

Lewis T. Corlett

**Holiness
in
Practical
Living**

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• CHRISTIAN SERVICE TRAINING •

Holiness
In Practical Living

By

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PREFACE

The subject of holiness is old, yet ever new. Many books have been written on the doctrine and about the experience. It has been my purpose in this book to try to bring to the thinking of young people, especially, a greater concept of the value and scope of holiness. The chapters grew out of lectures that have been given in several young people's institutes and camps. It is my hope and desire that the book will be a great blessing to those who read it and be a challenge for them to go deeper into the things of God.

It is impossible to give acknowledgment to all who have contributed material for these lectures. The author has listened to holiness preachers from his boyhood, has read many books on the subject, and has had the privilege of teaching doctrine in our schools and colleges for a number of years. The ideas and thoughts have come from so many sources that it is impossible to give credit to them, but we acknowledge the great blessings that these persons have been throughout our lifetime.

I wish to express my appreciation to Mrs. Carol Spell Gish for reading and correcting the manuscript and to my secretary, Mrs. Helen Waller, who has faithfully prepared the copy for the printer.

LEWIS T. CORLETT

Nampa, Idaho
May 18, 1948

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DEDICATION

In appreciation of the influence of my godly parents, both in example and precept, this book is dedicated. Their influence has shaped most of my thinking regarding doctrine and Christian experience.

CHAPTER I

HOLINESS

Objective and Foundation

Young people are looking for something definite and certain. Many are puzzled and perplexed today by the uncertainty and confusion of the general conditions of society and civilization. Standards have been lowered, morals are laughed at, modesty is ridiculed, and righteousness has been classified as "old-fogy" and outdated in the modern routine. Yet character has not changed in its principles, nor has the law of sowing and reaping been repealed. God still exists, and each person must give account to Him sometime for the way his life has been carried out both in deed and in motive.

Youth today can be as holy and useful as any in previous generations. God has made ample provisions for the salvation of each person in every generation of world history. Today the Spirit of God is waiting to make the application of God's provision to each soul who asks for it. Young people need to become more conscious of their need and turn to God to find the proper motivation. They need to see God's ideal for each individual and also become conscious of the solid foundation provided for them as a foundation for life.

Holiness Is God's Ideal

Holiness is the name ascribed to the moral character of God. He definitely states that He is holy. "Be ye holy; for I am holy" (I Peter 1:16). "And ye shall be

holy unto me: for I the Lord am holy" (Leviticus 20:26). These verses also indicate the quality God desires in the inner nature of man's soul, "Be ye holy." In man holiness is the transfer of the moral nature of God to man's inner life whereby he is transformed to become like God's character. "Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust" (II Peter 1:4). Also the writer to the Hebrews speaks of God's process as culminating in man's being a "partaker of his holiness" (Hebrews 12:10). These two definitions cover the entire meaning of holiness both regarding its source and its operation between God and man.

There are two phases of holiness in God. One is positive and includes the possession of absolute purity, honesty, love, and righteousness. It is not only the personal possession of these moral qualities, but also it is the divine approbation of these things regardless of where they may be found. The other phase of holiness may be termed the negative side and includes the absence of sin with all its roots and kindred evils and principles. Included within this aspect in the character of God is His total abhorrence of everything pertaining to sin. His nature is diametrically opposed to the principle of sin and everything pertaining to it. Holiness is the essence of His personality, the purpose of His will, and the standard of all of His operations. Holiness is also a doctrine. But it is not merely a theory; it is a reality in the nature of the character of God. Thus holiness has very definite objectives. It includes the highest ideals and standards known to God and man. Holiness is the fountain of truth, the source of moral standards, the origin of righteousness, and the criterion and standard for the thoughts and actions of mankind. Holiness is the ideal of God's nature and thus becomes His ideal for the quality of man's moral nature.

Holiness Contributes Ideals to Man

Holiness is the only proper ideal for a person to accept and set up as the criterion to which he or she must measure. Unless holiness is kept as the ideal of life, God cannot bestow upon the individual the blessings and benefits He desires to give.

It will be impossible to mention all of the ideals which are brought through holiness since all of the good qualities of mankind are directly or indirectly responsible to holiness as a source; yet a few basic ones will be presented.

1. HOLINESS REQUIRES A RECOGNITION OF AUTHORITY

Holiness demands a recognition of authority. Man is so constituted that, unless he recognizes a higher power and authority than himself, he becomes lawless and lives on the animal plane of his nature. Holiness makes a great contribution as an ideal to man in the fact that it sets before him a God who is the absolute authority of the universe. He is mighty; He is powerful; He is majestic; yet He is pure, holy, and wise. God is superior to every relationship of humanity, and the more man is conscious of His true character the more he senses an authority to which he is responsible. In fact, as holiness becomes the controlling ideal and principle of life, it brings to man the sense of accountability and responsibility to God, which is one of the most important basic concepts necessary for true and holy living.

2. HOLINESS GIVES MAN A CONCEPT OF RIGHTEOUSNESS

Holiness as an ideal sets up very definite standards of right and wrong. It does not lend itself to the prevalent disposition of this age to eliminate the sharp distinctions between the black of sin and the white of righteousness and to live on in the haze of gray. Holiness coming out of the character of God is pure and righteous, originating in a Character who approves the right and abhors the

wrong; therefore, it gives man the proper criterion whereby to judge truths and actions of every relationship. Holiness gives man a clear concept of the true, the right, the pure, and the honest. It is not a question of what the neighbors say or of what society today approves, but of how this matter under consideration appears when it is placed under the brilliant light of God's holiness. Much confusion has been brought here as individuals have attempted to force upon others their viewpoints regarding changing customs of the generations. The final answer is not what any individual thinks but what man's conscience and spirit say as he stands in the presence of God's holiness.

3. HOLINESS AS AN IDEAL GIVES VALUE TO MAN

As man is considered without taking holiness into proper consideration he cannot be understood for his real worth. A holy God made man free from sin so that he could have fellowship with his Maker. God made man in the divine image, and regardless of how far into sin man may go there is still a depth of his nature crying out for the living God. He may not understand this or know what it is; yet there is the emptiness of the spirit of man calling for the only Spirit who is able to understand and explain. If man were a product of an evolutionary process without the direct touch of God in creation, then he would lack something that could feel kindred fellowship to God himself. Holiness as an ideal sets man up as a spirit immortal to live forever. The immaterial part of man will never die, and holiness provides the only atmosphere which will enable man to seek and reach the higher levels. Holiness reveals the true value of man, and man must possess holiness to develop and reveal his worth to his generation.

4. HOLINESS PRESENTS AN IDEAL OF MORALS

Holiness is purity in God; it is also purity in man. Holiness as a second work of grace completes the plan

of operation to purify man's motive nature so that his whole nature is pure in thought, purpose, and affection. Holiness has never countenanced laxity in morals or immodesty of thought, attitude, or dress. Holiness always exalts the pure, the chaste, and the clean. This is true today as well as yesterday; and it will be true tomorrow, for God's ideals and laws never change. This generation needs to bring its moral laxity into the presence of the pure light of the holiness of God in order to judge itself properly. Reactionaries make fun of blue laws and of the antiquity of the Bible; but, regardless of the radicals and shallow-minded people, holiness is still the source of the ideal of morals for every generation.

Holiness is the source of ideals and standards for relationships of one with another. It gives ideals regarding death and gives ideals for after death. In fact, every good ideal and standard of humanity comes forth from the character of God. For every problem that man has had or may have God has placed within His revealed truth, the Bible, a principle for solving that problem. That is His ideal for the particular occasion. The more man understands the Holy Bible the higher his standards become and the more in harmony he brings himself with God's ideal as exemplified in His own character. Man should be careful to incorporate these ideals in his life, for it is more important than the sign that was posted in one place on a bad road which said, "Choose your rut carefully, for you will have to stay in it for the next 20 miles." Man should be very careful to choose all of his ideals in the light of the great ideal of holiness, for he will not only live in them the next twenty miles, but they will make or break him for life and life hereafter.

Holiness a Foundation

Holiness is the only foundation which can give a man a solid footing in moral values and character and at the

same time give him the basis upon which he can build an enduring and useful character.

1. MAN NEEDS A SPIRITUAL FOUNDATION

The material foundations of earth will pass away with the use thereof. There is something about man which is more than material. Man is made up of more than the physical. The process of change is forever active in the physical and the material. Within this changing nature there is a spiritual part of man. This is the vital, dynamic, controlling part of man's being and life. Unless man selects a foundation upon which to build this spiritual life, he will find himself coming up short in the time of crisis. He will find himself without security and stability in the moment when he needs these the most. So while consideration for the material sphere of mankind is important, the contemplation of the foundation upon which the spiritual should be built is of more importance. It is that upon which the life is built; it is that which will regulate the destiny of man; it is that which will determine how and where the individual will spend eternity.

People today are the victims of fear, superstitions, and wrong philosophies. Life is real and may be filled with disappointments, sorrows, adversities, and failures as well as opposites. Man must have a foundation that is stable, secure, and enduring. He must find a foundation which gives him that stability of purpose, location, and sense of destiny in all the changes of life. This is found only in a spiritual foundation.

Man is a creature of two worlds—this world and the one to come. People have sneeringly criticized the Christians in some ages as being "other worldly." Little did they recognize that in their derision they had revealed their own ignorance, for all people have a relation to another world. Time is not the only controlling factor

in life; eternity has a definite and powerful relationship. Man has his beginning in time, but he exists forever in eternity. There is no end to man except the beginning. He lives on and on and on. To live rightfully in time he must find that connecting link between time and eternity which will give him a sense of security and stability in contemplation of it. He must find that which will be constructive to his character in eternity as well as in time. He must take time to locate a foundation which standeth sure when the angel shall announce that "time shall be no more." Again this is found only in the immaterial and the spiritual realm.

2. HOLINESS PROVIDES THIS ENDURING FOUNDATION

Holiness, being the essence of God's moral nature, is as eternal as God himself. In this sense holiness is eternal; it never began and it will never end. It is not something which was provided merely for time; it is the atmosphere and essence of God's eternity.

This consciousness of God's presence and character brings man first of all to the contemplation of life in its entirety. He looks at it as existing both in time and in eternity. He recognizes that there is a part of him which will not cease to be when the event of death ends time for him. Seeing this, he recognizes that God, being eternal and almighty, has made it possible through His love and compassion for each individual member of Adam's race to come into proper relationship with God and become a "partaker of his holiness." He becomes very conscious that there is a foundation in God which standeth sure regardless of time or eternity. It dawns upon him that the whole plan of salvation is God's method and procedure whereby man can find a spiritual foundation upon which to build a life. Jesus Christ, the Saviour, gives to a helpless and hopeless world a way out of distress, fear, and damnation. There is no other way. Paul recognized this and stated emphatically to

the Corinthians, "For other foundation can no man lay than that is laid, which is Jesus Christ" (I Cor. 3:11).

3. HOLINESS IS THE FOUNDATION MAN NEEDS TO VIEW LIFE CORRECTLY

It is the only foundation in the universe which will bring man to recognize really basic values in his life. Sin and evil are intrinsically deceptive in their characteristics. Man, being possessed of a sinful disposition from birth, has a conflict throughout all his life trying to avert the deceptiveness of sin which causes him to grope in unreality. Sin blinds a man's vision to things as they really are. It colors his entire outlook. Man must come in contact with something which will bring him face to face with reality in order for him to live in contentment, to be of service to his generation, and to face death courageously.

God wants man to be delivered from this realm of unreality, and, in His requirements that man must meet in order to become a "partaker of his holiness," He has arranged a process which brings man face to face with reality. This has been called conviction by the Christians of all ages. It is by the operation of the Spirit of God upon man's inner life that the coloring is removed from the vision. The things of life are stripped of their deceptive coverings and man is brought to see himself, his deeds, and his relationships in true reality. In other words, he begins to look at people and things as God does. He sees his deeds in the light of the purity and holiness of God. He no longer makes his decisions regarding them according to what may be the accepted standards of society about him, but he judges everything in the light of its relationship to God.

This view of the holiness of God brings man face to face with the realization that there is a connection between the created and the Creator—that man is not an

individual who is not responsible to anyone for his selfish indulgences, but that he must finally give an account to a holy God for his unholy acts. Thus, in the first step in God's dealing with man, holiness becomes the criterion as well as the foundation for man's evaluation and removal from the world of unreality.

4. HOLINESS PROVIDES A FOUNDATION FOR HARMONIOUS LIVING

As the Spirit of God directs man along the pathway of righteousness, the individual will be aware of the fact that there can be no security unless peace is made with the past. He recognizes that the commandment of the Bible, "Repent ye: for the kingdom of heaven is at hand," is a necessity to relieve man of the fear of the past. This requirement is not just arbitrary with God for His own satisfaction; it is an absolute necessity if man would find himself on a foundation which gives security, stability, and comfort in all of life's vicissitudes. Hidden sin in man mars his relationship with God. It creates fear in the mind of man, upsets his mental equilibrium, which, in turn, creates poisons within man's physical constitution and produces a variety of diseases. Doctors everywhere will testify that mental tenseness and condemnation will mar and upset man's physical welfare. Thus God's requirement for man, "Be ye holy, for I am holy," is not only the natural emanation of His character; but it is also the statement of an all-wise God given to His creation for the purpose of bringing them to that place where they can be at peace with themselves in relation to their past. This requirement brings man to the place where he makes the proper adjustment for a substantial spiritual foundation, resulting in proper relationship with God and man. He brings himself into harmony with the laws, principles, and character of the eternal God. This removes the conflict he has had with the laws of his Creator.

Holiness is more than this; it is not merely negative in its reaction in the individual life, but the Spirit of God in the process of liberating man brings him face to face with a decision which must be made either for or against God. As man makes this decision in harmony with the character and laws of Deity, he places within his own life a purpose that is solid, substantial, and definite in its direction and desire. This definite purpose is one of the most important factors in all of life, for man is a free moral agent. He cannot disregard his own sovereignty nor the sovereignty of his Maker. He was made by God to live in harmony with the laws of God; and when he voluntarily, under the guidance of the Spirit of God, makes the choice to shape his life by such a purpose, he brings himself to that vital decision that hereafter the choices and decisions of life shall be made in view of God, His will, purpose, and desires. This brings man into vital contact with the spiritual foundation of the universe. This cannot be found outside of the holiness of God, for man will do one of two things: he will either choose to indulge himself in the satisfaction of his self-life, or he will decide to bring that self-life into alignment and harmony with divine will. As he does this he places himself upon the living foundation—Jesus Christ himself—and finds solidity, stability, and security for his life.

5. HOLINESS IS THE FOUNDATION OF PERSONAL CHRISTIAN EXPERIENCE

Man will benefit greatly from the coming of this sense of harmony into his life, but holiness is more than that. It is more than simply a mental decision on man's part. It is the impartation to his moral nature of the love of God. It is the touch of Deity upon the motive life of man's own nature; it is the new birth, so that the individual can say with the Apostle Paul, "Therefore if any man be in Christ, he is a new creature: old things are

passed away; behold, all things are become new" (II Cor. 5:17). Paul also uses the expression "in Christ" many times. This goes a step farther than just a foundation. Christ becomes the cornerstone of a man's inner life whereby He binds the believer to himself until there is a consciousness in man that his life is no longer controlled according to the things of the world but "the love of Christ constraineth me."

Also this brings a person into a relationship with two worlds; for Jesus Christ said to His disciples, "I give unto you eternal life." The Christian is a citizen of a higher world even while he fulfills his obligations of citizenship in this country. The Holy Spirit is the member of the Godhead who performs this operation in the individual life, and He goes a step farther in giving man security and stability by witnessing to the individual that he has been accepted as a child of God. This is what Paul had reference to when he said: "For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together" (Romans 8:15, 16, 17).

This consciousness within man's own being gives him the sense of belonging to the Divine, the assurance that his life has come into harmony with the laws of God, the knowledge that holiness is begun in his life since he is a partaker of the divine nature, and he is aware that the love of God has become the controlling factor in his heart and life.

6. HOLINESS IS THE FOUNDATION FOR PURITY OF MOTIVES

All of these steps must become realities in order to bring man to a proper relationship to the foundation

which standeth sure. Yet there is a further step which God has provided which is absolutely essential for man to take to be located properly on the foundation of God. If the man has been born again and has become a partaker of God's holiness, there still remains in his motive nature an inclination and bent to selfishness. This has been called "inherited sin," "inbred sin," "carnal nature," and many other names. In essence, it is corruption in the self-life, which not only contaminates the ego of man but also brings a conflict in his moral nature between selfish desires and the full will and purpose of the Divine. God's requirement, "Be ye holy," is brought into consideration here. Is man going on with this conflict in his self-life or is there a way whereby he can be so securely rooted upon the foundation of holiness that this conflict may be removed? The Spirit of God is faithful in showing man the dangers of this principle of selfishness in the heart and in bringing man to a definite, conscious decision in which the very depth of his being, the redeemed self, is brought into the full light of the character of God. He must make a decision regarding these claims of the self-life which are presenting themselves either regularly or irregularly. He must choose whether he shall endeavor to live in this discord of internal conflict or whether he so desires the will of God that he is willing to place all of his abilities, his talents, his possessions—every phase of the self life—in the hands of God and live only and fully for Him. This is called "consecration" or "death to self" and is accomplished under the guidance of the Spirit, who directs the penitent believer into full harmony with the Divine.

This abandonment to God has been known to the Church through the ages as sanctification—a second definite work of grace—and is the step in God's program which brings man into purposeful relationship with God's foundation. This is not a static condition in which man loses his moral sovereignty, but a state of full moral free-

dom—the result of being completely in harmony with God's moral character. It is a contact of the human with the Divine, with a definite, complete promise and purpose from man to live only for Him regardless of what others may say or do. This places man on the foundation of God. This foundation is holiness, and it provides that stabilizing and secure footing for a life that can be brought into harmony with all divine plans and precepts. Holiness is the only foundation that can give strength and security and hope to mankind.

QUESTIONS

1. Define holiness as related to God.
2. Define holiness as related to man.
3. How is holiness an ideal?
4. Name the ideals holiness contributes to man.
5. Why does man need a spiritual foundation?
6. How is holiness a foundation for Christian living?
7. Why is holiness the foundation for personal Christian experience?

CHAPTER II

HOLINESS AND EXPERIENCE

First Work of Grace

The plan of God brings holiness out of the infinite into the realm of man. God has set up His whole system of redemption with one purpose in view—the restoration of man to a plane where he can have fellowship with the Divine. Each step in the process, whether it be on God's part or man's decision, is arranged to bring the character of man into harmony with divine will and purpose. Man, being made in the image of God, is better understood by his Creator than by another human being. Man's fall kept him from being the recipient of the benefits through the divine program. This left man helpless and hopeless as far as any human ingenuity or method was concerned. There was no way in which man could deliver himself from the captivity into which the race had been plunged. There was no avenue of approach to God whereby man could again walk and talk with his Creator. Man was left with an empty, aching void in his inner life crying for something he could not reach and craving for someone he could not approach. The emptiness of man's soul cried out for holiness; but the justice and righteousness of God abhorred sin both in deed and in nature, and the guilty man was held back from approaching the offended God.

Jesus Christ Made Holiness Accessible to Man

God did not leave man in this hopeless state. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16). He could not be

satisfied without going beyond what reason would dictate. Love moved the great heart of God. Paul states this very emphatically in Romans 5:8: "But God commendeth His love toward us, in that, while we were yet sinners, Christ died for us." The sacrifice of Jesus Christ upon the cross was a twofold answer to man's need. First of all, it bridged the gap between sinful mankind and the Holy God; and, secondly, it provided the way and means whereby man could both come into harmony with the divine will and at the same time be a "partaker of his holiness." If man is fully to enjoy anything, he must experience it. God knew that, and so in His great and marvelous plan of redemption He arranged that man could come into two definite experiences of grace while in this world. He could come into that state where his inner life was in complete harmony with God and where he was enjoying the nature of divine holiness in his heart and life. These two experiences did not seal man so that he was eternally the Lord's without further choices; but it made the provision whereby he could have fellowship with his God and momentarily keep himself aligned with divine purpose and character.

Holiness Begins in Regeneration

The first crisis experience in God's program for man has been known by different terms such as "regeneration," "justification," "conversion," and "new birth." These all indicate different phases of one experience. They are not separate steps, but explanations of what happens to an individual in what is known as the first work of grace. This experience is received by faith, whereby Jesus Christ is taken as a personal Saviour. Man cannot believe without bringing himself into harmony with God's purpose; so penitence of soul, with readjustment of the past in restitution and confession, is necessary. Man must repent of his transgressions before God can operate, since God cannot approve of sin

in any form. In the processes of conviction the Holy Spirit reveals the past to the seeking soul; and, when he is willing to follow the divine directions, he brings himself into that position whereby faith can claim the benefits of the atonement through Jesus Christ, the Saviour. The matter of repentance is a process whereby the desire for God brings an individual gradually to the place where he makes his final decision to turn from those things antagonistic to God, to lay down his arms of rebellion against God, and voluntarily to accept Christ as his personal Saviour. When this decision is reached, the Spirit of God in instantaneous operation does His work of regenerating, justifying, adopting, and witnessing to His own presence in the heart. This is a marvelous experience. It is widely comprehensive in its scope and very beneficial in its effect on human personality.

Characteristics of This Experience

1. A MARKED CRISIS

Regeneration is a marked crisis in the life of the individual. It marks an epoch in man's life when, under the conviction of the Spirit of God, he responds to the guidance of the Holy Spirit and brings himself into a position where God can perform a work of righteousness in his soul. It is a crucial period, as man has forsaken sin and made a definite decision to turn from his evil ways and to accept Jesus Christ as his personal Saviour. It is a very decisive moment for the penitent soul because it marks the time when he renounces his personal rebellion against God, swears allegiance to the God of the skies, and declares that from this moment henceforth he will walk according to the doctrines of truth, righteousness, and God.

2. A DEFINITE WORK BY GOD

Regeneration is a definite work of the Spirit of God in the heart of man. It is the response of divine will to

the obedience of man's soul. It is the action of a holy God meeting the crisis and need of a hungry soul. It is what Paul talked about when he said, "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God" (Romans 5:1, 2). The individual soul is justified before God. The record is clear of all past transgressions. The iniquities are blotted out. "Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile" (Psalms 32:1, 2).

3. PEACE WITH GOD

The individual is placed in a position where his past record is cleared and he is given a clean sheet before his Maker. But more than that, "being justified by faith," he has "peace with God." The guilt of unconfessed sin is gone. The uneasiness of a condemning conscience has been removed. God has met him in response to His promise, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (I John 1:9).

4. RECEPTION OF THE HOLY SPIRIT

It is the assurance that the life is no longer frowned upon by the Spirit of God but that the repentance has been accepted and the faith of the penitent has linked itself with the Divine which brings soul ease in the presence of God. This consciousness of acceptance marks the walk of the soul with the Saviour, and it is an assurance from the Divine that God will never bring up those sins again—that He will remember them against him no more forever. In this first work of grace God not only removes the condemnation caused by man's guilty past, but He also gives to him the Holy Spirit. "And hope maketh not ashamed; because the love of God is shed

abroad in our hearts by the Holy Ghost which is given unto us" (Romans 5:5). New life is brought into being in the soul of man by the coming of the Spirit into his heart, and he becomes a new creation in Christ. Things are different! "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new" (II Corinthians 5:17). Paul was conscious of this in his own experience and emphatically states to the Romans, "But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his" (Romans 8:9). The Spirit forgives, the Spirit regenerates, the Spirit quickens, and the Spirit brings the assurance of acceptance with God. He takes up His abode in the heart of man, witnessing to him that his confession and penitence have been accepted and that his past has been cleared, and making him conscious of new life through the presence of the Spirit.

5. POSSESSION OF DIVINE LOVE

With the reception of the Spirit of God he becomes conscious of the love of God shed abroad in his heart by the Holy Ghost, which is given unto him. Hatred toward God and man has been removed, and a spirit of compassion and mercy has taken its place. The believer is conscious that there is a deeper motivation in his heart than mere human sympathy. It is the working out of the essence of the Divine Spirit in his individual life. This is what John recognized when he was writing his first epistle and called on others to be more conscious of it. "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not" (I John 3:1). The entire First Epistle of John centers around his discussion of the child of God in this love-relationship to the Lord. He explains more fully: "And we have known and believed the love that

God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him" (I John 4:16). Also he says, "We love him, because he first loved us."

John emphatically states that this love has its reaction in the attitudes and principles of life. It becomes both a controlling principle in man's heart and a criterion by which the child of God is recognized. "In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother" (I John 3:10). This love life and the other graces of the Spirit are the result of the individual's coming into possession of the nature of God. Peter described this, "According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue: whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust" (II Peter 1:3, 4). The Spirit by this new creation brings into the inner life of man the various phases of the fruit of the Spirit described in Galatians 5:22, 23: "But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law."

6. THE NEW BIRTH

It is the experience that Christ talked about to Nicodemus. "Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God" (John 3:5). The motivating principle of man's life is controlled and regulated by the character of this life man receives from God. His Christian living is not merely the result of man's decision to reform; but it is this coupled with divine transformation which renews character, changes attitudes, enlarges horizons, and gives a strong motivation.

The Christian unconsciously finds himself taking the same attitude that Christ took. He loves as Christ loved; he is compassionate as Christ was compassionate; he is merciful like his Master; he is kind like his great Teacher. In fact, the cry of his heart is, "More like the Master I would ever be."

7. WITNESS OF THE SPIRIT

The Spirit not only regenerates and takes up His abode in the heart, but He also bears witness to the individual to the fact that he has entered into fellowship with the Divine and become a member of the family of God. The consciousness of this witness does not come in the same manner to every individual. But there is one distinct fact in this witness; it is that the individual becomes conscious that he is a child of God. Paul describes this very clearly: "For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together" (Romans 8:14-17).

8. MEMBER OF THE FAMILY OF GOD

The believing soul has a definite sense of belonging to someone worth while and to something intensely creative. Paul used the expression "in Christ" many times, and other writers expressed this feeling of unity with the Divine in different terms; but all are definite in that when the Spirit regenerates He bears testimony to the consciousness of man that he is a member of the family of God and the fellowship of the Church invisible and triumphant. This assurance and sense of belonging brings a stability to the mind of the seeking soul. It gives a definite consciousness that the divine Saviour

has accepted the penitent one and by accepting has justified him freely, giving new life through the Holy Spirit, who has taken up His abode in his life.

9. MAINTAINED BY FAITH

Many people have jumped to wrong conclusions regarding this experience. They have misinterpreted Paul's expression, "Ye were sealed with that holy Spirit of promise, which is the earnest of our inheritance, until the redemption of the purchased possession, unto the praise of his glory" (Ephesians 1:13, 14). The Spirit of God truly seals the transaction of the believer's acceptance and acknowledges that the individual belongs to God. This is the meaning of the sealing of the Spirit. This experience in the first work of grace is not a static position before God wherein the believer surrenders his own sovereignty; it is rather a state of living relationship whereby the child of God walks in the light shed upon his pathway by the Spirit, and God, in His infinite grace, sustains the individual as long as he keeps himself in accord with the purposes and attitudes which brought him into this experience.

To get this acceptance of God the individual turned his back on sin and wrong with a definite, voluntary decision to live for God according to His dictates. God gave man divine life when he was willing to meet God's commands. Man must continue to keep these divine commandments if he would continue to receive God's mercy and grace. Thus this experience, as well as all other spiritual experiences, is a living relationship sustained by man's decision and God's grace. Man received it by faith, and by faith he must walk in harmony and fellowship with the Divine to maintain it. God does not force man in this relationship, but God does give grace and glory to the one who keeps his life according to the divine statutes. The individual must avoid all known sin because sin is rebellion against God, and God cannot

sustain the one who deliberately violates known law. But as the individual maintains his position of separation from actual sinning, he finds the comfort and strength that fellowship with the Divine can give.

10. THE SIN QUESTION

This first work of grace settles the sinning question as far as acts and deeds of disobedience and rebellion to God are concerned. It does not take care of the nature of sin with which man was born. Every evangelical church in the world recognizes this, and in the statement of creed each expresses in some manner the fact that after an individual is born again there remains a seed principle of sin in the heart of man. This sin principle has been called by various names: "inherited sin," "inbred sin," "carnal nature," "the old man," "the sin which dwelleth in you," "the root of bitterness," etc. These are not names of different things, but are names applied to this sin principle by various people in an endeavor to describe it in its entirety. It takes a further work of grace in the heart of man to solve the problems of this sin principle. Various groups of religious thought advocate one way or another. The holiness people believe that God removes this sin nature in what is known as a "second work of grace."

QUESTIONS

1. What is the purpose of God's plan of redemption?
2. How did Christ make holiness accessible to man?
3. Why are different terms used to describe the first work of grace?
4. Show that the first work of grace is a definite crisis experience.
5. Name the characteristics of the first work of grace.
6. Discuss the relationship to the sin question of the believer who is enjoying the experience of the first work of grace.

CHAPTER III

HOLINESS AND EXPERIENCE

Second Work of Grace

The first work of grace is marvelous and complete in handling the "sinning problem" and making the seeker conscious that he is a son of God. Yet it does not take care of the sin principle inherited from the race. God has made ample provision for cleansing of the heart of the believer from this sin principle.

Terminology of Holiness

1. HEART PURITY

As with all other operations of the Divine, it is difficult for a human being to give a full and clear explanation of the inner work of God. There is a definite certainty about the consciousness that the work is done, but language seems inadequate to describe the rich experience God gives to those who consecrate their all to Him. Various terms have been used by leaders of Christian thought of all ages, some of which are given in an endeavor to describe some of the characteristics of this experience. One of the terms used most frequently is heart purity or heart cleansing, which has been used to signify the fulfillment of what John the Baptist prophesied of Jesus' work when he said, "I indeed baptize you with water unto repentance; but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire" (Matthew 3:11). Also Paul used this terminology

in describing the purpose of Christ's sacrifice and death in, "Husbands, love your wives, even as Christ also loved the church, and gave himself for it: that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish" (Ephesians 5: 25-27). This is the outstanding fact that Peter designated as the direct result of the infilling of the Holy Spirit in the house of Cornelius: "And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us; and put no difference between us and them, purifying their hearts by faith" (Acts 15: 8, 9).

It is what the Psalmist was crying out for in his darkness after being guilty of vile sin, "Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow" (Psalms 51:7). Webster, in the standard dictionary, also indicates that this is part of the work that is done by saying that sanctification not only means to set apart for sacred use but also "to make free from sin, to cleanse from moral corruption, to purify." The specific purpose of the second work of grace is to remove from the motivation of the self-life the corruption which causes an individual to be self-centered. It does not include the removing from the mind and body of man all the effects of sin. He is still a human being in a world controlled primarily by sin and the devil; yet it is the purification of his motive life until there is nought in the moral nature of his inner life contrary to the Spirit of God. This is what Jesus Christ was praying for: "Sanctify them through thy truth: thy word is truth That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me" (John 17:17, 21). The writer to the Hebrews expresses this unity: "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" (Hebrews 2:11). The heart of the believer is cleansed from all inbred sin and filled with the presence of God, and the motive life of man is unified and harmonized with the nature of God. All conflict regarding the will of God is removed. All bias toward sin resulting in a tendency of the individual Christian to be self-centered is removed, and truly the Holy Spirit controls man.

2. BAPTISM OF THE HOLY SPIRIT

Sometimes this experience is known as the baptism of the Holy Ghost. This is the terminology that John used in introducing Jesus in Matthew 3:11. Also it is the language that Jesus Christ used when He said: "For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence" (Acts 1:5). As described in the former chapter, the Holy Spirit takes up His abode in the heart of the believer when he is born again, but there still remain the roots of sin with all their inclinations. Just as certainly as the disciples were commanded by Jesus to tarry for the promise of the Father, which was the baptism of the Holy Ghost, just as definitely Christians today are commanded to wait for the promise of the Father so that they may have the baptism of the Holy Spirit as well as the birth of the Spirit. There has been much error spread in the world of extremes connected with the baptism of the Holy Spirit; but the great purpose of Christ in commanding His children to tarry for this promised blessing is that they may have the heart cleansing described in the former paragraph. In the baptism of the Holy Spirit the Spirit of God cleanses the heart from inbred sin and fills it to the full of man's capacity with himself.

3. CHRISTIAN PERFECTION

Another descriptive term used for this second work of grace is Christian perfection. This refers to the com-

pletion of the work of God in the moral nature of mankind. Jesus commanded His disciples in the Sermon on the Mount, "Be ye therefore perfect, even as your Father which is in heaven is perfect" (Matthew 5:48). The context of this scripture, as given by Jesus, shows that the perfection in man's heart is to be of that nature that a true parent has toward his children. For the commandment is to "be . . . perfect, even as your Father which is in heaven is perfect." Not only is the perfection of love implied here, but John in his first epistle clarifies this command by saying: "But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him. He that saith he abideth in him ought himself also so to walk, even as he walked" (I John 2:5, 6). "And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him. Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world. There is no fear in love; but perfect love casteth our fear: because fear hath torment. He that feareth is not made perfect in love. We love him, because he first loved us. If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this commandment have we from him, That he who loveth God love his brother also" (I John 4:16-21).

The essence of Christian experience is "the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us" (Romans 5:5). Rebellion to God and hatred toward mankind are removed as man comes in his penitence and receives the divine touch of pardon and forgiveness. A new nature is planted within him, but it is not long before that new nature finds a contrary element in the self-life which "is not subject to the law of God, neither indeed can be" (Romans 8:7).

There is a conflict in the self-life which generally takes the form of self-interest and self-seeking as against being completely centered in Christ, His will and purpose. Many have testified through the ages to this type of conflict. The second work of grace is God's program whereby this element opposed to love can be purged from man's self-life and his whole motive life can be completely controlled or perfected in love. This does not mean that he is not tempted to take the wrong attitude toward people or things. But it does mean that the inner nature is purified so that he is able to withstand the suggestions of the tempter from the outside. It is God's answer to remedy the cross emotions of man's soul with a purging of this antagonistic element from the self-life and the complete filling of this nature with His love. This brings the Christian to the place where he can join with Paul in an explanation of his service: "For the love of Christ constraineth us" (II Corinthians 5:14).

4. DEATH TO SELF

The second work of grace has sometimes been designated as the crucifixion of the self-life. This terminology is taken from Paul's statement: "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me" (Galatians 2:20). This is not a characteristic of the sanctified life as much as it is the necessary requisite for men to be sanctified, and yet it must be sustained if man is to retain his state of heart holiness.

This term confuses many people because they cannot quite understand how the self-life of man can be crucified and yet the individual continue to live in a physical world. The primary meaning of this term is that the child of God follows the injunction of Paul, "I beseech you therefore, brethren, by the mercies of God, that ye

present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God" (Romans 12:1, 2). He presents all of his personal claims to his own faculties, possessions, and relationships to God with the avowed purpose that they are God's for time and eternity, for sacrifice or for service, according as He sees fit. This includes all the ambitions, plans, aspirations, and wishes that the individual may have had for anything pertaining to self-satisfaction in the use of these powers or possessions. It is bringing the soul to the place described by the poet:

Lord Jesus, I long to be perfectly whole;
I want Thee forever to live in my soul.
Break down every idol; cast out every foe;
Now wash me and I shall be whiter than snow.

This entire consecration is an active deed on the part of man to present himself for divine direction; yet it is motivated by a strong desire to have his whole life unified and harmonized in the divine purpose. It is a yielding of his ransomed powers to the guidance of a Wisdom that is greater than all mankind together. It is the surrendering of the claims of the self-life and an anchoring of them in the divine will. When this is done the individual does not become a passive agent, but a yielded agent waiting for orders with a determination to carry out the divine program regardless of what should come.

5. SINGLENESS OF EYE

Another term used in an endeavor to describe or explain this experience of the second work of grace is that

of singleness of eye. "The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness!" (Matthew 6:22, 23). Singleness of eye is the opposite to the double mind which James speaks of: "Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double minded" (James 4:8). In the second work of grace through the cleansing, purging power of the Holy Spirit, this instability of mind and purpose is removed and man's vision is clarified and he has an eye single to the glory of God. Now he looks not for those things which would advance self or which would be the most favorable for the self-life, but for that which would glorify and honor God. He is definitely "looking unto Jesus, the author and finisher of his faith." His goal is to please Him, his purpose is to carry out His will, his aim is to fulfill the divine command, and his desire is to increase in the love of God.

6. PROMISE OF THE FATHER

In giving a farewell address to His disciples, Jesus Christ gave a promise in connection with the command, "And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high" (Luke 24:49). This promise was that they should receive power which would be an enabling factor in life. "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8). They obeyed the divine command; and, in Acts 2:1-4, the record is given that they received the promise of the Father and they were truly endued with power from on high.

While many have misunderstood the meaning of this power and have brought reproach and shame to the cause of holiness by foolish acts and statements, yet this is the true promise of the Father for His children of every generation. It is not sensational power merely to attract and please a curious crowd, but it is primarily power to control man's spirit and to direct his life and service in channels of usefulness in the kingdom of God. It is an establishing power, which is seen in the lives of the disciples and apostles through the various persecutions that were brought to them in the record of the Book of Acts. It is power to keep poise of character and to manifest a sweet spirit regardless of what others may do. It is the power of a hidden joy that gives happiness in the midst of all kinds of circumstances, whether they be pleasant or unpleasant. Someone misunderstood this to be ecstasy, but ecstasy is simply an outward exhibition of inner enjoyment. There are times when it is not proper and fitting to display ecstasy, but there never is a time when the steady flow of the power of joy is not needed and is not present. It is a power to believe God when everything about would say that God's plan is impossible. That is the reason the Apostle Paul could stand before his captors on the ship that was buffeted by the seas and say, "Wherefore, sirs, be of good cheer: for I believe God, that it shall be even as it was told me" (Acts 27:25).

There are many times in each individual's life when surroundings and circumstances are just as dismal as those which Paul faced in this shipwreck; yet the enjoyment of the second work of grace will give him an inner stability of faith that will hold him steady and make him ready to progress as soon as opportunity comes. It is also power to suffer and to fulfill the statement: "Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up" (I Corinthians 13:4). It is the power of the Holy Spirit dwell-

ing and abiding in the human heart unhindered by the self-seeking, self-indulgent attitude. It is God controlling the entire life of the believer.

7. ABUNDANT LIFE

Another term used to characterize this second work of grace is the abundant life. Jesus Christ told His disciples: "I am come that they might have life, and that they might have it more abundantly" (John 10:10). In Romans 8:9, 10, 11, Paul speaks about how this life is brought to the individual through the abiding presence of the Holy Spirit. "But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his. And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness. But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you" (Romans 8: 9, 10, 11). An individual who is regenerated receives the life of God in his inner life. Truly he is born again and made "a new creature in Christ Jesus." He is the possessor of a new nature in Christ Jesus; yet at times this life is hindered and hampered by the presence of carnality in the self-life. Sin is disease as well as rebellion, and the poison of this disease hinders the life from enjoying the fullness that it should.

An analogy to this diseased nature can be brought out in the way that an individual may have physical life hindered by the presence of poison in some part of his system. The writer had the sad experience of enduring several years of poor health on account of the poison of diseased tonsils. It was not the pain of a local soreness in the throat, but the poison from these diseased tonsils was draining into the system and robbing the body of the health that should have been enjoyed. One day, in a

period of illness, a doctor located the source of poison and in a few weeks advised that the tonsils be removed. In a short time this advice was followed, the tonsils were removed, and after a few months the author enjoyed a sense of life—of abundant life—that he had not had for many years. This is a limited analogy, but carnality in the life of man is pouring the poison into his inner being which counteracts the life of God in his heart. When this source of poison is removed through the purging baptism of the Holy Ghost, man's inner life becomes stronger as it is unified and harmonized in the will of God; and his outward life becomes more poised and useful in the service of the Kingdom. Truly there is the "more abundant life" that Jesus promised to give to His children.

8. SOUL REST

The sanctified experience brings to the individual a sense of rest which results from the cessation of the conflict of carnality with the self-life. The writer to the Hebrews explains this in the fourth chapter: "There remaineth therefore a rest to the people of God. For he that is entered into his rest, he also hath ceased from his own works, as God did from his" (Hebrews 4:9, 10). This is the rest which comes to the soul which is relieved of the strife of internal conflict. It is the rest of an individual who becomes unified in purpose and objective. It is the rest of one who has received the smile and approval of his Beloved and enjoys the assurance which comes as a result. In regeneration the believer enjoys a rest from condemnation, but in sanctification there is a rest of God which takes possession of the inner life, giving calmness, assurance, peace, and satisfaction.

In the new birth man makes peace with God, but in the second work of grace he has the peace of God controlling his life. This is what the prophet Isaiah spoke about when he said, "Thou wilt keep him in perfect

peace, whose mind is stayed on thee: because he trusteth in thee (Isaiah 26:3). This experience of heart holiness brings a sense of peace and rest that passeth all understanding and produces a calmness and serenity of soul which can be enjoyed and manifested but yet cannot be described. There is the enjoyment of the full fellowship of the human soul with its Creator and Redeemer. It is the pleasure of the soul as he walks and talks with his Master.

9. ENTIRE SANCTIFICATION

The last terminology that will be given in an attempt to describe this experience is entire sanctification. This is the term that was stressed so much by John and Charles Wesley. It is based primarily upon Paul's statement: "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ" (I Thessalonians 5:23). In regeneration and justification there is a partial cleansing of the life. It is the removal of acquired sin; sanctification brings the removal of inherited sin. The life of the regenerated is a holy life as far as outward acts and relationships are concerned. The second work of grace is a cleansing of the inner life so that truly a man may be said to be "sanctified wholly." To some this may seem an equivocation of terms, but it is not. It is a distinction that is given in the Bible and has been advocated by many outstanding preachers and leaders of religious thought.

The Holy Spirit Witnesses to the Second Work of Grace

The question is raised many times as to how an individual can know that he has received this experience or what is the sign that the individual has come into the relationship where God can cleanse the heart from sin. Many evidences have been advocated, but people because

of their individuality will manifest this experience in various ways. Some will be hilarious while others will be more quiet. Some will indicate the assurance by physical activity of some sort, while to others there is a deep sense of peace and calmness and rest. To all there is the definite witness of the Spirit to this experience, similar to the manner by which the Spirit of God made the penitent believer conscious that he had been born again. The writer to the Hebrews states this emphatically: "For by one offering he hath perfected for ever them that are sanctified. Whereof the Holy Ghost also is a witness to us: for after that he had said before" (Hebrews 10:14, 15). This witness of the Spirit is an inner reality giving definiteness, certainty, and assurance that the work of cleansing has been done and that He has filled the soul to overflowing with His presence and power.

A Walk of Obedience and Faith

The second work of grace is maintained in a manner similar to that by which the first work is continued. It is not a static position whereby an individual can say because he was sanctified yesterday he is sanctified today. Rather it is a living relationship of the redeemed soul with his God. As long as the believer keeps his contract of abandonment to God, God keeps him pure. As long as the individual walks in the light, the blood of Jesus Christ cleanses him from all sin. The sanctified soul has only to keep himself unreservedly in the hands of the Master with firm purpose to live for Him, whether it be for sacrifice or service. As long as these conditions are maintained, he will enjoy the blessing and the fellowship of the abiding Holy Spirit, who will comfort, strengthen, guide, teach, illuminate, and endow for any needed work or service for the advancement of the kingdom of God.

QUESTIONS

1. Give the meaning of "heart purity."
2. Why is sanctification, as a second work of grace, sometimes called "the baptism with the Holy Spirit"?
3. What is the central idea in the doctrine of Christian perfection?
4. How can a person die to "the self"?
5. What scriptures verify the fact that the "promise of the Father" refers to a second work of grace?
6. Give the meaning of the term "entire sanctification."
7. How does the Holy Spirit witness to the experience known as the second work of grace?

CHAPTER IV

HOLINESS AND EXPERIENCE

Second Work of Grace (continued)

God's Standard

God's requirement for man is holiness both of heart and life. "Be ye holy; for I am holy" (I Peter 1:16). God's desire is for man's entire life to be in unity and harmony with Him. This is what He prayed for in the high-priestly prayer recorded in John 17. In verse 17, He definitely prays, "Sanctify them through thy truth: thy word is truth." Then, in verse 21, He prays that the disciples might enter into a state of heart unity with their Redeemer. "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me" (John 17:21). He did not utter these expressions merely in an arbitrary manner so that the Almighty God could require something of the finite mind. He knew the nature and character of the men whom He had called. He saw the instability of Peter, the doubting of Thomas, the self-seeking of James and John, and the hesitancy of the others in aligning themselves fully with Him. He created man and He knew better than man himself the results of the fall. He knew that this sin principle, which every child of Adam's race inherited because of the fall, contained in it the seed principle of every transgression against God. He knew that it was a corruption of the self-life and the bias in man's nature to make him want his own way regardless of conse-

quences—to become selfish rather than merciful and to become self-centered instead of God-centered. Thus before Christ went to the cross He unfolded His heart in this magnificent intercessory prayer, asking the Father to perform a work of righteousness in the hearts of these wavering disciples that would enable them to stand, “and having done all, to stand.”

Also God understood man’s disposition, faculties, and limitations. He wanted to encourage the believer to follow the inclinations of the new nature received in the first work of grace. In the Sermon on the Mount, Christ gave the beatitudes, one of which is, “Blessed are they which do hunger and thirst after righteousness: for they shall be filled” (Matthew 5:6). The child of God has a natural hunger for the things of the kingdom of God. The poet expressed it:

Oh, to be like Thee; oh, to be like Thee,
Blessed Redeemer, pure as Thou art.

Christ knew that, unless man followed the inclination of this desire, he would not succeed in Christian living; so He definitely stated through the writer to the Hebrews, “Follow peace with all men, and holiness [the sanctification], without which no man shall see the Lord” (Hebrews 12:14). The early apostles joined in the great heart cry of the Master in desiring the welfare of the early Christians and the progress of the young Church. Paul, in writing to the Ephesians, states this same thought in a beautiful prayer. “And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God” (Ephesians 3:19). He expressed it as the fullness of God. He knew by personal experience that it was necessary and essential for man to have his whole motive life filled with God’s love if he would carry out the divine admonition.

A Crisis Experience

The conflict in the Christian world has not been waged over man's need but rather over the method that God uses in meeting this need and the time when man receives deliverance from the sin principle. Some believe that it is removed gradually; others, that God, in the hour and article of death, purifies the soul. The Catholic church has advocated the doctrine of purgatory, which is a purification of the soul from the sin principle after death. The people known as holiness churches believe that this need of man's heart is met in a second definite experience of grace in the heart of the believer, which is termed entire sanctification. The *Manual* of the Church of the Nazarene gives a clear statement of the general viewpoint of this doctrine:

We believe that entire sanctification is that act of God, subsequent to regeneration, by which believers are made free from original sin, or depravity, and brought into a state of entire devotion to God, and the holy obedience of love made perfect.

It is wrought by the baptism with the Holy Spirit, and comprehends in one experience the cleansing of the heart from sin and the abiding indwelling presence of the Holy Spirit, empowering the believer for life and service.

There is much evidence that this experience is a second definite work of grace. John and Charles Wesley taught it, and it was the outstanding doctrine of the early Methodist church; but it did not receive its source here. The Bible definitely teaches that such an experience is possible.

The True Meaning of Pentecost. Christ prayed for His disciples and 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). The disciples obeyed this injunction and tarried in the Upper Room for ten days. "And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance" (Acts 2:1-4). The disciples tarried and received the promise of the Father and went forth to serve more efficiently than before.

Peter at the House of Cornelius. The Book of Acts gives several incidents verifying the aspect of the second work of grace as related to Pentecost. The angel testified to Cornelius that God had heard his prayers, recognized the spirit behind his almsgiving, and now was desirous of giving explicit directions to aid him in receiving the answer to his prayers. He told him to send to Joppa for Simon Peter, who would come and explain God's will to him and his household. Peter came, in response to the urgent invitation, and preached to them. Following the message Cornelius and his family were baptized with the Holy Ghost. Peter, testifying to the church at Jerusalem, states definitely what happened and the relation to Pentecost. "And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us; and put no difference between us and them, purifying their hearts by faith" (Acts 15:8, 9). This clearly shows that both the disciples at Pentecost and the members of the household of Cornelius received a definite experience of purification of heart from inbred sin after their initial work of grace.

The Revival at Samaria. In chapter eight of the Book of Acts the story of the revival in Samaria is recorded. There were two different series of meetings, two differ-

ent preachers, and two different types of work done. Philip went to the city of Samaria and "preached Christ unto them." Many were converted and turned from their evil ways to serve God. Much good was accomplished and "there was great joy in the city." A large number accepted Christian baptism and by so doing declared to the people that they had separated themselves to God. When the leaders at Jerusalem heard about this revival, they sent Peter and John to help get the people established. They preached unto the people of the further work of grace signified by Pentecost, and many were baptized with the Holy Ghost and gave testimony to that fact. This incident clearly outlines God's method in the plan of salvation of directing men in two distinct experiences of Christian grace.

Paul's Exhortation to the Thessalonians. Paul's first letter to the church at Thessalonica outlines specifically God's requirement of two works of grace for His disciples. In chapter one he describes the result of their having accepted Jesus Christ as their personal Saviour. He approves of their life and conduct so much that he states: "So that ye were ensamples to all that believe in Macedonia and Achaia." The news of their turning from idols, their labor of love, work of faith, and patience of hope had spread widely until it became easier for Paul to tell others of what God could do. Yet he writes, in chapter three, verse ten: "Night and day praying exceedingly that we might see your face, and might perfect that which is lacking in your faith." In verse thirteen, he specifically states the need when he says: "To the end he may stablish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints." In chapter four, verse three, he challenges them by stating that it is God's will that they be sanctified. And in chapter five, verses twenty-three and twenty-four, he declares that God will do it. "And the very God of peace sanc-

tify 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." No greater proof can be presented of God's requirement that believers must be sanctified as a second work of divine grace.

The Testimony of the Saints

One of the outstanding evidences that sanctification is a second work of grace is that only those people who teach it thus ever testify to the fact that they enjoy the experience. Many others say that they believe in sanctification, and some preachers declare their belief publicly, yet do not accept the doctrine that it is a second work of grace. Some advocate that Christians grow into this experience, but there is no record of anyone's testifying that the experience has been attained. Throughout the centuries thousands of people have borne positive testimony to the certain knowledge that God had sanctified their hearts, subsequent to their regeneration, by the baptism with the Holy Spirit. These all have witnessed to the fact that it was a second work of grace, wrought instantaneously in the heart by the Holy Spirit.

Requisites for This Experience

1. A CLEAR EXPERIENCE OF REGENERATION

Since entire sanctification is a definite second work of grace, only those who have been born again are eligible to seek the experience. In the first work of grace, the sinning problem has been cleared, a new nature has been imparted, and the Holy Spirit gave definite witness to the acceptance of the penitent as a son of God.

This gives new ambitions, new affections, and new anticipation. Out of these arises a strong desire to please God in all things and to obey Him implicitly. God gives

grace to meet all the conditions and conflicts of life. The believer is rejoicing in the enjoyment of a fellowship with the Holy Spirit, who is abiding in the heart. This state is maintained as the believer continues to walk in the light, and the natural result of this hunger coupled with a victorious life is to desire the fullness of the blessing of God. Without this double sense of hunger and victory the believer is not in the proper place to ask God to sanctify him wholly.

2. CONSCIOUSNESS OF A HEART NEED

In order for man to come into possession of this glorious experience of entire sanctification, he must feel a sense of need of a further work of grace in his heart. He must be conscious of the fact that in his self-life there is a corruption "which is not subject to the law of God, neither indeed can be." He must recognize that the normal, natural hunger of the regenerated heart is to be "perfected in love," an experience which will remove the conflict and uneasiness from the motive nature of man's life. He must come into that place where he can see that his personality must be unified and aligned with some great objective if it is to reach its highest possibilities and be all that it is capable of being. He must sense the fact that the principle of sin is a dangerous foe in his inner life, which may at any time arouse into action the selfishness of his heart and cause him to rise up, demanding satisfaction to the claims of self as against the claims of God. He must realize his danger in this position and come consciously to the decision that something beyond his human strength must be done about it.

3. REALIZATION OF THE PROVISION TO MEET THIS NEED

The second step toward this glorious experience of entire sanctification demands of the believer a consciousness that God has already planned a remedy for this need—that Jesus Christ died on the cross to sanctify as well as to regenerate. "Wherefore Jesus also, that he

might sanctify the people with his own blood, suffered without the gate" (Hebrews 13:12). He must understand that not only did God give His Son to redeem a lost world, but "Christ also loved the church, and gave himself for it: that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish" (Ephesians 5:25-27).

Also he must see that no one enters fully into the provisions of the death of Jesus Christ until his heart is made holy, for this is the fundamental purpose of Christ's death upon the cross. Also the child of God must sense that Christ prayed for him to be sanctified, planned for him to be sanctified, provided the way for him to be sanctified, and promised rich reward if he would go "on unto perfection."

4. COMPLETE ABANDONMENT TO GOD

When the mind of man becomes fully acquainted with these facts, then he realizes the necessity of a complete consecration of his redeemed powers to God. Paul wrote this to the Roman church: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God" (Romans 12:1, 2). In the sixth chapter he stated that believers should yield themselves as instruments of righteousness unto God. "Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that

are alive from the dead, and your members as instruments of righteousness unto God" (Romans 6:11-13).

Man's choices lie between two centers—either God or the ego. There are various approaches to each of these choices, but in the final analysis all choices are made either in harmony with the divine will or in satisfaction of the claims of the self. The only place of security for the self-life is to be "lost in Christ in God." As the believer brings himself into this place of complete abandonment to God, he places himself in the position where the Holy Spirit can perform the work of entire sanctification in his heart.

5. FAITH IS THE CONDITION OF RECEIVING THE EXPERIENCE

These four things, which have been described, are preliminary requisites for a second work of grace; yet faith is the only condition man must meet to receive the experience of entire sanctification. These others are really preparatory steps to faith. Some persons take considerable time in meeting these requisites and some struggle intensely while considering and meeting the requirements. Yet the struggle and hesitancy are not necessary, for the Bible clearly teaches that the believers are sanctified by faith. Paul, in testifying before Agrippa, declared that God commissioned him to preach sanctification by faith when he said: "Delivering thee from the people, and from the Gentiles, unto whom now I send thee, to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me" (Acts 26:17, 18). In discussing soul rest, which is a synonomous term for entire sanctification, in chapter four, verse three, of the Epistle to the Hebrews, Paul stated emphatically: "For we which have believed do enter into rest." He also stated that some had not entered in on account of unbelief, or the lack of faith.

Sanctification, as a second work of grace, is conditional like all of God's operations with man. The Scriptures state it thus: "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin" (I John 1:7). Faith is the attitude of expectancy and anticipation; so, when the believer is conscious that he has walked in all the light God has shined upon his pathway, he becomes conscious of an increasing fellowship with the Lord and he grasps the promise of God and accepts the provisions of the Blood and realizes that "the blood of Jesus Christ his Son cleanseth . . . from all sin," Faith is trust, complete reliance upon God; so the believer is able to relax on the promise, have confidence in the wisdom and power of God, and enjoy the provisions of the promise of the Father for His believing child.

How Does a Person Know He Is Sanctified?

1. THE TESTIMONY OF THE BELIEVER'S SPIRIT

It is possible for the child of God to know when he has fulfilled the requirements necessary to put himself in the position where God can sanctify him. He has a certainty that all has been yielded to the Lord—possibilities, potentialities, possessions, and the personality have been placed in consecration to the Lord for sacrifice or service as He sees best. The believer does not need anyone to tell him that this has been done. His mind, soul, and spirit will unite to assure him that he has made a complete abandonment to God. This certainty regarding the human aspect of consecration encourages the child of God to believe that God will surely perform the divine part of the covenant.

2. THE TESTIMONY OF THE SCRIPTURE

The Bible not only speaks of the provision for heart purity, but a promise is also given that the work will

be performed. A scripture referred to before will guarantee the believer that he is in the position he must occupy for God to do the work. John stated: "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin" (I John 1:7). This promise is God's property and, if the believer meets the condition and stands upon it, God is under obligation to purify the heart. Also the scripture in I Thessalonians 5:24, "Faithful is he that calleth you, who also will do it," fortifies the seeking child of God as to the certainty of the performance of God's Spirit in the experience of entire sanctification.

3. THE WITNESS OF THE HOLY SPIRIT

This was discussed in the former chapter but is reiterated here for emphasis. This is the strongest of these three phases of the witness to man's own being and is definite, clear, and certain as the believer accepts, by faith, the provisions of God's grace for the purifying of the sin nature from his heart and motive life. The Holy Spirit does bear witness that He has sanctified the seeking soul. "For by one offering he hath perfected for ever them that are sanctified. Whereof the Holy Ghost also is a witness to us: for after that he had said before" (Hebrews 10:14, 15).

4. CALMNESS AND UNITY OF THE INNER LIFE

The promise of Pentecost is that the child of God will have power "after that the Holy Ghost is come upon you" (Acts 1:8). This is not the promise of power to be sensational nor abnormal, but rather the assurance of power to keep the fruit of the Spirit manifested in the heart and life of the Christian. It means the removal by the Holy Spirit of the antagonistic nature to God and His will and the perfecting of the heart in divine love. This gives peace of soul, rest of heart, calmness of spirit, and poise of personality. There is a conscious-

ness that the conflict has been removed from the motive life and that now the purposes of personality are unified in God.

Many other details of manifestation and assurance of the certainty of the possession of a second work of grace will be noticed as the believer walks with his God. There will be a deepening of devotion, an enlargement of heart in divine things, a quickening of the mind in spiritual values, and an increasing appreciation for the value of the momentary fellowship the child of God enjoys with the abiding Spirit. There will be a definite consciousness of the guidance of the Spirit into better blessings and forward to greater conquests. The conditional aspect will always be true. The sanctified believer must always walk in the light to maintain fellowship and to keep himself where the Blood continually keeps the heart clean and pure in the love of God. God will verify His promise and truly "the path of the just" will be "as the shining light, that shineth more and more unto the perfect day."

QUESTIONS

1. Give three scriptures to show that God's standard for the Christian is holiness of heart and life.

2. What does the *Manual* of the Church of the Nazarene have to say about the necessity of a second work of grace?

3. Give three incidents from the Book of Acts which show that the second work of grace is a crisis experience.

4. How did Paul prove the necessity of the second work of grace to the church at Thessalonica?

5. Name four requisites that must be met to prepare the heart for receiving the second work of grace.

6. How is faith the condition of the experience of entire sanctification as a second work of grace?

7. How does a person know that he is sanctified?

CHAPTER V

HOLINESS AND TEMPTATION

Heart holiness primarily prepares the Christian to live. It likewise provides the necessary requisites for death and the essential preparation to enter into the realm of God's immediate presence. It does not place an individual either in an abnormal or subnormal relationship to the conflicts of life. More properly it could be said to bring an individual out of the subnormal or abnormal into the normal realm in which God intended man to live. Sin has brought an abnormality into life, but grace restores normal relationships. The experience of heart purity gives the foundation and strength for the Christian to join with the Apostle Paul in saying, "Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord" (Romans 8:37-39). Christian experience gives the basis for successful living in the midst of life's conflicts and in spite of unfavorable circumstances and unpleasant associations.

Temptation Comes to All Men

One of the problems of Christian living is the proper understanding of temptation. Many young people, especially, have become discouraged and despondent because they did not understand enough about temptation to realize that the Christians would have to face temptation.

In fact, all men are tempted. Sinners receive just as strong temptations as do the people who have the Lord. Many times the one who is not a Christian does not recognize temptation because he is yielding to it and going with the tide. The Christian is going against the tide and refusing to yield to temptation; so at times he becomes more conscious of the ordinary battles of life.

God placed man in this world as a free moral agent. This gives him the power of choice, which can be exercised in a variety of realms. In order to be fair to man God had to put him into a world where he could exercise this power of choice; but, if He created him with the power of choice, He must also make him responsible for his choices. Thus man was created in what is called a state of probation, where God gave him circumstances and environment in which he could exercise this power of choice. He will be in this state of probation as long as he lives in this world. No one will be exempt from temptation until he leaves the realm of mortal life; so the individual Christian must not think that he is an exception because he battles with temptation. That is the normal life under God's program and plan for man. God allowed temptations because of their beneficial effect. Man could not become what he ought to be unless he was tested and tried and forced to make continued choices for the right and for God. Temptation is one of God's arranged plans to bring man closer to himself. As man refuses to yield he at the same time renews his choices in favor of the divine purpose and program.

What Is Temptation?

Temptation is primarily a solicitation to evil. Generally it is a suggestion to satisfy legitimate desires in a wrong manner. This is where the enemy of man's soul often confuses him as he works upon the normal appetites and passions of man, awakening and arousing them and then suggesting that they should be satisfied in an

illegitimate manner. Another phase of the temptation is a suggestion to choose the self-life with its ambitions and desires as against God. Satan does not care how he gets a good person. He is satisfied if he can draw the Christian's attention to himself and bring about conflict between the self-life and God. This is primarily the field in which are located the majority of temptations of the sanctified.

Temptation is always accompanied by a desire to follow the suggestion. First in the process the attention is drawn either to a mental contemplation or to an object outside of man. If that attention is centered on either one, a legitimate desire is aroused for that object. The suggestion is made from the tempter that it would be advantageous to enjoy the situation. The next step is the suggestion of how to obtain this end. Then the will is attacked, and the individual must make a decision as to whether or not the suggestion for satisfaction in an illegitimate manner will be carried out. The desire will at times be very strong and it may last for a period of time, but the guilt and condemnation do not come to an individual because of the desire. Temptation has not become sin simply because desire has been awakened. Temptation becomes sin only when the will decides in favor of the suggestion of the tempter. At times the battle is intense, and the child of God is perplexed because of the intensity of the desire and the length of the conflict; but, as long as the will is held steady in alignment with the will of God and against the suggestion to evil, the individual has not sinned. The poet brought this out very clearly with the suggestion also of a means of deliverance.

Yield not to temptation, for yielding is sin;
Each vict'ry will help you some other to win;
Fight manfully onward, dark passions subdue;
Look ever to Jesus, He'll carry you through.

Temptation becomes evil only when the will yields to the solicitation made by the enemy of man's soul, agreeing to it and planning to carry out the suggestion if proper circumstances should arise.

Holiness Meets the Need in Temptation

The entire plan of God has been arranged by divine wisdom to provide the ways and means whereby every member of the human race could live victoriously in the midst of any and all kinds of evil associations and surroundings. In order for God to begin a work of salvation in man's heart, man had to consider himself, his sins, his future in relationship to God. He settled it that he would swear allegiance to God and placed Him as the standard in all things. When he became sanctified this decision was intensified as he surrendered the claims of all his self-life to the claims of the Master. Both of these decisions gave to man a settled determinative purpose to keep God as the standard and criterion for life. As the One who is to be pleased, He is the One to be followed; He is the One to give direction. Thus the attention of the Christian is centered in God and directed to His will and purpose with a strong yearning of his being to be ever pleasing in His sight. This provides a foundation upon which man may meet temptation.

The first step in temptation is getting the attention of the Christian. When the sanctified man's attention is centered upon God, his ideals are regulated by the divine standard, his goals are lost in divine objectives. Consequently, when his attention is directed to some legitimate matter, he looks at this in a true light; for, while the tempter is endeavoring to get him to see things for personal satisfaction, his experience with God keeps uppermost the standards and ideals received from God and also brings him constantly face to face with his settled purpose to please God. This will offset much of the

strength of temptation once the child of God becomes conscious of what is taking place. Even when the temptation unconsciously gets the attention of the Christian, this overshadowing of the divine program colors the mind of the individual as he judges the thing that is brought up for consideration. Holiness with its ideals and standards and its experience enables an individual to have a reserve and a momentum for good, as well as a foundation, which are very advantageous and beneficial in the hour of temptation.

The second step in temptation is the arousing or awakening of desire. Man cannot be brought to a point of decision unless his emotions are aroused and aligned with the suggestion, as was pointed out in the former paragraph. This desire is not sinful, and yet it strengthens the power of the tempter as the desires are awakened. Holiness provides a very splendid defensive armor for this awakening of the desire in the mind of the Christian.

Holiness is more than emotion, and yet it is partly emotion. Holiness does more than work on the desires of man, and yet it does shape and strengthen legitimate desires. The essence of God is love; this essence of His nature is given to man in regeneration when "the love of God is shed abroad" in his heart by the Holy Ghost, which is given unto him. In sanctification this love takes full possession of man's heart and is intensified in the unity and harmony of man's moral nature with the divine. This love generates desires in the motive life of man which can be satisfied only in fellowship and companionship with the Spirit of God. The strong desire of this love in the human heart is always to please the One who is the object of the love, which is Jesus Christ the Lord. This strong affection is one of God's means of offsetting the desires which are awakened in temptation. The primary craving of man's redeemed nature

is to please the One who has given him these great benefits. Thus, when a desire is awakened by the tempter for satisfaction on a lower plane, the Christian weighs this new desire against the predominating emotion and affection, which is this love for God. As this new desire is considered in the light of this controlling emotion, the lesser desire renounces its power as the stronger one becomes the controlling element in the moment of conflict.

The third step in the process of temptation is the attack upon the will. Many times this is done in so subtle a manner that the Christian gives consideration to the matter before he is conscious of the deceitfulness in the suggestion of the tempter; but he has already set up a criterion in his life by which his decisions of will are to be reached. In the first work of grace he turned his back upon the claims of Satan upon his life and swore allegiance to the God of the skies. This implied and included that all decisions of will would be made in harmony with divine will. Then in the process of being sanctified he brought his entire redeemed being with its powers, abilities, and possessions into complete alignment with divine purpose, cutting loose from all the claims of self and the ambitions for personal development and advancement for selfish gains. He placed his self-life on the altar for sacrifice or service according to divine direction. Thus from the point of allegiance and devotion the will of man has vowed and pledged complete obedience to the divine purpose and plan, so that when the suggestions are brought to the will for satisfaction of self the will has already made a settled conclusion that they must first be considered in the white light of the divine standards. As this comparison is continued day by day, the will is strengthened as it continues to choose in accordance with the great settled choices that were made in the past. The will is strength-

ened, resistance to temptation is developed, the tempter is defeated, and the child of God rejoices in victory that is brought about.

Temptations of the Sanctified

Special consideration should be given to some of the suggestions of the enemy which constitute the temptations to the people who are sanctified. There comes a period in the life of every child of God when the enemy of his soul recognizes that it is useless to suggest that he turn aside from following God and engage in outbroken sin. When he knows that the purposes, affections, and determinations of the soul are to follow God, he then attacks him in a more subtle manner than necessary with those he tempts to outbroken sin. One of the ways in which he approaches the individual is to get him self-centered under the guise of religion. This may take many forms. It may be the development of an oversensitive conscience regarding personal decisions and appearances. The tempter keeps the attention of the believer upon himself, so that he wonders constantly whether he is doing everything that he ought to do. He wonders whether other people think he is sanctified or whether he is setting the right example for others. He tries to do everything everyone suggests and ends in confusion and bewilderment. Even though the enemy does not cause this child of God to backslide, his usefulness in the kingdom of God is lessened because he has become so conscious of self that he is afraid to do anything for the kingdom of God lest he do it improperly. He goes about constantly with his finger on his spiritual pulse, wondering whether he has the blessing or not. Every time a preacher gives a close message, he goes to the altar to be certain that everything is fixed up with God. Satan has won a victory by making this child of

God a liability to the church instead of a soldier in the army of the Lord. This person may make it home to heaven because God looks upon the heart and realizes the struggle in the soul; yet how much better it would have been for the sanctified believer to have kept his gaze upon God and been ready for sacrifice or service to advance His kingdom!

Another form of temptation suggested by the enemy of man's soul is that the sanctified person should sit upon the judgment seat and adopt the "holier than thou" attitude. It may not be recognized as this, but judgment is passed upon others who fail to meet his standards. Thus the tempter gets an individual to be a judge of his fellow man under the guise of religion and an effort to hold up a standard. This brings confusion and often bitterness of spirit among the children of God, which breaks confidence and weakens the unity of the group in spite of its being done under the guise of intense religion. The enemy again has conquered; and, if the individual is not very careful, there will be harshness of spirit and mind which will be detrimental to the kingdom of God and may end in the damnation of the individual yielding to this temptation.

Another form of temptation that the enemy may suggest to a sanctified person is to get him to develop an attitude of self-pity. This may also be done under the guise of religion as the person's attention is directed toward the price that has been paid to get saved or sanctified. He may also give in to the suggestion that his lot in life with its battles, its conflicts, adversities, or afflictions is worse than anyone else has to endure. He fixes his attention upon the suffering and endurance that the child of God must go through, and his mind is taken away from God and unconsciously placed upon the self-life. This attitude is detrimental and will weaken the Christian no matter how it may come about. The individual unconsciously becomes self-centered in feeling

sorry for himself, and the power and glory of God are offset in his life by the yielding to the claims of self-pity.

Temptations Vary According to Age of the Person

With advancing age things which once caused a battle cease to be troublesome because of victories over temptations and the changes due to increasing age. For instance, it isn't likely that an elderly person handicapped by rheumatism would have a very strong temptation for the dance floor, while some young person might be bothered with that. On the other hand, the older person will be tempted to think that the younger generation is not as good as the young people were in the earlier years of his life. The young people are tempted to feel as if the old people do not understand or care. But all should consider that every person has about all the temptations he can handle, for the devil is no respecter of persons. He will see to it that every individual is tested and tempted from every angle possible. Each one, regardless of age, should earnestly try to encourage others in the hour of temptation rather than to condemn them.

Victory over Temptation

Every man can have victory over every temptation. God desires this and has provided every means necessary for man to have it. A few suggestions may help the Christian in gaining victory over temptation. *First*, temptations do not come from God. James says, "Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man" (James 1:13). God does not give the temptation, but He allows the temptation or permits the tempter to make his onslaught against man's soul. The child of God should remember that God is not endeavoring to trip him up but is allowing those things to come into the

life that will be beneficial if His child will react properly to them. Paul in writing to the Corinthians states, "God is faithful, who will not suffer you to be tempted above that ye are able." This indicates that God understands the strength of every temptation the enemy may bring against His children. He knows how much they can stand. He understands their frailties and is acquainted with their weaknesses, and does not allow the tempter to bring anything to bear upon His children which they could not endure.

These provisions should be kept uppermost in the mind of the Christian. God is a loving, tender Heavenly Father who is controlling the tempter in his approaches and attacks upon His children. God is behind all, working for each person's greatest development. He knows that His children cannot reach that state of highest development unless they suffer temptations, and He allows those temptations to come in the way that will bring the greatest development. A Christian may understand this after he has gone through the temptation even though he questioned it when he was struggling with it. He must remember that God is all-wise and in His wisdom and power is controlling all things. He must join with the Apostle Paul and say, "And we know that all things work together for good to them that love God, to them who are the called according to his purpose" (Romans 8:28).

With this consciousness that God is controlling, man must also have the knowledge that God has already provided a way of escape. The Apostle Paul states this, "But will with the temptation also make a way to escape, that ye may be able to bear it" (I Corinthians 10:13). God not only does not allow stronger temptations to come than a Christian can face, but He also provides a way whereby His children can escape from temptation. The way of escape may not always be evident; but, if His child will trust in Him and hold steady, vic-

tory will come. The way out will be seen. God's plan will be discerned, and the sense of joy and victory will be greater than anyone could contemplate. The Holy Spirit is God's executive in the world, and He is guiding the individual into all truth. He is allowing those things to come to the individual's life which will increase his appreciation of both the character and wisdom of God. The Spirit of God is an active partner in victorious Christian living, and, regardless of how dark the hour, how strenuous the temptation, or how fierce the conflict, He will not forsake. He will stand by and guide to victory.

Another aid to victory over temptation is learning to walk by faith in the Christian life. The more the individual Christian is susceptible to living by feelings the more easily the tempter finds ways to confuse him. Feelings vary; emotions at times are fickle. Outward circumstances or inward moods may bring feelings which are not, on the surface, conducive to Christian victory. The child of God must recognize that his Heavenly Father is always consistent; He never changes. Finite man is subject to moods and emotions, but God is the same at all times. As this consciousness deepens in the thinking of man, his confidence and assurance before God becomes more stable, his faith is steadier, his life is enriched, and he begins to comprehend with the Apostle Paul the beautiful thought expressed: "For all things are for your sakes, that the abundant grace might through the thanksgiving of many redound to the glory of God. For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day. For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are

eternal" (II Corinthians 4:15-18). He learns to walk by faith, depending upon the guidance of the Spirit; and in doing so he learns to give the benefit of the doubt to others and to leave externals in the hands of God. Thus he removes himself from temptations of questioning others or perplexity regarding circumstances which come. He knows his God is over all, that his God is interested in him, and that He will provide victory as faith is maintained.

Holiness provides the foundation for victory over temptation, gives the motives which are necessary for the quickening of right desires, and gives man the conscious abiding fellowship and guidance of the Spirit of God, who will lead to glorious victory each one who trusts in Him.

QUESTIONS

1. What class of people are excluded from temptation?
2. Define temptation.
3. Name the steps in temptation.
4. What temptations are peculiar to the sanctified?
5. Why does God not tempt man?
6. Give some suggestions as to how an individual may overcome in the hour of temptation.

CHAPTER VI

HOLINESS AND CHRISTIAN LIVING

One outstanding glory of God's program is its practical operation in the affairs of men. Lives are transformed, guilt and condemnation are released, new life is given, for the purpose of helping the individual to live normally in a world distorted by sin and carnality. Christian experiences of grace are only the starting points from which each child of God should plan to develop in maturity and achieve some marks of sainthood as the years of Christian obedience and service pass by. Various suggestions will be made in this chapter to encourage the young Christian to set goals and make plans for the enrichment of personal Christian character and to increase in efficient service for the Master.

Holiness and Character

Character is the essence and core of the color or tone of personality. Character varies according to the type, intensity, and persistency of motives. The sincerity and purity of motive builds a positive character, while the opposite principles build a negative and destructive character. Character includes more than the motive aspect of life as the mental attitude toward the manifestation of the principles of the motive life regulate whether the character in personality is aggressive or weak. Thus the whole development of strong Christian character is a co-operative work accomplished jointly by God and the individual Christian.

In the steps in the process of His plan of salvation God has made provision for the basic and progressive needs

of character. In regeneration, the character of man is transformed by the work of the Holy Spirit in making man a new creature in Christ Jesus. New principles are imparted into the motive life out of which new ambitions and new affections are felt and manifested in man's mental life. The fundamental factor of good character has been implanted as "the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us" (Romans 5:5). Man's focal point of interest is changed. Now it is anchored in pleasing God rather than doing evil. The objective of his life is changed; now he seeks to glorify God in all that he says and does rather than planning for his own self-indulgence or self-interest. The entire horizon of life has been altered. Now life with all of its activities and backgrounds is seen as the handiwork of God, whereas formerly little thought was given to God's place in the universe. Out of these changes in the life comes a strong desire, on the part of the child of God, to grow in grace and to become more like his Master every day.

While these are all good, yet the Christian must continually make choices in daily life to keep his life in harmony both with all that God has done in him and also in agreement with the first decisions of the will that were made by the individual to prepare for God's operations in his heart. Good character is built by a process of right choices. Holiness in the heart and life of the believer is maintained and increased by a process of choices in harmony with God's will and purpose. Thus, with an objective of pleasing God set as the criterion of life, the Christian discovers that the process of making right choices to develop in Christian graces has the reaction of developing strong and useful character at the same time. God's program has always been the strengthening and development of character and personality; so, as man walks in the light that God gives him, he discovers

that he is walking the best path for the improvement and enrichment of character.

To accomplish these worthy goals in character and Christian living the child of God must recognize the need of the exercise of discipline in every phase of life. The motive life of character may be pure and holy, yet may be obscured in manifestation to the outward world by poor mental habits or careless physical habits. Paul directed the Philippian church to discipline their thought life by thinking on the good, the true, and the pure. "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things" (Philippians 4:8). He admonished the people at Corinth that they were under obligation to discipline their mental activities when he said: "Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ" (II Corinthians 10:5). Paul also admonished the Corinthians to exercise a discipline over the appetites and passions of the body when he said: "And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible. I therefore so run, not as uncertainly; so fight I, not as one that beateth the air: but I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway" (I Corinthians 9:25-27). This discipline, of both mind and body, to strengthen character is best accomplished by positive planning to guide both mental and physical desires and urges in the pathway which would glorify God the most. This is what Peter had in mind when he said: "And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge

temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ" (II Peter 1:5-8).

Thus the development of good character and heart holiness go together. The process is never complete; there are always better spiritual pleasures ahead and greater victories to be won. The Christian is challenged continually to keep a character which will "adorn the doctrine of God our Saviour in all things" (Titus 2:10).

Holiness and Human Relationships

A friend used to state frequently that "each person needs to learn that the world is chiefly inhabited by other people." One individual is not much when considered in comparison to the total population of the world, yet each one influences a number of people in the sphere in which he operates. A person can improve the world or he can make it a worse place because he lived in it. It is practically impossible for one to get away from the rest of the inhabitants of the world; so each person should give consideration to his relation to the others.

An individual can take one of two attitudes. He can feel that the world owes him a living and expect others to do something for him all the time. If this attitude is taken, then the individual is bound to be disappointed and discouraged. This will cause the person to magnify the faults and shortcomings of the others and drop into a critical, faultfinding, cynical attitude toward everybody. Or a person can take an attitude of appreciation and gratitude for others, see the value of the individual, feel with him in sympathetic interest, and try to be of help and benefit to everybody. Then people become a great

blessing to the person taking this attitude, which, in turn, aids and benefits him.

1. THE BIBLE COMMANDS PEOPLE TO TAKE THIS LATTER ATTITUDE

Jesus, in the Sermon on the Mount, stated that Christians are to take the responsibility for trying to clear up misunderstandings and mistakes. He said: "Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift" (Matthew 5:23, 24). Paul, under inspiration, wrote a similar truth when he said: "If it be possible, as much as lieth in you, leave peaceably with all men" (Romans 12:18).

2. CHRIST'S STANDARD OF RELATIONSHIP IS LOVE

When asked the question by the lawyer as to which was the greatest commandment, Christ directed his attention to a wholehearted love to God, and added, "And the second is like unto it, Thou shalt love thy neighbour as thyself" (Matthew 22:39). This was also the standard for the Early Church. Paul wrote the church at Rome: "Be kindly affectioned one to another with brotherly love; in honour preferring one another" (Romans 12:10). To the church at Ephesus he wrote: "And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you" (Ephesians 4:32). John wrote most of his three epistles exhorting the people to major on love one for another. "We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death (I John 3:14).

3. CHRIST COMMANDED HIS DISCIPLES TO LOVE THEIR ENEMIES

"But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray

for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven" (Matthew 5:44, 45). God expects His children to set a proper example of right attitudes toward others. This includes a spirit of love and respect to those of other races and colors. God does not classify any race as superior to another. If greater advantage and blessings have come to some, then He expects a greater manifestation of kindness, sympathy, and interest: "for unto whomsoever much is given, of him shall be much required." The only solution to race hatred is on the plane of divine love, and Christians should set the right example for others to follow.

4. THE CHRISTIAN IS TO ENCOURAGE OTHERS IN DOING GOOD

The writer in the Book of Hebrews said: "And let us consider one another to provoke unto love and to good works" (Hebrews 10:24). The best way to get someone else to do good is for the Christian ever to be active in the work of the kingdom of God and show others what to do and how to do it. Too many church members are shirking responsibility and letting someone else carry their share of the burden of the work of God. The greatest need is for persons who can be ever up and doing in the work of the Lord, thus reminding others of the need and by example encouraging them to join in the good work.

5. THE CHRISTIAN LIFE IS ALWAYS ONE OF COURTESY

The true Christian is always thinking of the needs and welfare of others. He is so anxious to help that he forgets his own rights and in honor prefers the other person. He does not shirk responsibility; neither does he seek position to make himself feel superior or to lord it over God's heritage. The child of God is courteous at all times—at home, in the shop, in school, on the playground, in the church, and everywhere he goes. If he

must differ, he disagrees agreeably and is considerate of the rights of others. He is not overbearing in intolerance, but is kind and gentle while refusing to budge the least bit from the principle he believes God would have him stand on. He is willing to be mistreated for the sake of the kingdom of God; he never allows himself to be censorious and cynical but always shows forth the love of God in kindness and courtesy at all times.

Holiness and Things

A personal experience of salvation is a spiritual relation with God; yet it has a direct contact with material objects in this world. Holiness is the state of life the Holy Spirit gives to the one who has accepted Christ as a personal Saviour. In this state God intends that man shall live a normal life in the ordinary routine of life. This involves the daily association with other people and the developing of a proper relation to the world about him. He will have to balance properly the innate desire he has to acquire possessions of wealth of various kinds; He will have to adjust and accommodate his relation to these possessions to the higher law of God. It is not sinful to own a home, to have a farm, or to develop a business—large or small. It is not injurious to character to have an automobile or an airplane, provided God's will and plan for the individual is kept uppermost in the life. Every material blessing and benefit is given man only in trust. He can use it only while he is in this life; he cannot take it with him to the grave or in death.

Stewardship

God desires that each one of His children should learn the true meaning of stewardship. A steward is one who handles or supervises the use of the wealth or possessions

of another, generally greater and richer than the steward himself. God is the Creator and rightful Owner of all material wealth in the universe. He allows man to gather some about him for his use while in this world; yet He does not intend that man should allow his affections to go out to these things in such a way that the person forgets his Maker.

The Christian can use and enjoy things of material worth in such a way as to enrich character. They can become the medium of exchange for eternal values, and the children of God can "lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: for where your treasure is, there will your heart be also" (Matthew 6: 20, 21).

A life of holiness is one in which God's will, plan, and purpose are kept as the ideal and criterion of life—a life in which the believer consciously follows the guidance of the Spirit of God in all things. Thus, to continue to be holy of heart, the child of God must discipline himself in his relation to every phase of material worth. He must not allow himself to become so absorbed in acquiring or caring for any possessions as to crowd out the necessary daily devotions or cause him to neglect the appointed means of grace. Millions of Christians have found a proper balance in life which helped them to grow in grace and at the same time handle great material possessions while they lived in this world. If others have done this, everyone can do it if the life is disciplined to "seek ye first the kingdom of God, and his righteousness."

TITHING, A RECOGNITION OF PERSONAL STEWARDSHIP

One of the best disciplines to make things glorify God and to bring honor to His kingdom is the practice of tithing as a sign of stewardship. God has commanded that His children should give a tenth of their income

to the Lord for the care and development of the interests of His kingdom. As His children obey this command, it is a regular reminder that the Christian is only the steward. Tithing helps the child of God to turn material things into the gold of holy character because the tenth is given both out of appreciation for what God has done and from a deep sense of obligation to Him for what He has given. While tithing is good, to keep a correct attitude toward material things and to assure a person that God must be kept first, the Christian should give offerings over and above the tithe. God has richly blessed His children in material goods the last few years, and, in turn, His children should be bountiful in pouring out of their goods for the advancement of His kingdom. John Wesley gave an excellent motto for all Christians to follow in their relation to earthly goods, when he said: "Make all you can, save all you can, and give all you can." If the Christian will follow this ideal, he will find himself growing in the life of holiness and increasing in devotion to his Lord and Master.

Holiness and Worship

Holiness and worship are inseparable. True worship is ascribing worth and value to God. God is the source of holiness; Jesus Christ is the means whereby man is made holy; and the Holy Spirit is the Christian's guide to greater enjoyment of God and to more efficient service to His kingdom. Thus worship is an efficient means whereby the individual Christian can improve his relationship to his God. Worship is both an art and a skill, and as man becomes proficient in both he enters into a closer walk with his Master and becomes a greater channel through which the Spirit can release divine power upon a needy world.

Worship is bringing proper mental attitudes to the contemplation and appreciation of God, His character, His

wisdom, His power, and the ways and methods in which He operates. The fundamental elements of worship have been classified as gratitude, good will, reverence, loyalty, and trust. These are not foreign to human character, but rather each person has within him all the necessary powers and capacities to exercise each and all of these in daily life. Serious contemplation of these and the faithful application of them toward God and man will strengthen the relationship to God, stimulate faith, and develop courage for greater activities in the kingdom of God. The best atmosphere for the exercise and application of these fundamental elements of worship is a life of holiness out of a heart that is entirely devoted to God and has been purged from the carnal disposition which directly offsets these principles by making the believer self-centered. The Psalmist emphasized this truth when he said: "O worship the Lord in the beauty of holiness" (Psalms 96:9). The relation of holiness and worship is further revealed in the Bible by the account of the few times the curtain is drawn back to give us a glimpse of the glory realm. Each time the inhabitants of heaven are seen in the position of adoration and worship, and the joy of their spirits is expressed in their exclamations of "Holy, holy, holy is the Lord God Almighty." Thus, in both earth and heaven, worship serves as a most excellent means and method in the expression and manifestation of holiness of heart and life.

Holiness and Christian Service

God has a distinct purpose for man in His plan of salvation. The first phase of His purpose is what He plans to do in the individual's personal Christian experience. In the first work of grace, He purposes to free man from his guilt and to make him a new creature in Christ Jesus. In the second work of grace, He promises to unify man's inner nature by purging from it the nature which disturbs

inner harmony and peace of soul. This aspect of God's purpose makes a person a fit subject to associate with God and the angels; yet this state is only one phase of God's purpose. The other is that He expects His children to help to propagate the gospel which Christ died to provide for all men. He expects a life of useful service by each one of His children.

In the Sermon on the Mount Jesus emphasized the importance of doing the will of the Father. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity. Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it. And it came to pass, when Jesus had ended these sayings, the people were astonished at his doctrine" (Matthew 7:21-28). Paul exhorted the Christians at Philippi to "work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of his good pleasure" (Philippians 2:12, 13). Paul admonished the young man Timothy to "stir up the gift of God" (II Timothy 1:6) and to "study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (II Timothy 2:15). Jesus, before He ascended

to heaven, commanded His disciples, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen" (Matthew 28:19, 20). This Great Commission was given to all the followers of Christ, as He desires to have all of His children participate in the spread of His gospel. Each Christian should have a strong sense of belonging to the kingdom of God and a keen consciousness of personal responsibility toward all of the interests of the Kingdom.

Man appreciates deeply only that which he takes part in. So each child of God should co-operate with the Spirit of God and plan to render the best service possible to the Kingdom. All will not be able to render the same service, but Christ taught in the parable of the pounds (Luke 19:11-27) that He did not expect the same of every person. Yet He does require that each one will be faithful according to his ability and give of his best to the Master. Everybody can be kind and encourage people to respect Christianity and Christ. Every healthy Christian can be faithful in attending the services of the church and by so doing encourage others by a consistent example. Each one can invite someone to attend the services at the house of God. There is a place for every Christian to do his part in rendering service to his God, and the Heavenly Father will be disappointed if any one of His children is unfaithful in service to Him and His kingdom.

Holiness and Christian Appearance

The Christian lives in a world which is not always friendly. The higher standards advocated and the life of love manifested make the child of God different and more conspicuous than he would be otherwise. Conse-

quently, because he is different in spirit and standard, non-Christians around him will watch him more carefully than they do one another. Also, young Christians will be studying the lives of those who have been in the way longer in order to see what should be done and to learn how to do it. Thus, the first appearance of the Christian is of great importance; and, since the dress of an individual is among the first things noticed, the child of God is under obligation to be more careful about how he or she dresses than are those of the world.

The subject of proper dress lies primarily in the realm of good taste and respectability rather than in Christian experience. People should dress neatly because of good taste even without a Christian experience. The matter of how a person dresses is not the primary test of Christian experience, for some good people never are able to have harmony of colors in their appearance. They are good at heart but do not have the proper mental concepts of neatness, arrangement of colors, and of what is becoming to them in their dress. Generally they are extreme in all that they do and need more supervision than others who are more balanced in thought, appearance, and action. Consequently, in order to help them be the best possible children of His, God has to give them more detailed information of what to wear than He does to the other group. Yet all should give careful consideration to their appearance so that they can "adorn the doctrine of God our Saviour in all things."

GENERAL RULE FOR APPEARANCE

Avoid extremes of fashion. Do not dress so far ahead of the average person as to be conspicuous; neither dress so far behind the prevailing style as to draw attention to the oddity of dress. One person said that "a well dressed person is one whose garments are so becoming to the personality that people do not notice the details of

the dress." Flashy, gaudy dress is always out of order for those professing godliness.

The Christian should be careful not to bedeck himself or herself with things which are not becoming to the simplicity and purity of one professing the experience of heart purity. Good people will differ in just how far a Christian can indulge in these things; so the young Christian should keep two things constantly in mind. First, keep an open and submissive mind to the Holy Spirit, as He will help each child of God to exercise the strongest possible influence for the kingdom of God. He will check the Christian who is careless and will sometimes rebuke for carelessness in dress and activity. The child of God will always be on the safe side if he follows the guidance of the Spirit. The second principle he should keep in mind is that the other person should be given the same privilege to follow the personal guidance of the Spirit. Do not allow others to bring you into bondage on the matter of dress or any other factor of Christian living. Also do not force your standard which the Spirit gives you on the other Christian, for he may need something a little different to bring him to his best for the Lord. The Spirit will guide and direct; so do not take the judgment seat regarding what seems a point of difference.

In appearance of dress, hair, adornment, and action, show forth the quality of a meek and quiet spirit, which is of great value in the sight of God and of strong influence among men.

The Life of Holiness

God has not set up an abnormal standard for man in any phase of life. His plan is practical, beneficial, and constructive both to the individual and to society. The more fully a person meets God's requirements for a life

of holiness the more he will enjoy a release from tension, strain, and fear. He will find his personality becoming more poised and his life becoming more useful. God's program is one which leads to holiness of heart and life, and this will operate successfully in the daily life of every person who yields himself unreservedly to the will and purpose of God.

QUESTIONS

1. Of what benefit is holiness of heart and life to character development?
2. How much responsibility does a Christian have in maintaining proper relationships with other people?
3. How can things of material worth be changed into the spiritual values of character?
4. Name the five elements which make up worship.
5. How much Christian service has God a right to expect of His children?
6. In your viewpoint what is a good standard for the Christian to adopt regarding the personal appearance of the children of God?