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FOUNTAINS AND RIVERS OF HOLINESS

by Wayne C. Aman

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**FOUNTAINS AND RIVERS OF
HOLINESS**

BY

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PREFACE

To Christ be the glory! I attempt to write of a subject that is precious to my heart. I do not write as a learned theologian or an accomplished writer, for I am unable. I write as an unworthy servant that God the Holy Ghost led into the ways of scriptural holiness. The Apostle Paul knew of the false but also the true holiness and exhorts us to live after the latter. I have experienced the reality of the Words of Jesus. “Blessed are they which do hunger and thirst after righteousness: for they shall be filled.” Hallelujah! No one needs to lack for all the fullness of God. His matchless provision of divine grace fills all the voids of heart and life until we may experience the completeness of Him. From a life of sin he called me to be justified, sanctified, and proclaim this glorious gospel of full redemption. This booklet is my first attempt at writing, so I beg the reader to forbear. I write with strong concern, contending for the doctrine, and experience of entire sanctification, as the faith once delivered unto the saints. Our desire is to point the hungry soul to the hidden manna, and remind those who have forgotten their inheritance among them which are sanctified, that Canaan still flows with milk and honey. We have special concern for the rising generation that, generally, has never heard the shouts of victory, or viewed the mountain tops of Canaan or tasted of the honey from the rock. We must tell them that the fountain opened still cleanses from all sin. We do not feel that we need to prove the doctrine of truth, for it is eternal, it shall never pass away. There is no plainer doctrine in the Word of God. Yet man may know the doctrine and fail to live in Christ, and never find the depths of true holiness. We may uphold doctrine with mental assent, but fail to drink from the fountain of living water. In the experience of sanctification, which is nothing more and nothing less than the inward flow of Christ’s life cleansing and infilling, and the outflowing of Christ’s life from us, we rest in him, we move in him, and in him we have our being.

Your unworthy servant,
Wayne C. Aman

THE LIVING WATER

In the last day, that great day of the feast, Jesus stood and cried, saying, "If any man thirst, let him come unto me, and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water." (But this he spake of the spirit, which they that believe on him should receive.) ⁴¹⁸⁵⁷John 7:37-39. Jesus speaking of those believers who were to receive the Holy Spirit, tells us that they are not only drinking in of Christ, but also flowing out from them, would be an outward life of holiness. In this life of true holiness the thirsty soul finds its satisfaction. "If any man thirst let him come unto me" invites Jesus "and drink." His soul shall be filled and satisfied. We want to confirm the fact that if we live an inner life of holiness, the result will be outflowing rivers; not one river, but many rivers. There must be an inner drinking before the outflowing. God's standard for all Christians, regardless of the experiences they have had, is a sinless life. It was demanded of Abraham, placed in the decalogue given to Moses, confirmed by Jesus in the Sermon on the Mount. We will not be judged by our profession, but by the standard of Christian living which God has set before us. "Be ye Holy, for I am Holy." Initial holiness begins at justification, but we are entirely sanctified by the infilling, the coming in, of the Holy Ghost. The great, lasting, and glorious experience at Pentecost was the fulfillment of the promise, that God would take away the stony heart, and give a heart of flesh. It was confirmed by the Apostle Peter, when he reported the work of the incoming spirit, "purifying their hearts by faith." Sin has no allowance, regardless of who commits it. It must be confessed and repentance made. "He that committeth sin is of the devil," writes the beloved Apostle — but glory to Jesus! the fountain is still open; the blood still cleanses from all sin. We may be born again and cleansed from all unrighteousness. This blessed truth is concurrent with the whole tenor of the scriptures and with true experience, yet in the inner and outer life of the sanctified there is a rest, a depth of holiness, a deepness of humility, a perfection of lawfulness, a perfect submission, an overflowing of rivers, not so generously possessed and evidenced by the justified. Happy, contented and perfect in love is the Christian that has found this second rest. His spirit is so enlarged that the entirety of his

being may begin to grow in grace, and the fruit of the spirit will not only abound but ripen and mellow into spiritual maturity. Jesus is that Fountain of Living Water. Through the Old Testament scriptures from Moses to the prophets, through the New Testament, to the Apocalypse, our Lord is proclaimed to be the Fountain from which the thirsty may drink. In this wonderful description of the redemptive work of our blessed Christ, let us liken our inward life of holiness to the drinking in of the fountains and our outward life as the flowing forth of the rivers. As in the natural world, the fountain is the beginning of the river. From the fountain flows the rivulet that enlarges into the creek cascading from the mountain heights into the river that flows into the mighty ocean. Let us begin at the source or the fountain head of true holiness. Let us drink deeply of Him. In so doing, out from our innermost parts will flow rivers of living water that will give life to the desert places; cause verdant growth to spring up where previously it was dry and arid. May we from the scriptures draw names for the fountains of infilling water which flow to us from our Christ?

FOUNTAIN OF PEACE

First let us drink from the Fountain of Peace. The one that is entirely sanctified is possessed of a peace that is not of this world; a peace that is resigned to the will of God. This peace of God originates with perfect faith. The normal frustrations, the troublesome annoyances of life are left in quiet resignation and perfect submission, because we know all things work together for good to them that love God and to them that are called according to his purpose. In drinking from Christ of the Fountain of Peace, we have knowledge that he knows the future, is directing every circumstance, and we rest in the tranquillity of God himself. Let us not think that the life of the sanctified is void of feeling — far from that. The emotions, are quickened, and brought into disciplined concurrence to the purpose of him, “that doeth all things well.” This peace and quietness of the soul, which abides in him, is not that of slothful inertia nor of indifference, nor of presumption. In this state the entire man finds sweet repose. Where there is no rebellion, and no self-will, there can be no discord or unrest. All our feelings are submerged in the sweet love of God. “Peace is love reposing,” one has said. Jesus said, “Peace I leave with you, My peace I give unto you.” Oh, you that are troubled, drink deep from the Fountain of Peace. The life of holiness is characterized by continual peace. The Apostle writes, “There is therefore now no condemnation.” The conscience has been healed by the blood of Jesus. Its duties prompted by love and not by guilt. The past sins are forgiven, and forgotten by Him. The present rests in the state of contentment; the future reposes in the providence of God. All is at rest; all is lost in quiet confidence; all is at peace. Glory!

FOUNTAIN OF RESIGNATION

Again our soul thirsts for more of Him. How sweet is the water from the Fountain of Resignation. As the natural fountains possess like elements which give life to the thirsty traveler, so the Fountain of Peace and the Fountain of Resignation are very much alike, and flow from the same source, Christ Jesus. Again the drinking in of a complete uncomplaining resignation to all God's outward providences is sweet to taste and completely satisfies the inner man. It also expresses and flows outward into the river of calmness and trust. The providences of life are regarded by the wholly sanctified as means of guidance and teachers of our Lord's divine will. Humanity naturally may shrink from chastisement, sufferings, persecution and trials, but the one who has partaken of the Fount of Resignation, speaks from within, "Not my will, but thine be done." The heart, that is infilled by the spirit of Jesus, quickly recognizes the hand of the heavenly Father in all things, and shouts, "Amen"! The Apostle writes to the Corinthian believers, "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." "In everything give thanks," is the command to the born again, but this is only possible to the believer who is resigned to the purpose and will of God. The sanctified mind is far removed from all frustration, and fidgety, nervous unrest. Self, with its carnal ambitions, pressures the mind into hasty activity with all restlessness of spirit, and usually prompts the victim to acts of sin or deeds of poor judgment, which will later be regretted. The one who has been through Gethsemane and has been crucified with Christ at Calvary, has resigned himself into the hands of the Father in all divine providences. The sanctified is a follower of Jesus. He does not attempt to get ahead of his Lord and his providences, neither does he give himself to indolence, in loitering or procrastination where the will of God is known. The beauty of holiness is to be seen in the life that follows peacefully the guiding hand of Providence; not in the emotional driving unrest of discontentment, but in resignation to the One who knows the future. Infinite and unerring are His ways. May we slake our thirst from the cool waters of this Fount of Resignation, that we may not depart from the divine harmony, by taking our thoughts and movements into our own hands, and by it lose the sense of the Divine Presence, and find ourselves in darkness, perplexity, and unhappiness.

THE FOUNTAIN OF WISDOM

Again our soul thirsteth for God — for the living God, so we drink now from the Fount of Wisdom. From our blessed Christ we draw our inner life which is characterized by sanctified judgment. “If any man lack wisdom, let him ask of God who giveth liberally and upbraideth not; and it shall be given him,” exhorts Apostle James. This is not earthly wisdom which puffs up, exalts the receiver, but this is “the mind that was also in Christ Jesus, who humbled himself, and become obedient unto death, even the death of the cross.” The holy in heart seeks no reputation, but willingly becomes the servant. “This wisdom which is from above is first pure, then peaceable, gentle and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy.” The spirit filled man is to be as wise as a serpent and as harmless as a dove. The Holy Ghost, no doubt, quickens primarily the heart of man. He transforms the sensibilities, reconstructs the motives, purifies the desires, and certainly harmonizes the will. But let us not imagine he leaves the intellect out of the sphere of divine grace. Never! He, the Spirit of wisdom, illuminates our understanding. He teaches new truths to the cleansed mind. As we may understand these things, God reveals then unto us by his spirit; for the spirit searcheth all things, yea, the deep things of God. He casts a light upon the truth of the inspired word. He communicates truth as we need for our own souls and for the work for which he has called us. Dear reader, we are living in perilous times. Voices are on all side saying, “Here is Christ, there is Christ.” False doctrines, half truth! false teachers abound, and many follow their pernicious ways. The doctrine of sinning religion is heard continually, and many that do not ascribe to this doctrine live a life of compromise and worldliness. If we do not have this experience of perfect love, (the inner light), we most likely will be swept off our feet and lose our way in the darkness, and miss the Eternal City. Would any fail to see our need of holy discernment? We must be able to detect between the precious and the vile, between truth and error, sin and holiness. Let us also pray that we might be filled with the knowledge of his will in all wisdom and spiritual understanding that we might walk worthy of the Lord. As the Apostle prayed, “That the God of our Lord Jesus Christ, the Father of

Glory, may give unto the spirit of wisdom and revelation in the knowledge of him: The eyes of your understanding being enlightened, that ye may know the hope of his calling, and what is the riches of his glory of his inheritance in the saints.” Thus may we also pray. Let us stay near and drink again from this fountain! We, who are sanctified and illuminated by his spirit, dare not throw reason to the wind. Common sense lived in a practical life of holiness is far too uncommon. Should we not remember that holiness is practical? The blessed Christ sanctifies the intellect; he does not destroy it. Carefully we must use our rational powers for the glory of God. Calm and deliberate weighing of actions should always be a part of our life. Our reasonable sacrifice, is all that he desires. Any other is vain and of no value. The Holy Ghost baptized believer should never surrender himself to impulses. These do not, by any means, always come from the Holy Spirit. It was he, of whom it was said, “He shall guide you in all truth.” It would be far better to be influenced by a rational judgment, sanctified, and illuminated by the blessed Holy Spirit. Tarry here more and drink, dear heart, do not rush on! We need this living water. We perish without it. Oh! Fount of Wisdom, thou art precious! At this fount too many holiness people have failed to drink and have fallen into gross delusion, ended in fanaticism, have made shipwreck of faith. The tragic move toward the superfluous signs and gifts, as is evidenced in this modern Charismatic movement, proves the heart has never been satisfied by a cleansing, purging, sin destroying baptism of the Holy Ghost. Would it not be permissible to use the words of the poet?

*“I am drinking at the fountain,
Where I ever would abide,
For I’ve tasted life’s cool river,
And my soul is satisfied.
There’s no thirsting for life’s pleasures,
Or adorning rich and gay,
For I’ve found a richer treasure,
One that fadeth not away.”*

The one that has drunk deep from him, does not knowingly do a thing that is extravagant, irrational, or absurd. He may do some things that look foolish to those near him, but will do nothing willingly that is contrary to sober reasoning. Faith may move us out to do that which would seem

unreasonable others, but if it be a calling or prompting of God, he will lead us to make our decisions by calm, deliberate, prayerful contemplation.

THE FOUNTAIN OF INWARD RECOLLECTIONS

“As the heart panteth after the water brooks, so panteth my soul after thee, O God.” There is the Fountain of Inward Recollections, from which we enjoy to drink. As we do, we proclaim, “We have tasted and the Lord is gracious.” In this life in Christ we live moment by moment in him. In a life detached from the worldly things and worldly pleasure we find in him all that is desired. Our recollections of him may be expressed as the song of his lover, “Yea, He is altogether lovely.” Yes, “He is all desires.” He is all that we ever needed, and satisfies the thirsty soul.

*“All my life long I had panted,
For a draught from some cool spring;
That I hoped would quench the burning
Of the thirst I felt within.*

*But Hallelujah! I have found him,
Whom my soul so long had craved,
Jesus satisfies my longing
Through his blood I now am saved.”*

Inner recollections of his presence, oh! how sweet! We bow at his pierced feet; we are satisfied in his presence. Certainly he is the I AM of our life: the Alpha, the Omega, the Rose of Sharon, the Lily of the Valley, the Bread of Life, the Living Fountain. His name is Wonderful! The recollections of His love stagger our thinking Such love is too wonderful for us! We love to cultivate His acquaintance, listen to the whispers of His love, and learn of His blessed will. May we commune as friend and friend. Let us sing with the writer:

*“Oh! I have found him,
That crystal fountain,
Where all my life’s deep needs
Have been supplied;
So freely flowing,
From Calvary’s Mountain,
And now my soul is fully satisfied.”*

THE FOUNTAIN OF FAITH

The thirsting for the fullness of God is the normal desire for every truly saved Christian. The thirsting for a pure heart is a true index to one's spiritual state. The daughter of Caleb already had been given a portion of Canaan, but she was not satisfied with the dry southland, so requested "Give me also the springs of water" He gave her the upper springs and the nether springs. Dear Christian, have you drunk from the upper and nether springs of God? To the fountain of Faith of which we partook when we were saved, we come often to drink in the life of holiness. It is a life of faith. The experience of entire sanctification, has also been designated as Perfect Love, and again Full Assurance of Faith. Perfect Love involves also perfect faith. Faith and love are concurrent, and are always aligned to bring the soul into all the fullness of God. Faith advances to receive the promises; love is by its side. Little faith; little love. Much faith and love abounds. Believe Him with a vigorous faith and you will love Him fervently. Trust Him, refusing to doubt, and you will love Him unwaveringly. The holy life is a life of perfect love, and also of perfect faith. There is a large distinction between the life governed by faith, and a life which is directed and governed by desire. Without argument, we may say that the sinner lives for and in his desires. They constitute his life, his labors, time and advances. He runs thither and yon to reach satisfaction, totally unaware that "All is vanity apart from God." We know that some unregenerated persons are more noble and pure in desire than others, but all are moved into action by the prominence of desire. To a certain extent this is true of carnal believers. Their sins are pardoned. They are newborn — hence the desires are elevated. They no longer look to the world for satisfaction, yet they live chiefly in their desires. The natural and legitimate desire for life, health and happiness, overrules the life of faith. There is an immense disproportion between their desires and their faith. Even when desire is based on things good and right this is true. The temporal blessings are sought, without faith in God. Did not He say He would supply all our needs, according to His riches in glory, by Christ Jesus? The regenerate will desire spiritual help and blessings for themselves, their family, neighbors, friends, or for the church, and also

desire the salvation of the lost, but do not live a life of faith that is necessary for the bestowal of these blessings. The carnal believer's desire attaches itself mostly to created things — to the creature. The life of perfect faith has its center in God, and anchors itself in him. Within the heart of the unsanctified desire is restless, eager and unsatisfied; but in the heart of the sanctified, faith is quiet, contented and calm. Desire is full of effort, restlessness, and impetuosity. Faith looks wholly to Jesus and whispers, "My soul is satisfied." Dear reader, I beseech you, seek this wonderful, cleansing baptism and you will learn the distinction between a life of desire and a life of faith. Look unto Jesus, the author and the finisher of our faith. Desire has found its fulfillment in a yielded trusting faith.

*“So precious is Jesus my Savior and King,
His praise all the day long with rapture I sing,
To him in my weakness for strength I can cling,
For He is so precious to me.”*

Yet we find something even greater and more precious than a union with God by faith, and this is a union with him by love. Faith is indispensable to love; it is also subordinate to it. Charity is the ultimate; it emanates from God for God is love. Therefore all Godlike love has its source in him. This love is shed abroad in our hearts through divine grace by the Holy Ghost. Love, beyond the human, flows from the fountain head, God himself. Oh! dear heart, drink in and be full; you will find your completeness. Let the spirit of God pour into your soul and love will be in you and shall flow from you in rivers of living water. "Be ye also enlarged", wrote the Apostle. May our capacities be enlarged for the infilling of more love. Never can we, the finite, measure in quantity to the infinite, but the same quality may be ours. God's love flows forth from his infinite heart to express the nature of holiness, to do good to all creatures. The burning fervent heart of the sanctified expresses love to God himself with a desire to glorify him, and also to point the lost to the Christ of Calvary — the bread of heaven, the balm in Gilead, the living water of life. Oh Spring of Heaven, you have called us to the waters. Let us be full, complete, without sham, or alloy. Thou art "all desires," thou art the author of faith, thou art love. One that drinks from the Fountain of Faith, knows also the sweet waters of love. Christ is foremost in thought and action. He is our life. As the fountains of living water are sweet to the soul, the bitter waters of sin are nauseating. Faith and Love are always opposed

to sin. Perfect faith has the strongest abhorrence of sin. Perfect love detests even the appearance of evil. Fools make mock of sin. Faith forms a battleline against every form of evil. Faith finds the strength to be an overcomer of temptation. While it is Christ who succors and delivers in temptation, the will of the sanctified is in perfect harmony with the Holy nature of Jesus. The modern conception of a holy life, admixed with sin, worldliness, and carnal promptings and actions is not only unscriptural, but opposed to God and his holiness. In him is no variableness, neither shadow of turning. When we drink at the fount of Faith, we do not seek for special signs, extraordinary manifestations or any other sensational phenomena. For we are strongly warned by our Savior that we are not to seek for signs. He classified those who do as wicked. We are assured if the Spirit wills to reveal truths by visions or dreams, or by other means, that is his prerogative, but generally those who live an inner life of holiness do not claim these sensational experiences. Is not the Lord himself, the revelation of the Spirit upon an enlightened conscience, the truth of the Holy Scriptures, and the order of teachers, pastors, and evangelists inspired by the Holy Ghost, sufficient for our instruction and guidance? Woe, to the one that transgresses the order that Infinite Wisdom has given for our instruction.

“Faith rests upon the word of God, the promises which are prayed over and appropriated when divinely applied. Presumption opens the Bible at random, catches up some phrase wrenched from its context, and hastily applies it without divine authority.” Dr. Harry Jessop.

The life of faith is a life of growth and enlargement. The second Epistle of Peter reveals to us that we by faith in the promises are partakers of the divine nature, but we must not or cannot stop here. Faith must grow. Faith must reproduce. “Add to your faith virtue, and to virtue knowledge; and to knowledge temperance; and to temperance patience, and to patience godliness (God likeness); 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.” The believer who receives the baptism of the Spirit and is purged from his own nature and partakes of the divine, lives by faith and grows in faith. His spiritual vitality increases in direct proportion as his faith increases. Faith increases by exercise. It becomes a holy habit to

trust God in all circumstances. The life of Christ weighs every circumstance. and in full trust whispers, "so be it." His God consciousness is holy rest. If the soul is not resting, it is not believing. He who drinks from him often believes the promises, with thanksgiving accepts the blessings, and in deep trust thanks providence for the trials. There is an inner consciousness of a divine purpose that never errs, and the faithful repeats again, "Not as I will, but thy will be done."

THE FOUNTAIN OF LOVE

All else would be vain and there would be no indwelling life of Christ filling our life, if we failed to drink from the fountain of Love. Love must vitalize every other grace. It flows in all other fountains of living water. None other satisfies without divine love. Its elements must infuse, and give energy to every realm of life, every part of our being — spirit, soul, and body. God is Love. If we drink of him, we drink Love. If we are complete in him, we are complete in love. The quality of love is as Jesus prayed, “The love wherewith thou hast loved me, may be in them.” The fullness of the Godhead that indwells the soul is love. “And ye are complete in him.” (Colossians 2:10) The saintly John Wesley writes; “The ground of a thousand mistakes, is the not considering deeply that love is the highest gift of God; humble, gentle, patient love; that all visions, revelations, manifestations, whatever, are little things compared to love. It were well you should be thoroughly sensible of this. The heaven of heavens is love. There is nothing higher in religion; there is, in effect, nothing else. If you look for anything but more love, you are looking wide of the mark, you are getting out of the royal way. And when you are asking others, “Have you received this or that blessing?” if you mean anything but more love, you mean wrong; you are leading them out of the way, and putting them on the wrong scent. Settle it then in your heart that from the moment God has saved you from all sin, you are to aim at nothing but more of that love described in the thirteenth chapter of first Corinthians. You can go no higher than this till you are carried into Abraham’s bosom.” This water of Christ that we drink not only impregnates our being, but flows into all the outflowing life, the rivers of outer holiness. Out from our inner parts shall flow rivers of love. There can never be the outer constraining, living, helping, sacrificing love, without the inner nature of Christ. So we say again, it is not what we naturally are or profess in experience, but what we are when we receive of him by divine grace. Shall we that want to be like Jesus, drink again? There are many Springs of Substitution. Many are the False Fountains. The waters are bitter, not satisfying — poison to the soul. Holy Ghost, lead us from any other than the real! Give us only Jesus. Love is long suffering inwardly, without fanfare, nor does it envy

another. It is not proud; self has been dethroned. Christ is all in all. The sanctified has no promptings within to behave unseemly, immodestly, or rudely; is not selfish, but sacrifices for others. The holy in heart is not provoked easily. He disciplines the mind to entertain no evil thoughts. Neither does he have any pleasure in sin, but seeks truth and knowledge of the divine will. How diverse from the sinful heart is this! He beareth all things, believeth all truth, has that blessed hope, which causes him to suffer affliction and endure reproach with the people of God rather than to enjoy the pleasures of sin for a season. As we drink again of the Fount of Divine Love, we find this love perfect and expanding, and although satisfying, we thirst for more of Him. He is the infinite object of our devotion. His ability to receive is ever enlarging, and our capacity is ever expanding adoration. Love is perfect an complete yet increases forever. Love is never on parade. Love makes itself of no reputation. It takes the towel of humility and washes the feet of others without partiality. Holiness says, "I must decrease, but he must increase." "Not I but Christ." The highest life of holiness is the deepest life of humility. Charity is the immutable anchor of the soul. All else will pass away almost all else will fail, but charity never fails. When this old world quakes in its death throes, the elements burn with fervent heat, and all else has failed, divine love will be as vital, strong and enduring as God himself The story is told of the city of Narvik, Norway in the dark days of World War II. It had taken a terrible pounding by enemy bombers. Destruction, rubble, ruin was the picture of the once beautiful city. The blue harbor was full of wreckage and sunken ships. Debris and oil slicks rode the rippling waves in the calm dawn of the following morning. The Mayor of the city walked the shores, viewed the destruction and desolation through tear filled eyes. What he saw moved him to confirm that the works of man's hands were perishing and only for a time. He looked across the waters and his eyes lifted to the majestic snowcapped, mountains, sun-kissed by the morning sunrise. His spirits rose and he was heard to proclaim, "But we still have the mountains." So it is with Love, all else may be taken from us but something eternal burns within the breast, we fall at His pierced feet and whisper, "My Lord and my God." When time is lost in eternity, and eternity rolls on, that eternal something that constrains us, burns warmer, brighter, and more complete within us. Charity still remains; enlarges, grows into divine glory throughout the ages of ages. As angels look on and marvel, we will lift our

voices in praise, "His love is everlasting!" To Him be the glory. Many seek holiness for emotional joy. It is certainly true that joy accompanies a pure life, but to seek for joy for our own sakes is a selfish desire. We should seek to be sanctified because it is His will and we seek holiness for His sake. Love endures all things. Joy is sometimes taken partially from us as we are tried and tested, but love is enduring in trials. Love causes obedience to be active in our most trying temptations. True love is not simply an emotion, but is characterized by strong desire. It is not satisfied with mere infatuation but has a burning desire to do good to its object of adoration. When love is directed toward God, it brings all powers into action to promote his glory and do his will. Love to God is not perfect unless we love the souls of all people. Even the least of these must receive of our love. Isaiah marveled at the love of Christ and wrote of him. "A bruised reed he shall not break, and a smoking flax he shall not quench." Our loving Christ never looked upon a soul as worthless. The bruised reed, thought to be unfit for use, was not cast aside. A smoking wick, the obnoxious, was not quenched but trimmed and lighted that it might be of use. So also the sanctified loves, sacrifices, and seeks avenues of service, tries to love as he loved, to lift the load, to bind up the broken hearted, to give sight to the blind, to seek that which is lost. Such was the expression of the compassionate heart of Moses, "O, this people have sinned a great sin, and have made them gods of gold; yet now, if thou wilt forgive their sins; and if not blot me, I pray thee, out of thy book which thou hast written." Listen to the Apostle to the Gentiles, "For I wish that myself were accursed from Christ for my brethren." Our love for all His created persons and things will be subordinate to our love for Him, yet will be expressed to all creatures even as He loved. He that has been filled from the Fountain of Love, finds in Christ the center of life. He is not double-minded. He lives in Christ, moves in Christ, and in Christ has his source of life. The life of the pure in heart is not centered in self, nor does it try to revolve around two masters. The Agag of the heart has been slain utterly and Jesus reigns supremely. The Sovereignty of his Lord and Master is never contested. He is King Eternal. He is the Alpha and Omega of his life.

*“So precious is Jesus, my Savior and King.
His praise all the day long with rapture I sing
To him in my weakness for strength I can cling
For He is so precious to me.”*

—Chas. H. Gabriel

Perhaps as we mention the fountains of water that proceed from our Savior, we find each repetitious, or like virtues evidenced within the soul. Though alike they are not monotonous; though satisfying we thirst for more; though sufficient we desire Him to become our ever increasing strength. Faith, Love, Joy, Peace, and all other characteristics of holiness, originate in the same source — Christ Himself.

THE FOUNTAIN OF SURRENDER

Again let us now drink from Him — from the Fountain of Surrender. This involves a unity of purpose and mind with the divine, which can never be unless there first is an act of full surrender to the will of God. We must not only come to a definite place and time of full consecration, but we must live a surrendered life. A daily continuous submission is the life of the sanctified. Surrender must be complete. In it is an eternal abandonment to God of our whole spirit, soul, and body. Madam Guyon states, “A will surrendered is not always a will abandoned.” A surrender could be conditional, but an abandonment is final. This is an act of faith that is needful to receive sanctification, and also needful to keep the blessed experience. So deep must be the surrender that it is absolute, unreserved, unconditional, and for eternal duration. This may, and without question, will be a painful process. It is a laying down of our natural life. It is likened to plucking out of an eye, a cutting off of a hand. But deeper than this it is a crucifying of self, a delivering up of Isaac, a presenting our bodies a living sacrifice, all of which is our reasonable service. Our part involves going forth unto Him without the camp, bearing His reproach This is the way of the cross; the way of death, but by faith we know if we are buried in the likeness of His death, we shall be also in the likeness of His resurrection. The Old Methodists sang this truth in the old altar song:

*“I must be dead from day to day
Let me die; let me die!
Dead to the world and its applause,
To all the customs, fashions, laws,
Of those who hate the humbling Cross.
Let me die! Let me die!
“My friends may say I’ll ruined be,
If I die, if I die,

If I leave all to follow thee,
But I’ll die, But I’ll die,
Their arguments will never weigh,
Nor stand the trying judgment day,*

*Help me to cast them all away.
Let me die! Let me die!
“Oh I must die to scoffs and sneers,
Let me die! Let me die!*

*I must be freed from slavish fears,
Let me die! Let me die!
So dead that no desire will rise,
To appear good, or great, or wise,*

*In any but my Savior’s eyes:
Let me die! Let me die!
“If Christ would live and reign in me,
I must die! I must die!*

*Like him I crucified must be,
I must die! I must die
Lord, drive the nails, nor heed the groans,
My flesh may writhe and make its moans,*

*But this the way and this alone.
I must die! I must die!
“Begin at once to drive the nail,
Let me die! Let me die!*

*O suffer not my heart to fail,
Let me die! Let me die!
Jesus, I look to for power.
To enable me to endure this hour.
When crucified by sovereign power,
I shall die! But I shall live!”*

The resurrected life is a life of glory, a new creation, a rest of will and purpose. There will be a consciousness of a yielded, restful spirit. Our highest delight will be to place our will into His will, and rest on the knowledge we are one in Him.

THE FOUNTAIN OF TEMPERANCE

The Fountain of Temperance is flowing for us. Let us drink! The life of holiness is lived in obedience and subjection to moderate appetites, and affections. Much of our life's desires and natural drives under proper restrictions are legitimate and innocent, but sin has corrupted the nature; therefore the natural appetites become corrupt, sinful and bring enslavement to the unregenerate. Instead of being for good, they become a means of evil actions. The unholy, many times, takes the natural desire for food to be a means of gluttony and drunkenness. The natural attraction of the opposite sex, that should bring man and woman together in holy wedlock, becomes a means of wicked licentiousness. The normal desire to accumulate causes the carnal to become covetous, greedy and possibly a thief. The desire for happiness may be the expression of selfishness. All of the legitimate desires of life that were planned for humanity's happiness sin has perverted into a law working within us to wreck and damn the soul. The power of Pentecost regulates our sensibilities, and keeps all things in proper place and value. The Holy Ghost brings and enriches proper desire. Each is brought into harmony with the perfect law of God.

THE FOUNTAIN OF HARMONY

Let the Fount of Harmony energize our life, and holiness will rule every emotion; purity will regulate every motive. Selfishness or sin finds nothing in us The Spirit of God, in the baptism of Fire, does not destroy our personal traits, but sanctifies, regulates and controls them entirely Who, but the holy, may be angry and sin not? Who else can love, yet not love selfishly? The pure in heart possesses or expresses no sinful anger or sinful love. There is an anger which is legitimate and righteous the same kind as our Savior expressed toward wickedness, and hypocrisy, and also toward the greed of money changers in the temple. Let the Christian beware, lest selfishness or pride find a place in his heart and be justified under cover of righteous wrath. As God's wrath is holy, so must ours be if we are to maintain the life of holiness. Thus the love life of the sanctified is a holy life, harmonized by the spirit into perfect love for God and souls We love everyone as Christ loved, and are willing to give all to save the lost No sacrifice should be thought too great, if it would lift the sinner out of sin Every human being's worth should be considered in the possibility of divine grace.

*“Down in the human heart;
Crushed by the tempter,
Feelings lie buried,
That grace can restore;*

*Touched by a loving heart,
Wakened by kindness,
Chords that were broken,
Will vibrate once more.”*

FOUNTAIN OF GODLINESS

There is another fountain flowing freely from which the holy love to drink. This is the Water of Godliness (God likeness). The desire of the regenerate, as well as the holy, should be to be more like Jesus. Godliness is the opposite of selfishness Every man's life revolves around either self or God. The inner life's promptings and thoughts of the pure in heart flow from a holy source. The basis of all man's wanderings from God is selfishness. Independence, the foundation of a myriad sins, has its beginnings in selfishness. The driving force of self gratification causes man to restlessly run to and fro to satisfy the desires of lust, and other carnal, sinful passions, only to bring disappointment and remorse. The things earthly were never designed to satisfy the burning thirst of the soul. "If any man thirst, let him come unto me," said Jesus. Let that discouraged sinner; let that thirsty traveler; let the despondent; let the heart broken; let the one bound by habits; let he whom Satan hath bound; yea, let all come to Jesus.

***"Never a burden that he doth not carry,
Never a heartache that he doth not share,
Whether the day will be sunny or dreary,
Jesus is always there."***

The writer of the Roman Epistle instructs those believers who know that the old man is crucified and that the body of sin is destroyed — that they should not from thenceforth serve sin. How strongly he teaches that the members of our body are to be used for God and yielded unto him. Our body and its members are instruments of righteousness unto God. Our self life is dead and our all is yielded to the purpose of God. No member digresses or opposes another, but the unity of spirit, soul, and body is expressed in, "Let all things be done for the glory of God." Oh! what peaceful rest. The strife is destroyed. A holy calm soothes the soul. The members that were once used to gratify selfish desire — the natural drives that were to be used for happiness, holiness, and good, but were perverted by selfishness, now are directed by a holy nature, prompted by holy desires, yielded to become servants of God, now bare fruit unto holiness. The carnal heart is the seat of all unregulated and unrestrained desire. How

simple is our desire, when selfishness is removed. No longer does the heart clamor for self gratification, but centers all desire on one supreme object, and that is Christ. The idol of the natural man's heart is broken, Jesus becomes the adorable one, the fullness of all desire. Hallelujah! The soul's desire is expressed thus:

*“Oh! to be like thee, Blessed Redeemer,
This is my constant longing and prayer,
Gladly I'll forfeit all of earth's pleasures,
Jesus, thy perfect likeness to wear.”*

Oh, dear reader, let us pause and quench the longing of our soul, as we drink again from the Fount of Godliness. We have turned away from anxiety, passions, aversions, attachments, hatred and selfishness. We dwell in the graces of the Holy Spirit — long suffering, compassion, forgiveness, meekness and love. We, the sanctified guard, the members, the body, the mind, and allow nothing to enter that opposes love, Godlike love. Sad is the fact that many professing Christianity do not desire to be godly. They stand as a testimony for sin and worldliness. The poor sin-cursed, hell-bound sinner looks for help, and finds no healing balm, no divine compassion, no holy lives, and goes into perdition weeping, “No man cares for my soul.” “The love of the world is the characteristic weakness of the Church of our time. The bulk of its membership is in torpid conformity with the world. It is swayed by the world's ambitions; delighted by the world's pleasures, intoxicated by the world's applause, ruled by world's customs, fashions and laws. They measure themselves by the world's standards, and try to slack the thirst of their soul at the world's fountains of pleasures. God knows it! Angels know it! Devils know it! Unregenerated men know it! And unanimously vote that such mawkish piety is only a detestable cant and hypocrisy.”

— *A. M. Hills*

THE FOUNTAIN OF PRAYER

The life of Christ flows to us through the Fountain of Prayer. Few drink enough from its cool waters. Prayer is more, by far, than petition. It is the voice of dependence. The life of the pure in heart has lost all earthly dependence, and human props. This believer remembers the time that from the heart he said,

*“Fade, Fade each earthly joy,
Jesus is mine!
Break every tender tie,
Jesus is mine!”*

His soul has leaned upon the strong arm of the Almighty, unashamed to admit that he needs the Spirit’s counsel, his strength, his guidance, and his comfort. He has found the secret “Man does not live by bread alone: but by every word that proceedeth out of the mouth of God.” Prayer is our acknowledgment of dependence, therefore we pray without ceasing. Andrew Murray tells us, “Faith in a prayer answering God makes a prayer loving Christian.” We love to resort to him, consult him, to commune with him, to worship and love him. Our whole life is centered in him. We are drawn to him in holy love. We manifest the love by living moment by moment by the words proceeding out from his mouth. Prayer is more precious than our constant lip service, but is constantly, with love and confidence, drawing from him. The ears are open to His words; the heart is open to his filling; the will is submitted to his direction. We may come boldly and often to him to find grace to help in every time of need. How open is His throne; the veil is rent, the bloodwashed may enter. Hallelujah! We would warn the reader, regardless of experience or profession, if your heart is not open to the law of God; if you have not walked in all the light that the blessed Spirit has given; if you have delayed in your obedience to the known will of God, that the Lord despises your prayers. He calls you to repentance! “He that turneth away his ear from hearing the law, even his prayers shall be abomination.” ¹⁸⁰⁹ Proverbs 28:9. God calls the sinner to repentance. “He that covereth his sin shall not prosper, but whoso confesseth and forsaketh them shall have mercy.” Our Lord’s model of prayer, teaches us that the prerequisite of prayer is proper relationship to

the Father and our fellowman. “Our Father” is addressed. Who, but the peacemakers, are children of God? (^{418b}Matthew 5:9) Can we meet the qualifications of the forty-fourth verse? “Love your enemies, bless them that despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven.” Let us drink long at the fount of prayer.

*“Oh! what peace we often forfeit,
Oh! what needless pain we bear,
All because we do not carry,
Everything to God in prayer.”*

It would be well to examine ourselves before coming into the holy place, into His presence. The ceremonial priesthood of the old dispensation conveys this truth, that one must be holy, cleansed, washed, sprinkled, set apart — before meeting with the Holy God. The ceremony passed, but the truth remains. Only those who know that the veil was rent, come boldly before Him. We must be sinless to pray, “Our Father.” We note the tenor of the Lord’s prayer and the verses following are leading the children into asking, seeking, knocking, for the incoming Holy Ghost. John used strong words to tell us that not all who professed to believe were children of God. “He that committeth sin is of the devil” Nothing could be plainer. Let the liberals rage, modern theologians imagine a vain thing, but this fact remains in the eternal word. Thank God! Our sins of the past can be blotted out; our hearts purified by the indwelling Spirit. We may come anytime, anywhere, and be instant in prayer. “Beloved if our hearts condemn us not, then have we confidence toward God.” Do you long for him? Come and drink; there is room for you. The writer has learned a secret, that may help someone who at times has difficulty in prayer. We find that we tend to pray more earnestly or more often for relatives, friends, and needs prevalent in our daily life; but if we do not pray for our enemies, who will intercede for them? We find heaven opens and prayer becomes more real when we first bring to Jesus those who oppose us; those who ridicule; those who have persecuted. We find this not only practical but scriptural. Praise His name, He is nigh unto His children that call upon Him. Prayer is the voice of submission. The life of the sanctified is submitting to the directives and leadings of Jesus; listening to his desires and on bended knee, praying, “Sweet will of God, hold me closer until I am wholly lost in thee.” One who daily walks in communion with the Lord, calmly follows

his bidding, not agitated by commotions of the world, not restless, not worried or dismal with forebodings of the future. Such is the life, and only the life, that is constantly indwelt by the Holy Ghost. To maintain this indwelling Heavenly Guest, there is an inward meekness and quietness of trust, free from worldly anxiety and troublesome care. Blessed is he that is free from all selfish desire he cherishes the checks and promptings of the Spirit that he may not grieve the Lord, and possess an inward willing obedience to the tender intimations of our heavenly Father.

THE FOUNTAIN OF MILK AND SWEETNESS OF HONEY

This Canaan Land experience of the sanctified is a land flowing with milk and honey. We drink from its fountains; we eat of its honey comb; we are satisfied by its abundance. Egypt is in the past; we have our inheritance in Canaan. Would we go back? No, never.

*“I’ve reached the land of corn and wine,
And all its riches freely mine;
Here shines undimmed one blissful day.
For all my night has passed away”*

Hallelujah! The battles rage; the storms have blown; Satan has tempted, but our blessed Christ brought us through. He led around the pitfalls of false doctrine. We escaped the snares of modernism, shallow holiness, easy “believism” and compromise. We staggered sometimes trying to find the way, but the good Holy Spirit led us faithfully, by the door of justification, through Calvary to the death of self a crucifixion of the old man, then to a glorious resurrection. Praise His Name! Risen with Christ who made us sit together in heavenly places. We drink from him daily, and possess a treasure that fadeth not away.

*“I can see far down the mountain,
Where I wondered weary years,
Often hindered in my journey,
By the ghosts of doubts and fears;

Broken vows and disappointments
Thickly sprinkled all the way.
But the spirit led unerring,
To the land I hold today.”*

We must maintain the experience, and increase in our life of holiness. Apostle Peter writes that we must desire the sincere milk of the word that we may grow thereby. Is not the land flowing with milk? Then we may drink from the Fountain of the Milk of the Word, that promotes growth in the graces of God. The student of the word never finds inference that the believer grows into the experience of sanctification, nor has the writer ever

heard testimony of one who professes to have grown into this grace. It is a definite act of God's grace subsequent to regeneration. It is wrought by the baptism with the Holy Ghost and comprehends in one instantaneous experience, the cleansing of the heart from sin and the incoming, indwelling presence of the Holy Ghost. Yet there is a maturing, a growth in grace. The justified are hindered in their growth and development by the carnal mind, which does not subject itself to the laws of God. If one fails to grow, death is imminent. We could not be in sympathy with one who professes the life of the indwelling Christ, and testifies to a high state of grace, that becomes cold and critical, failing to grow in fervent love for God and man. The tragedy of the holiness movement, is that many that go on into a profession of holiness, anchor to a historical experience instead of drinking from the word, growing in love, living in Him, and He in them. It was well stated by Henry Drummond: "A few years of enthusiasm and blessing, then carelessness, no study, no spiritual fruit, too often a sad collapse." Also Satan would substitute an emotional stir, for the work of the Spirit of God. Dear seeker, do not stop short of true heart purity. If you do, you not only will be disappointed, but you will influence others to questioning the experience of holiness, and also fail a sin sick world who is looking for reality. This truth is told by John Hyde: "Self must not only be dead, but buried out of sight, for the stench of an unburied self-life will frighten souls away from Jesus." Desire the sincere Milk of the Word. Thirst for it! Nothing is more nutritious to the soul. We live by faith, but faith is false if it is not based on the word. Faith cometh by hearing, and hearing by the word of God. How insecure is the foundation of faith that is not founded on doctrine. The reason that the Son of Man shall find little faith in this day, is that most professors will not endure sound doctrine. The result is that the Charismatic movement, the occult, is rapidly making inroads into the fundamental churches. They have too long neglected sound doctrine. When the winds of false doctrine blow, these are carried over the precipice of delusion into eternal hell. Let us see the worth of truth, and thirst after Him, who is Truth. Praise His Name! We receive spiritual life as a gift at conversion; we receive the gift of heart purity at the time of our entire sanctification. Afterwards we should grow into maturity Perfect love and holiness are synonymous and whether in time or eternity, there will always be a place for increase in holy love. Therefor spiritual growth is continuous, perpetual and eternal. Christian perfection, received when you

are sanctified wholly, is perfection in nature; maturity is perfection in degree by growth. We may be maturing fully and progressing in growth, but there is a constant mellowing in godliness. We may liken the experience to the growth of fruit. From the flower emerges the small fruit. The small apple is as much apple in nature as it ever will be. It is unlike any other fruit, yet it must grow. When it comes to full growth, it is a perfect apple; large, true to its specie, and fully developed. It will take the sun light, the showers, the cool nights to make it edible. One day the farmer looks upon the fruit and decides it is time to be harvested. In all stages the apple was a perfect specimen of an apple, but it took some maturing before it was marketable. So it is in Christian perfection. There is always room for development, growth and maturity. When the soul is delivered from the body of sin, it can begin to grow. The Fountain of Milk of the Word flows full. Drink, grow, mature, in Christian love, which is the bond of perfection. “Wherefore laying aside all malice and guile, and hypocrisies and envies, and all evil speakings, as newborn babes, desire the sincere milk of the Word, that ye may grow thereby,” writes Apostle Peter. He is writing to the Christian converts in a justified state as “newborn babes,” and calls upon them to remove all carnal hindrances, and to seek for an appetite that produces a healthy spiritual growth. We have here the pattern for Christian growth and development, First get rid of inbred sin. The scripture is plain that these are manifestations of the carnal nature — malice, guile, hypocrisies, envies, evil speaking. Peter is exhorting: “Remove the obstructions to growth, be sanctified wholly, let the body of sin be destroyed, let the Holy Spirit remove all that is not subject to God and feed yourself on the word, then you will grow.” In the second Epistle he writes “But grow in grace, and in the knowledge of our Lord and Savior Jesus Christ.” From this we learn the faith that brings growth is dependent upon our knowledge of Christ ...Growth is contingent upon our knowledge of Jesus. No small wonder that Paul, the Apostle, coming near to the time of his departure, expressed his strong desire: “That I may know him, the power of his resurrection, and the fellowship of his sufferings.” Dear heart, how strong is your desire to know him? Your knowledge of him will produce growth. Let us drink from the fountain of the flowing Milk of the Word. Take deeply from him. He is the Word, The Word that was made flesh. Drink again from him! Sit at his feet and learn of him. The Spirit teaches us of him by our diligent study of the word, by

prayer, communion, meditation and worship. The Holy Ghost searches the deep things of God, and brings to our attention the teachings of Christ. Praise the Lord.

*“Oh! to be like thee, Blessed Redeemer
This is my constant longing and prayer,
Gladly I’ll forfeit all of earth pleasures,
Jesus thy perfect likeness to wear.”*

The writer of the Church of Ephesus asserts the Lord’s order and provision for spiritual development. He expresses the callings of God evangelists, apostles, prophets, pastors, and teachers for the perfecting of the saints, (not the sinners), for the work of the ministry, for the edifying of the body of Christ, till we all come in the unity of faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ. Oh! how important is the ministry of the Word. The sanctified does not find the message of the preacher dull and uninteresting, but hungers for the word. When truth comes close and searching, from his heart comes a hearty, “Amen!” This is the divine order. We dare not try to by-pass, as some who have fallen from grace and have made shipwreck of their faith. The work of the ministry of the word is a sacred calling, but also is the calling to the hearing of the Word. Once the justified believer thirsts for truth, God is faithful to open up the Word that he might be satisfied. If the believer drinks from the Word, he will see the blackness of sin, he will realize the nature within, the leprosy of the soul, the disease that is incurable without the blood of Jesus. He finds that we are born with the constitutional disease of inbred sin, and that original sin continues to exist after regeneration, though suppressed, until crucified and destroyed by the Baptism with the Holy Ghost. While this corruption remains, spiritual growth is retarded. It must be eradicated, if we go on to perfection. Thank God, for the provision of grace. There is a Balm in Gilead; there is a physician there. The fountain has been opened for sin and uncleanness. On Calvary the sin offering was destroyed without the camp: “Wherefore Jesus also that he might sanctify his people with his own blood suffered without the gate.” “Let us therefore go forth unto him without the camp, bearing his reproach.” “We are sanctified by the offering of the body of Jesus Christ once and for all.” “For by one offering, he hath perfected forever them that are sanctified.” Oh! precious blood! Hallelujah! In the blood of Jesus is healing for all spiritual maladies, and for all inbred

sin. Drink of him, precious soul, the health of soul will be recovered. Why will ye die, when the healing waters flow? Wilt thou be made whole? Jesus is standing near. Sanctification is to the soul what health is to the body. Holiness is wholeness. Let the leper, the lame, the halt and whosoever will come and drink of the water of life freely. "Ho, everyone that thirsteth, come ye to the waters and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price."

RIVERS OF LIVING WATER

The giving out of an inward power is consistent with all the laws of creation. Our sun emits its warming rays through near ninety-three million miles of space to give warmth and light to all nature because there is a fervent immeasurable heat within. The flower gives its perfume because there is something in its body that produces the elements that constitutes fragrance. Accordingly as our God is love, there must be self-expression. He gave his Son to redeem us because an expression of infinite love must be given from an infinite heart of love. Since this is true in natural and divine law: We must give of what we are. If we are sinful, our life will show it; if we are holy, our outward life will give evidence to it. Never will a corrupt tree bring forth good fruit, or a good tree bring forth corrupt fruit. The law of the universe is that we bring forth after our kind. We will produce something, good or evil. Our blessed Lord said, "He that believeth on me, out of his belly shall flow rivers of living water. This spake he of the Spirit, which they that believe on him should receive." What could be plainer than that the believer should receive the Holy Ghost? It is his will and his provision and our duty. We should receive the spirit. If we fail to receive him, we fail ourselves; we fail others, and we fail God. Oh, unsanctified heart, you should receive him. If we receive the infilling, cleansing Holy Spirit, it will be a natural law as well as a divine law, that out of our being shall flow rivers of life giving waters. It was aforementioned that the drinking in of Christ would precede the flowing out of him, but always we will be giving out as we are drinking in, Oh! What responsibility, oh, glorious privilege that from us this Godless world may know him. Our outward life will be holy if our inward heart is pure. God's standard of conduct for every age, and every people is moral perfection in action. Abraham, justified by faith, was commanded, "Walk before me and be thou perfect." The law given by Moses demanded a holy conduct. The prophets announced God's standard of righteous living is perfect obedience. Christ's sermon on the mount calls for outward piety consistent with a pure heart. The Apostles preached a gospel of full deliverance from the body of sin, and that the delivered from "henceforth...should not serve sin." So, the scriptural divine standard that

must regulate our lives is a sinless walk with God in all holy conversation. Jesus' life flows through us and from within us. Neither the sanctified nor the justified can violate one of the commandments without forfeiting his salvation. Regardless of the state of grace that we enjoy, we are under obligation to God to live up to the laws of God, and in either state our outward conduct and deeds will be very similar. It is a fallacy coming from the father of lies, that one might think, because he has not gone on into the grace of sanctification, that he can endorse one bit of disobedience. There can be no flimsy excuse for actions of sin. God commands all his children to be holy. No Christian can violate this command. There is no such a person as a sinning Christian. For he that sinneth is not born of God. He must confess and repent and be born again. Sin is the violation of God's command. He will make no compromise with it. We dare not, in any amount of honesty, make any allowance for it. The Christian will never tolerate it in action or nature. The Psalmist acknowledging his sin cried, "Purge me with hyssop and I shall be clean; wash me and I shall be whiter than snow." While it is true that the justified sinneth not, yet there is an important difference in attitudes in keeping the law of God. The truly sanctified loves to obey the commandments. They are not grievous to him. From an inner life of perfect love abounds a willing obedience that surpasses that of the justified. This overflowing love causes obedience to abound. It will go the second mile to please God. It abounds and grows not only in obedience and faith, but also in discipline and temperance. Holiness of heart will exhibit itself not in man's vanity, but humbly in God's holiness. The indwelling Christ is too excellent, too glorious, to be kept concealed. He shall flow out of us in rivers of water. The conflict of soul, (would do good, but finds evil is present also) is settled when the believer is filled with the Divine Spirit. The wretched groanings of an inward battle are silenced. The fighting to suppress the law of sin that caused defeat so many times, is now over. Instead of a fighting to maintain our obedience there now is a resting, a relaxing of our whole being to do the perfect will of God. It is no little wonder that the life of the sanctified is at peace, the strife is over. A lively, zealous anticipation to accomplish the will of God is evident in all phases of life. So we see that as Christians, in the justified state, our obedience fulfills the law, but in the state of sanctification our obedience fulfills all righteousness and godliness. Blessed be the fountain of blood!

*“The cleansing stream, I see, I see,
I plunge and oh! it cleanseth me,
Oh, Praise the Lord, it cleanseth me,
It cleanseth me, yes cleanseth me.”*

Let us behold the flowing rivers that flow from the heart of the sanctified. Crystal clear and ever flowing, unpolluted and beautiful is the life of the one that has been purified and cleansed by the blood of Jesus.

RIVERS OF CALMNESS

The first river we would mention (not necessarily because of prominence, for it would be impossible for us to judge) is the River of Calmness. The out giving life of holiness is distinguished by a quietude of manner and normally the absence of emotionality. Experience is by no means without value. Thank God, for the quickening of our emotions. He does not destroy them, but sanctifies our emotional life. A religion that is destitute of feelings and elation is bound to end up on the rocks of formality, coldness and death. We have observed in our work for the Lord that those who know the depths of the Love of God are never loud, irreverent, or attention seekers. There is an emotional stability that is not so evidenced in the life of the unsanctified. A religion that is based on emotion will soon run into extravagance, spurious wild fire and fanaticism. Unstable is the foundation of faith that is based only on experience, and has left doctrine behind. Emotional experience alone is generally wavering without root and will not endure. It is certainly true that there is joy unsurpassed in holiness, there is peace with God, there is rest in the will of the Father and the very depths of love and trust brings an unspoiled calmness and quietness. The soul that is anchored in him, is steadfast in joy and peace, unchangeable, and satisfied to rest in the experience of calmness and quiet repose. Flow from us Blessed River. May we never be loud, over talkative, or rude in manner. A holy life is not evidenced by many words, but shows forth a meek and a quiet spirit. In pity we see some that cannot testify in a testimony meeting without giving out dry, long accounts of uninteresting babble, that neither edifies the Church nor glorifies God. Many a poor sinner has been driven away because someone felt it was his calling to impress the hearers with experiences, visions, stories and self-filled testimonies. Oh! how we need a sanctified church — a spirit filled church — that the presence of the Holy one will draw, will convict and will convince the poor sinner of his need. Quench not the spirit. Let the River of Calmness flow on. The storm may rage but the one that has the full Assurance of Faith cannot be moved. It was the blessed Apostle that said, in recounting the battles, the storms, the persecutions and disappointments of life, “None of these things move me.” We receive

standing grace that will stabilize us when the forces of darkness are all arrayed against us. In the midst of the storm we can rest. While the unsanctified are in a state of frenzy and agitation, we rest assured that the circumstances are working for us for good.

*“I am resting tonight in this wonderful peace,
Buried deep in the heart of my soul,
So secure that no power can mine it away.
While the years of eternity roll.” Glory!*

Our conduct in the fiery trials and in the raging storms will testify more than our words. The world looks on and what they see in our lives may determine their desire or their dislike for holiness. Flow in abundance of calmness, oh, River of Life. Out from a heart of faith and trust flow on to assure this confused age of the reality of true holiness.

THE RIVER OF SILENT SUBMISSION

May the River of Silent Submission flow from us. Out of a crucified, yielded heart let every act be in subjection to the Giver of Grace. The earthen vessel that has this treasure within, accepts reproach, though falsely accused, and rejoices that he is worthy to suffer as our Lord, "Who, when he was reviled, he reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously." Every individual, saint or sinner, suffers under slander, false accusations, but though he may suffer, the sanctified does not fight back, but holds still and leaves his cause in the hands of God, who is the comforter in times of need. "Vengeance is mine! I will repay," saith the Lord. Flow on Blessed River! When we are defrauded in a business transaction, the submitted heart never quarrels or fusses to get even. When others clamor for our destruction with lying tongues, and fill the air with accusing gossip, certainly the sanctified suffers, but never seeks to uphold themselves by returning accusations or slander. Divine love settles this. Jesus said, "Blessed are ye when men shall revile you and persecute you and say all manner of evil against you falsely, for my sake. Rejoice; and be exceedingly glad; for great is your reward in heaven. 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." Oh, dear reader, does not this demand a holy heart? Where could the sinner or even the justified, find his place in this standard? Are you a child of the Father in heaven? It would pay us to examine our inward stirrings and attitudes, as well as our outward conduct. There may be times that it would be proper and right by holy discretion and divine guidance to rebuke an evil doer, not to discredit him, but to uphold a scriptural standard of principle. The expose of sin and malice is needful, but never is a revengeful rebuke proper. Let us hate wickedness and sin, but love the sinner. May we never allow wickedness to triumph over us, yet may we never render railing for railing, but may Love flow unpolluted from us to the poor lost enemy. Charity seeketh not her own, and thinketh no evil. The outflowing of an inward faith is

characterized by a silent subjection to circumstances. There is an inward knowledge that all things work together for good to them that love God, to them who are the called according to his purpose. Everyone admires true manliness or womanliness in character, but oh, how much greater is true godliness! It is admirable to see one, even who does not have a consolation of faith in God, meet misfortunes with strength, and not give in to afflictions in such a way as to upset, frustrate or tear up the normal character. Yet how much better is it to lean on the Savior's breast in the dark hours of calamity, and to look upon his face, in silent subjection and say, "Thou doest all things well." Oh dear reader, how wonderful is the sanctified life. The past is forgiven, the present is peaceful, the future lies within God's perfect will. "Great peace have they which love thy law: and nothing shall offend them." Worry is sin to the sanctified. The world will note a great difference in the submission to the fiery trials of the Christian who has received the full assurance of faith and of those who know not this grace.

RIVER OF TRUST

Jesus flows from us in the River of Trust. Our daily conduct gives evidence of trust in all things. Not only will our soul pray out, “Not my will but thine be done” but in the darkest of hours proclaim, “Into thy hands I commend my spirit.” The motivation of our life will not be of human desire, but of faith. The unsaved live in the delusion that the gratification of desire is happiness. They restlessly run to and fro in search of some real or imaginary object, which they suppose will bring peace and happiness. This is only true and proper, when the desires have God as their central object. If anything but God and his righteousness is sought, they miss the mark. While this is true of every sinner, it is partially true of many regenerated. Their life is full of desires and most often terminate in created objects, and not on the satisfying Christ. Their desire is strong, but their faith is weak. They profess great faith, but are centered on the desire for temporal blessings, wealth, fame, position, influence and things that worldly minded people are pursuing in vain. All is vanity apart from God. Desire searches for things seen. Faith pursues the unseen and spiritual. Desire grasps the perishing objects. Faith takes hold of the Eternal, even to Christ himself. When the believer is filled with the purging Holy Spirit, everything of self-centered desire is cleansed from the heart; He experiences a change from the reign of desire to the reign of faith. The desire is in subjection to faith. Faith leads all desires to be centered in Him.” The soul rests in the conviction that God’s will is being done. Faith becomes joyous, vibrant, and yields itself to outward trust. The quietness of manner, the simplicity of undivided trust, will flow from an inward tranquillity that comes only from our blessed Christ. Let the Rivers of Christ flow out and enlarge. The spiritual law is that of growth and enlargement. The prophet Ezekiel beheld a vision of the flowing river that proceeded from the spiritual house. At each point of measurement the river enlarged. The waters were to the ankles; the waters were to the knees; the waters were to the loins; and finally, they were a river that could not be passed over. Praise the Lord! This life in Christ cannot be held in a bottle. If it is unhindered by vain desire, slothfulness, or unfaithfulness it cannot be measured. The most blessed truth of this vision of the prophet

is that “everything shall live whither the river cometh.” Let Christ flow from us and he will give life to the desert places. The waters of the dead sea will be healed. The life of the sanctified is a fruitful life. This River from Christ not only gives life but will sustain the life of holiness. “And by the river upon the bank thereof, on this side and on that side, shall grow all tress for meat, whose leaf shall not fade, neither shall the fruit thereof be consumed: it shall bring forth new fruit according to his months, because their waters issued out of the sanctuary: and the fruit there of shall be for meat, and the leaf thereof for medicine.” From beneath the threshold of the sanctuary of the sanctified this river shall flow, not to receive but to give and to bless others. The consequence of a spirit filled life will be to bring life to those that are dead Christ flowing from us will help others to grow. The desert shall blossom. The lives of the sickly will be strengthened. The dry bones shall live again. Hallelujah! “Be ye also enlarged,” wrote the Apostle. To what capacities? Let him tell us. “Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man unto the measure of the stature of the fullness of Christ.”

THE RIVER OF CHARITY

When Christ indwells the believer in sanctifying grace out of his inner being flows the River Charity. The greatest and most complete of all outward graces in action is love that is complete and not self-centered. Out of the heart of the purified flows no river that is polluted with self-glory. Charity vaunteth not itself, is not puffed up. You will not find one boasting or even speaking much of his actions. The heart is not given to exalting the human, but speaks much of Jesus, and what he has done for him; little of what he has given but much of what he has received from Christ. Even this must be done with discretion that in all things Christ will have the preeminence. The believer that has this grace of Charity will be forbearing to others. He will not condone sin, and will contend for the faith, yet will not flaunt the imperfections, faults and slowness of spiritual growth of others. We cannot help but see marked defects in character, but we are not anxious to expose them. Would it not be more profitable to us and to them to pray for them? If we let these things cause us to fret and feel that we are appointed to expose another, we will find ourselves out of the grace of God and a fallen soul. The sanctified learns to grow in patience. Oh! dear heart, think of the infinite patience of Christ. How long he bore with us and how much we need his forbearance still! Charity suffers long and is kind. This River does not fluctuate with circumstances. It is always kind. It always is long suffering. In the home it flows calmly on. In school, at church, on the job, it remains the same. Flow on River of Charity. This world is dying of thirst; give them drink. One of the outer evidences of the sanctified is the fact that charity doth not behave itself unseemly. One translation reads, "Doth not behave itself indecently." The pure in heart does not act indecently or immodestly. Regardless of profession, a Christian will not wear immodest clothing. This mini-skirt craze found its origin with the ungodly, sensual and God defying womanhood. Woe to those that wear or sanction such! What has happened to womanhood? They fail to have the respect that should be theirs. Nudity and indecency has always been the trademark of the heathen, the fallen, the God defiers. No one could wear such and claim to be Godlike. Parading the body before the opposite sex to inflame passion and lust, is far from

Christian. It is devilish, heathenish and rebellious against God's Holy Word. Who could profess to love God and be filled with his spirit and behave indecently? That profession is false. Oh Jesus, let the love of God constrain us to discipline our lives, our outward actions, our dress, and all that this world sees, to align ourselves to the standard of God's Word, of simplicity, modesty and holiness. Flow from us River of charity, out of a holy heart. Let our hearts burn in fervent love. With a deep compassion, that is shed abroad in our hearts by the Holy Ghost, may we let this world know that Jesus loves them; that someone cares for their soul. Divine love that flows from a compassionate heart, will give all to reach the poorest for Christ. It will weep o'er the erring one, lift up the fallen, tell them of Jesus who is mighty to save. Jesus prayed, "that the love wherewith thou hast loved me maybe in them, and I in them." Charity never serves for praise. It finds its reward in being Christlike. It acts not to please self, but to help others and please Him who loves most. God is love. We cannot be Godlike and do less than give ourselves for others. The follower must take up his cross, he must fall into the ground and die. He must be a servant of all. No task is too large or too small if it will rescue someone out of the hands of the enemy. We have already drunk of the fountain of Love but there must be an enlarging River flow from us. Far beyond the greatest of human love must be an abounding divine infilling and out flowing. Our thoughts must not be on self saving, but on self giving. We dare not have the spirit of the world, of survival, but out of our being will flow the spirit of giving or divine love in action and service.

RIVER OF MEEKNESS AND QUIETNESS

From the Christ centered heart flows the River of Meekness, and also Quietness. From an inner meekness and quietness of heart flows these rivers. So evidenced and needful are these, that the Apostle Peter speaks of them as an ornament, that in the sight of God is of great price. Meekness and quietness is an outward manner of an inward holiness. In the midst of persecution, the true saint, leaves all in the hands of God, the avenger. When he is reviled, he reviles not again; when he suffers, he threatens not; but commits himself to him that judges righteously. He does not find someone to blame, but allows that God permits situations to arise, circumstances to surround us, that are working for us a far more exceeding and eternal weight of glory. The one made perfect in heart does not resist authority. Governments are ordained of God, whether national state, community, church or departments of employment. We may not enjoy all things. We may see inconsistencies or even injustices, but we will yield to authority. We may pursue logical and reasonable means as are ordained in voting, petitioning, and representation to better conditions, but never will there be in the acts or spirit of the sanctified, an antagonism or rebellion. Prayer in meekness of spirit, will accomplish more than our puny human efforts. If we, as many have been, are called to leave our former affiliation, and separate ourselves unto God and from sin, we must leave as gracefully as we can. There must not be any malice or hard feelings on our part. If God is leading, he does not lead with hatreds or selfish interests. If those we leave have ought against us, let us pour the oil of love in the wound and pray much for them. When by our God-given convictions, that we receive through the word and prayer, we are called to come out and be separate, we must willingly obey Him. Never will we act because of peevish notions or hatreds. The sanctified are never led by carnal promptings of rebellion but by the spirit of God. Was it not James Russell Lowell, in the dark days of our nation, that penned the words:

*“Truth forever on the scaffold,
Wrong forever on the Throne,
Yet that scaffold sways the future,
And behind the dim unknown,
Standeth God, within the shadows,
Keeping watch above his own.”*

The Church of Jesus Christ was not called to solve all social injustices or better social conditions, as such, but was called to preach the Gospel to the poor, to heal the broken hearted, to preach deliverance to the captives, and the restoration of sight to the blind. Our calling is to preach the gospel, that saves from sin, to every creature. Let us never let Satan turn us from giving to everyone the gospel, that meets the need of the inner man. Pointing to social disorders provoked by sin and using humanistic methods to try to recover will never meet the need. It is the blood of Jesus that atones. It is Christ that sets free. It is sin that wrecks, it is Jesus that heals. Jesus said, “The thief cometh not but for to steal, and to kill, and to destroy. I am come that they might have life, and that they might have it more abundantly.” Although the Christian is concerned for his nation, laws and problems of government, he is not overly disturbed by political struggles and tumults. He takes his concern to God in prayer. He does not agitate for an overthrow of power, but leaves his interests of nation and state in the hands of Almighty God. Is not this the manner that God would have us follow? Read the instruction to Timothy. “I exhort therefore, the first of all, supplications, prayers, intercession, and giving thanks be made for all men; for kings, and for all that are in authority; that we may lead a quiet and peaceful life in all godliness and honesty. For this is good and acceptable in the sight of God our Savior.” However this does not call us to be slothful or unconcerned. The saints of God should be most concerned about laws of right, and the liberties to preach the gospel; to worship God as we desire, but our weapons are not carnal. If ever God’s people should be praying, it is now! “If the people that are called by my name, shall humble themselves! and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven and will forgive their sin, and will heal their land.” And again, “when the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him.” Sanctified heart, let us not fear the break ups of life — the difficulties, or the seeming destructions. God allows what the world looks on as failures to cause his purpose to be perfected. The cross would seem the end of Christ’s

kingdom on earth, but not so, it established it. The corn of wheat must die or it abideth alone, but if it die, it bringeth forth much fruit. The deaths, the beatings, the stonings, the imprisonments worked to scatter the church. Was this the end? Oh, no! It grew to all nations. God is still on the throne! Fear not little flock! “For we know all things work together for good to them that love the Lord and to them that are the called according to his purpose.”

THE RIVER OF LONG SUFFERING

From the life of the sanctified will flow the river of Long Suffering with it the tributaries of Patience and Tolerance. The life of Jesus is emitted through the holy in heart. The sufferer does not seek to tell others of his patience in suffering, but suffers silently. We bring our griefs and sorrows to Jesus but in true trust in his infinite wisdom acknowledge that those that live godly in this world shall suffer. We willingly fellowship in the sufferings of Christ. Jesus said, "Blessed are you when men shall revile you and say all manner of evil against you falsely for my sake; rejoice and be exceedingly glad for great is your reward in heaven." We may be called upon to bear grief and sorrow, but let us know that if we suffer with him, we shall reign with him. Our light afflictions that we suffer for a little season, worketh for us a far more exceeding eternal weight of glory. The Christ filled one never complains or grumbles under sufferings, but finds a strength, a peace, a healing that is not of this earth.

THE RIVER OF KINDNESS

Also from the indwelt life there flows the River of Kindness, with its tributaries of Forbearance and Gentleness. Regardless of profession, the one that is filled with Christ's Spirit is never rude. Harshness is of the carnal nature, not of the divine. The irritations of life do not effect the spirit of the sanctified to be unChristlike. Even when we must form a battle line against evil, against false teachers, against error, there will be a sweetness of spirit that cannot be imitated by the unholy. We must stand against and oppose compromise and the compromiser, but although we must be firm and withstand them to their face, there will be no malice, no hatred against them. Oh! yes, we will hate their sin. We will eschew the propagation of falsehood; even to the place of crying out against such but with the spirit of Jesus who would desire that none perish. "The servant of the Lord must not strive; but be gentle unto all men apt to teach, patient, in meekness instructing them that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth; and that they may recover themselves out of the snare of the devil, who are taken captive by him at his will." ⁵¹²⁴ 2 Timothy 2:24-26.

OTHER RIVERS

We have only named a few of the Rivers that flow from a Christ filled life. As we walk with God and drink from him, these Rivers enlarge to become billows of godliness and holiness of life. The desert awaits the overflowing of the rivers. This world is looking for the reality of true holiness. Need they be disappointed? True holiness is far more than excitement. It is a life hid with Christ in God. May we value one grain of divine love far more than a ton of excitement. Love, joy, peace, long suffering, gentleness, goodness, faith, meekness and temperance are evidenced in the Spirit-filled believer. Never does one find the fullness of this fruit until he is purged by the sanctifying of the Holy Ghost. But oh! the reality of the provisional grace of God! It makes one complete in Christ. Dear reader, live no longer in the wilderness; come over into Canaan Land.

WITH DEEP CONCERN...

We feel, we dare not fail to warn the reader of the snares of the devil; the substitutions he offers; the false teachings of his messengers, concerning the doctrine of Entire Sanctification. Possibly the most evident is the snare of shallow holiness, which in time destroys the faith in the doctrine of heart purity. Then without faith, the experience of true holiness is lost. What a tragedy! With alarm we view it: with love we warn! Time is not an essence to receiving the experience, but many fail to stay at the place of crucifixion until the work of faith is complete. A mental knowledge of the doctrine, a favorite promise is helpful, but it is imperative our old man dies; the body of sin must be destroyed. Crucifixion at its best is a lingering death, but certainly there comes a moment when the victim expires. Death is instantaneous. Self fights tenaciously for life. It is far more than two trips to the altar. It involves our complete abandonment to the will of God, a confession of our carnal heart; a deep conviction of our need with honesty to God, and an unshakable faith in Christ's provision. One may receive the Holy Spirit without a church altar, but never without a death to his self-will and any selfish ambitions. Christ must reign sovereignly. There can be no resurrection into heavenly places without first a crucifixion. If one takes this lightly, he may receive some kind of experience, but if it isn't consistent with the word and God's order, it is a false experience, and not that of a sanctified heart. So many fail here. A little blessing, an emotional stir, material blessing, or human appreciation or favor, is taken for the incoming Holy Ghost. How the evil heart of unbelief would deceive us. Many arise and testify to the great experience of sanctification, who have never allowed the Adamic stone of the heart to be ground to powder. Their wills have never been crushed, their hearts never purified. They go on in delusion, unsatisfied, fighting an inward battle and die in the wilderness under the curse of God, because of a failure to denounce self, sin and the world. Shallow holiness is the bane of the church. May we build upon the rock and not the shifting sands of the modern conception of heart holiness. Let us warn of the snare of substitution. In no other age has Satan been so active in the work of delusion. Beware of the substitution of emotion. Enthusiasm is good if one is sanctified, but the deceitful heart that chains the experience, because of enthusiasm has hit wide of the mark. Visions, dreams, feelings, elations,

and emotional experience may not be, and most of the time are not, the work of the Spirit. Think of Peter, James and John with Jesus on the mountain where Christ was transfigured before them. Who has received such manifestation of Glory? Who of us have talked to Moses and Elias? Who claims to have heard the voice of Almighty God speak audibly, "This is my beloved Son, in whom I am well pleased?" What a blessed experience! What glory! What enthusiasm on Peter's part as he spake, "Lord, it is good for us to be here! If thou wilt, let us make here three tabernacles." Even after this great experience, Jesus said to them, "Nevertheless, I tell you the truth; it is expedient for you that I go away: for if I go not away, the Comforter will not come unto you: but if I depart, I will send him unto you." Many would settle for gifts of prophecy, tongues, healings and other phenomena. The disciples already had been sent out to preach, heal the sick, and cast out demons, but Jesus afterwards told them that it was necessary that they receive the Holy Ghost. Oh! dear heart, Pentecost is a necessity. We must have the incoming, infilling, purifying and satisfying spirit of God. Seek not the gifts, but the purity. Satan would sidetrack you if possible. It seems that it is easy to persuade men to seek for gifts or power, but very difficult to persuade them to seek for purity of heart, from which flow the Rivers of Charity, or Divine Love. Also there is strong delusion concerning the doctrine of Christian perfection. False teachers promote the error of the growing into the life of sanctification. We have heard no man testify that he had reached the goal. O what subtle deceit is the enemy guilty! The instantaneous work of the baptism of the Holy Spirit, and a heart purified by faith is the testimony of thousands of believers with undisputed integrity. Works cannot sanctify us even as they cannot save us. This grace is a gift of God, not of works, lest any man should boast. This circumcision of the heart must be the instantaneous work of our heavenly Father. The poet wrote, "Here Lord I give myself away, Tis all that I can do." May we vigilantly beware of any substitute, or doctrine that does not settle the sin question of our life and fill us with the love of Christ. If the spirit that enters within us isn't a purifying, Holy Spirit, this spirit is not of God. Dear reader, you that hunger and thirst for righteousness, seek only the Holy Spirit; settle for nothing but Him. He will cleanse the heart by faith. Hallelujah!

YOUR INHERITANCE

This is “the oath, which he swear to our father Abraham, that he would grant unto us, that we being delivered out of the hand of our enemies, might serve him without fear, in holiness and righteousness before him all the days of our life.” ^{<117>} Luke 1:73-75. This deliverance is for the seed of Abraham, the justified, the faithful. What an enemy is a sinful heart, but by his oath we are delivered. Canaan land awaits those who have been delivered out of Egypt’s bondage. Won’t you come over into Canaan Land? Claim the promises of God. Wander no longer, He bids you come. “The promise,” states Peter, “is unto you, and to your children, and to all them that are afar off, even to as many as the Lord our God shall call.” Oh! thirsty Christian, bow before the Lamb of God, acknowledge your need of a clean heart. Confess your need, your carnal heart. Abandon yourself to the will of God. Let God’s work be complete in your heart. Let the Holy Ghost baptize you with fire until all your iniquity is purged. Let him crucify the wicked heart of unbelief until from your whole spirit, soul and body faith cries out, “I do believe, I do believe.” In that moment when unbelief dies your soul ceases to expect the Holy Ghost, but begins to accept this wonderful cleansing Spirit. When he comes, we must not dictate or even strongly desire a certain witness, for we are lost in the precious will of our Lord and sanctifier. Praise His Name! Rejoice with me, the Comforter has come! “And the very God of peace sanctify you wholly; and I pray God your whole spirit, 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.” ^{<123>} 1 Thessalonians 5:23-24.

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