California. I was seeking for a clearer understanding of the consecration I had already made. Rev. George Franklin, then a young California pastor, used the expression. It involved many things for Brother Franklin. It had already involved deep bereavement for him. It was to involve several missionary terms in India. It was to include the day when he would see his work in India crumble in his hand because of financial depression. But it was to involve the day when he would see that work blossom to new heights of victory, even though he was not there to share in the victory. It was to involve his years of service in the homeland, as deputation speaker, as pastor, and now as district superintendent. All you know and all you don't know—the known and the unknown bundle—for me also that unknown bundle was to involve many things. It was to involve sacrifice and trial as a home mission pastor, disappointment over my failure to fulfill my call as a missionary, ill health, glorious divine healing, victorious pastorates, joys and sorrows, victories and testings, the molding of young lives in college life, financial testings, the failure of friends, the faithfulness of many other friends, triumphs of faith, nights of agonized pleading for souls, triumphs of happy faith, years of itinerant evangelism with its difficulties and its peculiar blessings, peculiar and special leadings, all this and more.

What the unknown bundle will hold for you I do not know; but, whatever it holds, you must wholly follow the leadings of the Lord. To draw back in any smallest particular is to defeat God's purpose in your life. But if you will wholly follow the Lord you will come to a place where it will be as easy as breathing to reach out by faith and make a definite appropriation of the prom-

ises of God, and let the power of Pentecost pour in a glorious flood over your heart. Then you will know the joy of Pentecost as a personal experience and will long with passionate intensity to pass it on to others. It is then that you will come to the glorious place where you can join in

III. PERPETUATING PENTECOST IN THE LIVES OF OTHERS

After the apostles received the experience of Pentecost themselves in their own lives, they immediately began to share it with others. They went from the Upper Room to the outdoor forum to proclaim to others the glorious truth they had received. So filled were they now with the divine afflatus it caused their speech to burst over natural boundaries and *make them understood* by the polyglot peoples about them. This is a far cry from the unintelligible ecstasies called "speaking in tongues" today. They were understood by every man in his own tongue. Their message pricked hearts, it caused salvation.

But it was not just the twelve who found an unusual testimony and an unusual passion; it was the whole one hundred and twenty. And as others were added to the company and were filled with the Holy Spirit, they too joined the witnessing company with a passion that would not be denied, and went everywhere preaching the Word.

Dr. J. Wilbur Chapman, the great international evangelist, once challenged a young man with the words of Acts 8:4, "Therefore they that were scattered abroad went every where preaching the word."

"Ah, but," said the young man, "that was just the apostles. God did not call all the disciples to preach."

Quietly Dr. Chapman turned his Bible around until it faced the young man and asked him to read the first verse of the chapter. He read, "They were all scattered abroad . . . except the apostles."

How much we need this revelation today! It is true God has called some to be preachers and endowed them with a special gift and a special ministry. But it is also true that He has called all His Spirit-filled disciples to be witnesses and to be filled with a passion for souls. That is why we need personal evangelism as well as public evangelism. Nothing will take the place of public preaching of the Word of God, for it has pleased God by "the foolishness of preaching to save them that believe" (I Cor. 1:21). But public preaching must be buttressed and supplemented by personal witnessing and personal persuasion and personal passion.

Shortly after I was converted, sanctified, and called to preach, I began to question my call to preach. Because of that fact I played Jonah for a few months, and those few months were the most miserable time of my life. During that period when I was playing Jonah, I was wandering around Los Angeles one night, desperate, discouraged, and disheartened. I began to edge over closer to the shadier part of town. I had nothing particular in my mind, but I was in a dangerous mood and ready to drift into things I would afterwards regret. In that condition I met another young man. He was a member of a soul-winners' group there in the city, and he was out on the prowl for just such men as I. He joined himself to me, talked with me for a while, handed me a tract, and prayed with me briefly on that shadowy corner. I did not open my heart to him at all, but when he was gone I turned my steps back toward the interurban depot and went home to my lodgings. I made no conscious step back to God that night, but I believe his timely intervention was a turning point for me and set me on the right road back to my Father's home. Thank God for a young man with a passion.

I was conducting a revival in central Nebraska a few years ago. On one of the first evenings I saw a couple

come in with another young couple in tow. The pastor told me the story. A few nights before the revival he had held a get-acquainted night, and this consecrated couple had brought the unsaved young couple along. Now they had brought them to the revival meeting. It was soon obvious that the young couple were under deep conviction. As I finished preaching and began the invitation, the wife of the church couple picked up her sleeping baby off her lap and placed it on her husband's lap. Then she leaned over the shoulder of the younger woman, who also had a baby on her lap, and said, "Don't you want me to take care of your baby while you go to the altar?"

That was all the younger woman needed. She looked at her husband in an inquiring way, he nodded at her in return, she handed over the baby to the neighbor, and husband and wife started for the altar hand in hand. They were both gloriously converted that night and gave a glowing testimony. Two nights later they were back again and gave another splendid testimony. I preached on holiness and again they were profoundly moved. The neighbor did not get a chance to ask them that night; the baby was in her lap before she could ask for it. They were both clearly sanctified that night. The next time they were in service I asked them if they wanted to join the church.

"Indeed we do," was the joint response. "Our good neighbors have already convinced us that this is the ideal place for us."

Later on I inquired concerning them and found they were going out and winning others as they had been won. The Pentecostal passion was once more perpetuating itself.

I think one of the best revivals I had while I was in the evangelistic field was at Torrington, Wyoming, with Rev. Jack Hawthorne. Brother Hawthorne was in his

first pastorate and ablaze with a holy passion for souls. His wife was a namesake and niece of Miss Fairy Chism, the great missionary, and she shared her husband's passion for lost souls. It snowed all through the meeting. Cars coming in to the meeting slid into the ditch and one car overturned. By all ordinary standards the meeting should have been a complete failure. But Jack would take his car and go twenty, thirty, forty miles an evening to get folks to church who otherwise would not have been able to get there.

One evening I told the story of the Nebraska couple that I have related above. There was a fairly young couple in the house with several children. I told the story in the hopes that some of the people in the house would take the hint when it came time for the altar service. But no one moved quickly enough. The young mother looked around and placed her baby in the arms of a startled usher. I still chuckle when I think of the expression on his face. Then the church woke up and went into action. One of the ladies went into the lobby, where the young father was busy trying to quiet a little older youngster. One of the men spoke to him about his need. Another lady took care of the other children. Soon both parents were at the altar and both prayed through to victory.

The next evening another couple were in the house, and it was obvious that God was working again. They too had small children that needed care. But neither the usher nor the other people needed waking up that night. They were all on the job, and soon another couple prayed through to victory.

I saw Brother and Sister Hawthorne come home more than one evening and change into heavy clothes and boots, and then start into the country to take their members home. Their car would be equipped with chains

and a shovel. They carried a lunch in case they got stuck and had to spend part of the night out. No wonder their church was growing by leaps and bounds. May God give us more couples like Jack and Fairy Hawthorne. Their passion for souls was my renewed inspiration.

If we have the Pentecostal passion in our hearts we shall want to do our utmost to perpetuate that experience in the lives of others. God wants us in a rich and large partnership with Him.

Dr. A. J. Gordon used to tell this parable or legend, whichever you wish to call it. This is not his exact words, but it is the gist of his story.

The Resurrection and Ascension were over and Jesus was back in heaven telling of the battles He had fought and the victories He had won. As He conversed with the angel Gabriel He began to talk about His plans for the perpetuating of the gospel on earth. He told how He had left the gospel with the apostles, and how He planned to pour out the Holy Spirit upon them, and then depend on them to carry the gospel to the ends of the earth.

"But, Master," said Gabriel in incredulous tones, "do you mean to tell me that You are leaving the entire responsibility for carrying Your gospel to the ends of the earth on the shoulders of a handful of ignorant and uncultured men? What if they fail? What are Your plans then?"

And very softly, but very firmly, with serene confidence, the Master said, "I have no other plans, Gabriel; I am depending on them."

It is still true today. God has no other plans. He is depending on you. If Pentecost is to be perpetuated in the earth, the flaming passion in your heart must be the channel through which it is to be passed on to others.

CAN HE DEPEND ON YOU?

