
• SANCTIFICATION •

GOD'S WAY TO HEAVEN

Fred M. Weatherford



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SANCTIFICATION God's Way to Heaven

By
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The Bible the World's Capsheaf



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FOREWORD

Each generation bears its responsibility in restating and promoting Bible truths vital to the redemption of mankind.

Since sanctification is the outstanding experiential truth of the Bible, it demands special emphasis. Since the day of Pentecost, it has furnished the propelling dynamo of the church in its crusade for souls.

In order to keep the blaze of Pentecost burning, this truth must be accentuated with prominence and power from the pulpit.

I send this book forth with a prayer that it shall be a boon to the ministry and a means of leading thousands of laymen, to the fountain's secret inlet and soul radiance.

For several years I have had an urge to write this book from the appeal of wasted years. At the time my sins were forgiven, and I was born into the kingdom of God, I received a definite call to the ministry, but no one pointed me to the Elysian heights of divine power, capped by the adorning grace of sanctification. I felt wholly inadequate for the performance of that calling.

I waited eleven years to hear Frank Blackman (later missionary to India) preach the first message of my hearing on sanctification. That one message was sufficient to lead me into the fountain of cleansing from inbred sin. With this washing there came an enabling power, and a voice that whispered, "Now, son, you can do what I called you to do eleven years ago." All glory to His infinite mercy, whose blood availed and avails today.

At that time I was successfully farming four thousand acres of wheat land; was thirty years of age, with a brave, devoted wife and two children (Evelyn and Fielding, and now also Ronald). I then answered that call of eleven years' standing, and sold out, to make an imperishable investment.

Ms. A. 10-22-8

I moved to Pasadena, California, primarily for the purpose of sitting under the instruction of Dr. A. M. Hills. Adding to my two years normal training and three years at Oregon State College, I spent two and a half years at theological training in Pasadena College.

For the past eleven years I have kept open house for God, bearing the sin-wounded and unsanctified believers to the great sin Emancipator.

This book was written under the inspiration of a Holy Ghost revival. It goes out with the humble, impassioned cry of my soul, that the millions now living may be redeemed before the night shades shut from view the Sun of righteousness.

F. M. W.

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HOLINESS THE ANSWER TO GOD'S DEMAND

Holiness is the word by which we characterize God. It is also that provisional state which God demands shall characterize man in his complete spiritual rehabilitation. It is this demand around which I have chosen to build this chapter—1 Peter 1: 16, "Be ye holy, for I am holy."

This is a very concise, simple and comprehensive precept that is God-given. The claim of any precept depends upon the authority back of it, when considering the binding power of its demand. For instance, a decisive point in law may be handed down by the circuit court which may, if appealed, be reversed by the decision of a higher court. But a decision handed down by the United States Supreme Court is final, so far as civil jurisprudence is concerned.

For practical purposes the claim of a precept is determined by the inerrancy of the commander. Ethically the claim of a precept depends upon the power and benevolent character of the commander.

Our text emanates from authority that is absolute. It was issued by God himself, who is omnipotent in authority, omniscient in wisdom and unerring in judgment. He is sacrifice personified in the realm of benevolence. "He who spared not his own Son, but delivered him up for us all, how shall He not with Him also freely give us all things?" A God who is so much interested in giving us such an unqualified plan of redemption can but give us precepts from a heart of unmixed love.

The command to be holy is not an arbitrary matter. It is not to be accepted or rejected at the discretion of our preferential whims; that is, if we are interested at all in our future destiny.

Holiness is not fathered by the militant church. The church militant, however, if it is God-commissioned, is a pro-

claimer of this doctrinal experience which God has elected to call holiness. God is the father and author, as well as giver, of this grace that refashions man like Himself.

God created man a holy being and his purpose in recreating him is defeated, unless He can recover to man his standing and possession of sinless purity. It would be a thrust at the rehabilitative power of God, if He were unable to recast man from the spiritual crucible and remodel him like himself—a holy character.

In the words of Dr. R. T. Williams, "It is necessary to discriminate between *the experience of holiness*, which is the work of God in the human heart, and perfect and satisfactory—and *the ethics of holiness*, which is man's work and therefore usually imperfect. Let God be praised and honored for the work he does in the hearts of men and if there is fault to be found in the followers of Jesus Christ, let the blame for such fault lie at their door, and let not God be charged with folly. He purifies the human heart and fills it with his own personality and satisfies every longing of the human breast. But men are so limited in their powers of discrimination that they do not always exhibit before the eyes of the critic . . . that code of (ideal) ethics for which men look."

Holiness is God's ultimate spiritual restorative objective for man. It was from this high state of being that man was allowed into sin and his consequent forfeiture of holiness.

Holiness Defined. Holiness is that God-likeness in human character which nearest approximates the infinite. Many are in gross error relative to the merits of personal holiness. They have taken the experience of regeneration as the terminal, rather than the genesis of spiritual life. Whereas, the new birth is only the way station en route to *holiness*, which is the terminal point in divine revelation.

Holiness is that state of character produced by the experience of entire sanctification. Sanctification is the instantaneous act of the Holy Spirit, nullifying and eradicating

the hereditary Adamic sin; thus cleansing the heart, and effecting a state of holiness in character.

Everything that portrays God is an embellishment to the picture of his holiness. In the instance of man's creation the Bible records that God created him in his own image, in which event man was holy. When He manifested himself to Moses the place where he stood was holy ground. The day He dedicated to man is a holy Sabbath. The place of his dwelling is a holy place. His inspired Word is the Holy Bible. The child Jesus is His holy immaculate Son. The heart where He dwells unrivaled is a holy heart.

It might be well for us to define holiness at this point. Holiness is taken from the Hebrew word "*Kadesh*," which means "to be clean ceremonially or morally."

Sanctification is God's process of making a man holy—sanctification is the process; holiness the product.

The Greek word for sanctification is *hagiamos*. The Greek ending in "mos" means an act, as does the English word ending in "ion." Hence, sanctification is the divine act of God by which man is made holy.

To make a distinction between justification and sanctification, I want to set forth the following differentiation:

Justify is a forensic term, meaning to *absolve* (clear of guilt) declare one innocent. The act of justification takes place in the heart of God. Justification and regeneration are simultaneous in effect. Regeneration takes place in the heart of man—removes the guilt of sin, waiving the death sentence and initiating salvation in the life of man.

Romans 5: 1 tells us what the experience of justification does for one: "Therefore being justified by faith we have peace with God through our Lord Jesus Christ."

Romans 3: 23-26 is a further elucidation on the work of justification: "For all have sinned, and come short of the glory of God; being justified freely by his grace through the redemption that is in Christ Jesus: whom God has set forth

to be a propitiation (to appease and render favorable; conciliate) through faith in his blood, to declare his righteousness for the remission (forgiveness) of sins that are past, through the forbearance of God; to declare, I say at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus."

Let it be said that justification gives you something you never before had, while sanctification takes away something you always had, and at the same time gives you a power you never before possessed. Regeneration is a positive and additional work of grace. Sanctification is negative and subtractional, as well as being positive and additional. It eradicates inbred sin and gives a positive power in the Holy Ghost.

In the experience of regeneration, or the new birth, one is resurrected from the death of trespasses and sins—"Made alive unto God." In the experience of sanctification that old sin principle is crucified. The new birth adds the new nature—spiritual life, giving positive assurance of sins forgiven; while sanctification destroys the old nature and gives positive assurance of heart cleansing.

Acquired sins are washed away in regeneration, while innate depravity is cleansed away in sanctification. The washing of regeneration removes the sins of the past, with their guilt and condemnation and rescues the life from the thralldom of sin; thus making the dark path of the past white. But the washing of regeneration can go no farther back than physical birth. Sanctification removes from the heart that form of sin with which we were born. (The sin principle entailed on all racial descendants because of Adam's spiritual departure from God in the beginning.)

The distinguishing feature of regeneration is the impartation of divine life or the revival of life in a dead soul ("dead in trespasses and in sins"); while the distinguishing feature of sanctification is the removal, destruction or eradication of inbred sin.

The regenerated are exhorted to go on unto holiness or Christian perfection, Hebrews 6: 1—"Leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance. . . ."

The first principles of the doctrine of Christ are repentance and restitution, the fruits of which, when associated with appropriating faith, result in the new birth. But the inspired author exhorts us to leave this ground gained in our spiritual recovery and go on unto perfection, or holiness; indeed, he said in 1 Thessalonians 4: 7, "For God hath not called us unto uncleanness but unto holiness."

It is required of man to be holy if he would have part in the first resurrection, Revelation 20: 6, "Blessed and holy is he that hath part in the first resurrection." This gives rise to the reason why God chose for us to be holy. "God hath chosen us before the foundation of the world that we should be holy."

It is absolutely essential for us to be made holy in character if we desire a place in the glorious eternal abode with God and His holy saints. "Without holiness no man shall see the Lord," are God's own words whispered to the ears of every believer (born again Christian).

Holiness is the stabilizing power of the Christian. The holiness man is not up today and down tomorrow in his Christian experience; he is like the airplane that plows through the fog and storms of life on an even keel.

The distinguishing feature between an Ingersoll and a Hamilton watch is that the Ingersoll has no jewels, while the works of the Hamilton are set in twenty-one stabilizing jewels, making it dependable to the fraction of a second, while the movements of the Ingersoll are more or less unbalanced and fluctuating, hence one is never certain that its position is right when the time of day is desired. Holiness is like the Hamilton watch, while the Ingersoll is comparable to the more or less unstable new birth experience. Why carry an

Ingersoll experience when you may have a Hamilton for the asking?

God's purpose in giving the new birth is merely that He might put us in position and lead us into this final crisis in redemption which He calls holiness.

The Bible abounds in descriptions of the holiness of God. This, the Apostle Peter tells us, is the divine reason for the holiness of the people of God—"Because it is written, be ye holy for I am holy."

The peril of neglecting holiness is cited by the history of the Hebrew nation. God gave to them the promise of the Holy Land, but because of their disobedience in following the prescribed method, they failed to possess it, and wandered in the wilderness for forty years, and as a result endured untold privation and suffering, and death, with only two of their number finally making the promise a possession.

Everything designed for the worship of Jehovah bore a holy label: "The most holy place; the holy altar; the holy ointment; the holy offering; the holy covenant, and the holy ark."

The history of the Christian church, largely speaking, in practice, is like the children of Israel who fail of this great grace, and perish through unbelief. Failure at this point gives reason for the declension of the church spiritually. Opposition to holiness is a blighting rebuke to the professors of God. The apathy of the church today is its willingness to permit this highly essential doctrine and experience to be set aside.

The call of God demands holiness of character and furnishes the power and disposition to do the work God demands of the church. There is much these days that will not stand the day of fire; mere profession will not suffice; God's people must not only be doctrinally right, but practically righteous.

In this chapter I want to leave with you the following proof texts of the experience of holiness or heart cleansing:

1 John 1: 9: "God is faithful and just to forgive us our sins, *and* to cleanse us from all unrighteousness."

Eph. 1: 4: "He hath chosen us in Him before the foundation of the world, that we should be holy and without blame before Him in love."

Heb. 12: 14: "Follow peace with all men and holiness without which no man shall see the Lord."

Rom. 6: 22: "But now being made free from sin [the sin principle] and become servants to God, ye have your fruit unto holiness, and the end everlasting life."

The experience of holiness removes the inner promptings to evil. It takes the "want to" out and puts the desire in the direction of complete conformity to God's will. The approach and reception of this experience is like the law of gravitation between the earth and the moon. There is a point between which gravitation changes.

The difference between conversion and holiness, or heart purity, may be illustrated as follows: In the state of Wyoming there are two principal seams of coal which lie one above the other. One stratum of coal is mixed with slate, while the other stratum is pure coal.

The word translated *pure* occurs about seventy times in the New Testament. The idea of the word in the original will gives us light as to its usage. It is used of wheat, when all the chaff has been winnowed away; it is used of gold from which all alloy has been refined away in the crucible. The idea conveyed being that which is pure, consists of one thing without mixture. In the instance of holiness it is character from which sin has been eradicated.

That there have been persons whom God has designated as holy men is evidenced from His Word. For instance, God's oath to Abraham, Luke 1: 70-75. Paul testified to holiness, 1 Thess. 2: 10 and 2 Peter 1: 21, "For the prophecy came not in olden time by the will of men: but holy men of God spake as they were moved by the Holy Ghost."

I want to conclude this chapter with an illustration setting forth the experience of Rev. J. O. Peck, D.D., one time a great holiness minister of Methodism.

Dr. J. O. Peck relates that while pastor of a large Methodist church at Springfield, Mass., "God never left me without a gracious revival in any year of my ministry, but up until 1870 I was not sanctified. A deep heart hunger seized me for the experience. The hunger of my soul grew more imperious; I was not plunged in darkness or conscious of any condemnation. For weeks I was in the throes of a gradual sinking of self, a consuming of selfish ambitions which resulted in the consciousness of utter emptiness. Then arose an unutterable longing to be filled. I had been prejudiced against the National Campmeeting Association, but a conviction was borne in upon me as clear and unmistakable as my identity, that if I would go to that meeting and confess, let my hungering be known, I would be filled with the Holy Ghost. I went, told my mission, sought the prayers of all, and I told them I wanted the fullness that night. I then descended to the altar and knelt before the Lord. By simple faith I was able to take Christ as my sufficiency to fill and satisfy my hungry soul. The instant I received Christ as my 'wisdom, righteousness and sanctification' the stillness and emotionlessness of absolute quiet, permeated my whole being. Then the tempter suggested, 'The Spirit is withdrawn and you are doomed to disappointment.' As quick as thought came my reply: 'With or without feeling, I here and now take Christ as my all in all.' I knew that moment He was my complete Savior. At once the most precious experience was mine that I can conceive. No joy, no rapture, but something sweeter, deeper than anything before known—'The peace of God that passeth all understanding.' It settled in upon me deeper and deeper, sweeter and sweeter, till I seemed 'filled with all the fullness of God.'"

SANCTIFICATION ERADICATES ALL SIN

I want to direct your attention in this chapter to a text of scripture found in Romans 6: 22, R.V., "But now being made free from sin, and become servants to God, ye have your fruit unto sanctification, and the end eternal life."

This text specifically sets forth the experience of sanctification. It admits the antecedent of being born again.

To allay any question that may arise in the mind of the reader as to the necessity for two works of grace, I have an answer. Sin in its analysis is two-fold—sins committed and sin inborn. God used David even in the Old Testament to bear this out in Psalms 51: 4, 5, "Behold, I was shapen in iniquity; and in sin did my mother conceive me."

This shows that man is totally depraved and has in him the seed of sin at birth. I want to quote another scripture from the New Testament—Eph. 2: 3: "Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind, and were by *nature* (generation by generation) the children of wrath, even as others." I want to continue with the subsequent fourth and fifth verses: "But God, who is rich in mercy, for his great love wherewith He loved us, even when we were dead in sins, hath quickened us together with Christ." To *quicken* means to give life. *Generation* is the process by which life comes into being. God says we were by generation the children of wrath. Then to become the children of God, we must be regenerated—given life from above—born again.

Sins committed produce guilt and condemnation, hence the guilty to be freed must appeal to God for mercy to pardon his transgressions. God's pardon is necessarily a judicial act, and the act which takes place on His throne in behalf of the sinner is justification, and the pardon which He remits to the

guilty sinner is forgiveness, the Spirit bearing him witness that he is adopted into the family of God (Rom. 8: 15, 16).

Sanctification gives an inheritance among them that are sanctified—a gift—hence it is not anything into which we may grow. It is God's last will, promised and left for all believers, upon complying with certain stipulations. "This is the will of God, even your sanctification." Acts 26: 18 gives some stipulations: "That they may receive remission of sins *and* an inheritance among them that are sanctified by faith in me."

There remains yet in the born-again regenerated life a sin principle to be eradicated. This inbeing or inborn sin cannot be pardoned since its presence is not by reason of any act for which we are responsible. It must be cleansed away and moral cleansing is primarily a priestly act. Jesus Christ is our High Priest. He is our sanctifier—"Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate."

The Greek scholars of constructive criticism tell us that the text properly reads: "But now being made free from the sin principle ye have your fruit of sanctification." This leads us to conclude that the removal or eradication of the sin principle is done by the sanctifying power of God.

Defining the root meaning of the words sanctify and sanctification, let it be said they are taken from the Latin adjective *sanctus* (meaning holy) and the Latin verb *facere* meaning to make) and the suffix *ion* (meaning the act of). Then sanctification is the act of making holy.

Twenty of the world's greatest commentators tell us that "sin" in the singular, with the article "the" before it, means depravity—inbred sin.

This God destroys in his second definite work of grace which He has named sanctification; the effect is heart-cleansing.

It would do no violence to the text to say being freed from the sin principle you are sanctified, which is evidenced by the fruit of your life. This is manifested by a greater depth of vital piety, strict conformity to the whole will of God, a life marked by a deeper devotion, a keener responsibility in rescuing the perishing, given more to intercessory prayer, and more abounding joy in the life. There will be the absence of inner fomentations, times of anger, jealousy, stinginess or desire to withhold God's tenth, ill-will, an unforgiving spirit, etc.

The method by which this sin principle is eradicated from the life is seen in Romans 6: 6: "Knowing this, that our old man is crucified with Him, that the body of sin might be destroyed."

Dr. A. M. Hills, a famous Greek scholar under whose instruction it was my privilege to sit for two years and a half, said, "I have consulted six Greek lexicons as to the meaning of this Greek verb *destroyed*, and the meanings are 'abolish,' 'destroy,' 'freed from,' 'annihilate,' 'to do away,' 'to put an end to.'" With this perfect collaboration of interpretation, by these eminent Greek scholars, there is no room left for doubt as to the destruction to inborn sin through this gracious sanctifying second definite work of grace.

The last text quoted bears out two thoughts of eradication—"crucified" and "destroyed." It is to be noted that crucifixion calls for a death, which means a cessation of life; this means none other than the sin principle, the old man, innate sin, is crucified in the life. To destroy means to do away.

Paul testifies in Galatians 2: 20 of having received this identical experience. "I am crucified with Christ, nevertheless I live, yet not I but Christ liveth in me."

I want at this point to make, if possible, a clear distinction between the new birth and sanctification. The new birth adds a new nature; it gives one something he never had

before. Sanctification, the second work of grace, destroys the old nature, something you always had.

How erroneous it is to hear people talk about growing into the experience of sanctification, for growth is a process of addition, while sanctification is a process of elimination or subtraction.

Let me make a further distinction between the two works of grace. In regeneration the sinner is taken out of the world; in sanctification the sinful propensity is taken out of the believer. The work of regeneration is a quickening work: "And you hath he quickened [given spiritual life] who were dead in trespasses and sins" (Eph. 2: 1). "Awake thou that sleepest and arise from the dead and Christ shall give thee light" (Eph. 5: 14). The work of sanctification is a killing work: "Knowing this, that our old man is crucified with him, that the body of sin might be destroyed" (Rom. 6: 6).

That these two works of grace cannot be received at the same time is evidenced from the fact that you cannot make alive and kill with the same stroke.

There is a parallel scripture to the one quoted in the beginning of this chapter which I want to use in collaboration: "In whom ye were circumcised with a circumcision not made with hands, in *putting off the body of the flesh*, in the circumcision of Christ" (heart circumcision) (Col. 2: 9-11). Circumcision is another expression used for heart purity.

Dr. Daniel Steele says, "We call attention of every Greek scholar to the strength of the original noun, 'putting off.' It is a word invented by Paul, through divine inspiration, and found nowhere else in the Bible, nor in all Greek literature, to show the thoroughness of the cleansing by the complete stripping off, and laying aside the propensity to evil. The apostle prefixes one preposition, *apo*, denoting separateness, to another denoting outness which is *ek*, and then constructs

the strongest conceivable term for the entire removal of depravity, *apekdusei*.

Dr. Meyer the great Bible exegete, makes this further comment: "Whereas the spiritual circumcision, divinely performed, consisted in a complete parting and doing away with this body (of sin) in so far as God, by means of this ethical circumcision, has taken off and removed this sinful body from man, like a garment, drawn off and laid aside.

Dr. Steele adds, "If this does not mean the complete and eternal separation of depravity, then it is impossible to express the idea of cleansing in any language."

Let it be observed in passing that the sanctified soul must have new blessings. The Lord clearly taught this in type when He gave a new supply of manna to the children of Israel each day. That which was not gathered fresh each day bred worms and stank. A personality from whose life sanctification has been lost by ceasing to walk in the light, yet carrying on a profession, is to announce an odious defecation. To presume to live on your past experience is to admit spiritual disintegration.

Paul's secret of keeping the blessing was daily death—"I die daily." A fresh renewal of one's abandonment to God daily will answer to the service of fresh manna on your daily spiritual menu. Your testimony, too, will be a glowing inspiration and a benediction. The reading of the Word will keep one active in obedience and performance.

I want to direct your thinking to some of the characteristic manifestations of what is variously termed "the sin principle," "carnality," "the old man," etc.

First. He is a very sensitive old fellow; the absence of shock absorbers is decidedly in evidence. His feelers are close to the surface. He is quick to notice an apparent slight.

Second. He acts the part of a martyr instead of a soldier under persecution.

Third. He is an unruly old fellow under trial. This is often evidenced in the home; in church schisms, lack of patience—long suffering—nothing just suits—always something to grumble about.

Fourth. He is a meddlesome old man—"Say, I heard the other day that Mrs. Uppinstartit said that Mrs. Out-to-get-you-down said you were not worth a whoop in an empty barrel." "Did she say that?" "Yes, I am sure." "I'll see her back track on that or know the reason."

Fifth. He has pouting spells; the host didn't happen to think of his name in sending out invitations, or he heard that somebody said something unkind about him, consequently he has a grudge.

Sixth. This old man is a stingy fellow. The need of the church can be ever so great and charity painfully wanting, but he holds on to the purse strings with an abiding grip.

Seventh. He is very much in evidence as a fault-finder and in scattering surmises injurious to the good name of others. He is like the vulture soaring around with his piercing eyes, and anything that is off-color and bears an odor in the community he swoops down upon, and sends out notices to all in his neighborhood, and he is blessed to serve his food scandal to all of his friends.

Eighth. He is unforgiving; he is the avowed and declared enemy of every person who doesn't agree with his plan; he holds a grudge against every person that dares oppose him.

Ninth. He has a disposition to conform to the world. This old man often sees his wife (Mrs. Old Man) bedeck herself with all the fads and fancies of popular worldly vogue—often seen at questionable places—not given to spirituality.

This old man's hindering appendages may be eliminated through that process of crucifixion: "Knowing this, that our old man is crucified with Him, that the body of sin might be destroyed, that henceforth we should not serve sin."

To go into the crucible means a loosening of these component idiosyncrasies in personality. When the fire of God is applied they rise to the surface, where they are skimmed off by the Refiner. When the refining process is complete, the Refiner can see his image in the product. It is then He pulls off the fire.

This God-given experience is knowable, "Knowing this that our old man is crucified. . . ." Self-abandonment to God is essential to this knowledge. The seeking candidate dedicates himself to become God's love slave; he is willing and glad that God's way in all things shall be his way.

This experience is his fruit of sanctification, and in the culmination of his earthly tabernacle he shall reap the glorious heritage of life eternal.

Unsanctified Christian, will you pray to God with the poet for the blessing today?

"Hast Thou not died to purge our sin,
And risen Thy death for us to plead?
To write Thy law of love within
Our hearts and make us free indeed?
That we our Eden might regain,
Thou diedst, and could not die in vain.

"The promise stands, forever sure;
And we shall in Thine image shine.
Partakers of a nature pure,
Holy, angelical, divine;
In spirit joined to Thee, the Son,
As Thou art with the Father, one."

SANCTIFICATION AND THE VOICE OF CREEDS

Thousands of Christians do not understand that there are two works of grace in the redemptive program of God for man; that both are provided for in the atonement; that God calls a sinner to repentance and He calls the believer to sanctification.

I open the scriptures for these two separate works of grace. In the seventeenth chapter of John's gospel Christ's prayer makes conclusive that sanctification is not conferred upon sinners. When he prayed a second bestowment of divine grace upon the disciples, He certified they were the champions of the first. Christ's prayer made it plain that they had left all to follow Him, that they were not of the world, that through their ministry they had wrought miracles and had been preaching the gospel for about three years and a half. It was for these that He prayed God to sanctify.

John the Baptist proclaimed two works of grace. He preached the baptism of repentance for the remission of sins (Mark 1: 4; Luke 3: 3). Yet in referring to Christ (Matt. 3: 11) he said, "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."

In this chapter I want to use the following text as the basic thought: "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. Faithful is he that calleth you, who also will do it" (1 Thess. 5: 23, 24).

I want to set before you five propositions to be considered in this chapter:

I. Let us assure ourselves that there is the certainty of a Christian experience taught in the Bible, known as sanctification.

II. The voice of creeds as related to the experience of sanctification.

III. The spiritual status of those for whom Paul prayed to be sanctified.

IV. The text and proof texts of the Bible are conclusive proof of God's provision to sanctify believers.

V. Sanctification a challenging Christian asset to believers.

I. That there is a second definite crisis in Christian experience known as sanctification is evidenced by the basic text of scripture in which Paul prays that the Thessalonian believers may be sanctified.

God declares there is a sanctifier and that *people are sanctified* through His Word in Hebrews 2: 11: "For both *he that sanctifieth* and *they who are sanctified* are all of one for which cause he is not ashamed to call them brethren."

It may be well to insert at this point an explanation setting forth the three apparent meanings by which one may be sanctified. It will be clear to the reader, however, that these three apparent ways are only means to one end. For instance, the scripture states, we are sanctified by the Word; again, by the blood of Christ, and in another instance, by the Holy Ghost.

The Word is the illuminating agency; it informs me how I may be sanctified: "Sanctify them through thy truth: thy word is truth" (John 17: 17).

The blood of Christ is the procuring agency—the provision for my sanctification: "Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate" (Heb. 13: 12).

The Holy Ghost is the administering agency, or the executive of the Godhead, coming in to effect the work of sanctification in the heart: "Being sanctified by the Holy Ghost" (Rom. 15: 16).

Paul himself was in possession of this second definite experience. It would be hypocritical for him to pray that others should obtain this experience without first being partaker himself. Indeed, he testifies to having received the experience of sanctification in his letter to the Romans, where he wrote, "For I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established" (Rom. 1: 11). His experience is also recorded in the ninth, twenty-second and twenty-sixth chapters of Acts.

Paul acknowledged the new birth as benefit number one, when he wrote to the Corinthian church in 2 Corinthians 1: 15, and in the same verse he implies to them that sanctification is the second benefit to be had, when he said, "I was minded to come unto you before that ye might have a second benefit."

It might be well at this point to define just what is meant by sanctification. It would be difficult to improve upon the definition given in the old Methodist catechism: "Sanctification is that act of divine grace whereby we are made holy." It may be said that this definition is God's positive side in effecting sanctification, or the making of holy character.

The word has a secondary meaning when applied to things or persons in official ministries. To sanctify in this sense, means to set apart. A communion set may be said to be set apart to a sacred service, in such usage. In this accommodated sense Jesus once applied the term "sanctified" to Himself; He said, "For their sakes [the disciples] I sanctify myself," meaning that He set Himself apart to be a sacrifice for their sins as well as ours.

Many well-meaning folk stop short of the full scope of meaning, to the term "sanctify," when applied to Christian experience; they merely perform the human side, which is setting oneself apart. For lack of full instruction many stop short of looking to God to perform the divine act of sanctifying through the Holy Ghost. The human act of consecra-

tion can never make the heart pure; if it were so, man would be his own sanctifier. To stop short with only the human side is actual failure to receive the experience of heart cleansing.

The Greek word for *cleansed* (the sanctifying process) is *katharizo*, carrying with it the same effect as a purgative, a complete cleansing of the moral nature.

II. Let us inquire of the voice of creeds as to the experience of sanctification.

All Christian thinkers are agreed that sanctification is an essential qualification for a place in heaven. This teaching prevails in churches generally, a few of which I shall name: Presbyterian, Congregational, Lutheran, Episcopal, Baptist, Catholic, Brethren, Quakers, Methodist, Christian, Pilgrim Holiness, Free Methodist, Church of the Nazarene, etc. These all agree that somewhere between birth and the threshold of God's eternal palace, the experience of sanctification must take place.

The diversity of opinion enters into this proposition when we come to the point as to when this experience is to be received. At this juncture you will find at least five separate answers.

First, the Catholic church teaches that in order to be sanctified the candidate after death must tarry for a greater or less period of time in what they call "purgatorial fires." Rome says to her votaries, the flames of purgatory will free you from the stains of sin, thus consuming the roots of carnality; then you are eligible for heaven.

It does not require thinking of outstanding ability to conclude that such a process would make suffering our sanctifier, rather than the atoning blood of Christ.

If a man may be purged from his unholiness in purgatory, why did God send His only begotten Son into this world to make an atonement for our regeneration and sanctification if He is able to do it in the next world? It is in-

compatible with justice, that a buried sinner or an unsanctified believer will be a holy person in the resurrection life.

The second answer as to the time when one may be sanctified, says it is in the very article of death. This is the answer given by the Calvinistic school. They tell us that the roots of depravity are too deep for the cleansing blood sacrifice of Christ to reach while we live. Their contention is that the arrow which brings death will, at the same time, slay the remains of evil that lie coiled deeply about the soul. This theory would make death our sanctifier instead of Christ.

If complete salvation implies anything, it is fitness for heaven, and that fitness is administered while the living soul is conscious in this life.

Is the experience of sanctification received at death? A man might be sanctified just prior to death, but tell me how a dead man can receive anything.

It is feeble thinking to suppose that a holy God would provide a salvation that breaks down right at the point where it is most needed. It is folly to object to a cleansing here in this life which is a necessary prerequisite for the next. Why suppose that Jesus Christ will do hereafter what He is neither able nor willing to do here? Why speculate about a Savior saving us from all sin in heaven where there is no sin from which to be saved, and deny that His atonement on Calvary is adequate to deliver us from guilt and cleanse our hearts from inbred sin while in this world. The purpose of Christ's sacrifice on the cross was in vain unless his atoning proviso is adequate in this life to a preparation for the next.

A theory that denies the adequacy of the atonement to deliver from all sin in this life is too much like Christian Science, which pledges so much in the way of physical healing, while at the same time denying that sickness exists.

The third answer as to when we are sanctified states that we are sanctified simultaneously with the act of God's pardoning and regenerating grace. This answer comes from

the Zinzendorf school. They tell us that we are born of the Spirit and sanctified wholly at the same time.

The one outstanding objection to this theory is that it just "ain't" so. First of all, it is contrary to scriptural teaching, as I have already cited in this chapter: neither does the theory stand the test of practical experience. There are well defined characteristics in the sanctified life which are evidenced only by their fruits, namely, a lack of carnality which in the unsanctified is manifested by pride, jealousy, selfishness, etc.

One may not receive the new birth and sanctification at one and the same time, from the fact that there are two sinful diseases to be administered to in the life of man. Man is so constituted that he is incapable of receiving two administrations at the same instant.

Man's first sin disease to be dealt with is a multiplication of sins through his disobedience to known God-given laws, which produces guilt and condemnation upon the offender. These acts of wrong-doing make of him a guilty sinner in the eyes of God. For his guilt he must ask pardon, to which he must have a definite witness that God has forgiven. "The Spirit itself beareth witness with our spirit, that we are the children of God" (Rom. 8: 16).

The second sin disease with which man is afflicted is the sin that goes farther back than birth—an inherited sin principle, or that active force which caused man to commit his known sin—that something which we inherited from the fall of Adam. After one's transgressions have been forgiven there remains yet this sinful propensity in the heart which must be cleansed away. For this cleansing the candidate must definitely ask God's ministration. This experience, too, is witnessed to by the Holy Spirit (Acts 15: 8, 9; Acts 5: 32). Here we have two distinct witnessings of the Holy Spirit to the experience of regeneration and subsequently to the experience of sanctification—"Whereof the Holy Ghost is witness." My point is that man is incapable of receiving two witnesses at one

and the same time, consequently it is impossible for man to be regenerated and sanctified at one and the same time.

Fourth. There is another school which teaches you grow into the experience of sanctification. Not a few well-meaning people have this false conception. If it were true that one could grow into the experience of sanctification there would be degrees of sanctification, which might be expressed in the terms of "sanctified, sanctifieder and sanctifiedest," or "good, gooder and goodest." (Good, better, best.) If God had intended that one should grow into the experience, He would have put it in the future tense, and said, "Ye should be holy at the end of your growth." The Greek verb for sanctify is in the aorist tense, which means instantaneous action. On the day of Pentecost the disciples were baptized with the Holy Ghost suddenly. "And suddenly there was a sound from heaven as of a rushing mighty wind and they were all filled with the Holy Ghost." Peter in testifying of that experience said in Acts 15: 8, 9, "And God which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us; [suddenly] and put no difference between us and them, purifying their hearts by faith."

The fifth school represents the positive truth of God's teaching. It teaches that sanctification is a second definite crisis in God's revelation to man; that it is instantaneously wrought. It is also taught in 1 John 1: 7: "If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth [present tense] us from all sin."

It says to the believer, "You were not sanctified coetaneous with the new birth." If we are ever sanctified, it must be before we die.

It is not necessary to make further elucidation on this point, since it has been thoroughly covered in previous citations in this chapter and will be subsequently.

III. The spiritual status of those for whom Paul prayed to be sanctified, is what we want to ascertain at this juncture. With this information forthcoming you will be advised as to the reason that sanctification is a second definite work of grace, subsequent to the new birth.

Turning to the first chapter of 1 Thessalonians we read that the people for whom Paul prayed "the very God of peace" to sanctify were Christians, for he refers to them in this first chapter as being "in God the Father." If they were in God the Father, then they had been born of the Spirit. Indeed, God inspired Paul to write this letter, which he was writing to the Thessalonian church.

If the new birth and sanctification took place at the same time it would be pathetically superfluous for Paul to pray for their sanctification. Therefore, our conclusion is that regeneration and sanctification are separate in fact and distinct in time.

IV. The texts and proof texts of the Bible are conclusive evidence of God's provision and purpose to sanctify believers. Of these Bible proofs I quote two: "*The very God of peace sanctify you wholly*" (Thes. 5: 23). "Wherefore Jesus also, that he might sanctify the people with His own blood, suffered without the gate" (Heb. 13: 12).

After one is in possession of the sanctifying revelation of God Paul adds through the basic text of this chapter, "And I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ."

This experience is a soul preservative; it is God's seal of holiness which He places upon every recipient of the blessing. The sanctifier is a preserver as long as one is obedient to spiritual laws. Once one becomes disobedient to the will of God this seal is broken.

Perfect obedience to the will of God makes one blameless in the sight of God. To the wholly sanctified the carnal nature is destroyed, crucified. It was Paul who said, "I am

crucified with Christ, nevertheless I live, yet not I but Christ liveth in me."

It is the crucifixion of the self-life, an utter abandonment to God, that permits Him, through the Holy Ghost, to sanctify the seeking candidate.

V. Sanctification is a challenging asset to the Christian believer.

It increases the Christian's joy. Complete obedience to God renders a depth of joyful satisfaction which cannot be otherwise attained.

It is God's method of making the believer like Himself. It removes timidity and gives one God-commissioned authority to boldly witness for Him. It increases one's love to God and produces a glad sacrifice in service for one's fellowmen.

The highest objective in being sanctified is that one may more fitly glorify God. "Let your light so shine before men that *they may see your good works* and glorify your Father which is in heaven."

A second purpose for which we are sanctified, is to intensify our witnessing ability and courage. "Tarry ye in the city of Jerusalem until ye be endued with power from on high" (Luke 24: 49).

Perhaps the final purpose of sanctification in believers is that they may be one. Such was a part of Christ's prayer in praying for the disciples in the seventeenth chapter of John's gospel: "That they all may be one; as thou, Father, are in me, and I in thee, that they also may be one in us . . ." (John 17: 21). Refer also to the eleventh verse of this chapter: " . . . that they may be one as we are." One of the paramount expressions in Christ's priestly prayer for the sanctification of the disciples, is that this grace furnishes the recipe for agreement or oneness among God's sanctified.

This unification gets the same results as the process of taking two window panes and rubbing them with pumice

stone, until the glaze is all gone, after which, when placing them together the one adheres to the other.

This experience gives that grace which enables us to stick like a U. S. postage stamp—until we reach our ultimate destination. God can give one such an amiable disposition and an abounding peace, that fixes him so he can live with the devil's mother-in-law, if it should come to that. It is at once admitted that such a predicament would be overcoming a very recalcitrant and besetting situation. But "God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work" (2 Cor. 9: 8).

Christ laid down the faultless principle for Christian guidance when he said, "Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets" (Matt. 7: 12).

The bleeding need of the church today is back to Pentecost in spirit. Carnality in the believer is the fundamental crossgrain that impedes the progress of the church. Self-aggrandizement, rather than esteeming others more than oneself, is more the rule than the exception. The church needs the sanctifying power of the Holy Ghost, to crucify carnality and bring out the ethics of humility.

SANCTIFICATION EQUIPS FOR SERVICE

The seventeenth chapter of John's gospel is irreducible when it comes to the doctrine and experience of sanctification. If there were no other scripture citation in the Bible, it would be adequate proof that the believer is yet to be sanctified after he is born again of the Spirit.

In order to place the term *sanctify*, with its meaning squarely in our thinking, it might be well to define it. From Webster's revised unabridged dictionary we take the following definition: "The word sanctify is taken from the Latin word *sanctus*, meaning to make sacred or holy." His further definition refers to the word saint. "A saint," says Webster, "is a person sanctified; a holy or godly person." He further defines sanctification as, "The act of making holy; the act 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."

In the seventeenth chapter of John's gospel, Jesus prays the Father, "Sanctify them" (John 17: 17). A little insight into the spiritual status of ("them") those for whom He offered that prayer, will throw light on the type of people who are eligible for this experience.

1. First of all, they belong to the Lord: "Thou gavest them [to] me" (John 17: 6).

2. They have obeyed the Lord: "They have kept thy word" (17: 6).

3. They have received the word of the Lord: "They have received them . . . the words which thou gavest me" (17: 8).

4. Jesus had kept them: "I kept in thy name: those that thou gavest me" (17: 12).

5. Christ was glorified in them: "I am glorified in them" (17: 10). Christ could receive no glory from sinners.

6. Christ was not praying for sinners in this prayer:

"I pray not for the world, but for them which thou hast given me; for they are thine" (17: 9).

7. They were so eminently Christian that Jesus identified himself with them: "The world hath hated them because they are not of the world, even as I am not of the world"—as separate from the world as he—(17: 14).

8. Christ had commissioned them and sent them forth as evangelists: "As thou hast sent me into the world, even so have I also sent them into the world" (17: 18). No one would suspect that Jesus would commission sinners as evangelists.

The object of this master-passion prayer of Jesus is for God, to sanctify this group of men who had left all to follow him. His last message to this same group of men was for them to return to Jerusalem and to not go forth, until after they had been baptized with the Holy Ghost in cleansing, sanctifying power.

If they were born-again Christians, to which we have given undeniable scriptural evidence, it cannot be questioned, that there is another unqualified work of divine grace, essential in human experience to meet the demands of God, subsequent to the born-again Christian experience. This being true, there must be some outstanding reason for such a demand placed upon Christian believers. Christ also gives these reasons in the seventeenth chapter of John's gospel.

The first reason set forth for their sanctification is found in these words: "That they may be one." Then we conclude the experience of sanctification is a unifying agency. If you please, this is the second work of the Holy Spirit in God's reconstruction act in furnishing a new deal for man's spiritual recovery. To receive this second voltage of divine energy requires a closed circuit. In personality it means a oneness which loses self in the circuit of God. In the same contact there is a burning out and a filling up.

A second reason necessary for their sanctification is found in these words: "That they may be made perfect in one." When is a thing said to be perfect? A thing is said to be perfect when all of the component parts are added that contribute to its completeness. Sanctification is the added work of divine grace which completes God's plan of redemption in the life of man, in which event all has been added to perfect or complete his salvation.

Dr. Adam Clarke says: "This perfection is the restoration of man to the state of holiness from which he fell, by creating him anew in Christ Jesus and restoring to him that image and likeness of God which he has lost. A higher meaning than this it cannot have; a lower meaning it must not have."

Sin robbed man of that divine image. Christ's mission is to replace it. If man be not perfectly saved from all sin, sin still triumphs and has dealt a blow to the human race that Christ cannot, or will not, remove. To say He cannot, is to place limitations upon the infinite; to say He will not, is to deny Him the realization for which He came into the world. "I am come that they might have life, and that they might have it more abundantly." "For this purpose the Son of God was manifested, that He might destroy the works of the devil" (John 3: 8). Paul, in writing to the Ephesians, calls it "The fulness of God" (Eph. 3: 19).

If a vessel is filled with water it means that nothing can be added to it. If I am going to fill a glass with water it must first be emptied of all other substance, else it cannot be full of water. Paul refers to this when he says: "Being filled with all the fulness of God." The incoming of the Holy Spirit in sanctification displaces all sin and evil propensities, and fills with the Holy Ghost.

The highest pleasure in life comes from complete conformity to the will of God. This experience so abounds and tempers the life that Christ becomes all in all. The things

which one formerly desired slip out of the life when the fullness of God's grace becomes effective.

Another reason for the necessity of being sanctified is seen in these words: "That they . . . be with me where I am . . ." (John 17: 24). If the experience of sanctification is so essential, that one cannot enter into the portals of heaven with Jesus without it then one cannot afford to do otherwise than seek and obtain this gift, which Christ prayed God to bestow upon the believing disciples. It is this experience that gives one the divine seal of unqualified sanction—"Prepared unto every good work" (2 Tim. 2: 21).

Christ was not primarily concerned for these disciples alone; he looked down through the vista of time to include the last generation and the last soul of the human race in the world of that generation. He said, "The promise is unto you and to your children, and to them that are afar off, even to us many as the Lord our God shall call."

Sanctification has a primary and a secondary meaning. There is man's part, which is the dedication or setting himself apart for God's high, holy purpose. This is termed the secondary meaning of sanctification. The positive or primary meaning of sanctification is God's part, or the act of sanctifying. "For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren" (Heb. 2: 11).

An automobile engine of six cylinders may have all of the assembly excepting three spark-plugs, which are so essential to the complete firing apparatus of the motor, that the engine cannot perform its intended mission if they are not all inserted. They are required to complete the unit. In just the same manner is the Holy Ghost, in sanctifying power, a necessary addition to complete the spiritual firing apparatus in man, if he is to perform his mission among men as God ordained.

Another distinct reason for their sanctification is seen in these words: "That they might have my joy fulfilled in themselves" (John 17: 13). If one would know the height of joy, he will find it in the sanctifying grace of God.

The Holy Ghost furnishes a power and variety in personality. There is a danger of becoming doctrinally placid, that is, satisfied with stillness—carrying on a profession with an empty vessel. It is evidence that spiritual death reigns when all members are still. If there is no variety in the manifestations of worship, it is evidence that the Spirit is not reigning. There will be as much variety in the manifestations of praise and worship as there are varieties in personality.

We are living in what is termed a mechanistic age. This has been so prevalent, that one need be on his guard lest he become mechanical in his worship. The production for each year is patterned from the same model. This is true in automobiles; it is true in clothing. We have fallen upon a time when man's social standing is rated in proportion to his modelistic catering.

This trend has had its influence upon Christianity. Many theologians have thought it necessary, in order to keep abreast with this mechanical age, to inject new models into the Christian program. This has served to break down the faith of the church in a wide-spread scope.

During the era of the immediate past the church largely trusted to the modern trend of mere education to solve the problems of the nation and of the world; but coincident with this move we have observed that at just such a time when America needed the fruits of moral discipline, and a profound loyalty to those principles in governmental democracy, we noted a decided slipping. Education that does not give due recognition to moral and spiritual discipline is more likely to produce a John Dillinger than a Williams Jennings Bryan. That kind of education which has substituted free thought,

among the immature, for discipline has opened the floodgate to imperil the moral life of our republic. One of the greatest needs of this era, both in education and in spiritual life, is discipline. If genius is developed in solitude, character is formed by rigid discipline in the stream of life.

Theologians towed off by this mechanistic age turned to science as a new panacea to solve the problems of modern Christianity. But time has revealed that the attempt to make science the source of our social structure, rather than its servant, has proved the futility of a false premise.

Science has taught us how to make the desert blossom as the rose, by the extraction of a fertilizer from the forces of nature, but it has remained impotent to give us a recipe for rebuilding the social and spiritual structure it has robbed. It has given us the formula for making a poisonous gas with which to destroy an empire. But science does not tell us whether we will propagate plant life, or kill our fellowmen.

In our outreach for the control of the forces of nature we have lost the recipe for self-control. The scientific world has so outstripped the moral and spiritual pace of our day that we need a scientific moratorium until there is a convalescence in the moral and spiritual economy of life.

If the freedom of our democracy is to survive the spiritual life of our people must be given the ascendancy. We must turn our ears again to the voice of Pentecost; we must train our thinking to the light of such gospel heralders as George Whitefield and John Wesley. There is no doubt, in the thinking of English students, but that John Wesley did more to preserve the power of the British Empire through his holy ministry than all of its crowned heads. It is likewise true of George Whitefield in America.

There have been so many quacks prescribing for the social adjustments of mankind that the social world is in a maze. But any variety of social appendages tied to the relationships of men can never make them brothers. We shall

never see the dawn of a social Utopia through any process of a mere socialized program. The direction of society through legislation may feed the hungry and clothe the destitute, but it is impotent to minister to the sobs of man's broken step with God.

It has been noted in certain national circles that the arm of the church is being impinged, and in some instances tied. It is also to be observed that in all such instances the testimony of the church had sunken to such depths as to deserve to be challenged. It will be recalled that God in writing to the Laodicean church said in Revelation 3: 16, "Because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth."

If the church is to be a death chamber, void of spiritual life, it would better serve by being silenced. Except it bear the message that is vital to the spiritual redemption of man it can lay no just claim to existence.

The true and God-commissioned church is the only warning and integrating agency to a moving civilization, without which it cannot long endure.

The economic depression in which we now find ourselves is the striking of God's clock for us to repossess our God-given powers. This old world, with its financial strippings and crushing heart throbs, must hear anew, from voices that will not be stopped, that in Jesus Christ God has broken into human life to make a new man and a new world. The kind of a new deal we most need is not an economic genius to recover industry, but a spiritual genius to recover life. If our social and industrial life is to be purified, the church must carry the fire to purge them. The testimony of the saint must be iridescent with glowing beauty and the life radiant with consecrated devotion.

The Holy Ghost-possessed soul carries with him such a sense of divine commission and an inward propelling power that his testimony becomes fairly invincible. His words are

turned to the steel of action, to salvage the ship of state that is sinking before our eyes.

The church is both the friend and critic of the social order. If modern civilization divests the church of its social and spiritual pre-eminence, there can be no order. Such procedure would set in action the fiend of chaos, to sweep us into oblivion.

The noblest form of the social order adheres in the conscience which sanctified Christianity injects. That state which attempts to rear a social structure by counting God out is a menace to civilization. No political power can legislate against the church of God without suffering ignoble and calamitous defeat. That government which sets itself against the principles of Jesus Christ and defies His will has forgotten that it has yet to reckon with the imperial hand of justice.

SANCTIFICATION AN ESSENTIAL CHRISTIAN QUALIFICATION

Sanctification is the pinnacle goal in experiential salvation. It is the Magna Charta of redeeming grace. It is the great arterial boulevard from which the highest Christian graces emanate.

Sanctification is so much a part of the divine revelation to man, that it is like a red thread interwoven into the entire gospel fabric and the Bible in its entirety. The reason sanctification is the outstanding fundamental of divine truth, in human experience, is from the fact that the Word of God demands it: "Without which no man can see the Lord" (Heb. 12: 14 R.V.).

Sanctification is the upper strata of a two-fold divine bestowment. The two-fold character of sin requires a two-fold method for its elimination. We must discriminate *between guilt and depravity*. Depravity is not an act of sin; it is an inward pollution; the fountain from which actual sins originate. Depravity lies deeper and farther back than wrong-doing; it is sin in embryo; it is that state of the heart out of which the acts of sin are born.

God clearly makes this distinction in Isaiah 6: 7: "... Thine iniquity is taken away and thy sin is purged." Here we notice that God in His Word differentiates between iniquity as guilt, and sin as an original state of being. Iniquity involves wrong-doing, an outbreak in depravity's fountain—a willful transgression of God's known law. Iniquity may otherwise be labeled guilt or condemnation which determines one a sinner.

Guilt is removed in forgiveness or pardon by God. This is evidenced by the witness of the Spirit. This birth experience is a deliverance into spiritual life. Galatians 4: 19 gives us

substantiating scripture: "My little children of whom I travail *in birth again* [to be born again] until Christ be formed in you." This is Paul's inspired prayer, that spiritual birth may be forthcoming in the lives of those for whom he prayed. To have transgressions blotted out and sins forgiven requires spiritual birth as truly as physical life in this world is dependent upon physical birth. Christ said to Nicodemus, "Ye must be born again."

After the new birth there is yet remaining in the human heart a depraved nature, that inherited seed germ, that foment in all human life from a common progenitor and is as widespread as the human race.

God's method of dealing with this innate sin principle is by the purging power of Holy Ghost fire.

The reaction to the first application of light in the person by the work of the Holy Spirit is to scatter the darkness and liberate from the bondage of sin, bringing the joyful experience of a forgiven spirit. "Therefore if any man be in Christ Jesus, he is a new creature. Old things are passed away; behold, all things are become new" (2 Cor. 5: 17).

The second application produces a conflagration, and men burn with a zeal that bursts into the spiritual dawn of a new deal. This pentecostal light is the second act of the Holy Spirit in man's spiritual reconstruction.

Let us assure ourselves of God's concern for our sanctification. First of all it is God's provision as revealed in Ephesians 5: 25-27: "... Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it . . . 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."

We shall note again 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."

These two scriptures should be conclusive evidence of God's provision for our sanctification, since Christ gave himself specifically on Calvary's cross in making provision for our sanctification.

Will you notice secondly that it is God's choice for us to be sanctified. The reader might inquire, "When in the divine economy did God make provision for our sanctification and how essential is it?" 2 Thessalonians 2: 13 gives us the secret: "God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth." Hebrews 12: 14, R.V., gives us further reason for the necessity of this experience: "Follow after peace with all men and the sanctification without which no man shall see the Lord."

God who is infinite in wisdom, eternal in purpose and everlasting in His merciful beneficence, has a concern for His created subjects that is without failure. It is He who chose for us a method by which we may be sanctified. It was He who planned the provision. It was Christ who executed the proviso. Will we let the choice of infinite wisdom pass without giving heed to that which is indispensable to our preparation for heaven?

Third, God calls us to sanctification. Lest we should still not heed his sacrificial provision for our sanctification, God thunders in our ears his call to sanctification. Read 1 Thessalonians 4: 7, 8: "For God hath not called us unto uncleanness, but unto holiness [R.V., but in sanctification]. He therefore that despiseth, despiseth not man, but God, who hath also given unto us his Holy Spirit."

"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. Faithful is he that calleth you who also will do it" (1 Thess. 5: 23, 24).

It is an elucidation of the text (1 Thess. 5: 23, so far as the various shadings are concerned) to review it under the following translations:

Rotherham's:

"But the God of peace, himself, sanctify you completely; and entire may your spirit and soul and body be preserved, so as to be blameless at the arrival of Jesus' church."

German:

"And He, the God of peace, sanctify you through and through, and your whole spirit and soul and body shall [must] be kept unperishable for the future of our Lord Jesus Christ."

Old Swedish Version:

"May the God of peace Himself sanctify you all over that your whole spirit, soul and body may be kept blameless in the coming of our Lord Jesus Christ."

That the spirit bears witness to the experience of sanctification is conclusively indicated from Hebrews 10: 14: "For by one offering He hath perfected forever *them that are sanctified*. Whereof the Holy Ghost also is witness to us."

Every subject of our government holds himself in readiness to be of service to his country when the call to duty demands. Would we hold ourselves with any less readiness and obedience to God, as His created subjects, when He calls us in an effort to build unto us a super-spiritual defense?

Fourth, it is God's promise. Christ is so unwilling that any of us should miss the mark, that He opens up another avenue in His conquest for our defense by issuing to us a promise.

I want to call attention to three scriptures referring to this promise: "And, behold, I send the promise of the father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high" (Luke 24: 49). "And, being assembled together with them, commanded them that

they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me. For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence" (Acts 1: 4, 5). "Then Peter said unto them, 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).

Peter gives us a verification of this promise in its out-working in Acts 15: 8, 9.

Fifth, it is God's will to sanctify believers. In another endeavor to reach mankind with this truth, a lack of which precludes ability for the highest degree of service, and a place in God's eternal heaven. God makes it plain that it is His will. It is his last will and testament for all believers to be sanctified: ". . . This is *the will of God*, even your sanctification" (1 Thess. 4: 3).

The Hebrew writer supports this proposition: "Then said I, lo, I come [in the volume of the book it is written of me] to do thy will, O God" (Heb. 10: 7). "By the which will we are sanctified through the offering of the body of Jesus Christ once for all" (Heb. 10: 10). We give assent to God's will every time we pray the Lord's will—"Thy will be done."

Sixth, it is God's command that all believers be sanctified. To make it yet stronger He commanded that the will be executed. In Hebrews 12: 14, R.V., He said, "Follow peace with all men, and the sanctification, without which no man shall see the Lord." The Centenary translation puts it, "Run swiftly after peace, and holiness, without which no man shall see the Lord."

The metaphor here cited sets forth the same thought that might be expressed by saying the hound is following the

rabbit with such intensity of purpose and zeal of action as to capture the object for which he seeks. He has no intention of withdrawing his pursuit until after the victim is made his own.

It has been my observation that the soul who is determined to receive this God-given experience, and sets himself to the task of not being denied in his efforts, will invariably climax his endeavor with the incoming of the Sanctifier, that brings him into perfect sweet and joyful accord with God, his Maker.

Sanctification is the seal of character fitness evinced by God: "In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation; in whom also after that ye believed ye were sealed with the Holy Spirit of promise" (Eph. 1: 13).

I call your attention to these two specific gifts of divine grace in the rehabilitation of character. In John 3: 16 we have the renowned text, "God so loved the world that he gave his only begotten son that whosoever believeth in him should not perish but have everlasting life."

In the second instance, Ephesians 5: 25, Christ in turn gave Himself to sanctify the church: "Christ also loved the church and gave himself that he might sanctify and cleanse it with the washing of water by the word."

The two preceding paragraphs unequivocally set forth the two works of grace. The first scripture quotation was provision for the "world"—the crowd outside the church. The second was wholly for the "church."

Sanctification is that credential without which admittance is not granted into heaven. It is the passport issued by divine authority and received in this country. It carries with it the divine seal, that you will be admitted without question into the heavenly country. Such assurance comes from God in Ephesians 2: 19, "Now, therefore, ye are no more strangers

and foreigners, but fellow-citizens with the saints, and of the household of God."

By recapitulation then, sanctification is God's provision, choice, call, promise, will and command, to man, for man, and in his behalf. Anyone who fails to avail himself of God's plan and interest to make him happy, and fill his post with the utmost degree of efficiency and beauty of character, by refusing to permit God to sanctify him, will have played the fool and sacrificed himself to an ignoble destiny.

In the conclusion of this chapter I want to direct you to six steps designed to lead you into the gracious experience of sanctification.

First, you must assent (give full credit) to the truth that sanctification is God's method of making man holy, and that He is able to sanctify you.

Second, you must believe that He will sanctify you.

Third, you must not only believe that He is able and willing, but that His plan is to sanctify you now.

Fourth, you must gain your own consent to be sanctified.

Fifth, you must manifest a confiding faith in God, that He will sanctify you—confidently believe Him to do it now.

Sixth, you must consecrate yourself in prayer, giving yourself wholly to God that He may have, hold and direct your life in its entirety—a complete abandonment of yourself to God.

Dr. H. C. Morrison preached ten consecutive nights on sanctification in a certain series of meetings. There was a young man in the audience, the son of an ex-senator. The senator sat back there praying for his son during the procedure of each night's service; finally the father went to his son, requesting him to seek God. The son's reply to his father was, "Father, I have been listening to that preacher

these past nights, and I believe you need to be sanctified as much as I need the justified, born again experience. If you will go to the altar under those conditions I will go with you." The senator went and fell across the altar with his son. In due time the praying of the son brought him the victory of forgiveness and the new birth, while the praying of the father brought him the joys of a sanctified heart, and the two met in the embrace of victories won.

SANCTIFICATION AND SELF-ABANDONMENT

The text of scripture from which we shall range as we think together in this chapter is Matthew 3: 11, 12: "I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire: whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire."

John the Baptist came preaching in the wilderness of Judea, saying: "Repent ye; for the kingdom of heaven is at hand." Repentance is the hand that opens the door into conversion. Faith is the twin brother that takes hold of the new birth with regenerating effect. Repentance is that sorrow for sin which confesses, forsakes and resolves to utterly abandon it.

John the Baptist made some specific demands before he would baptize a candidate. One of these demands was: "Bring forth therefore fruits meet for repentance." In other words, he was asking them to give their testimony as to a definite Christian experience of the new birth, before he would baptize them. He wanted to know if they knew they were saved, for such the Bible declares—Luke 1: 77: "*To give knowledge of salvation* unto his people by the remission of their sins."

Dr. Godbey says you are to repent until you are forgiven, the Holy Ghost bearing witness.

It is evident from the demands made by John the Baptist that he required his converts to seek until they were genuinely born of the Spirit. It is interesting to note the extent of his evangelistic revival: "Then there went out unto him Jerusalem, and all Judea, and all the regions round about

Jordan, and were baptized of him in Jordan, confessing their sins" (Matt. 3: 5, 6).

Historians tell us that the area here comprised included about six million people. We gather from this that the revival of John the Baptist was of tremendous scope and effect.

The inspired baptist very emphatically tells us that these same identical people whose genuine repentance and forgiveness were attested by water baptism, shall yet be baptized "with the Holy Ghost, and with fire . . ." (and he adds without a period) "whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner, but he will burn up the chaff with unquenchable fire."

What can this second baptism here spoken of mean but that there yet remained in them an inward sinfulness that demanded a second definite work of grace to be cleansed away?

This metaphor is designed to teach us, without the least possible doubt, that the chaff is depravity in the human heart—that sin principle which must be consumed.

The wheat and the chaff grow together and remain together until delivered to the thresher. Depravity, since the fall of man, is delivered with the seed of man at his conception and remains with him until purged or cleansed away by the fiery baptism with the Holy Ghost.

So effective is this fiery baptism, once it becomes operative, as to be unquenchable until the last vestige of inborn sin—the depraved nature—is burned out, as the chaff, the refuse from the threshing floor, is burned, leaving only a soul purified for service and heaven's garner.

To carry the figure to a further conclusion, the fan is the instrument used in the separation of chaff from the wheat. The Holy Ghost is the instrument used by God for winnow-

ing away depravity from the heart on God's threshing floor; which, to complete the metaphor, utterly separates from man the sin principle, leaving him a sanctified, sinless being.

The prophetic note which this text portrays is found in Malachi 3: 1-3: "Behold, I will send my messenger [John the Baptist] and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, *whom ye delight in*: behold, he shall come, saith the Lord of hosts. But who may abide the day of his coming and who shall stand when he appeareth, for he is like a refiner's fire and like fuller's soap: and he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in [holiness] righteousness."

We notice here: "He is like a refiner's fire," separating the dross from the gold in the crucible. The greatest barrier that confronts a soul in subscribing to this refinery is pride and unwillingness to humiliate himself, by going down far enough, so that God can refine away the dross. There is a natural hesitancy in yielding all to God, but it is the only method by which God sanctifies.

"He shall sit as a refiner and purifier of silver." The old miner sits over the crucible and skims off the dross; so God will skim the dross of depravity off from our lives while we are in the crucible, if we will hold still long enough.

Uncle "Bud" Robinson said when he was seeking the blessing, it looked like he was all going to "skimmins." God carries on the process of refining until he sees the reflection of His image in the character He has refined.

"He is like fuller's soap." The thing for which fuller's soap is noted, is taking the shrink out of fabrics. God wants to take the shrink out of personality; that is, He wants to

shrink the self-sufficiency—the ego—in man until it is completely reduced.

In a certain well known university a young man who had mostly gone to top, was seen out on the campus one day, turning round and round with his hands opening and closing in the approximate region of his head, apparently in an endeavor to scratch his head—but there was nothing there.

Some one has said that the natural man (without salvation) is abnormal; the carnal man (regenerated) is subnormal, and the spiritual man (sanctified) is normal. Indeed, holiness is the element for which we were created. In the light of the cross, God never intended that any man should stop short of Christian holiness. Like a fish out of water, so is an unholy man apart from God. The secret of thirty-three thousand people in the United States committing suicide in 1934 was the fact that they had never found the element for which they were created—a sanctified life. **Man** in sin is like a caged polar bear—out of his element. The supreme source of satisfaction and contentment, is man's complete spiritual rehabilitation.

"The Lord whom ye seek shall suddenly come to his temple." This scripture citation tells us how to obtain the experience that frees us from inbred sin. "*The Lord* whom ye seek," *does it*. The revelation comes as a result of prayerfully seeking God. "Ask, and it shall be given you; seek, and ye *shall* find; knock, and it shall be opened unto you" (Matt. 7: 7).

It also tells us the manner by which the Holy Ghost comes—"suddenly," at the end of our complete dedicatory prayer, in which one yields his life completely and unreservedly to God. The Lord told the disciples not to leave Jerusalem until they received this cleansing power. So, we say to you, do not leave that place of prayer until your temple is wholly repossessed by God.

You will then be able to "offer unto the Lord an offering in righteousness." You will become an obedient, trustworthy, glad, sanctified servant of God.

Sanctification completes redemption. "But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption."

Carvosso, that wonderful man of early Methodism, said, when seeking sanctification one year after his conversion, "I then received the full witness of the spirit that the blood of Jesus had cleansed me from all sin."

William Bramwell, another outstanding clergyman of the holiness ranks, testified as follows: "The Lord for whom I had waited came suddenly to my heart and I had immediate evidence that this was the blessing I had for months been seeking. My soul was all wonder, love and praise."

THE PROPHET'S MESSAGE ON THE DIVINE SPIRIT

The tireless and extensive missionary movements of Paul during one of his tours took him to the city of Ephesus. It was there that he found certain disciples of Christ's, twelve in number. They represented a company of Christian believers; they had been converted under the ministry of one of John the Baptist's disciples.

That they had been converted is evidenced from the fact that God never called sinners disciples. Indeed, Paul ascertained the status of their Christian experience when he asked the question, "*Have ye received the Holy Ghost since ye believed?*" (Acts 2: 9). Their reply was, "We have not so much as heard whether there be any Holy Ghost." Abbot says their reply means nothing was said about receiving the Holy Ghost at the time of their conversion and acceptance of Christianity.

After Paul's preaching to them the second crisis in Christian experience they were baptized in the name of Jesus, the Holy Ghost coming upon them. There is no petition to or reception from God, but through prayer in the name of Jesus.

The question that confronts every believer is, "Have ye received the Holy Ghost since ye believed." Quite another question demanding answer is, "What is it to receive the Holy Ghost?" Yet there is still another question to be answered antecedent to this: "What is the Holy Ghost?"

Dr. O. W. Winchester says, "Every object of thought belongs to one of four classes: substance, attributes, influence or forces, and persons."

A substance is an object susceptible to measurement, touch or weight. In defining the Holy Ghost in the light of substance, we would instantly conclude that He could not be

measured, weighed nor touched; hence our conclusion is that He is not a substance.

An attribute is a quality ascribed to a substance or person, as to shape, texture, or quality of being. One may not say that the Holy Ghost is a quality, belonging to a thing or a person, for there is no *quality* of being attributable to Him, neither quality of substance; hence we conclude He is not an attribute.

An influence or force represents a capacity to effect certain degrees of change in substance, or personality as related to association. Influence is the by-product of being or force. The Holy Ghost is something more than the left-over or the out-working of something superior. He is more than an influence.

If the Holy Ghost is not a substance, an attribute or merely an influence, then He must of necessity be a person. The inspired scriptures, in speaking of the Holy Ghost, use the personal pronoun, "He," "Him" and "Whom." For example, "He shall teach you all things"; "I will send Him unto you"; "When he is come, he will reprove the world," etc.; "When he the spirit of truth is come, he will guide you into all truth"; "He shall glorify me."

We notice from these scriptures that the Holy Spirit is not only a personality, but that He testifies of Christ.

The Holy Ghost is the third person in the Trinity. He is the executive of the Trinity in the earth, during this dispensation, which is the Holy Ghost dispensation. Indeed, He is the supernatural, miracle-working power of Christendom, among the sons of men today.

He is to be received by the child of God, "Have ye received the Holy Ghost since ye believed?" In differentiating the new birth from the baptism of the Holy Ghost the inspired author puts it thus: 'He is with you but shall be in you.' It is He who illuminates the life with the radiance of God and

gives to personality power and victory in the service of God that cannot otherwise be approached.

This experience approximates an inseparable union between the candidate and God. It is God's equipment which fully repossesses a lost soul.

The following incident illustrates the point: When the news reached a certain area in the North that General Lee had surrendered to General Grant, a light was put in every window and every one there was rejoicing that the Union was saved in reunion.

The baptism with the Holy Ghost is the seal of man's having received God's sanctifying power and complete reunion with him.

The Holy Ghost is the power of the church, the electro-dynamo that sends out its current to every city and hamlet, constraining men to embrace Christianity. He is to the church what electricity is to the grist mill—the machinery is silent and powerless until the power current is turned on, then the machinery starts humming and the grist begins coming.

The floodgates of divine power must be opened on the soul, if the church is to witness the working power of God. Sad to relate, but it is none the less true, that the church has reached a day when it is more wistful than winsome. It desires to see results without bearing the burdens of intercessory prayer and the clothing of power that propels its machinery.

Will you hold before your gaze a beleaguered fortress and a besieging army: the defensive bulwark is unyielding, save for the firing of the mighty power plant. What fire is to the powder and ball in the machine gun, the Holy Ghost is to Christendom. Without the fire the machine gun is nothing more than a cold, metallic, harmless assembly of mechanism. Without the fire of Holy Ghost power the individual is quite as motionless, cold and helpless to do the work of God. The ball that crushes the fortress of Satan's kingdom must have

back of it the charge of a penetrating power. "Have ye received the Holy Ghost since ye believed?"

On the railroad track yonder stands the great locomotive, the iron horse of human genius. It is a wonder in its mechanism and a marvelous thing in its display of power. When we inquire into the secret of its power, we discover that it is steam pressure in the boiler, made available from a roaring fire in the firebox.

Without the fire, that engine is a helpless heap of dead weight.

What fire and steam are to the locomotive, the Holy Ghost is to the individual and to the church. God, the great engineer, is helpless to pilot the gospel train into heaven's depot, with its cargo of earth's teeming millions, without fire and steam in the pulpit and pew.

Have you not seen professing Christians like a cold, dormant locomotive, with not enough steam up to blow the whistle?

The means to be applied to rekindle the fire of God in the soul, are prayer and faith; they combine to make the twin Holy Ghost spiritual resuscitator. This represents the secret that leads to Holy Ghost reception, but no one can receive the cleansing baptism with the Holy Ghost, who has not been first regenerated by the Holy Spirit.

Let it be observed that the baptism with the Holy Ghost is a spiritual baptism; it is not a tongue's baptism.

In conclusion, I want to draw your attention as to how a man received the Holy Ghost, through the ministry of Arnold Hodgin, in a graveyard at Nampa, Idaho. He was a grave digger in a Catholic cemetery. Brother Hodgin said he was spiritually dry enough to "make you sneeze." Sunday night he and his wife came for the blessing, but they did not get through. The next day the man took his pick and other tools to cut his way through three feet of frozen turf in digging

the grave. He completed the grave one hour before time for the arrival of the funeral cortege. It was bitter cold so he dropped into the open grave for protection from the elements. The Lord suggested to him, "Now this is a good opportunity for you to pray through." He acted upon this persuasion and knelt down in the grave, pouring out his heart to God for the baptism with the Holy Ghost. He yielded his all to Christ. His praying prevailed, and he came out of that grave with tear-dimmed eyes, rejoicing with the blessing. Just at that time he looked down the way and saw the hearse and the followers coming; he stood near the grave in a mood opposite to that of the mourners, while the Catholic priest mouthed his euphemism over the remains of the departed soul.

Rev. Seth C. Rees, while preaching on the New England coast, from the topic of receiving the Holy Ghost, related the incident of a man coming under mighty conviction for the experience. At the conclusion of the service, he apparently sought with great earnestness to receive the Holy Ghost in his second definite work of grace; but he did not succeed in his efforts on that occasion. He was a butcher by trade. The next morning he got down to the shop early; on going about his work, his duties took him into the ice box, and the Holy Spirit suggested that he tarry and pray for his heart's desire. After a few moments of earnest, desperate praying he came out of the ice box rejoicing, with Holy Ghost fire burning in his heart.

But, friends, these days it is not necessary for you to go to the cemetery to find a spiritual graveyard, or to the ice box to find refrigeration. The reason more folks are not receiving the Holy Ghost is because the average church is either dead or frozen. In spite of these handicaps, no one need go without the blessing, for here we have examples of two men, one receiving the blessing in a graveyard and the other in an ice box.

THE POWER OF PENTECOST

Just prior to the outpouring of the Holy Spirit on the Day of Pentecost, Jesus had been ignominiously put to death. He had been placed in the new tomb of Joseph of Arimathea. The tomb had been sealed; it looked like He had failed, so far as his purported mission was concerned. But prophecy has never yet failed. Let the words of the prophet here be repeated, who said, "He shall not fail" (Isa. 42: 4).

Jesus had been on the earth forty days after his resurrection. The dead embers of a cold tomb could not hold the God of peace. He came forth with the glorious strength of a conqueror. He had commanded his disciples, prior to his ascension, not to depart from Jerusalem. "But await the promise of the Father, which saith he, ye have heard of me. For John truly baptized with water, but ye shall be baptized with the Holy Ghost not many days hence."

The text of scripture which claims our attention for this chapter is, "But ye shall receive power after that the Holy Ghost is come upon you . . ." (Acts 1: 8).

Let us consider the nature of this power to be received. First of all, it is supernatural. It is to be administered by Jesus Christ who had promised the disciples and all subsequent believers that He would send them this experience of empowerment.

We further observe that it is a sent power. It is also a gift to be bestowed, upon meeting certain requirements. It is to be received: "And when he had said this he breathed on them and said, Receive ye the Holy Ghost" (John 20: 22). Also, " . . . Ye shall receive the gift of the Holy Ghost" (Acts 2: 38).

It is significant to note that in man's creation, "God formed man of the dust of the earth, and breathed into his

nostrils the breath of life and man became a living soul."

In the instance of the above quotation from John it is observed that God, to reinstate man in his complete spiritual recovery, produces it in the same manner—"He breathed on them."

There are some things definitely accomplished in one's life on receiving the Holy Ghost. It is an experience of power—"Ye shall receive power." There must, however, be the accompanying work of destruction by the Holy Ghost before that power becomes effective in a life. This power must prove fatal to the *last remains of sin* in the life, before it becomes a positive force.

It will be well for us to observe the means of this power. A review of the text will indicate that the Holy Ghost is the effective means of this power. It is also to be noted that this power comes from without the ability of man. It is a sent power. "But the comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things" (John 14: 26). It is seen here that God designates the Holy Ghost as a personality, by the use of the pronouns "he" and "whom." The Holy Spirit is not only a personality, but He is God, for the Holy Spirit is the third person of the Trinity.

We are now concerned as to who are eligible for this upper story experience, sent by Jesus Christ. John the Baptist declared that his converts were eligible. To them he said, "I indeed baptize you with water unto repentance, but He that cometh after me [Jesus] whose shoes I am not worthy to bear, he shall baptize you with the Holy Ghost and with fire."

John had a tremendous revival when he came preaching in the wilderness in Judea. Before he would baptize any one he required them to produce fruits, or evidence, that they had been converted—born again.

Those to whom the text of this chapter was directly given by Jesus were disciples; they were the ones Jesus had

called and commissioned to bear the gospel to the world. They had experienced the joy of being born again. It is not conceivable to suppose that Christ would bestow such a gift upon men in outbroken sin.

That God does not bestow the Holy Ghost upon such is evidenced by the answer given to Simon the sorcerer in Acts 8: 18-21. He thought it would be a wonderful thing to purchase this gift from the disciples, but they promptly denied him, with this answer: " . . . Thy heart is not right with God," adding the further instruction that the gift of the Holy Ghost could not be had with the price of silver and gold.

It is interesting to consider the purpose of this Holy Ghost power. The testimony of the disciples after receiving the Holy Ghost power is conclusive, as to the purpose of this gift. Peter testified in the house of Cornelius, upon his first ministry to the Gentiles, thus: "And God which knoweth the heart, bear them witness, giving them the Holy Ghost even as he did unto us and put no difference between us and them, purifying their hearts by faith." The definite testimony of Peter here is that the effect of the Holy Ghost baptism is heart purity.

The above text as given by John the Baptist indicates that the gift of the Holy Ghost is a fiery baptism. This experience, then, is wrought in the purifying refinery crucible.

It is also recalled from the Old Testament that the sacrifice of a whole burnt offering was demanded by God. The burnt offering was called for after the sin offering. The burnt offering always has but one meaning when spoken of in the Bible, and that is, the dedication of life. It must also be borne in mind that it was required to be a living sacrifice.

Paul, the inspired writer, emphasized this truth in Romans 12: 1, 2: "I beseech ye, therefore, brethren . . . that ye present your bodies a living sacrifice. . . ."

There are certain fundamental triumphs associated with this gift of God. A point especially to be emphasized concur-

rent with the offering of the burnt offering, was that "The song of the Lord [simultaneously] began." This experience also follows the consecrated life who yields all to God and is rewarded by this triumphant gift of Holy Ghost power. The song, the joy of the Lord, begins to spring forth.

In Acts 10: 38 we have these words, "God anointed Jesus of Nazareth with the Holy Ghost and with power; who went about doing good." The text here quoted says Jesus was anointed (not baptized) with the Holy Ghost, because Holy Ghost baptism means a purification. Jesus was already pure, but it was required that He be ceremonially purified at the hands of John, in order to be lawfully inducted into his priestly office.

We want to know the results in the outworking of those who are baptized with the Holy Ghost. After the disciples were baptized with the Holy Ghost their messages flamed with a new fire. Their heralding sharp thrusts of Holy Ghost witnessing power, pricked the hearts of sinners and they cried out, "Men and brethren, what shall we do?" whereupon Peter's instruction was, "Repent, every one of you." They apparently had three thousand seekers at one altar call.

This power gave an endurance such as was evidenced by Stephen who was gnashed upon by the enraged unbelievers who stoned him to death. Through this heartless attack the record relates that the face of Stephen shone. There was in him no spirit of retaliation toward his merciless offenders.

It was the application of this power in answer to prayer (Acts 3: 2) that caused the man lame from his mother's womb to go leaping and praising God into the temple. It was this power (Acts 16: 28) that shook the Philippian prison and liberated its captives in answer to prayer. It was a demonstration of this power (Acts 13: 16) that struck the sorcerer blind and the liars dead.

The thing the church needs today is not a great forward movement, but a movement back to Pentecost. We have long

since been burning incense to human achievement. The clergy and the church have largely rejected Christ and the Holy Ghost, which has resulted in a flood of iniquity that is sweeping the world. As the Jews rejected Christ so the Gentile age is now rejecting the Holy Ghost. The result is a floodtide of materialistic modernism. We need to get back to the price and power of Pentecost. The Pentecostal church was a Christ exalting church; today the church is being defiled by the stamp of humanism. Then all was done to the glory of Christ; now much is done to the glory of man.

The church needs a new ten-day prayermeeting, a time of preparation, a resignation to the will of God; the forfeiture of preconceived plans and purposes; a time of self-humiliation with the adorning of sack cloth and ashes; a time of confessing hydraheaded carnality, a time of hungering and thirsting after righteousness, and a time of emptying and stripping for God and holiness.

The church is loaded down with too many nonconductor-insulated Christians; no place for the power to get through. Then there are a host of folk whose spiritual current is not powerful enough to turn over the gospel motor; the battery needs to go to the charging station.

The craving of man is for power. Holy Ghost power is God-given; it comes not by self-exaltation, but by self-crucifixion.

What a change came over the disciples when they were baptized with the Holy Ghost. No longer do we see them in hiding behind closed doors, for fear of the Jews. Their courage, fortitude, and burning spiritual message made even their enemies take knowledge that they had been with Jesus.

The apostolic acts flashed with power and holy conquest; it was this power that caused Stephen's face to shine as that of an angel. It is this power that will give the church propelling force today.

The price of this power is obedience to the Word of God: "And we are witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey him" (Acts 5: 32).

Man fell by doubting the Word of God (Gen. 3: 4-17). His way back to God is by faith in His Word. Faith and prayer, together with utter self-abandonment to God, are necessary to the reception of Holy Ghost power. Man must be utterly crushed and broken to the will of God before he can have appropriating faith. The rose yields its greatest fragrance when crushed; it must sacrifice itself to send up sweet incense. So must the life be yielded to God, if it is to wield its greatest influence for righteousness.

I want to conclude this chapter with an illustration of the grace of God. Amanda Smith, the great colored prophetess of the South, who preached before the crowned heads of Europe and flashed her way into the hearts of multitudes by her Holy Ghost indwelt personality, had the blessing. She was definitely converted when a slave of 1856. Twelve years later, under the ministry of Dr. John S. Inskip, she was baptized with the Holy Ghost as her sanctifier. She had a remarkable career as an evangelist.

In seeking sanctification she said, "I asked an elder what was meant by being pure in heart. 'Oh, child,' he said, 'that means coming as close to it as you can.' I went home, but, oh, this hunger and thirst after righteousness was not satisfied. When I was converted it was conviction of guilt, now it was conviction of want. As the hart panteth after the water brook, so my soul panteth after God. 'That comes to me what I want,' I said, 'it's God!' The elder said, 'You must come to it as near as you can. What is the use of fretting yourself? Do all you can. Visit the sick, sing, pray.' But the hunger went on and when I read, '*Rejoice when men persecute you,*' I felt that was not my experience; there was a

feeling of retaliation. And when they spoke about me and blamed me, I wanted to justify myself instead of leaving it all with God. Then I read, 'This is the will of God, even your sanctification.' I went to the old deacon and asked, 'What's the meaning of this?' 'Oh,' he said, 'that's the blessing people get just before they die.' Well, I didn't want to die; I wanted to live and work for God."

The commentary of her life is that she got the blessing good before she died. The secret of her life and her undying evangelistic fervor is the result of having received and maintained the cleansing baptismal power of the Holy Ghost.

To the reader may I say in the words of Holy Writ, "The promise is unto you and to your children." You can say with Amanda Smith, "If I am one of de heirs I wants de inheritance," and you too can receive the gift of the Holy Ghost.

The power of Pentecost is the spirit of victory. It supplies the soul need for life, service and heaven. This equipment fulfills the demand of God completely. It was said of the apostles in Acts 4: 33, "And with great power gave the apostles witness of the resurrection of Jesus Christ; and great grace was upon them all."

The words of Charles Wesley are fitting here:

"I lift mine eyes to thee,
Thou gracious, bleeding Lamb,
That I may now enlightened be,
And never put to shame.

"Never will I remove
Out of thy hands my cause;
But rest in thy redeeming love,
And hang upon thy cross.

"O make me all like thee,
Before I hence remove;
Settle, confirm, and 'stablish me,
And build me up in love.

"Let me thy witness live,
When sin is all destroyed;
And then my spotless soul receive,
And take me home to God."

THE HOLY GHOST AND THE GIFT OF TONGUES

There is a great deal of speculation relative to the much vaunted so-called modern gift of tongues. Among certain circles there is also confusion as to the work of the Holy Spirit in sanctifying personality. The purpose of this chapter is to set forth in the most succinct manner possible the scriptural viewpoint.

At the outset I want to quote three passages of scripture: "That the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost" (Rom. 15: 16). "But sanctify the Lord God in your hearts . . ." (1 Peter 3: 15). "And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance" (Acts 2: 4).

That the Scriptures are most explicit in declaring two distinct and separate epochs in Christian experiences as related to the revelation of God to man no just Bible student will deny.

The first epoch in Christian experience is known by certain terms, some of which I shall state: the new birth, conversion, newness of life, regeneration, pardoning grace, and born again. This experience answers the demands of guilt for the forgiveness of actual sinful transgressions.

The second and final epoch in Christian experience is known by the following terms: Holy Ghost baptism, sanctification, heart purity, the grace of cleansing, heart circumcision, fullness of joy, etc. This experience answers the demands for eradicating (cleansing away) inherent or original sin and empowering for service.

I shall set forth some scriptural instances having to do with the two-fold character of God's revelation to man.

In the eighth chapter of the Acts of the Apostles we are informed that Philip went down to Samaria and conducted a series of evangelistic meetings. Great joy came to the city because the people gave heed to Philip's ministry and the believers (converts) were baptized. Much joy always accompanies the experience of being born of the Spirit.

When the apostles at Jerusalem heard that Samaria had received the Word of God they sent unto them Peter and John, two holiness second-blessing preachers, "Who when they were come down [preached unto them the second definite work of grace, the baptism of the Holy Ghost and] *prayed for them that they might receive the Holy Ghost*, for as yet he was fallen upon none of them. Then laid they their hands on them, and they received the Holy Ghost."

Another instance is that related in Acts, the tenth chapter. I would like to set forth the kind of a life Cornelius sustained, before the occasion of Peter's ministry to him. The scripture declares him to be "a devout man." He was "one that feared God with all his house"—"a just man." It is further stated that he was a man "that worketh righteousness." The record also reveals that he was a man who practiced fasting and praying and was an alms-giver. All of these characteristics bespeak a man who is enjoying fellowship with God. God said of him, "Thy prayers and thine alms are come up for a memorial before God."

God gave Cornelius special instructions to send for Peter, with the assurance that Peter would tell him what he ought to do. When Peter was brought in by the delegation, he found Cornelius had gathered in a group of believers and began ministering to them saying: "I perceive [discern] that God is no respecter of persons; but in every nation he that feareth him and worketh righteousness, is accepted with him" (Acts 10: 34, 35). This is sufficient acknowledgment that Peter credited him as being a Christian. "While Peter

yet spake these words, the Holy Ghost fell on all them which heard the word. And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost" (Acts 10: 44, 45).

Peter, in speaking of his ministry to the Gentiles on the occasion above referred to at a later time, in Acts 15: 8, 9, gives the secret of the work of the Holy Ghost in their hearts (the Jews) on the day of Pentecost and also, incidentally, that the work was identical in the hearts of the Gentiles: "And God which knoweth the hearts, bear them witness, giving them the Holy Ghost, even as he did unto us; and put no difference between us and them, purifying their hearts by faith."

The above scripture quotation is most specific in saying that the work of the Holy Ghost on the day of Pentecost to the Jews was likewise the same in His visitation to the Gentiles on their day, which was the purification of their hearts. Whatever else took place was merely incidental and not essential.

Another instance given is that referred to in Matthew 3: 11. John the Baptist speaking 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." This scripture is conclusive evidence of two specific crises in God's revelation to man. John would not baptize any who could not give definite testimony to having had their sins forgiven. He said to them, "Bring forth fruits meet for repentance" (show me that you are saved from your sins). However, he declares that Jesus will subsequently baptize them with the Holy Ghost.

The above citations are quite sufficient to serve the purpose for all seekers after truth.

Referring now to the day of Pentecost I want to review the experience as set forth in Acts 2: 4: "And they were all filled with the Holy Ghost, and began to speak with other tongues as the spirit gave them utterance." Notice that they were all filled with the Holy Ghost before anything else took place. The context states that they were all Galileans, which infers that they were all people of the same tongue upon whom the Holy Ghost was outpoured; yet the same context states that after receiving the Holy Ghost these people spake in some eighteen different languages.

This phenomenal manifestation was the signal that ushered in the Holy Ghost dispensation. It has never been repeated. As such it is no more to be repeated than the death of Christ on the cross is to be repeated. Then the Holy Ghost was simultaneously outpoured upon the entire church group of one hundred twenty. The physical manifestations, including the "sound as of a rushing mighty wind," the "cloven tongues like as of fire," and speaking "with other tongues," served as the dispensational wrapper in which the Holy Ghost was sent. The wrapper now being off the Holy Ghost is given individually, minus the wrappings. But the work the Holy Ghost did in the hearts on the day of Pentecost He does in the heart of every believing seeker today—"Purifying their hearts by faith."

Quoting Dr. John Matthews, a thorough Greek scholar, he said, "The Greek words for speaking in other languages are *lalein heterais glossais*. This exact expression never again is found (except in one quotation) in the lids of the New Testament."

The ushering in of the Messianic dispensation, as referred to in Luke 2: 8-16 at the birth of Christ, was accompanied by manifestations peculiar to itself and were never repeated.

It will also be recalled by the Bible student that the ushering in of the dispensation of the law as revealed to

Moses on Mount Sinai was accompanied by manifestations that were most irregular and phenomenal, the like of which was never repeated.

The apostles gave no instructions relative to seeking the so-called "gift of tongues." Peter, James, John and Jude have considerable to say about *sound doctrine* and the practice of it, but not one word about the gift of tongues. 2 Timothy 1: 13 reads: "Hold fast the form of *sound words* which thou hast heard of me." This countersign "sound words" is a taboo on inarticulate mutterings.

The great apostle Paul in thirteen out of fourteen letters written by him makes no mention of tongues. It is also to be noted that where he does treat the tongue issue he represses rather than endorses it.

It would seem, if Jesus Christ were concerned in the perpetuation of the gift of languages and considered the gift of tongues of any moment at all, He would have given some instruction in his apostolic school during the three and a half years, with reference to receiving the gift of tongues; but we search in vain to find one line that fell from his sacred immaculate lips instructing them in any reference to tongues.

The only instance of speaking in tongues to be found in the Old Testament is Balaam's ass (Num. 22: 28).

In Isaiah 32: 4 God exhorts to plain speech. "... The tongue of the stammerers shall . . . speak plainly," and not ridiculously.

In reading the twelfth chapter of first Corinthians we notice that in the gifts there referred to there is no one common gift and no permanent gift, but the "selfsame spirit, *divideth to every man severally as he will.*" This also further teaches us conclusively that the Holy Ghost himself must be carefully differentiated from his gifts. Refer also to Hebrews 2: 4.

At the conclusion of the twelfth chapter of first Corinthians, beginning with the twenty-eighth verse, we read:

"And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, then gifts of healings, helps, governments, diversities of tongues." The sacred writer here considers only the first three of sufficient importance to enumerate.

The very questions raised in the twenty-ninth verse are conclusive proof that there is no gift of the Spirit common to all.

The thirty-first verse reads: "But covet earnestly the best gifts: and yet show I unto you a more excellent way." The original here is in the declarative: "Ye seek gifts, yet show I unto you a more excellent way."

The author immediately moves on into the thirteenth chapter as the "more excellent way," in which he says of tongues: "They shall cease." The genuine physical manifestation of speaking a previously unknown language was like a meteor passing through the sky, and was to cease after the dispensational inaugural.

While in this chapter God speaks of the ceasing, he also speaks of the abiding: "And *now abideth* FAITH, HOPE, CHARITY" [divine love]. This is the "more excellent way."

Perfect love is the excellency in divine grace that is enduring. The three, faith, hope and love are the essential constituents of philosophy, in the outworking of an ethical, sanctified life.

The fourteenth chapter of first Corinthians is purely linguistic. It has to do with languages acquired.

It would seem, if the God of Pentecost were controlling the gift claim of the modern tongues movement, that at least some of their speakers would be sent out to the thousands of foreign speaking peoples, already equipped for service with the respective languages, instead of huddling together, mouthing something that neither the speaker nor any one else understands.

The much vaunted modern gift of tongues cannot in any manner be relied upon as evidence of being baptized with the Holy Ghost. You cannot prove a supernatural revelation by a physical demonstration. You cannot counterfeit a supernatural revelation. The gift of tongues can be counterfeited; therefore the speaking in tongues is not the evidence of being baptized with the Holy Ghost.

The proof of the baptism with the Holy Ghost is a clean heart. It will be recalled that when Peter went to minister to the Gentiles a council was called in Jerusalem by his brethren, demanding an explanation of Peter, for his sudden departure in taking the gospel to the Gentiles, which had never hitherto been done. In response to his brethren, Peter came down to Jerusalem to defend his position. When he stood up in the council to give his evidence of the Gentile acceptance of the gospel and being baptized with the Holy Ghost, he did not say that the gift of tongues was that evidence of being baptized with the Holy Ghost. The evidence he gave is found in Acts 15: 8, 9: "And God, which knoweth the hearts, bear them witness [Gentiles], giving them the Holy Ghost, even as he did unto us; and put no difference between us and them, purifying their hearts by faith." The evidence he gave of being baptized by the Holy Ghost, then, is heart purity. A clean heart cannot be counterfeited.

Rev. J. T. Little related the following experience with a close friend of his, who had received what he called the gift of tongues, stating that his gift was the Chinese language, and that he could speak it any time he chose. Brother Little knew a Chinese friend and knowing that there were many dialects in the Chinese language, he asked his Chinese friend if he were able to differentiate when he heard Chinese speech between any of these several dialects. His reply was, "Yes." Brother Little sought to bring his two friends together so he could ascertain whether or not his American friend had a gift of Chinese languages. His American friend was shy of an

appointment. But not to be denied a check on the situation, Brother Little took his Chinese friend to his American friend and said, "Now I want a show-down on this tongues proposition. You say you are able to speak in tongues at any time. I want you to begin talking now in the Chinese language." After a little time he started talking. When he had concluded Brother Little asked the Chinese if his speech was the Chinese language, whereupon the Chinese said, "No, alle samee Mellican man mockee Chinese."

CHRIST AND CHRISTIAN LIVING

The practical points essential to all ethical Christian living, as set forth in the Bible, may be summed up in the Sermon on the Mount, found in the fifth, sixth and seventh chapters of the Book of Matthew. It might be narrowed down to the fifth chapter and compressed even into the narrow space of the nine Beatitudes of this fifth chapter of the Book of Matthew.

The third to the twelfth verses, inclusive, of the fifth chapter of the Book of Matthew, set forth the experience and life which the forty-eighth verse of this chapter commands, namely, "Be ye therefore perfect, even as your Father which is in heaven is perfect." We observe by this that Christ emphatically stresses being before doing. In fact, He said to His disciples on the eve of his departure for heaven, from the historic Mount of Olives, that they should return to Jerusalem, where He exhorted them to tarry until they should be endued with power from on high, according to the promise of the Father, as disclosed in the first chapter of the Acts of the Apostles. He insists that the Pentecostal heart purifying experience is a necessary qualification for life's service today.

In the third verse of the chapter under consideration, the inspired writer said, "Blessed are the poor in spirit, for their's is the kingdom of heaven." E. Stanley Jones says of this scripture, that it means "renounced in spirit," or "poor by choice."

This is quite different from Nietzsche, the German atheist's philosophy of life, which was, "Assert yourself—be a superman—the world is yours if you can get it." But Nietzsche's self-assertive philosophy drove him insane, and his German philosophic followers plunged their nation into the most dev-

astating war that the world has known. They caused them to suffer a humiliation and an infliction that will require generations to heal.

Christ's method to reach life's desired goal is directly opposite to that of the German philosopher. Christ exhorts us to practice *self-renunciation*. "If any man will come after me, let him deny himself." This strikes the death blow to self-assertive aggression.

Christ seeks absolute control of one's personality; He seeks it, not for the sake of mastery, but for the sake of one's usefulness to society and for the blessings that accrue to him throughout all eternity. *Self renunciation* strikes a far deeper strata of personal yielding than world renunciation.

1. In renouncing the world, one merely surrenders his selfishness in lieu of greater ulterior ends. This experience brings deliverance from the sins of guilt and condemnation.

2. While in self-renunciation, one gives himself. This renouncement, or consecration of one's self, brings one into that gladsome sphere of sacrificial living known as "Happy are the poor in spirit for their's is the kingdom of heaven." That man is God's love servant.

Christ said, "He that findeth his life shall lose it: and he that loseth his life for my sake shall find it" (Matt. 10: 39). From this scripture we observe that the end of self-renunciation is receptivity: Giving all ends in receiving all.

"Blessed are they that mourn." If we interpret this beatitude to mean sympathetic compassion in an effort to bear the sin-wounded to the Great Physician it is the kind of mourning Christ manifested when He wept over Jerusalem; then it is necessary in the process of moral correction. Hence, if this is Christianity in the succession of Christ it deliberately assumes suffering for itself in order to cure it in others.

Can this charge generally be made to the Christian world when it is said that most people are so taken up with their own interests and problems that they do not leave room for the woes of the world's sin-suffering to get to their ears?

Conscientious attention given to the first Beatitude marks the end of the self-assertive; the second marks the beginning of the lover; love serves, love shares, love entreats, love suffers, love comforts. "They shall be comforted," which literally means, strengthened by being with.

"Blessed are the meek; for they shall inherit the earth." As hydrogen and oxygen, two elements unite to form water, the third, so the first two beatitudes, each complementing the other, complete a synthetic union that forms the third—"the meek." The genuinely sincere, meek one is the finished product in the realm of Christian living. The scripture tells us that he is the kind of character that shall survive to rule the earth—the death to self-burden-bearing, sanctified, serving, meek.

It is interesting to note some of the acts of the apostles. They witnessed not only in the temple, but from house to house, and ceased not to teach and preach Jesus.

I suppose the great majority of the church today cease to witness for Christ after they leave the temple. This is a tragic commentary on the apathy of the Christian church today.

In the apostolic church there was a solidarity that could not be broken down—an inseparable unity of the faith. "And the multitude of them that believed were of one heart."

They maintained an undeviating love for one another, and an unswerving devotion to Christ. Holy Ghost love amalgamates the children of God as the fusion of two hot irons, heated to a welding point. It furnishes such a united front that nothing can foil or divert its crusade for the conquest of souls. It is Holy Ghost love that pulls down the

walls of racial caste and bears the gospel to the ends of the earth.

Persecution did not deter the disciples in carrying out the behests of Christ who said, "Go ye into all the world and preach the gospel to every creature." Being haled before magistrates, threatened, beaten and jailed, did not daunt them in the performance of their commission to get the gospel out; rather, "they rejoiced that they were counted worthy to suffer shame for Him" (Acts 5: 41). They were possessed with a spiritual contagion that swept multitudes into the kingdom. They were willing to share with their fellowmen not only the blessings of this common salvation, "But they had all things common . . . and great grace was upon them all."

That was the spirit which characterized the great John Wesley of whom it was said, "He rode more miles for his Master than any man who ever bestrode a beast, giving all he had of money and energy and time and at last leaving, as his biographer says, 'a good library, a well worn clergyman's gown, and the Methodist Church.'"

As a contrast to the modern trend of the church world we quote the following incident: A pianist of world-wide renown came to a western city. The largest auditorium was crowded. The receipts for a single evening's performance were two thousand seven hundred fifty dollars. One the following Sunday night there was a grand mass meeting to express the sympathy of the people of that city for the Armenians in their desperate need and persecution. The free will offering taken up for them amounted to just twenty-seven dollars and fifty cents, representing one per cent of what was paid to hear the great artist, or shall I say, they paid one hundred times more to gratify the ear with music than to feed the hungry and clothe the naked. This spirit is not in keeping with the spirit of Christ, the apostolic church, or the great apostle, Paul.

Paul used this all-meaningful phrase in speaking of his Lord: "He emptied himself." This calls to mind His great sacrifice for others.

A brief epitome of the life of Paul discloses the fact that his life was commensurate to that of the Master. Hear his testimony: "In stripes above measure, in prisons more frequent, in deaths oft. Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day have I been in the deep. In journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils among false brethren, in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness."

"What things were gain," said Paul, "I counted loss for Christ."

"Let this mind be in you which also was in Christ Jesus." Christ treated man in the same manner He would like to be treated if He were man. He suffered with the end in view that He might cure suffering in others. "For as much then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind" (1 Peter 4: 1).

The world is brought to Christ just in proportion as the spirit of Christ is manifested in sacrifice and service. The sacrifice one makes for the church and mankind proves his devotion to Christ. The more unselfish one is, the more useful he becomes to the kingdom of God.

The bleeding need of the church today, is back to Pentecost in spirit. We must have a church of fasters and intercessors, pray-ers and payers, burden bearers and sacrificers, a church so ablaze with fire kindlers that the devil's water wagon can't quench by working overtime. Glory hallelujah!

It was the disciples' conscious need of a spiritual power and liberty that caused them to gather for prayer and Pente-

cost; their attention was oneness of purpose; their expectation was God-centered; their reward was a God-given Holy Ghost fire. The results were that their lives were lightened up with a flaming compassionate testimony. With such a diffusion of light and power, darkness and formality must give way. Attention given to the light of God in the soul is the churches' surety of success.

The lighthouse man is more concerned about the attention given to the shine of his light than to that given the shipman in the dark. It is his light that draws the shipman safely into the harbor. It is the Christian's torch that pulls men out of the dark.