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Holiness Writers

HOLINESS, The Heart of Christian Experience

By

James B. Chapman, D.D.

*“Follow peace with all men, and holiness, without
which no man shall see the Lord” Heb 12:14*

Spreading Scriptural Holiness to the World

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Introduction

It is interesting to observe that the Wesleyan revival from its outset emphasized the importance of literature. John Wesley financed and personally distributed thousands of pieces of printed matter.

Down through the years there has been no lack of holiness literature in books, pamphlets, and periodicals. It should be so. There never can be an oversupply. The field never will be saturated. The work of indoctrination and propagation must depend largely upon the printed page.

The ramifications of holiness are limited only by life itself. There is no phase of life, no corner or cranny of human experience into which holiness does not fit. In writing this book Dr. Chapman has proceeded from that very premise. He starts with his own experience, from which he goes on to comment on the prerequisites of holiness. Then he defines and differentiates holiness. Next he proves that the experience is obtainable and then points the way to get it.

The progression carries on to the application of the experience to all of life, to evangelism, to the workaday problems of everyday living, and to the Second Coming. Following this the "Holiness Catechism" anticipates just about every intelligent question that might arise in the mind of any sincere inquirer.

Holiness is an essential doctrine. It fits us for living, for death, and for heaven. It operates on the core of our nature and affects the outmost reach of our influence. The book is rightly named Holiness, the HEART of Christian Experience.

We predict that it will have the wide and effective ministry which it richly deserves.

THE PUBLISHERS

HOLINESS,
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Chapter 1
How I Became Interested In Bible Holiness

My father had removed his family into a new country community. By special appointment, Rev. Albright was preaching at the neighborhood schoolhouse. During the second service I became interested in the man and the message he seemed to have for the people. Addressing my neighbor in the seat beside me, I asked in a low whisper, "What kind of a preacher is Mr. Albright?" The reply, "A holiness preacher." "Wherein do holiness preachers differ from other preachers?" "I cannot answer that. Perhaps you will be able to see the difference if you listen to this man." I listened, but I could see nothing objectionable in what this man said, so I set him up as the standard and reasoned that those who differed from him must be just that much aside from the center. So, although not yet a Christian, I came soon to think of myself as somewhat "bent" toward the holiness people.

It was early spring when I heard Mr. Albright. In September the holiness camp meeting came on. The distance from our house was about six miles, and in those "horse and buggy days," this was an hour's travel. I went the first night, only to be disappointed by the failure of the evangelist to arrive for that first service. I missed a night, and then came again to find the meeting in good swing. The evangelist was R. L. Averill from Texas. Night after night he chose the plainest texts and expounded the doctrine of holiness. He held up holiness as the demand of God's law, the provision of Christ's atonement, and the special work of the Holy Spirit in the present dispensation. He showed that men must be holy to get to heaven, and that they must obtain this blessing in the world. He showed from the Bible, the hymns of the Church, and the testimony of men that men are sanctified after they are justified, and that we are made holy by being sanctified wholly after we are justified, and that on this account it is, as John Wesley said, "a second blessing, properly so-called."

But it was not the preaching alone that interested me. There was a small but happy band of people ever ready to stand and testify to the marvelous manner in which God had forgiven their sins and subsequently sanctified them wholly. They sang joyfully, gave liberally, and worked incessantly. Their religion was manifestly a great boon to them, and I could not resist wishing I had what they said they had, and what they really seemed to possess.

One of the favorite songs was number one hundred in old Tears and Triumph Number Two. It was based on the fifty-first psalm, and the first stanza went as follows:

Wash me thoroughly, blessed Saviour; Cleanse me from indwelling sin. Bathe me in the sacred fountain; Now complete Thy work within.

Every time this song was repeated it seemed to increase in its meaning for me until at last I found myself saying, "If I ever get religion, I want the kind this song represents."

At the end of ten days the evangelist had to pass on to his next engagement. But the people felt they had not yet had the results they desired, so they decided to run the meeting for a few nights more, such preachers as chanced to come along taking the meetings for them from night to night. And how thankful I am that they had that extra week! For it was during that week that I was brought under conviction for sin and came to the public altar to pray and seek the Lord. That first time at the altar marked the crisis, and Christ came and forgave my sins and gave me a new heart. But I had seen the Land of Canaan before I ever left Egypt, and so pressed right on to get sanctification. So when the camp meeting closed I was clear in the experience of Bible holiness and was already giving clear and definite testimony to the fact that I had found what the preachers had preached and what the Christians had declared.

That was in September, 1899. But today, after these passing years, I am happy in the full grace of heart holiness, and have come to say a few things about this blessed experience to the young people of this day. The majority who read these words will no doubt be older in years than I was when I found this blessed grace, so I feel that I am not imposing upon them the words of an elder who passed his youth in a manner he is unwilling to recommend to others. Rather, I come to say that God has been so real and so satisfying to me from that night when as a lad of fifteen He came into my heart in full sanctifying grace that I can wish for all that they may find Him early, as I did, and that I am assured they will have no regrets with the passing years.

I have called holiness the heart of Christian experience because it is, by way of the full realization of what God had promised to us in the way of crises. Regeneration and entire sanctification are the two crises in which God deals with the sin problem in us and by which He takes us out of sin and then takes sin out of us. After that the Christian life is a way of process and progress, but there are no more crises until glorification comes at the return of Jesus to this world. There is all room for growth after sanctification, but there is no more place for crises. There is no state of grace beyond a pure heart filled with the Holy Spirit. But from such a heart flow forth the passive and the active phases of Christian life as water flows forth from a spring. Holiness is purity—not maturity. Holiness is the goal only in that it prepares one for whatever there is of Christian life—it is the "enabling blessing" which every Christian needs.

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Chapter 2
Holiness in the Teachings of the Bible

It is a good thing to store the mind with scripture texts. If I were back again in my teens I think I would give more attention to memorizing the Bible and the old hymns of the Church. These become an increasing heritage as the years come and go. But to be fair with the Bible one must take it in its broad sense. That is, one must not get a preconceived idea and then go to the Bible for "proof texts." Rather, he must take the Bible in its general, as well as in its specific, statements.

Dr. Ellyson used to suggest that the name "Holy Bible" means simply "Book on Holiness." And that is what we find it to be. Of course there is a great deal about sin in the Bible, but sin is always condemned and holiness is exalted. There is a great deal about judgment, but mercy is the outstanding theme. After the first few chapters, which tell of sin's entrance into the world, all the rest of the Bible is given to redemption and salvation showing how to get rid of sin.

Sin and holiness are moral and spiritual antipodes, and one or the other must finally prevail. Sin and holiness cannot go on in mixed form forever. Either we must be saved from sin or sin will damn us forever. And this applies to all sin. There is no sin in heaven and no holiness in hell. This world is the place where we must make the abiding choice, and God proposes to allow our choice of sin to become fixed in impenitence or our choice of holiness to become effective by the power of His grace. This is the teaching of the whole tenor of the Scriptures.

Many of the types of the Old Testament are difficult. Some of them seem to us to be involved. But to the people to whom they were first given they were clearer than they are to us—clearer even than straight, unillustrated statements would have been. Take the camp life of the Israelites: They were to keep the camp itself clean by excluding lepers, and by the observance of the most rigid sanitary laws known in the world at that time. They were to keep their houses clean; they were to keep their bodies clean; and their menu included only such animals and birds as were known as clean for food and for sacrifice to God. All these things—insignificant some of them within themselves—united in making clear to the people of those and succeeding times the root idea of purity, so that when it was applied to the heart, men could immediately understand the significance of a heart entirely free from moral defilement. Indeed "the Old Testament is the New Testament concealed, and the New Testament is the Old Testament revealed"—all this with reference to the Bible standard of heart and life.

Take the question of atonement for sin: Even the ancient sacrifices included the idea of cleansing as well as pardon. Sin was seen to be something deeper than guilt, although it included guilt. David prayed, "Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow." This purging and washing reached farther than guilt for transgression and involved a purity that goes beyond the whiteness of snow. The flake of snow that seems so white may after all have a grain of

dust at heart. But David would have a heart with no moral dirt at its center. And the minor prophet sang of a fountain opened to the house of David and to the inhabitants of Jerusalem "for sin and for uncleanness." Sin is transgression of the law, but uncleanness is the root from which transgression springs. The fountain that flowed from the pierced side of the Lamb of God upon the Cross contained both water and blood, and was for sin as transgression and for sin as uncleanness.

Rock of Ages, cleft for me, let me hide myself in Thee.
Let the water and the blood, from Thy wounded side which flowed,
Be of sin the double cure, save from wrath and make me pure.

Pardon of sin saves from wrath, and cleansing from inbred sin makes us pure. Then take the question of "the finished work" —that is, the change designated as the new birth and the further work designated as sanctification. Here again we meet with duality of process. There is a work of the Holy Spirit by which we are made alive unto God. Then there is a work by which we are crucified to the world and sin dies out within us. There is a work of the Spirit by which we are made new. Then there is a further or second work by which we are made clean. There is a distinction between a new heart in which there is yet contention between the Holy Spirit and the fleshly or sinful nature, and a clean heart in which the Holy Spirit reigns supremely and in which there is no longer any fleshly nature to contend.

And if any man question whether it is possible to attain to such a state of holiness in this world, let him remember that this is our world of probation, and that here the blood of Jesus was shed and here the Holy Spirit is poured out. Here all the conditions are possible and here all the propitiation of Christ and all the efficiency of the Holy Spirit are available. What merit can the future have that we do not have now? We have the blood of Jesus. What more of merit can saints in heaven have? What power to renovate spirit can they have in heaven that we do not have here? We have the Holy Spirit, the infinite Refining Fire; what can they have in heaven that can be more efficient? The world is sinful! That is true, but "greater is he that is in you than he that is in the world." Our own natures are depraved! True, but "the blood of Jesus Christ his Son cleanseth us from all sin." We are too unworthy and weak! True, but "the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world."

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Chapter 3
The Prerequisites of Holiness

Serious Christians are wont to ask, "Why is sanctification a second work of grace? Why cannot God sanctify at the same instant in which He justifies?" The answer is that the limitations are all on the human side. Stated in simple language, men cannot be sanctified at the time when they are justified because some of the conditions necessary to sanctification cannot be met until after men are justified. This is why we speak of some things as prerequisites to (required before) holiness.

There is a distinction in theology between justification, regeneration, and adoption. Justification, the theologians say, takes place in the heart of God and is accomplished by His gracious act of pardoning the sins of the penitent sinner. Regeneration, the same authorities say, takes place in the heart of man, and is the work of the Holy Spirit in implanting the new spiritual life in the soul of the believing penitent. The new birth is just another term for the same experience. Adoption is the gracious act of God by which the alien is made a child, and this act is based upon the fact of regeneration. All this is theology. In actual experience whoever is justified is also regenerated and adopted. So for all practical purposes we may think of these three terms as synonyms, and the fact described is a definite prerequisite to holiness.

In His high priestly prayer recorded in the seventeenth chapter of John, our Lord prayed for the sanctification of His disciples, and in this connection He definitely said, "I pray not for the world." He could not in the nature of the case pray for the sanctification of the world. He prayed for the world indirectly when He mentioned "them who shall believe on me through their word." But those who are of the world must cease to be of the world before they are included in the prayer for sanctification.

It is evident, likewise, that backsliders are not in position to be sanctified. First they must be restored to the favor of God and the joy of salvation. Sanctification is by the will of God, and sinners and backsliders are rebels against God and disqualified for sharing in His will. When David sinned he came first (Psalms 51) and prayed for forgiveness and restoration, and then for cleansing and purity.

The preaching and testimony of holiness always act as genuine probers of motives and discoverers of state and relation. There is a difference between conviction for guilt and conviction for want. The sinner and backslider have conviction for guilt, but the justified believer has conviction for want. It may seem unnecessarily harsh to say it, but the fact still remains that just as dead people have no desire and sick people are usually wanting in appetite, so likewise the reason many are not set to seek and find holiness is that they are dead in trespasses and sin or sick and ailing in their spiritual lives.

Those who have explained that people who think they received the second blessing were merely backsliders, and when they were restored to the favor of God supposed they had something more than they ever had before, are altogether mistaken in their premises. It is always the Christians who are in the best state of justification who first realize their need of sanctification; and the divine plan, after all, is not to "bless the man who is nearest hell," as sometimes we are wont to pray at the beginning of the revival, but to begin first with the house of God, and by blessing those who are closest up make way for those who are farther back without doing violence to the moral and spiritual consistency and order.

Then the promise of cleansing is conditioned upon walking in the light. "If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." This walking in the light means simply obeying God to the full measure of our knowledge of His will. It implies willing and glad obedience.

So we may summarize the prerequisites of holiness as (1) a clean, definite condition of regeneration, and (2) a heart that is willing to go all the way with God in all His revealed will. And when these two are considered together they become so closely united as to be almost one. It is essential to a clear state of justification to be ready and obedient. Reluctance and hesitation bring defeat and darkness. How is it with you today? Is your witness of sonship and acceptance with God bright and clear? Are you ready and willing to obey God in any and all things in which His will may be made known to you? Can you, as the poet would say, read your title clear to a mansion in the skies? If all this is descriptive of your state and relation, then you should have no hindrance in coming to God with prayer and faith to be "made every whit whole." There is a fullness in God's grace and mercy for you as a child of God. Do not be content without it. Claim your heritage. Lay hold upon the promise. Pray with the poet:

Refining Fire, go through my heart,
Illuminate my soul;
Scatter Thy life through every part,
And sanctify the whole.

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Chapter 4
Holiness Defined

We have always to advance to things we do not know in terms of the things we do know. For that reason spiritual truths have usually to be illustrated by natural things. This was the approach Jesus made when He called the change wrought by the Holy Spirit in making a saint of a sinner being "born again," and the approach He made by the use of parables.

What is holiness? Well, holiness is that state of heart which results from being sanctified wholly by the power of the Holy Spirit. Sanctification is the crisis; holiness is the result following the crisis. Such a state is that of moral purity. The will is completely adjusted to the will of God and the affections are purified, alienated from sin and the world, and exalted to a supreme love for God. It is not a negative state, implied simply by freedom from sin; it is also a positive condition in which the heart is filled with the perfect love of God, which enables one to love God with all his heart and his neighbor as himself.

Holiness and health come from the same root word in the Anglo-Saxon. That is, holiness is soul health. Holiness is to the soul what health is to the body. Health is that state of the body in which there is freedom from disease and in which there is general and complete soundness of organs and tissues. It is not easy to describe the symptoms of health. Perhaps it is best to think of it as the state in which one is enabled to live from day to day without pain or tormenting weariness and with a minimum of thought and care concerning himself. And holiness is like that to the soul. Sin is abnormal, like disease in the body. It is likened to a thorn in the side or to a broken foot. It brings uneasiness and strain and burden. Holiness removes the thorn, cures the broken foot, and makes the Christian life a joy.

Holiness is the standard of God's Word for all, regardless of what one may profess in the way of personal grace or attainment. So the profession of holiness does not make a new standard; it just enables one to live up to the standard he has always tried as a Christian to reach. It differs from the life of a justified Christian in that it possesses inner power to walk before God in holiness and righteousness. It does not increase the burdens of the Christian life, but does increase the power of the Christian experience. This is why Dr. Rinehart, pressed for a statement as to what sanctification is, replied, "It is regeneration made easy."

Holiness is not an abnormal attainment. It is the normal state in which man was originally created. Sin is inherent in man since the fall of Adam, but holiness was the image man originally wore, and it is the state in which man reaches his real end. That picture that shows a holy man as wearing long hair, enduring some sort of voluntary punishment, holding himself entirely apart from others, straining to reach a goal of character that is always beyond him, following a course at variance to his inner impulses and desires, and purchasing merit by his denial of the things he desires, is a false

picture—a caricature of the holy, happy, victorious Christian which God designs to be the pattern saint. With the desire for sin entirely eradicated, the sanctified Christian has come to the place where he can do what he desires and yet do what God requires, for his will and affections are adjusted and purified and his inner life and outer life are balanced and he is happy in the will of God.

In giving personal testimony it is always best to use forms that exalt Christ and not ourselves. The vast majority of intelligent people are offended if anyone says, "I am sanctified," or, "I am holy." This sounds like holiness is an accomplishment bringing merit to the possessor. The proper form is, "God has graciously sanctified me," or, "The abiding Holy Spirit keeps my heart clean from sin." Here the emphasis is on the divine grace, where it actually belongs. Sin differs greatly in its manifestation. So there are Pharisees and publicans in the same community. But where the manifestation is in a form of pride or in self-abandonment to evil, the fact remains that "all have sinned, and come short of the glory of God," and that whatever there is that is good in any, it is all of grace and not of us. John Fletcher used to say, "I nothing have and nothing am; my glory's in the bleeding Lamb, both now and evermore."

Pride is a fruit of sin; holiness brings humility. Those who think we must have some sin in us to keep us humble are entirely mistaken in their judgment of the nature of sin. The quintessence of sin is selfishness and pride. This pride may show itself in a brazen abandon that looks like the opposite of itself, but the fact still remains that it is the heart that lifts itself up in opposition to God that dares to choose a course in any way contrary to that chosen by the Lord in His infinite goodness and wisdom. Everyone who refuses to take God's way in the fullest degree must base his choice upon doubt of either the goodness or the wisdom of God.

Surely no one can answer the following question in any but the affirmative: Is God able to save us from all outward and inner sin? Then there is one more question that is not so simply answered, "Why does God not save me from all outward and inner sin and make me free and holy just now?" But the answer to this is, after all, not so far to seek. God is able and willing to save from all sin. If therefore He does not so save me it is only because I do not this moment submit myself to the divine processes according to the conditions laid down in the Bible. The responsibility for any sin that may yet remain in me is my own responsibility. Christ is able and willing today.

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Chapter 5

Holiness Differentiated

A minister sat by me on the train one day and said, "You preach Christian perfection. Please give me a type of the perfect Christian." I replied that I did not have a type ready to hand, and that I would be glad to consider the one he doubtless would propose.

He answered, "I would take good, pure flower seeds and plant them in well-prepared soil and protect the growing plant from the elements until the stock is grown to full height and the flowers are in full bloom. And when the stock is grown and the flower full, there is a type of Christian perfection."

But I answered, "You confuse purity and maturity. The perfect Christian is a pure Christian, but not necessarily a mature Christian. The plant of which you speak is a good type of Christian perfection all the way along, if the plant is what it should be at that stage and is perfectly free from disease."

Purity and maturity! The words are similar in sound, but they are very distinct in meaning. Purity may be found in the earliest moments after a soul finds pardon and peace with God. But maturity involves time and growth and trial and development. The pure Christian may even be a weak Christian. For it is not size or strength that is emphasized, but only the absence of evil and the presence of elementary good. Purity is obtained as a crisis; maturity comes as a process. One can be made pure in the twinkling of an eye; it is doubtful that anyone in this world should be listed as really mature. Growth continues while life lasts, and for aught we know, it may continue throughout eternity.

Since all virtues are capable of enlargement, it is easy to fall into the error of attributing degrees of holiness, so that one may easily imagine that he will finally grow into purity. More faith, more love, more hope, and more patience incline one to think that at some undefined time he will have none of the opposites of these. But growth is not a process for purifying. Growth is addition; purifying is subtraction. And even though one may approach holiness by ever so gradual a process, there must be a last moment when sin exists and the first moment when it is all gone, and that means that in reality sanctification must be instantaneous. At this or any given moment every Christian is either free from sin or he is not free from sin. There can be no sense in which he is actually holy and at the same time still somewhat defiled. There can be no such thing as purer than pure or holier than holy. Those who think otherwise have a concept of holiness that is more formal and external than that which is presented as evangelical holiness in the New Testament.

The body is the home of the soul and is subject to it, so that the body within itself is incapable of moral character or responsible action. The body can be sinned against, but it cannot sin. It may be

the instrument of sin, but there is no sin resident in it apart from the spirit. Man's personality is inherent in his spirit, and he is either sinful or holy independent of his body. If he is sinful in spirit he will use his body as a tool of unrighteousness. If he is holy in spirit he will use his body as a channel through which to do holy and righteous deeds. Whatever a man is—sinful or holy—in his body, he would be the same out of his body. Those who think they will be holy when they die, and just because they die, are entirely mistaken. Death brings separation of soul and body, but it does not in any way affect the moral and spiritual state or standing of the person involved.

There is a distinction between the mind and the immortal spirit, but this is a distinction exceedingly difficult to make. The Word of God is said to be a two-edged Sword that can divide asunder the soul and spirit (Heb. 4:12), but this statement within itself is indicative of the delicacy of the task. However, we must know that the mind, too as described in the intellectual life, is incapable of moral choice or action except it be directed by the deeper powers of the spirit. There is no moral quality in dreams, because there is no choice of will involved. Passing thoughts of evil have no moral quality until they are given cognizance by the will. Speaking of the fact that temptation is not sin until we yield to it, and that thoughts of evil are often involuntary, one has said, "We cannot keep the birds from flying over our heads, but we can keep them from making nests in our hair." When thoughts of evil are willingly entertained they become evil thoughts, and then they are blameworthy. But the adjusted will and purified affections of a fully sanctified Christian bring the thoughts and imaginations of the mind and heart into captivity of obedience to Christ, and every willing thought and every entertained imagination becomes the product and servant of good. Insanity is mental disease and has no more moral quality than physical disease; and although holiness of heart may not actually keep one from becoming mentally unbalanced, it will keep him from any choice of will that would be displeasing to God.

And, finally, conduct depends upon light as well as upon grace. Therefore holiness of heart does not imply perfect conduct. The holy do right, "as they are given to know the right," and that is the end of the law. The perfect law of God is based upon the divine character ("Be ye holy; for I am holy"), and is therefore invariable in heaven and on earth. But where no knowledge is, there is no responsibility. Hence the law of love is the law of conduct for holy men on earth as for holy angels in heaven. We know in part, and therefore cannot do the whole. But the promise is that we shall be able to walk before God in holiness and righteousness all the days of our lives (Luke 1:73-75). This means that God, who knows how much we know, gives us credit for full obedience when we obey to the full measure of our knowledge of His will. Therefore one who is but a novice in grace, and who is weak in spiritual might, sick or deformed in body, and limited in intellect, can yet be holy in heart. And holiness is the quality without which we cannot see God.

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Chapter 6
Holiness Obtained

Perhaps it is something of a play on words, but usually we speak of a thing as attained when it is reached as a result of human endeavor, and we speak of a thing as being obtained when it comes as the gift of another upon terms that decidedly favor the receiver. And we think it is not an accident that the word receive is used in such passages as Acts 26:18, "That they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me." Holiness is not an accomplishment, but is a gift received. It is not attained, but is obtained from the Lord. It is not to be approximated by endeavor, but is to be accomplished by the divine enablement. It is wrought as an instantaneous crisis, and not possessed by means of a gradual approach.

The first step toward obtaining this blessing is to see and acknowledge its desirability. The commands and promises of the Word of God should help us in this. Knowing our God is infinite in goodness, we can but know that that which He commands is for our highest good, and that which He so frequently and forcibly promises He is able to perform. Then we have all had sufficient contact with saintly souls to cause us to see the possibility and desirability of being free from sin and holy in heart. It is beside the question for us to recall that there are those who claim it who do not live it. There are some who claim it who do live it, and most of us have seen such undeniable demonstrations of the truth of this blessed word. Then we have, practically all of us, found ourselves face to face with tasks for which we were spiritually unprepared. This is a challenge to us to go earnestly after the promised blessing that will make us ready to every good work.

The second step toward obtaining the blessing is to choose definitely to have it. By every means God appeals to us, but He by no means compels us. Desire alone is not sufficient. Desire alone may easily degenerate into a weak wish. Choice is a human faculty, and stands for stamina and determination. It is represented by "I will." It first counts the cost and then discounts it in favor of the prize to be won.

The third step toward obtaining the blessing is consecration. Consecration differs from repentance in this: Repentance has to do with that which is wrong; consecration has to do with that which is right. Repentance is forsaking evil; consecration is presenting that which is good to God. A sinner cannot consecrate until he repents and finds pardon, for consecration is the devotion of the life and talents—not the abandoning of transgression. We mentioned once before that this is a condition that must be met before one can be sanctified, and yet it is a condition that cannot be met until after we are justified; therefore this alone would establish the doctrine that we are sanctified after we are justified, and that sanctification is properly called the second blessing. To be valid as a condition for this blessing, consecration must be complete without hesitation and without reservation. It must be

a devotement to God, and not to just some particular work to which one may find himself drawn. The prayer is:

Take my life and let it be
Consecrated, Lord, to Thee.
Take myself and I will be
Ever, only, all for Thee.

The fourth step toward obtaining the blessing is faith—faith for this particular thing. Here you have come as a justified Christian, assured by the inner witness of the Holy Spirit that you are a child of God. You have found by reading the Bible and searching your own heart that God commands you to be holy and that He has provided the means for making you so. You have desired this blessing and chosen it with its cost before you. You have now brought your all to the altar of God in consecration. You have dedicated yourself and all you are and all you ever expect to be to God to be used of Him in any way that He sees best. So far as you are able to do it, you have sanctified yourself by complete consecration. You have asked God to sanctify you by complete purification. He has promised to do it. You have brought yourself to Him in the fullest condition. You believe He is willing and able to make you holy, and that He is ready to do it this very hour. There is nothing more that God can do in promising. There is nothing more that you can do in meeting the conditions of His promises. To hesitate is to doubt and indicate your uncertainty as to whether He will do what He has said. So without fear and without hesitation, you step right out on the promise and announce to three worlds, "I believe that Jesus Christ sanctifies me now."

The steps have been taken. They are like the steps to Solomon's ivory throne. The only one left is the top of the throne itself—the blessing that God has promised. Will it fail? Will He fail? To ask is to answer. He will not fail. He will come in sanctifying fullness and make your heart His throne. He will purge out the dross of inbred sin and make you clean. He will fill and possess and rule and make you "all glorious within." It will henceforth be your delight to tell among men and angels what wonderful things He has wrought for you and in your heart. You have found your Beulah Land, your Canaan, your inheritance that shall never fail. Henceforth you shall walk in the way of holiness, where neither lion nor ravenous beast is found. I join you in praise. I sing, Hallelujah, "the Comforter has come!"

HOLINESS,
The Heart of Christian Experience

By
J. B. Chapman, D. D.

Chapter 7
The Way to Holiness

In John 17:17 we are told that we are sanctified through the truth, and further we are told, "Thy word is truth." We understand, then, that the Master was describing the place of the Bible as the Word of God in its relation to the blessing of entire sanctification by means of which we are made holy. In Acts 26:18 we are said to be sanctified by faith. In Heb. 13:12 we are told that we are sanctified by the Blood. In Rom. 15:16, we are described as sanctified by the Holy Ghost. But we all know the Bible, the blood of Jesus, faith, and the Holy Spirit are not interchangeable words, and we know also that we cannot be allowed to choose alternate ways of being sanctified. We never expect to find one Christian sanctified by the Bible, another by the Blood, another by faith, and another by the Holy Ghost. It must be that whoever is sanctified at all must be sanctified by all the means mentioned. What then is the explanation?

The theologians tell us we are to be sanctified instrumentally by the Word of God, efficaciously by the blood of Jesus, conditionally by faith, and efficiently by the Holy Ghost. By this we understand that the Bible is our infallible Guide as to the manner we are to go about it to seek and find this blessing. The blood of Jesus is the meritorious price paid for its purchase. Faith is the one prime condition we must meet. And the Holy Spirit is the actual Agent for changing, purging, and filling our hearts. Only Spirit can change spirit, and that is why we cannot ascribe the efficient agency to anyone or anything except the Holy Spirit, who was very properly designated by Dr. Daniel Steele as "the Executor of God in the work of salvation."

In a matter so important as our state and standing with God we need a sure word. The opinions of men will not suffice. Creeds and statements wrought out in councils are valuable only when they are true interpretations of the divine Word. But God has given us an inspired and infallible Bible. Whosoever speaks contrary to this Word is to be rejected. The Bible is the Touchstone of all doctrine. It is the dependable revelation of the will of God and the way to God. If we get sanctified at all, we must do so according to the terms laid down in the Word. Bible holiness is the only true holiness.

There is no merit in works or words or tears or anything else we can bring. The blood of Jesus alone is the price of our redemption. When we come to be cleansed from all sin, we have no plea but the Blood. No matter how many years we have served God, we have done only that which it was our duty to do. No matter how much we have given of time or money for the advancement of His kingdom, we have given nothing that we did not first receive. The blood of Jesus alone has merit, and by it alone we have entrance into the holy of holies—the divine presence—where we find the cleansing we crave.

Faith has its prerequisites, as repentance in asking for pardon, consecration in asking for holiness, and obedience in praying for persevering grace. But faith remains the one and only prime condition. Faith is the one thing without which there is no deliverance, and when it is present there is always deliverance. Prerequisites lead to faith and faith leads to victory. Faith is not a force within itself, but is the means by which the power of God is released upon us. Faith salvation, like faith healing, is a purely human thing. Faith is just the condition. God is the Power.

The Holy Spirit is a Person, but He has different offices. The Holy Spirit comes in convicting office to the sinner. He comes in regenerating office to the penitent believer. He comes in sanctifying office to the consecrating, accepting believer. There is no reason for confusion regarding whether the Holy Spirit comes in regeneration or only in entire sanctification. He comes in both instances. But in the latter instance He comes in Pentecostal fullness and power. On the Day of Pentecost, He came in tongues of fire, as well as in the likeness of a rushing mighty wind. Fire is the emblem of purifying. There are many symbols of the Holy Spirit and His works in the Bible. In His life-giving power He is like the wind, as Jesus told Nicodemus in John three. In His regenerating office He is like water (Titus 3:5). In His feeding office He is like milk (Isaiah 55). In His purifying and energizing power He is like fire. The deeper purging represented by fire in contrast with the more outward cleansing effects of water is well known in the realm of natural things, and the Spirit uses this common knowledge to make clear the distinction between the work of regeneration—a washing—and entire sanctification—a purging with fire.

How fully then is the way to holiness set before us! We come as we are taught in the Bible. We bring the blood of Jesus as our merit. We exercise faith as the condition. The Holy Spirit answers to the Blood by coming as the vital Agency of our full purifying.

I once likened the four factors here considered to getting goods from a mail-order house. There is the catalogue that describes the goods, states the price, and gives directions for ordering. This is analogous to the place of the Bible in our sanctification. There is the money required, which is in the position of the Blood in our sanctification. There is the act of sending forth the order by mail—an act that passes beyond sight, and is analogous to faith. Then there are the goods actually delivered to the door by the postman, and this is like the coming of the Holy Spirit in Pentecostal fullness. Surely none of us should go farther without the blessing. The Word is true and dependable. The Blood has all merit. Faith has every ground. The Holy Spirit waits at the door. Today, even this hour, "wilt thou be made whole?"

HOLINESS, The Heart of Christian Experience

By
J. B. Chapman, D. D.

Chapter 8 Holiness as a Life Lived

Holiness is a doctrine to be believed, an experience to be received, and a life to be lived. As a doctrine, it is the central thesis of the Bible. As an experience, it is the heart of all the verities in the dealing of men with God in the things of the soul. As a life to be lived, it is from every point of view the best life possible.

There are two contrasting evils, toward one or the other of which we all tend to a greater or lesser extent. One is to lower the standard to the point where we can reach it without the grace God proposes to give us, and the other is to hold up a standard impossible even to the best of men. And, strangely enough, the practical results are about the same in both cases. The standard should remain where God puts it. At such a point we shall need all that grace can do for us to enable us to reach it, and yet by the grace of God we shall be able to reach it with joy and gladness. On the principle that the righteous are scarcely saved, and yet they are abundantly saved, when we fail by refusing the grace of God we fail miserably, and when we succeed by obtaining His grace we succeed gloriously. There is, indeed, a twilight zone between outbroken sin and the fullness of grace, where the appeal of the world is still strong and yet the call of God is more or less effective. But that zone should be crossed, not made a place of permanent dwelling.

Division of a subject sometimes helps us in grasping it, so let us think of conduct in three parts: in our relationship to ourselves, in our relationship to others of mankind, and in our relationship to God. Then we shall have a summary in Titus 2:11-12, where it is said the grace of God teaches us to deny ungodliness and worldly lusts, and that we should live "soberly, righteously, and godly, in this present world." To deny ungodliness and worldly lusts means to turn away from them, to forsake them, to refuse to indulge in them. Ungodliness is a word describing wicked conduct, and worldly lusts a term describing unholy thinking and desires. To deny these is to become outwardly and inwardly good in the negative sense. It involves harmlessness. It describes the passive virtues.

But holiness is more than negative goodness. It is positive goodness also. Taken apart, the statement is that we are to live soberly toward ourselves, righteously toward our neighbors, and godly toward our Heavenly Father.

Sobriety is just another word for temperance. Temperance, in turn, is defined as self-control. To live by this rule is to refuse tangents. To govern the temper and the will. To think soundly. To speak gently. To eat and sleep and work with neither sloth nor excess. To check the inner conscience sincerely. To face one's limitations faithfully. To speak the truth in word and in heart. To speak no ill of his neighbor. To neither minimize nor exaggerate. To be transparent before the bar of God and one's own moral judgment. To testify faithfully. And to pray unpretentiously.

To live righteously toward our neighbor is to be clean in our social relations. To be honest in our business relations. To be truthful in our communications. To be fair in our judgment of the deeds, words, and motives of others. The righteous man is a faithful friend, a good husband, son, and brother, an agreeable neighbor, a helper of the needy, a forgiver of enemies, an upright citizen, a supporter of civic well-being, a careful taxpayer, an observer of law and order, and a doer of good deeds.

To live godly is to live in the fear and love of God. To be obedient to all His known will. To worship God only, according to the first commandment; to worship Him spiritually according to the second commandment; to worship Him reverently, according to the third commandment; to worship Him statedly, according to the fourth commandment. It is to worship with the hand by tithing the income and making gifts according to the ability which God giveth. It is to worship with the mind by reading God's Word and meditating upon His power, wisdom, and love. It is to worship Him with the heart by pouring out the heart in prayer, praise, and giving of thanks. It is to live always in the attitude of willingness to give up what you seem to possess and to receive whatever He may choose to give. To live godly is to live in gracious communion, fellowship, and agreement with God.

If any are struck with the thought that we cannot live godly because we are but finite and God is infinite, then let him remember that it is quality and likeness and not quantity and identity that are required. We can be like God in the sense that a drop of ocean water is like the ocean.

A visitor to a clock and watch exhibition saw there a clock so large that the dial was fifty-two feet across and the minute hand was twenty -six feet in length. Then there were smaller clocks ranging on down to hall clocks, mantel clocks, and table alarm clocks. Then there were large, heavy watches, smaller gentlemen's watches, large-sized ladies' watches, wrist watches, and on down to one with a dial so tiny that one could not see the position of the hands except by use of a magnifying glass. But all the clocks and watches, great and small, were good timekeepers, and were kept regulated and set by experts, so that they were in perfect agreement. When the big clock up at the head of the line said, "Twelve o'clock," and the clocks and watches along the line said, "Twelve o'clock," the little, tiny one at the very foot spoke up in unison with the others and said, "Twelve o'clock." The little watch was not the big clock, but it was in perfect accord with it. And it is in something of that sense that we can be godly "in this present world." For our present purpose it is superfluous to add those final words, for it is in this sense only that we can be godly even in heaven. And it is to the glory of His grace that God can so save and keep us that we can live truly godly right here, where Satan is loosed and temptation is rife and that we can live so all the days of our lives (Luke 1:73-75).

HOLINESS,
The Heart of Christian Experience

By
J. B. Chapman, D. D.

Chapter 9
Holiness and Evangelism

Holiness implies separation from the world, and yet it does not imply the canceling of our debt to the world. We are yet in the world, even though we are no longer of the world. Jesus described His disciples as "the salt of the earth," and salt is worthless if it is isolated. It must be brought into contact with that which it preserves. Likewise those who withdraw from the company of men and live in monasteries or in social seclusion have little value as evangelizing agents. Personal separation from the world must be consistent with the Master's command, "Go ye into all the world, and make disciples."

In Rev. 2:14, "the doctrine of Balaam" is roundly condemned. By reference to the Old Testament account of this prophet's activities and counsels we find that his doctrine was "evangelism by mixing." Balak could not win over Israel in out and out conflict, so Balaam said, "Go along and intermarry with these people and win over them by absorbing them." The results were disastrous, not to the heathen, but to the people of God. And yet there are those who still think the way to save the world is for the Church to become worldly. But when the world and the Church mix, it is the world that captures the Church and not the Church that captures the world.

How then can men be holy and still be saving agencies in a sinful world? The answer is that they must be insulated, but not isolated. Our Master's example is in point. He was holy, harmless, and undefiled, and even His enemies reported they found no fault in Him. Yet He met men on the streets, in the markets, in their homes, and at their own tables. It is true that some criticized Him as being the Friend of sinners, but He accepted this as a compliment and adopted this as one of His favorite roles. Ordinarily to touch a leper was to become defiled, but when Jesus touched a leper the leper was cleansed. And this is the key to the whole matter. The healing touch does not defile. But the agreeing touch does defile. And everyone must keep his own soul from the saturating effect of sin and worldliness by keeping alive the inner protest against all that is wrong. Still he must limit his touch only at that point where healing and agreeing meet. It is an honor to eat with publicans and sinners when to do so is to heal and save them, and every man must know and observe his own limits, not to be overcome of evil, even in the sense of prevailing influence, but to overcome evil with good.

Dilution almost always means weakness, and strength practically always requires concentration. This is true whether the subject is a state, a home, a church, or an individual life. Men who are known too well as "good mixers" are seldom also effective soul winners. The nucleus of the individual life must be kept pure if the impact of evangelism is to be effective. We must ourselves be thoroughly evangelized before we can succeed markedly in evangelizing others. Men readily become exercised over the subject of widening their scope of influence, whereas the greater need is to wield an effective influence. When the choice is between influencing many people a little or

influencing a few people much, the instant choice should be the latter. Bringing people near to the kingdom of God is not enough; we must bring them in and introduce them to the King.

The principle of soul winning is divinely inherent in all truly born-again people, although the method by which the lost are sought and found varies as much as the number of Christians in the world. The principle is indicated by that early desire to see one's loved ones and friends brought to Christ. One of the first and best evidences of conversion is the desire to see others converted. But it is always a bad thing to be stirred and then do nothing about the stirring. If one does something about it, the stirring will increase until soul winning becomes a passion. And there is nothing more fundamental in the whole task of evangelism than that of burden for the salvation of souls. If that burden is real and heavy, ways and means will be found. And nothing encourages a burden for others more than getting genuinely through for yourself. Holiness of heart is therefore a great boon for soul winners.

The description of a soul winner requires but a few lines, "For he was a good man, and full of the Holy Ghost and of faith: and much people was added unto the Lord" (Acts 11:24) . It is as though the cause and the effect were stated. Nothing is said of the pedigree, breeding, education, gifts, or talents of Barnabas, for such things do not enter into the qualifications of soul winners. He was simply a man in the fullness of the blessing of Pentecostal sanctification and, as the oasis gathers about the palm tree, souls followed him into the kingdom of God. There is no indication of strain or effort. He had the blessing and followed the leadings of the Lord and his work was fruitful.

Dr. A. M. Hills wrote that during four years in college, it being known that he planned to be a preacher, and three years in the theological seminary, although he was told many things that would help him in the pursuit of his calling, he was never told the simple thing that the baptism with the Holy Ghost is the one indispensable qualification for success in the divine art of soul winning. Much of the intellectual training given to divinity students and those preparing for Christian work has almost as little direct connection with the task to which the students are called as a course in gymnastics would have. For the task is not primarily intellectual, but spiritual, and the greatest need is not a full mind, but a full heart.

But even if the expressional life in the business of soul winning is to be considered, the great need here is for the anointing of the Spirit upon song, prayer, testimony, and sermon. Even personal evangelism makes heavier demand for immediate inspiration and direction than for knowledge in psychology and sociology. If you would be a soul winner, seek and obtain a holy heart and then walk in the light of the true Spirit-filled life. This is the apostolic way.

HOLINESS,
The Heart of Christian Experience

By
J. B. Chapman, D. D.

Chapter 10
Holiness and Practical Living

No child has any choice regarding his parentage or the place and condition of his birth. So far as the child's responsibility goes, all these things are accidental. There is not much the child can do about the general course of his life during his minor years. At a very early age he can give his heart to God and be saved and sanctified wholly, but in working out his life he is subjected to the conditions around him, even as our blessed Lord was subject to His earthly parents during His minor years. In Christian lands it is unusual to find parents who are unwilling for their children to live the Christian life, even though they may not share fully the children's practical judgment of what is best and wisest. There are instances, however, in which it becomes necessary for even a young child to bring to bear the full meaning of the scriptural admonition to obey his parents only "in the Lord." Should a parent insist that a minor child use liquor or tobacco, attend places of worldly amusement that are clearly ungodly, engage in dishonest dealings of any kind, or enter into associations that the child believes firmly are injurious to the soul, the minor child must choose to suffer affliction with the people of God and keep himself within the bounds of his own good conscience. Any demand for choice or action that is in violation of the Ten Commandments or the well established principles of Christian conduct must be resisted, even though such resistance may lead to punishment, disinheritance, and even banishment.

When the years of responsibility come along, questions like the choice of company, matrimony, vocation, education, and even the place of one's abode, should be taken to the Lord in earnest prayer for divine guidance, and in the fullest confidence that God does know and care and will find a way by His providences, His Holy Word, and the Holy Spirit to direct the course of any who are willing to listen diligently to His voice.

As a young sanctified Christian I found great help in Impressions, a book by Martin Wells Knapp. From this book I learned that in important matters one should not be hasty in his conclusions and should insist on having "two or three witnesses." That is, the providences of God may determine us in many simple things like eating, drinking, sleeping, and the hours of labor. The Word of God, the Bible, is sufficient Guide for actions like purity, honesty, veracity, and industry. The inner impressions of the Holy Spirit are enough to direct us in prayer, testimony, and other such matters. But in such matters as matrimony there should be agreement of two or all three of these methods of guidance before we are satisfied. "Impressions," Mr. Knapp said, "may come from our own desires, from the devil, or from the Holy Spirit, and we need always to keep the Word of God before us and to remember that always the Spirit and the Word agree, and that the Holy Spirit will not lead us to do anything that is contrary to the Word—the Bible."

The majority of people do not have great, romantic experiences in life. Their course leads over a more or less undulating plain. Every day is much like every other day. The necessities of economic

life drive them to their hours of labor and of rest. Their occupation brings them the large percentage of contacts with others, and hence their opportunities for doing good. And this is equivalent to saying that what we all need most is grace to live the common life in an uncommon manner. We need wisdom to see God in the circumstances of everyday life, and we need grace to do faithfully the myriad of little things which seem to have no particular connection with our religious profession. To be patient where others would become irritable, to be cheerful where others would be possessed of fear, to be kind when others would be resentful, to be pure when others would break under temptation, to reject all price offered for doing wrong, to just exemplify the spirit of the Master in the common places among common people this, to the great majority of us, is real victory.

It is our common obligation to "attend the means of grace," such as family and secret prayer, the services of the church, and as many of the gatherings of the people of God as we can profitably afford. It is our obligation, without exception, to maintain a standard of conduct and conversation that will commend the profession we make, and make it clear to all that we are conscious always that God sees and knows and cares and that we are responsible to Him now and at the judgment and in eternity. Excessive talk and unguarded levity are twin enemies of true spirituality, and carelessness about keeping one's word even in small matters, and about meeting his bills or meeting his financial obligations, will limit, if not actually destroy, the value of a Christian professor's influence.

We are all commissioned of our Lord to evangelize our neighbors and to send the gospel to the uttermost part of the earth. Some are called personally to devote their lives to the public ministry or to some form of Christian service which within itself becomes a vocation. But those who are not so called are yet commissioned to do the same work in a different manner, that is, by supporting with influence, prayers, and money. In matters of money and goods, Christians are differentiated from pagans in this: pagans account themselves owners of what they possess, while Christians know and confess themselves to be stewards only God is Owner of all. Money is a great means of doing good when properly used. But when improperly used it is a snare and a curse. From the days of Abraham, and long before the Old Testament law was promulgated, good men found the tithing plan a useful guide in making acknowledgment of their stewardship of money and goods, and that plan and principle has never been abrogated. The systematic, faithful tither is assured of a good conscience in prosperity or adversity, and this together with a spirit of liberality enables him to share with those who go, and to feel and know that he is a faithful steward of the gospel, as well as of the money and goods with which he is entrusted.

HOLINESS,
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J. B. Chapman, D. D.

Chapter 11
Holiness and the Second Coming

The Scriptures abound in threats to the world and promises to the Church that Jesus Christ will come back to the world the second time. The hope of the world is in the salvation which Jesus provided by His first coming into the world. The hope of the Church is in the second coming of Christ. This distinction is fundamental. It is no more valid to preach that the second coming of Christ is the hope of everyone than it is to preach universal salvation. When Christ comes the second time He will bring no offering for sin. His coming is more directly connected with judgment than with mercy. There are, of course, blendings of mercy and judgment in connection with His appearing, but starting with what we have now, the changes that are made are all in the direction of judgment, and of decreased mercy.

The prophecies of Christ's second coming constitute a very interesting study, but they are no more saving in their force than the study of the history of the past would be. In fact prophecy is a miracle of knowledge, comparable to the miracles of power manifest during the days of Christ's earthly ministry. Prophecy is in reality just history written in advance. Prophecy is not a cause. Therefore we are not to suppose that God wills a thing just because His prophets have foretold its occurrence. And we are not to suppose that the mere knowledge that things are coming is preparation for their coming. One may be an apt and accomplished student of prophecy and still be spiritually unprepared for the issue which he has discerned is about to occur.

We all know that we are "born to die," and that unless we are translated by the coming of Christ we shall die, as all except two—Enoch and Elijah—who have lived in the generations of the past have done. But this common knowledge does not prepare us for death and the life beyond death.

It is folly for us to talk of the second coming of Christ as our hope and prospect unless we gladly and fully accept the full benefits provided for us in His first appearing in the world. And in that first appearing, including His life, ministry, death, and resurrection, He provided a complete solution for the sin problem and a full cure for the disease of sin. "Thou shalt call his name Jesus: for he shall save his people from their sins" (Matt. 1:21). "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (I John 1:9). "Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate" (Heb. 13:12). "The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death" (Rom. 8:2). What more could be promised? What addition could be made? The Blood was shed in this world and it is available now. If it cannot make an end of sin in us now, it can never do it, unless we are ready to admit that death or purgatory or some other real or imaginary thing is to assist God in doing the difficult thing of ridding His people of sin.

Jesus made the principal call to preparedness for His coming, "Therefore be ye also ready, for in such an hour as ye think not the Son of man cometh" (Matt. 24:44). And to be ready is to be "blessed and holy," that is, regenerated and sanctified. Holiness of heart and life are the only qualifications for meeting Jesus in joy at His second advent. Surely no one can deny this. But if these are the qualifications and we are to be ready always, then this is evident: we must get the blessing of a clean, holy heart and keep it continually and live out its implications in everyday contacts and conduct. To say that we will be given holiness at the appearing of the Lord is entirely gratuitous, just as is the claim that there will be further opportunity to repent after death. "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is" (I John 3:1-2) .

Now if this were the end of the passage we might suppose that being "like him" means being cleansed from sin at His coming. But the third verse is in direct connection, and refers to a present accomplishment, "And every man that hath this hope in him purifieth himself, even as he is pure." The hope of seeing Christ as He is and of being in a glorified body and in a glorified world as He is has this practical effect upon all who possess it: they at once apply themselves to the conditions for being made pure from sin, for sin is the one thing that will keep one from entering into that happy state. The claims of those who say they are hoping for His soon coming are validated only by their pressing immediately into the grace of holiness of heart and then by their living holy lives from there on out to the end.

The Church, that is, the body of true believers who welcome Christ at His second advent, is, according to John of Revelation, like a pure bride adorned in pure, clean, white linen. And for such a Church, Jesus is said to have given himself, "that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish" (Eph. 5:25-27) .

Jesus Christ is coming back to the world in glory and power. The signs of the times indicate that His coming draweth nigh. To many thoughtful observers, it appears that Jesus could come now at any time and do no violence to the prophecies which set forth the conditions that will prevail upon the earth and in the Church when He appears. But the important questions are, Are you ready? Do you have on the wedding garment of Bible holiness? Is your heart clean from all outward and inbred sin? Does the Holy Spirit possess and rule your heart completely? Are you sanctified wholly just now?

HOLINESS,
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By
J. B. Chapman, D. D.

Chapter 12
A Holiness Catechism

Q. What do we understand to be the import of holiness as taught in the Bible and set forth in the testimony of thousands who say they are sanctified wholly?

A. We understand that holiness is that state of the heart which results from receiving the baptism with the Holy Ghost and fire. The full meaning of this blessed experience cannot be described by one word, and so in the Bible and in Christian literature and hymnology we are supplied with a number of words which are more or less synonymous, and yet which serve to present a more complete picture of what the Christian enjoys who has entered into the full inheritance of the gospel. The doctrine of holiness is taught in the Bible. The standard of holiness is the standard for all God's people. The experience of holiness is the full blessing or grace of the gospel which is God's answer to our human need. The process by which we are made holy is called sanctification. The result of being sanctified is called holiness. But from various angles of approach the experience is described as Christian perfection, perfect love, heart purity and the Spirit-filled life.

Q. What are the prerequisites of this experience?

A. To be a proper candidate for this experience one must be definite in his experience as a justified, born-again Christian. The grace of holiness is not directly promised to the world, as we learn from the prayer of our Lord in the seventeenth chapter of John, but is reserved for those who have forsaken the world and been made alive from the death of sin by the regenerating Spirit of God. One who has not been truly converted, or who has drifted into backslidings after having been saved, must seek and obtain the pardoning mercy of God, that he may be numbered among those who "are not of the world," to whom the promise of full salvation is made.

Q. Why do not people get sanctified wholly at the same time that they get converted or regenerated?

A. I think we will have to say there are no limitations on God's part. But we know from the Scriptures and from experience that practically all the promises of God are on conditions. Sometimes the conditions are clearly stated; sometimes they are just implied—but we can be sure they always exist. And because there are certain conditions required of those who seek to get sanctified which they cannot meet until they are justified, therefore sanctification invariably comes after justification. For example, to get sanctified wholly it is required of one that he consecrate himself fully to the Lord. But a sinner cannot consecrate until he has repented of his sins, and if he truly repents of his sins and believes on Christ he will be pardoned and born again. And because the conditions are essential to faith for the blessing, it follows without exception that sanctification is subsequent to justification. We do well to remember the old adage, "Man's extremity is God's opportunity," and

to think of it in connection with the desire to be sanctified. God takes up where we of necessity leave off. This means that God does not sanctify until we consecrate. In fact, consecration is human sanctification.

But we must not suppose that consecration is all there is of sanctification any more than we suppose that repentance is all there is of justification. In fact there is danger always of interpreting Christianity as entirely human. Some people are so afraid of becoming extremists that they really become humanists and make bold to say that they question the divine response altogether. But such an interpretation demotes Christianity to the level of Phariseism. There is a divine response to the believing penitent. And this response comes in the form of the clear witness of the Holy Spirit to the sonship of the born-again soul. Likewise there is a divine response to the Christian who prays to be entirely sanctified, and that response is in the form of the fullness of the Spirit, comparable to that which took place in the hearts of those who tarried in Jerusalem for the promise of the Father, which promise was fulfilled on the Day of Pentecost, as recorded in the second chapter of the Acts of the Apostles.

Those who say they have had "a thousand blessings," and therefore do not believe in the "second blessing," are unnecessarily confusing the issue. There are indeed blessings without number in the Christian life, but there are just two "works of grace" involved in the solution of the sin problem for the individual. The first of these works of grace is the one by means of which the sinner becomes a Christian, and the second is the one by means of which a Christian becomes a sanctified Christian. The first work is called justification and the second is called sanctification. The first experience is called being born of the Spirit, and the second is called being baptized with the Spirit. But all types and metaphors, as well as all direct statements, show that men must be justified before they are sanctified. For instance, one cannot by any sketch of imagination think of a baptism that is not preceded by a birth.

Q. How do we know about this blessing of holiness, and about the conditions upon which it may be obtained?

A. The Bible is our principal source for knowledge on this subject, and Jesus made reference to this dependable source of light when He said in His prayer, "Sanctify them through thy truth: thy word is truth." The Bible requires holiness in its commandments: "Be ye holy; for I am holy." It offers it in its promises, "The very God of peace sanctify you wholly; and...[preserve you] blameless unto the coming of our Lord Jesus Christ." It tells how holiness is provided in the atoning work of Jesus Christ: "Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate." And there are numerous testimonies recorded of those who obtained this grace from God. Surely no one will dispute that to be a Bible Christian one must be holy without and within. But most of us have also been fortunate enough to know some people who have this blessing and live the life. I have been thus favored myself, and for this I am devoutly thankful. Those who claim that they never knew anyone that they thought had the blessing are more likely than not speaking from their own prejudices rather than from the reasonable deductions of experience and observation. And then there is within us all a deep sense of need that never finds satisfaction until we find it in the fullness of the blessing of the gospel. But whatever else we may doubt, we cannot

deny the Scriptures, and from these we learn that we should be holy, and the terms upon which the blessing may be obtained.

Q. What merit do we have to bring that God may see it and make us holy within?

A. We have no merit except the blood of Jesus Christ, and we need no other than this. Men have often been led astray by the supposition that they must be good in order to be made good. To the sinner we have often said, "All the fitness Christ requireth is to feel your need of Him." Likewise with the Christian who would be sanctified wholly. Good pedigrees, good works, and meritorious words do not count. "The Blood, the Blood is all my plea." This is what is meant when it is said we are sanctified by the Blood. That is, it is the merit of the blood of Jesus which enables us to come in faith and confidence for the blessing.

Q. What are the conditions for obtaining the blessing of holiness?

A. There is just one prime condition, as in justification, and that condition is faith. We must come believing He is able to save to the uttermost, that He is willing to save to the uttermost, and finally (having fully consecrated ourselves to Him), that He does now save to the uttermost and at this moment does make us clean and holy within. In coming to the place where such faith is possible, we may find a good many prerequisites, like consecration with all that it involves; but when these are all finally met, the prime condition is faith. No one who believes ever fails to get the blessing and no one ever gets the blessing without believing. Sometimes people have said they will not believe until they know. But this is confusing. Faith is like the cable over which the electric current comes, in that it makes the way for God's blessing to be received. We must believe that we may know.

Q. When may we have this blessing of holiness?

A. It is promised to us right here in this world. We may have it any time after we are converted—any time we are willing and ready to pay the price. Some people get this blessing very soon—just a matter of weeks, days, or even hours—after they are born again. Others, usually because of a fault in their doctrine and expectation, go on a long time—sometimes for many years—before they enter into this glorious grace. Some do not get it sooner because of the idea that if God wants them to have it He will give it to them without their seeking for it. But, although it is the will of God for all His people to be sanctified, still there is a preparation for receiving this blessing that can be and is met only by those who set their hearts to have it.

Q. What is required of us after we obtain this blessing as to the manner of life we shall pursue?

A. It is required of sanctified Christians that they live in all good conscience before God and men. This means that holiness and righteousness—holiness with God and righteousness with men—are inseparably connected. We are not made right by doing right, but we do right when we are made right. And we are not made holy by living holily, but we do live holily, having been made holy by the Spirit of God. But this is not to be interpreted as implying that the life of holiness is a strain. The fact is that sin is the irritation. Holiness is soul health and the holy life for a holy man is the normal life for such a man. Since he loves God supremely, he will find prayer and Bible reading and all

worship a joy and a delight. Since he loves his neighbors as himself, he will delight to live in peace with them. He will even find joy in serving them. That interpretation of the Christian life which describes it as "a hard road to travel," as compared with other roads, is based upon the assumption that there is want of grace.

But in the sanctified life there is abundance of grace. Sanctified Christians are no better and no different from other people, just so far as natural goodness is concerned. They are also required to live under the same general conditions that others of their vicinity must face. The difference is on the inside. The burdens of the sanctified are just as heavy as the burdens of others, but they are spiritually stronger to bear them. The standard for all men, good and bad, is the standard of holiness. Sinners fall short of this standard, but this does not affect the standard. Justified Christians find the standard often irksome and impractical, but this does not affect the standard. Sanctified Christians find grace to enable them to delight in the will and ways of God, and to say, "His commandments are not grievous." In seeking an easier way in the Christian life, some have thought to bring the standard of requirements down to the place where they practically say, "Whatever is, is right." But this is not God's way. He would bring our lives up to the standard, and even keep us where we "are not under the law, but under grace"—and this means that we do God's will because we love Him, and not because of our being driven by fear of judgment.

Q. If once we get the blessing of holiness, is there any danger that we shall lose it?

A. Our whole life in this world is a probation or trial life, and the issue is not settled until death. It is wise for us all to listen to Paul who said, "Let him that thinketh he standeth take heed lest he fall." We need to watch and pray and to guard our hearts and lips and lives always. We must always court the Comforter, that He may be pleased to abide with us. We need always to take full advantage of all "means of grace," that we may be strong enough to be overcomers all the days of our lives. Yes, there is always danger that we may fall back into sin, and we must not slacken our vigil until either Jesus comes the second time or calls us home unto himself.

Q. If we should be overcome of the devil and should yield to temptation, after we have obtained the blessing of holiness, and should find ourselves again separated from God, can we be restored to the fullness of the blessing again?

A. Backsliding in any degree is always a sad thing to contemplate. It is well that we should go on with God from day to day without allowing our peace to be broken with anxious fears. God is able to keep us always, and from the day we are pardoned from sin until the day when we shall see His face in heaven, it is God's plan that we shall be victorious. But there is pardon and restoration for the backslider, and if one should make a mistake by yielding to temptation he should certainly not follow this with the worse mistake of casting away his confidence and become a hopeless apostate. Yes, there is always pardon for the truly penitent, and there is restoration to the fullness of the blessing for one who has drifted in any degree whatsoever. Just as no state of grace which we can obtain in this world can make us absolutely proof against backsliding, so likewise there is no sin, except the sin against the Holy Ghost, that can bar us from God forever, if we are willing and ready to repent. There are many testimonies of those who fell from the heights of grace to the low pits of sin and then

came back again to as good an experience in the favor of God as they had at the beginning, and even better.

Q. Is this blessing of holiness for all Christians?

A. Yes, it is for all—ministers, missionaries, laymen, adults, and little children. Anyone who has been born again of the Spirit of God, and who desires to be sanctified wholly, may come in the full assurance that God will not deny his prayer or practice any reluctance in fulfilling to him the promise to make him every whit whole. Many people have an exaggerated idea of the force of chronology or geography. They scruple not to say that the baptism with the Holy Ghost was just for the apostles. Or if they allow for any closer approach to our own time than that, they say this is just for those who are called of God to some very special service. But the promise of God is without any such limitations. On the Day of Pentecost, Peter said, "The promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." We all need to be holy, no matter what the service we are expected to perform. Sometimes the grace of holiness is as much needed by one whose lot it is to be neglected and overlooked as for one whose place is in the limelight. Humility is as much a fruit of holiness as fluency of tongue or any gift whereby men are made to wonder.

Q. Why should we be so urgent about this matter of holiness of heart and life?

A. We should be eager to get sanctified wholly because God is eager to have us so. That word "follow" in Heb. 12:14 is a very strong word. The metaphor back of it is the practice of the good hunting dog which brooks all dangers and endures all hardships to overtake and apprehend the game. We know not the day of Christ's coming or of our own departure from the world of probation. All we know is that today is the day of salvation. We know only that the present opportunity is ours. Tomorrow belongs to God. Delay in seeking to be made holy may easily come to disobedience, and may result in the complete dimming of our spiritual vision. Today is the day of full salvation for the believer, just as it is the day of initial salvation for the penitent sinner. Today if you hear His voice calling you to holiness, delay not to obey.

HOLINESS,
The Heart of Christian Experience

By
J. B. Chapman, D. D.

Chapter 13
Correspondence on Holiness

NEW YORK
DR. J. B. CHAPMAN

DEAR BROTHER:

A certain portion of our doctrine, pertaining to sanctification, is not clear to me. Does sanctification really eradicate "inbred sin"? If sanctification removes inbred sin, how then can a sanctified person backslide? If a sanctified person does backslide, will he not have Adamic sin in his heart again? If so, how can it be there if God removed it? If sanctification removes Adamic sin, can a person who backslides be sanctified again? What would be removed the second time if God had already removed Adamic sin the first time and remembers it no more? We are taught that God forgives, not only the sins for which we are responsible, but also those for which we are not responsible. But would not a backslider of the class described be responsible for inbred sin? and would not that result in two classes: one responsible for inbred sin and the other not so responsible? I cannot explain to my own satisfaction how inbred sin can ever be found in one's heart again if God once removes it. I believe in sanctification, but I cannot explain how it includes the eradication of inbred sin. I have invented several mechanical devices. But when I found certain features were not workable, I reconstructed the model. Shall I not do the same in the spiritual realm?

MY DEAR BROTHER:

Your letter of recent date has reached my desk and I have read it very carefully and sympathetically. My counsel first of all is, Do not be discouraged over theological difficulties. Some people are not as good as their doctrine implies and some are much better than their doctrine requires. Theology is a necessity of the intellect, but salvation is a demand of the heart. Dr. Carradine used to tell about a cage which held a number of dogs of various breeds. There was a big-headed bulldog and a thin-headed greyhound among the rest. A gentleman came one day and set a dish of milk just outside the bars of the cage. The big-headed bull dog was unable to reach the milk, because his head was so large and unyielding. But the thin-headed greyhound thrust his head out between the bars and drank the milk. Dr. Carradine used to say that men are like that. Some are hindered by their heads, and others go after the blessings of God heart first and get what they seek. He used to say we should give first attention to the satisfaction of our hearts. We should send our hearts through on the fast express, he used to say, even though it may be necessary for our heads to come in on the slow freight. Be sure to get saved and sanctified wholly, even though you cannot explain all the questions involved in the doctrinal construction involved in the profession of holiness. Get a clean heart and keep a clean heart, even though a little more time and sincere effort may be required to obtain a clear head. Perhaps I can do just as well by approaching your difficulties from the dogmatic side, so I will

make the statements first, and then enlarge on them somewhat later. If the emphatic statements appear abrupt, I am sure you will be patient until you have considered the fuller arguments with which I shall support the statements. Here then are the statements:

1. Entire sanctification does really eradicate inbred sin.
2. One who has obtained this state of grace can, by the power of the grace given, live a life of inner holiness and outward righteousness all the days of his life.
3. One who has obtained this state of grace is still in a state of trial or probation and can lose this grace, either by committing known sin or by failing to do what he realizes is his duty to do.
4. If a person who was once sanctified does backslide, he gets inbred sin back in his heart again.
5. A person who backslides from the grace of entire sanctification can be restored to the experience again, on the same conditions and by the same means that he obtained the blessing the first time.
6. There is a degree of difference in the responsibility of those who have had the blessing and those who have not had it. But I would scarcely divide all men, or even all Christians, into two sections just at this point. Responsibility is a variable thing, and only God knows how many classes there are regarding it. The fact is, I would not make men into classes at all on the basis of responsibility, but would rather say that each individual is in the nature of a class himself, seeing no one else in all the world has just the same light and the same degree of responsibility as he has.
7. You say you believe in sanctification, but cannot explain how it involves the eradication of inbred sin. Well, sanctification that does not involve the eradication of inbred sin is just Old Testament sanctification, which is really just consecration. And there is no middle ground between Old Testament sanctification or consecration and New Testament sanctification or Pentecostal sanctification which involves the eradication of inbred sin. Justification and regeneration do all that can be done in the way of adjusting relations and making the soul alive unto God. There is then no moral change that remains to be made except the purging out of the dross of fallen human nature, which dross is variously dubbed as inbred sin, Adamic sin, the sin of the world, the old man, the sin that doth so easily beset us, etc., according to the approach of the theologian. Therefore the line should be straightly drawn and one should be classed as believing in eradication of inbred sin or else as not believing in sanctification, seeing the day for Old Testament sanctification to be the standard is passed long ago.
8. Yes, I think your analogy is all right. The model should work, and if it just will not work, then the theory is wrong and should be corrected in keeping with the practical facts. But in this case the application turns the other way around. This model does work, and everyone who comes to God for the blessing on the conditions set forth in the Holy Scriptures and in the standards of Wesleyan theology is ready to add his testimony to my assertion that it is so. Perhaps you have in mind some instances in which those who claimed the blessing did not prove to your satisfaction that they had

it. You may be even thinking of your own struggles and battles in connection with your profession of this grace.

But there are two possibilities in this matter:

(1) You may be correct in your deductions. Perhaps the ones you have in mind did not have the blessing. But this proves nothing except that these particular ones did not have it. It by no means proves that others making the same profession are also wanting in the reality of grace.

(2) It may be that you have set up tests of your own making, and that you judge people more harshly than God does. Perhaps those whom you would condemn do, in spite of all appearances, have the blessing, for none of us know just exactly how much light or how much grace any other person has. I think it was Newton who said he had observed that when people are "getting religion" they have a tendency to be hard on themselves and easy on other people. But when they are losing religion or are already backslidden they have a tendency to be easy on themselves and hard on other people. I do not know, of course, that you are tempted at all along this line, but I know it is a good point on which to be warned, lest we condemn those whom God does not condemn.

From your letter I should judge that you have been more or less in contact with that school of Christians whose error is that of literalizing the terms by which Christian verities are described, and that you have either consciously or unconsciously been influenced by them. One of their stock arguments is, "If one has been born of God, he cannot be unborn." But this is a fallacy too thin to bear the weight of the beginning of an investigation. For certainly one who has been born can die! But if one will stop for a moment he will realize that natural laws do not extend on into the spiritual world—the two worlds are often analogous, but they are not identical. Being regenerated by the Spirit of God is such a radical and definite change that it is like being born, since it initiates one into a new life. Therefore it is called "the new birth" or a being "born again." But to throw this metaphor down on all fours and make every detail of the natural birth and life apply to the change wrought by the Spirit in the heart of a penitent believer is to make the whole figure absurd. Let us see if we cannot state the facts of Christian experience, first without metaphors, and then in the form of illustrations.

First, as straightforwardly as we can say it: Man, since his fall and as we find him now without grace, is a sinner by practice and is sinful by nature. In order to please God and live happily with Him here and in heaven, man must be holy, and this requires that he shall be saved from guilt for sins committed and cleansed from sinful defilement within. Two distinct acts are involved here; one is pardon and the other is cleansing. Both of these necessitate the grace and power of God. But God is able to do both these miracles for and in everyone who will come to Him through our Lord and Saviour, Jesus Christ. When we say that sanctification is invariably subsequent to justification, we are stating a fact, the basis of which is in the human limitation and not in the power or will of God. Men cannot meet the conditions for being sanctified until after they have been freely justified. Therefore sanctification must be subsequent to justification, and is, as John Wesley put it, "the second blessing, properly so called." Regeneration is a work of the Holy Spirit; entire sanctification is a work of the Holy Spirit. But there are human prerequisites and human conditions involved in each, and these prerequisites and conditions are such that, while a penitent sinner can meet those for

regeneration, only a fully justified and regenerated Christian can meet those upon which the work of sanctification is promised.

When God justifies, He justifies fully and freely. When He sanctifies, He likewise sanctifies freely and fully. When He justifies there is no sin as guilt left, and when He sanctifies there is no sin as pollution left. When one is justified freely and sanctified wholly he is free from all sin without and within. But just as the obtainment of this state and grace is dependent entirely upon the response of God to our human needs, so the continuation of such a state is dependent upon our keeping the conditions for the abiding presence of the indwelling Spirit. For if we grieve the Spirit away, our spiritual dilapidation will follow without fail. There is no holiness apart from the presence and ministry of the Holy Spirit.

Perhaps you will not require illustration of the principal tenet—the one which holds to the possibility of obtaining the blessing, so I will pass on to the troublesome idea of how such a state may be forfeited. There is a well-beloved holiness preacher in England (sorry I cannot this moment recall his name) who upon being asked, "Is sanctification absolute or conditional?" replied, "It is conditional." Then when asked what he meant by its being conditional, he replied, "It is conditioned upon our receiving the Holy Spirit as our Sanctifier, and it is retained by our keeping the Holy Spirit as our abiding Comforter." He then offered this illustration: "This house in which we worship tonight would be dark except for the light that has been purposely brought in. That is to say, it is conditionally light in this house not absolutely light. It is light by reason of the light that has been brought in. But if you take away that light, darkness will again fill the place, even as it did before any light was brought in. We are sanctified by the presence and power of the Holy Spirit. We are made holy by His incoming and we are kept clean by His indwelling. But if He should depart, we would no longer be clean and holy. Our chance to be holy is by keeping the Holy Spirit. Let us not grieve Him, lest He depart and sin be again enthroned."

Perhaps you will recall the Master's parable about the strong man who keeps the house that his goods should not become a spoil to the robber. Well, that is it. The Holy Spirit is our Sanctifier, and while He dwells and reigns within, the devil and sin must stay out. But if He is grieved away, we are then no match for our enemies. This whole life right on until death or until Jesus comes the second time, is a probation—a test period, and our choice is not fixed, our character is not established unchangeably, and our destiny is not sealed until we actually get to heaven. Let no doctor deceive you and let no doctrine ease your anxiety. Keep persistently on the heavenly race until you actually win the prize. Do not rest at any halfway house. The race is not finished until we get to heaven.

Seeing you have thought enough of me to write me of your doubts and struggles, I do not like to close without offering you my testimony. I was brought up as a member of a large family in which little attention was paid to religion and God. Nevertheless I was brought under conviction at the age of fifteen and was definitely converted in a holiness meeting. In that same meeting I was brought to feel my sense of need for a clean heart and the fullness of the Spirit of God, and while earnestly seeking such a grace, God answered prayer and gave me witness within that He had really and truly cleansed and sanctified my heart and had come in to abide with me. I have found His grace sufficient now these forty-three years. Using your illustration about the mechanical model, I am happy to say the experience has worked, and more and more I find its fruitage satisfying. My care is to be strictly

obedient to God and to keep the Spirit ever abiding within. The Holy Spirit abiding in His fullness in my heart becomes my enabling power. While He stays my heart is safe, and I rest in the blessed assurance that while I "trust and obey" He will never leave nor forsake me. May God bless you more and more and forevermore.

In His love and service.
From a Seeker for Holiness

CALIFORNIA
DR. J. B. CHAPMAN

DEAR BROTHER:

I am convinced from the reading of the Bible that we may and should be sanctified wholly. I feel in my own soul the need of this blessing and I am definitely hungry to have all the fullness of God in my heart. I have been fortunate in having been associated with some saintly people who have lived the life before me some of them have died in the triumphs of this living faith and made even the way through the valley of the shadow light with their faith and testimony. I have been definitely converted and am seeking earnestly to live the Christian life. My trouble seems to be that I cannot come to the definite crisis. I long for the blessing and pray to possess it. I am willing to pay the price for its obtainment. I do not doubt its reality, but I seem merely to approach the place of obtaining the blessing and never do actually grasp the faith by which the blessing is obtained. If there is any way you can help me, I would be most grateful. I have read the Bible, many holiness books, heard much holiness preaching and testimony, but I just do not seem to be able to claim the blessing for myself.

MY DEAR BROTHER:

I thank you for writing me. Paul, you know, reminded us that no temptation has come to us that is not common to men. I think of that when I hear of cases like your own. I suspect you are tempted to feel that you are alone in your inability to reach God for the needs of your soul. But such is by no means the case. Therefore, rather than answering your letter personally, I am answering it as I think I would do if none but you were supposed to read it, but then I am putting the answer in my little book, that others may read it and perhaps be helped, as I hope most sincerely you will

Your statement of your case is so clear and full that it saves much time, and enables us to come immediately to the crux of the matter. You do not harbor any doubts as to your conversion or present standing as a child of God, and you do not find yourself confused by doctrinal questions. I love to think of you as a Christian now kneeling at the altar praying that God may sanctify you wholly, and I love to think of myself as kneeling there with you and joining you in that prayer. In such a picture I can right well imagine the prayer we would offer. Since you have asked me to try to help you, I am just really going to pray for you, as I believe I would pray if we knelt at the altar together, as I have pictured our doing. And will you not please join me in this prayer, making the responses that are required to make the prayer your own, following on in the steps suggested, and finally claiming the promise for the promised blessing?

THE PRAYER: We come today, our Heavenly Father, to thank Thee for all the promises of mercy and grace which Thou hast made for us and for all men. We thank Thee for the blood of Jesus, which has been made an offering for us that we might come into Thy presence without fear, and we come today pleading that precious Blood. We have no worth or merit of our own to bring; simply to the Cross we cling.

We thank Thee for Thy Holy Spirit, who in answer to the Blood has come to regenerate, to sanctify, to indwell and keep our hearts forever more. There is no power on earth or in heaven that can reach and transform our hearts except Thy Holy Spirit. He alone is the Executor of Thy will in the work of salvation, and we thank Thee for His presence and power which are available to us on terms that we are capable of meeting.

We thank Thee, O blessed Lord, for Thy Holy Word, the Bible, which Thou hast, through Thy Spirit and unsearchable providences, given to us to be our Waybill and Guidebook. We thank Thee for the unfailing promises of this Book. We come pleading these today, as we seek special favors at Thy hand.

And now, O blessed Lord, we bring to Thee this, our dear brother and Thy child. We come to join with him in the prayer that Thou wilt this hour sanctify him and cleanse his heart from all sin, and fill him with Thy perfect love. He has often prayed for this blessing. He believes this blessing is available to him, as to others who come seeking it with all their hearts. He feels his deep need of being thus sanctified and cleansed from sin. He is ready and willing this day to pay the price in full consecration that his heart may be made wholly and forever Thine.

Come this day, O blessed Lord, and enable this Thy child to place himself with all his ransomed powers upon Thy altar for time and for eternity. Give him grace to part in spirit with every loved one on earth, as such parting may be necessary to go with Thee. Give him grace to separate himself from every fond ambition that he has ever felt or thought or known. Give him grace to place himself at Thy disposal without any shadow of reservation or any trace of reluctance. He cannot know the future or what it will bring forth, but give him grace to say a yes that will cover every question Thou mayest ever ask him from now on to the day when he shall see Thy face in heaven.

And as he comes with his unlimited gift, we pray Thee, pour out upon him Thy unlimited blessing. Thou hast ever challenged us to come with the promise that in such case Thou wilt not cast us out. Thou hast challenged us to give our all to Thee that Thou mightest give Thine all to us, and we claim that promise today. Ready and willing now for Thy worst, we come in faith to claim Thy best. Wilt Thou come just now and sanctify this Thy child. Sanctify him wholly. Sanctify him now. We trust Thee to do it.

Thy promise is like a platform on which we are required to step in order that the springs of holy water may flow forth for us. And now we step out upon that platform—Thy promise. We have believed Thou art able to do it. We have believed Thou art willing to do it. But now we believe Thou doest it. We take it at Thy hand. We receive it at Thy touch. We possess it in Thy Spirit. It is true even now!

Thanks be unto God for His unspeakable Gift! The Comforter has come! He fully saves me now! Praise be unto the Triune God! Praise be to the Father, who has willed this blessing to us! Praise be unto the Son, who has worked the provisions for it! Praise be unto the Holy Spirit, who has now come to witness in our hearts that the work is done! Praise be to God forevermore. Amen and amen.