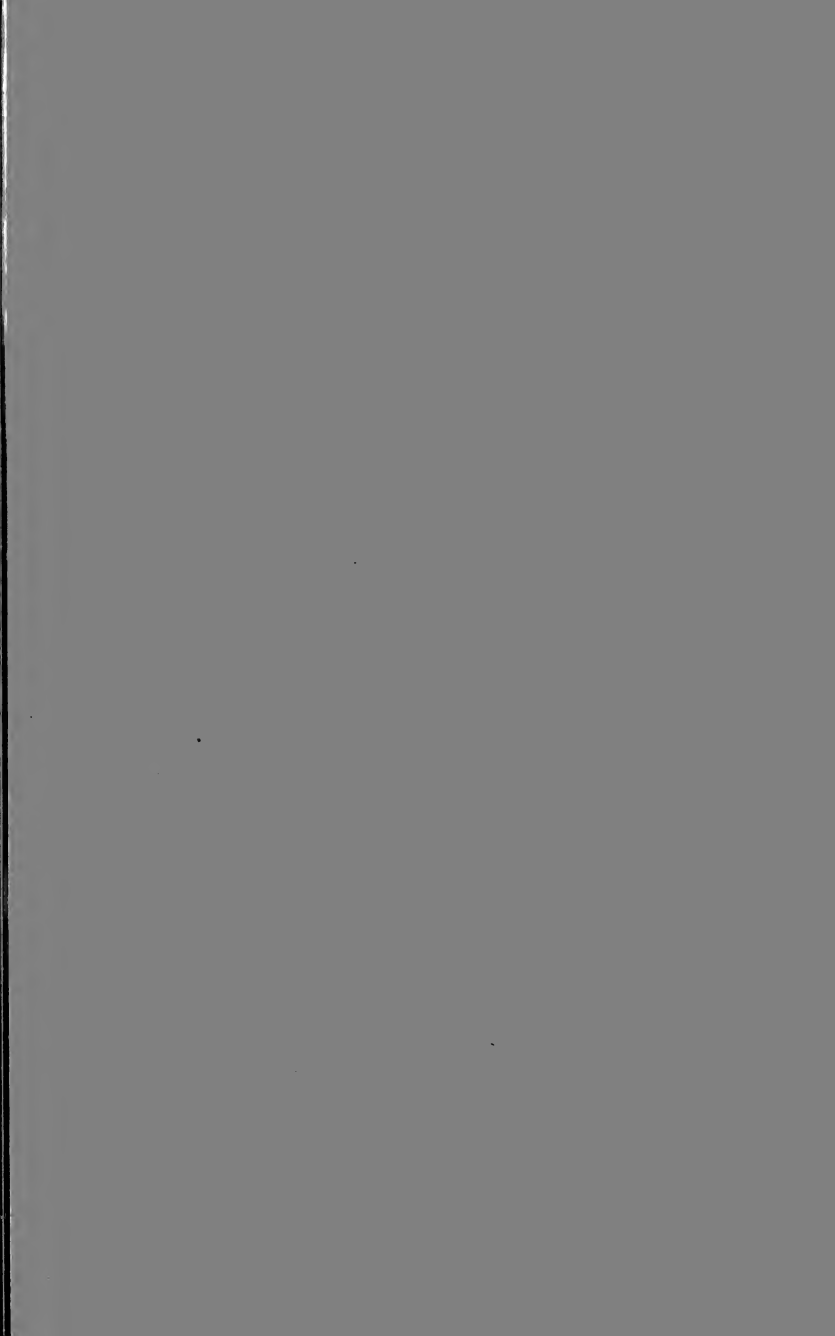


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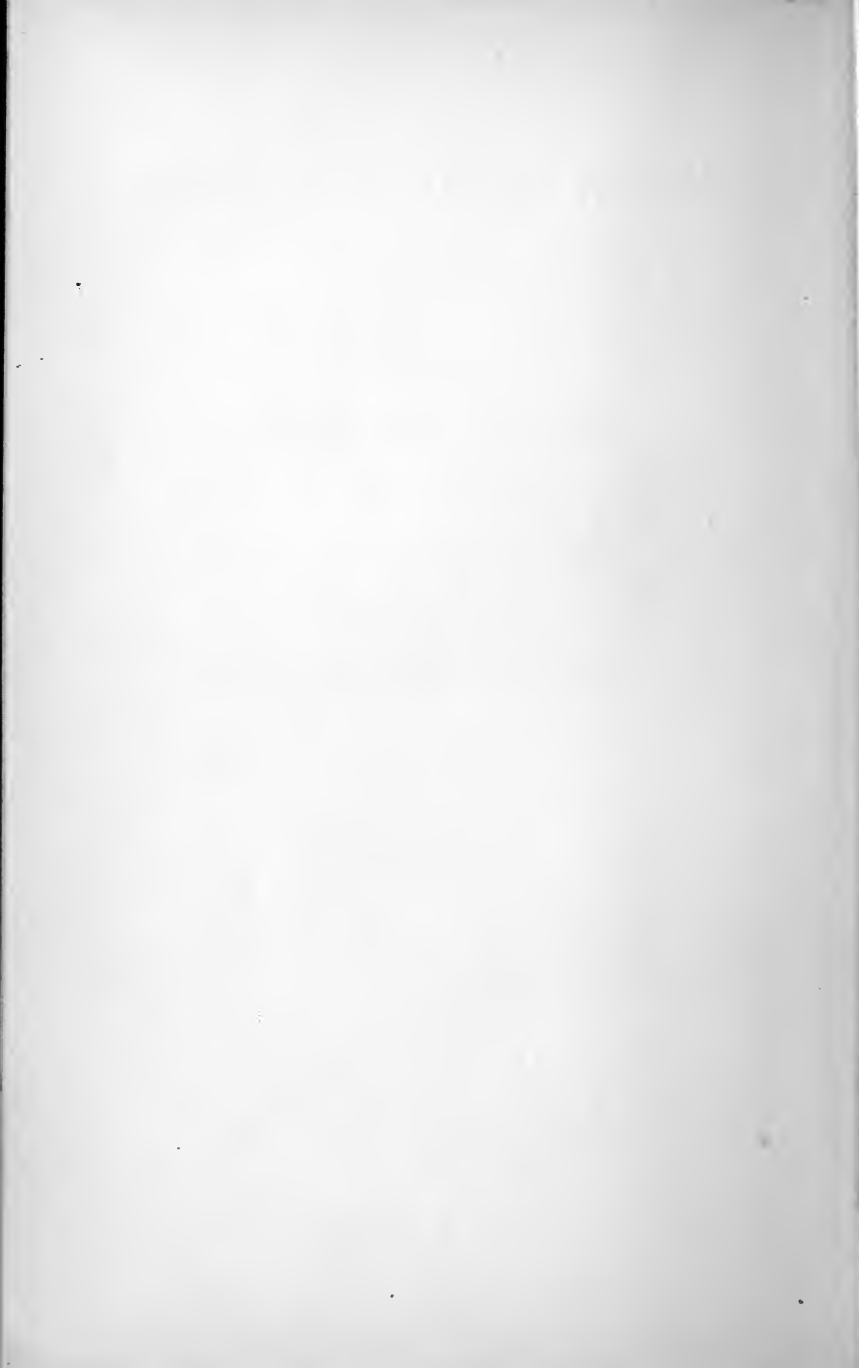
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UNITED STATES OF AMERICA.









# HOLINESS TO THE LORD.

BY

REV. LEWIS R. DUNN,

Author of "THE MISSION OF THE SPIRIT."

And thou shalt make a plate of pure gold, and grave upon it, like the engravings of a signet, HOLINESS TO THE LORD. Exod. xxviii, 36.



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## P R E F A C E .



THE deep and wide-spread interest which is now manifested among many evangelical and earnest Christians on the subject of Christian holiness, is the only apology of the Author for the publication of this book. With this newly-awakened interest, various questions of great practical importance are being raised, which need and demand a clear, intelligent, and scriptural answer. It will be readily seen, that an error on any of the vital points relating to this great truth may either lead to long wanderings in the wilderness of "sorrows and sins and doubts and fears," or into vagaries, or fanaticisms, which would prove a ruin to souls and an injury to the Church. If, on the one hand, the holiness of the angels, or of unfallen Adam, be regarded as the standard of this great experience, then all effort for its attainment would be paralyzed, and all hope of its enjoyment would be lost. On the other

hand, if there be loose views of the requirements of "the perfect law of liberty," and of the design of the provisions and promises of the Gospel, they would lead to a sentimental latitudinarianism, or to a deadly Antinomianism.

What every earnest Christian wants to know is, May I be entirely holy in this life? May the depth of my depravity, as well as the guilt of my sins, be washed away in "the blood of the Lamb?" Is it possible for the impurity and defilement of sin, as well as its power and condemnation, to be removed from my soul? And, if so, how may I come to realize and enjoy this great salvation? These inquiries the Author endeavors to answer in this volume. In so doing, he has endeavored to avoid a controversial method of treating these questions, and merely to state the points involved with all fairness and candor, avoiding any thing that would offend the views, or even injure the feelings, of those who may think differently from him. Well satisfied as the Author is that entire holiness is the bond which is to unite in one all the followers of Jesus in the Church of the future, his earnest prayer is, that wherever his book may find a

reader, it will awaken in him a longing, insatiable desire for the possession of this unspeakable gift ; and that thus, in proportion as the holy flame shall spread and become intensified, will be the fusion of all hearts into one mass of divine love.

In writing thus, however, the Author desires not to be understood as intimating that even the universal prevalence of this great truth, or the universal enjoyment of this blessed experience, would destroy all denominationalism, or obliterate all distinctions and differences of views, or of forms of expression ; but it would remove that which has been the bane of denominationalism, the "*odium theologicum*," which has marred the beauty and hindered the effectiveness of the Church of Christ. This is certainly no time for us to waste our energies in the discussion of metaphysical subtleties, or to revive ancient antagonisms, or to renew gladiatorial conflicts in the theological arena. The enemies which assail us are too multitudinous, too earnest, and too powerful to permit of any divisions in our camp. With Romanism summoning all her energies for a decisive and final conflict ; with the upspringing of Rationalism,

Pantheism, and Materialism on every hand ; with the increase of the volume of the fiery stream of intemperance, which in its fearful course is spreading desolation and ruin everywhere, and with the open defiance which is now manifest against the law of the Sabbath, as well as the alarming desecration of that holy day—we certainly need such a union of hearts and of hands as will enable us not only to meet the shock, but also, by a mighty, united, aggressive movement, to triumphantly plant the symbol of our faith on the proud dismantled fortresses of our foes. Our union and our strength will be proportioned to the clearness with which “Holiness to the Lord” is inscribed on our banners, and engraved upon our breastplates and our crowns. Only when the Church shall come up “out of the wilderness, leaning on the arm of her Beloved, bright as the sun and clear as the moon,” will she be terrible to her enemies “as an army with banners.”

LEWIS R. DUNN.

PATERSON, NEW JERSEY.

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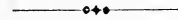
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"THE ministry of Aaron is ended. His ephod, with its gold, and blue, and purple, and scarlet, and fine-twined linen, and cunning work, has faded and dropped. The curious girdle and its chains of wreathen gold are broken. The breastplate of judgment that lay against his heart, and its fourfold row of triple jewels—of sardius, topaz, and carbuncle—of emerald, sapphire, and diamond—of ligure, agate, and amethyst—of beryl, onyx, and jasper—has been crushed and lost. The pomegranates are cast aside like untimely fruit. The golden bells are silent. Even the mitre, with its sacred signet and the grace of the fashion of it, has perished. All the outward glory and beauty of the Hebrew worship which the Lord commanded Moses has vanished into the eternal splendors of the Gospel and been fulfilled in Christ. What teaching has it left? What other than this—that we are to engrave *our* 'Holiness to the Lord' first on the heart, and then on all that the heart goes out into, through the brain and the hand."—BISHOP HUNTINGTON.

"Holiness is not a vague abstraction, a visionary ideal, or something too sublime for mortals; but the carrying out in life of the principles of our faith. It is not gloom, austerity, asceticism, the hair-cloth, and the cell, nor entire absorbedness in divine contemplation and adoring raptures, but the formation in us of the mind which was in Christ Jesus."—BISHOP LEE, *of Delaware.*

# HOLINESS TO THE LORD.



## CHAPTER I.

### HOLINESS—WHAT IS IT?

IT is essential, at the outset, to define what is meant by Holiness; for it is presumable that a term so frequently employed in the Word of God would have a clear, fixed, unmistakable import, and that its signification would be such as his creatures can understand—at least in so far as concerns their present and endless well-being. Hence, in all the principal languages of the world, this word has the following significations: “Pure, clean, free from the defilement of sin, sacred, consecrated.” Mr. Webster, our great American lexicographer, defines the word as denoting “whole, complete, entire, sound; unimpaired in a moral sense; pure in heart, temper, disposition; hallowed, consecrated, set apart to God.”

There are, then, we readily perceive, two great elements included in this state, or expe-

rience. The one is negative, the other is positive; the one what it excludes, the other what it embraces. There is also in the Scriptures a use of the word which, as applied to the Jews, and subsequently to all Christians, had reference merely to their external conditions. Hence, all the Jews are called "holy," because of their separation from the Gentiles; and all Christians are called "holy," or "saints," because they belong to the Christian community, and without respect to their moral condition. It is, however, in its moral sense that in this treatise we especially regard it. And in this aspect we see—

First, it excludes all sin; not merely the willful violation of the law of God, but also all moral impurity and defilement—all that is unhallowed or profane.

Secondly, it includes moral wholeness, completeness, soundness, purity, sacredness, consecration. It relates also to both the inward and outward states, embracing the moral condition of the heart and the character of the life. All systems of philosophy and ethics have labored to reform and purify the outward character and life; to make the stream sweet, the fruit good;



to cleanse the outside of the cup or platter; or to whiten the sepulcher. But the Christian system looks first of all to the utter eradication of all the roots of bitterness from the heart, to the purification of the fountain, to making the tree good, to bursting the cerements of the spiritual grave, and giving a resurrection from the moral death which has reigned within. This system teaches us that there can be no outward holiness in the life, in the conduct, and in the habit, unless the inward principle be implanted in, and dominating over, all the powers of the soul.

Thirdly, holiness has infinite degrees. From its first implantation in the soul by the Divine Spirit, in regeneration, when it exists in the midst of a mass of impurity and defilement, struggling for the mastery, spreading its influence until the mass of man's being, all his powers, are brought into harmony with it and exist in a state of moral wholeness in the sight of God, and thence all the way up through the ranks of unfallen beings to the infinite, absolute holiness of God. There are different degrees also of holiness in the saints on earth and the saints in heaven. "All gold is not refined to

the same degree and height of purity ; but true gold, though in the lowest degree of fineness, will endure the furnace and the touchstone, and by that trial is discerned from counterfeit metal.”\*

A beautiful illustration of the manner in which holiness may exist in a soul where impurity and defilement still remain is found in the recent discovery by medical men of what is called the cure of ulcers by “supplantation.” The skillful physician will take a small piece of pure, healthy flesh from the person afflicted with the ulcer, or from another one, and placing it right in the midst of the diseased part it will soon begin to exert its healing and transforming influence until new flesh is formed and the festering ulcer disappears. So the great Physician of souls implants the elements of holiness in the diseased human soul—in its moral ulcers—which renew, transform, and restore to moral soundness all its parts and powers.

Fourthly, more than this, there is no degree of holiness which the soul can attain, either in this world or in eternity, which does not admit of a continued and everlasting increase. No

\* Cruden, *in loco*.

more dangerous or damaging opinion can be entertained by any person than that he has attained, or can attain, a state of grace beyond which there is no further advancement. Such an idea would wither and repress all the energies of the soul; would speedily exhaust any holy oil that might be in the lamp, leaving nothing but the wick and the lamp of a fruitless and profitless profession. It is to meet and satisfy the longings and aspirations of the human soul that God has set forth before it an eternity of progression in holiness and bliss. And besides this, there is no evidence more sweet or convincing which the Christian can have of his actual growth in holiness than that of an intense, earnest, quenchless desire for its increase in his soul. It is an unvarying law, in the divine economy, that the higher the soul rises in holiness the more earnest are its outreachings after greater heights, and the more fixed and determined are its upward strugglings. While, on the other hand, if our desires for holiness are weak, irregular, and feeble, that fact evinces either a very low state of grace, or else that there is in the heart no element of holiness at all. In closing this chapter

I would say, then, dear Christian friend, test your experience by this rule: Am I longing after holiness? Am I refusing to be satisfied with any thing short of this? In comparison with this, do I count all things else but loss? Do I see so clearly my remaining corruptions, my unlikeness to God, that I loathe myself and sink down into utter nothingness and self-abasement before him? Are my convictions so clear on this subject that I am constantly driven to the opened fountain of redemption and to the grace and power of the Holy Spirit? If an affirmative answer is at hand to these inquiries, you are rapidly approximating the condition which your soul desires. "Blessed are they which do hunger and thirst after righteousness, [holiness:] *for they shall be filled.*" The very effort to rise lifts us higher. The longing readily finds its supply. The Holy Spirit would never have enkindled such a desire in the soul without intending to satisfy it with all his fullness; and when that desire is realized it should be cherished—it should be guarded with the utmost jealousy and cultivated with untiring assiduity; for God has created it in the soul. The yearning cry, "Nearer, my

God, to thee," results in a twofold answer: God comes nearer to the soul, and the soul comes nearer to God. Thus there is a mutual advance, lessening continually the distance between them, until the beatific vision of heaven is enjoyed, and the unfettered soul rises rapidly in the scale of being and of blessedness forever.

“Holy as Thou, O Lord, is none ;  
Thy holiness is all thy own ;  
A drop of that unbounded sea  
Is ours—a drop derived from thee.

And when thy purity we share,  
Thine only glory we declare ;  
And, humbled into nothing, own,  
Holy and pure is God alone.”

C. WESLEY.

## CHAPTER II.

## THE HOLINESS OF GOD.

**H**OLINESS in God is underived, absolute, and eternal. It is impossible for us to conceive of God in any other character than this. Could we imagine that there is in him any evil, any impurity or injustice we should revolt at the very idea of his existence and of his character, while our minds would be in a fearful state of anxiety and apprehension of his dealings toward us.

But, in multiplied instances, he declares that he is holy: "I the Lord your God am holy." Lev. xix, 2. "Ye shall therefore be holy, for I am holy." Lev. xi, 45. "But as he which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy, for I am holy." 1 Pet. i, 15, 16. He is, by his own designation, "The Holy One of Israel," and this is repeated twenty-nine times in his Word. It is this inherent, essential holiness of his nature which he makes the basis of

his commands to his creatures to be holy. Further, holiness is ascribed to him by all the heavenly hosts, by the holy prophets, apostles, and saints. The six-winged seraphim, seen in Isaiah's vision as they flew through the vast expanse, cried one to another, in everlasting responses, "Holy, holy, holy, is the Lord of hosts. The whole earth is full of his glory." Isa. vi, 3. And the six-winged beasts—living creatures—seen by the revelator in apocalyptic vision, "rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come." Rev. iv, 8. Whether this threefold ascription of holiness is given to the Father, the Son, and the Holy Ghost respectively, or is designed to express the infinite holiness of God as it is seen by the higher orders of intelligences, does not affect the argument here. In either case holiness is the attribute which calls forth the profoundest adoration and the most constant songs of praise.

When Israel had reached the Canaanward shore of the Red Sea, in their triumphal song they say, "Who is like unto thee, O Lord, among the gods? who is like thee, glorious in holiness?" Exod. xv, 11. In the rapt and joyous exclama-



tions of Hannah in the house of the Lord, when she came with a full heart to offer thanks unto the Lord, who had heard her cry, she says, "There is none holy as the Lord." 1 Sam. ii, 2. The royal psalmist exclaims, "Thou art holy, O thou that inhabitest the praises of Israel." Ps. xxii, 3. Again, "Worship at his footstool; for he is holy." Ps. xcix, 5. And again, "The Lord is . . . holy in all his works." Ps. cxlv, 17. Ezra the scribe, with his garment and his mantle rent, and his hair and beard plucked because of the wickedness of Israel, at the time of the evening sacrifice fell upon his knees, and spreading out his hands unto the Lord in the confession of their sins, cried out "O Lord God of Israel, thou art righteous." Ezra ix, 15. St. John heard the Angel of the Waters saying, "Thou art righteous, O Lord, which art, and wast, and shalt be." Rev. xvi, 5. The whole multitude of the heavenly host, standing upon "the sea of glass, mingled with fire," singing "the song of Moses and of the Lamb," exclaim, "Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy." Rev. xv, 4.

1. From these and kindred portions of the word of the Lord, it appears that the holiness of

God is infinitely removed from every thing that is evil or wrong. He is declared to be "of purer eyes than to behold evil, and he cannot look on iniquity." Hab. i, 13. "In him there can be no malice, or envy, or hatred, or revenge, or pride, or cruelty, or tyranny, or injustice, or falsehood, or unfaithfulness; and if there be any thing besides which implies sin, and vice, and moral imperfection, *holiness* signifies that the Divine nature is at an infinite distance from it."\* "As His will is the standard and criterion of holiness, so his nature is essentially characterized by holiness. It is holiness. As well could he cease to be as cease to be holy. Other holy beings there are, but their holiness is derived and dependent. Pure and glorious as are the angels of light, yet so transcendently glorious is their Creator that it is said, 'He putteth no trust in his servants, and chargeth his angels with instability.' No confidence is to be placed even in the stability of their holiness, except as sustained by himself. Although in spotless sanctity they present their adorations before his throne, yet is their nature, in common with all created nature, mutable. Of this who can entertain a doubt that reflects on

\* Archbishop Tillotson.

the awful apostasy of myriads of their family, now consigned to the blackness of darkness forever? Nor does the security of those who retain their holiness and their bliss result from any immutability in themselves, but from the purpose and the power of Him where they are and whom they serve; in whose presence they are represented as vailing with their wings their faces, as if dazzled with the splendor of his holiness; and vailing with their wings their feet, as if conscious of their unworthiness to approach the throne of his glory.\* It is in view of this spotless holiness of his nature that St. James says, "Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man." Chap. i, 13. And the beloved disciple says, "God is light, and in him is no darkness at all." 1 John i, 5. And "every man that hath this hope in him purifieth himself, even as He is pure." 1 John iii, 3.

2. There are two great branches of this attribute of holiness in God, namely, justice and truth. These are beautifully blended in the utterance of Moses. "He is the Rock, his work is per-

\* Rev. F. Bonder.

fect; for all his ways are judgment: a God of truth and without iniquity, just and right is he." Deut. xxxii, 4. Not to speak here of the various forms in which God's justice is exhibited to the universe, I would speak of it in that general sense in which the word corresponds with righteousness, or benevolence, or virtue. "The holiness and justice of God are, in reality, one and the same thing; the distinction consists in this only, that holiness denotes the internal inclination of the divine will—the disposition of God—and justice the expression of the same by action."\* "The object of the holiness of God is *general, universal good*; of his justice and benevolence, *the welfare of his creatures*."† He always does right, and is always opposed to that which is wrong. He cannot be warped, biased, or turned aside in his decisions or dealings. "Shall not the Judge of all the earth do right?" Gen. xviii, 25. He is strictly impartial in all his ways. "There is no respect of persons with God." He deals with all his creatures, from the highest to the humblest, on the strict principles of unvarying righteousness. "The Lord your God is God of gods, and Lord of

\* Knapp's Theology, in *loco*.

† Ibid.

lords, a great God, a mighty, and a terrible, which regardeth not persons, nor taketh reward." Deut. x, 17. He "accepteth not the persons of princes, nor regardeth the rich more than the poor: for they all are the work of his hands." Job xxxiv, 19.

We know that in this state of probation a complete and perfect manifestation of the justice of God cannot be made. There are many things which seem to us, from our narrow stand-point, unequal and unjust. The wicked are often prospered in this world, pampered with luxuries, permitted to come down to old age, and to enjoy all the blessings of this life; while, on the other hand, the virtuous and the good are often poor, afflicted, and despised. Often the innocent are punished, while the guilty go free. Not infrequently has a Jeffries been on the bench of justice—so called—while a Baxter has been a prisoner at the bar. These things, at times, have startled and staggered the best of men in every period of the world's history. But the word of God pre-announces a day of judgment, in which all the apparent inconsistencies and inequalities of the Divine administration will be clearly seen to

have been so regarded by us because of the limitedness of our vision, when virtue will receive its full, appropriate, and everlasting reward, and vice will suffer its deserved and everlasting punishment. Then the justice of God will be vindicated. His dealings with his creatures will then exhibit that they were prompted by his infinite goodness, guided by his infinite wisdom, and controlled by his sovereign power. And, no doubt, while the countless cycles of eternity are revolving in endless rounds, as the dispensations and dealings with his intelligent creatures are being developed with ever-increasing clearness, the songs of the redeemed and the glorified will ring out with greater clearness and sweetness. "Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints." Rev. xv, 3.

Another element of the holiness of God is truth—including faithfulness in the fulfillment of his covenants and promises. In that wonderful revelation of the Divine glory which was granted to Moses while he was hid in the cleft of the rock, and the Lord passed by before him, it was proclaimed, "The Lord, The Lord God, merciful and gracious, longsuffering, and abun-

dant in goodness and truth." Exod. xxxiv, 6. "He is a God of truth and without iniquity, just and right is he." Deut. xxxii, 4. The very "paths of the Lord are mercy and truth." Psa. xxv, 10. "Thou art plenteous in mercy and in truth." Psa. lxxxvi, 15. "His truth endureth to all generations." Psa. c, 5. "The Lord is a God who keepeth truth forever." Psa. cxlvi, 6. All His "works are truth." Dan. iv, 37. "God is not a man, that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do it? or hath he spoken, and shall he not make it good." Num. xxiii, 19. "It is impossible that God should lie." Heb. vi, 18. "Know therefore that the Lord thy God, he is God, the faithful God, which keepeth covenant and mercy with them that love him and keep his commandments." Deut. vii, 9. These scriptures might be multiplied, but they are sufficient to indicate to us the character of that wonderful Being whom we are called upon to love, to trust, and to adore. The independence and immutability of his nature clearly show us that his truth must endure forever. His veracity cannot be questioned; his promises cannot fail; his word will stand fast forever. Never have his people found

his covenant or his promise to fail. And what he has been in the past, he will be in the future and forever. His word is truth—essential, eternal truth. The everlasting mountains may depart, the perpetual granite hills be removed; but his kindness shall not depart from his people, neither shall the covenant of his peace be removed. Isa. liv, 10. O what a foundation is here for the confidence and trust of the people of God! It is firm as the unyielding Rock of Ages, and enduring as eternity. And, after God has taken so much pains to assure us of his truth and faithfulness, how great is the sin of unbelief!

But while this great truth is so comforting and assuring to the people of God, how terrible it is to wicked and ungodly men! All his threatenings, as well as all his promises, are true, immutably true. Not one word of them shall ever fail. And he has declared that nothing shall ever enter the Holy City where he dwells which “defileth, or maketh a lie.” Rev. xxi, 27. And, further, that “all liars shall have their part in the lake which burneth with fire and brimstone.” Rev. xxi, 8. From these threatenings there can be no escape. No “rocks” can hide



the finally impenitent, no "mountains" fall on them so that they can be hid from "the presence of God and from the wrath of the Lamb, when the great day of his wrath is come." The very arguments which some men employ to produce unbelief in the Divine threatenings would, in like manner, produce unbelief and distrust of his promises. If one word of the Lord can fall to the ground, so can another, and the result would be blank atheism and endless chaos and confusion.

The most beautiful illustration of this attribute of the Divine character is found in the person and character of his only begotten Son. He was "holy, harmless, undefiled, separate from sinners." Heb. vii, 26. Even the man with the unclean spirit was compelled to cry out, "I know thee who thou art, the Holy One of God." Mark i, 24. St. Peter calls him, "The Holy One and the Just." Acts iii, 14. St. John calls him, "Jesus Christ the righteous." 1 John ii, 1. And although he took upon himself "the form of a servant," and "was made in the likeness of sinful flesh," yet "sin" was "excepted"—he was the only sinless human being who ever trod this earth since Adam fell.

But He was perfect. Even his worst enemies were constrained to say, "We find no fault in him." The Roman Governor who gave consent to his death, went through the mock ceremony of washing his hands, declaring, "I am innocent of the blood of this just person." Matt. xxvii, 24. All contemporaneous history, and all that followed up to the time of Origen, shows that nothing had ever appeared against him. "Neither the Mishna nor the Talmud, which contain the whole substance of Jewish testimony on this subject; neither Celsus, Porphyry, nor Julian, who have given us the whole heathen testimony, have ever fixed upon Christ the minutest charge of either sin or folly."\* In all the vast procession of the ages, testimony to his purity, his spotlessness, his gentleness and love, has been accumulating, until the vast pile stands out luminous with glory and commanding the attention and regard of the nations. Such has been the impression which he has made upon the heart of humanity, that millions have been willing even to die for him. And in all the ages of the past there have never been so many hearts inspired with his love, or so many tongues em-

\* Dwight's Theology, vol. ii, p. 158.

ployed in his praise. Hundreds have attempted a delineation of his wonderful character and life—some friends, and some foes. But while no artist has ever yet risen to his own conception of his form and features, his mingled majesty and grace, so no tongue or pen has ever been able to tell or trace “His matchless worth.” All this could not have been had there been the spot or stain of sin upon him, or even the breath of suspicion against the purity of his character. Thus he has stood forth before the world—“the brightness”—the outbeaming splendor of his Father’s glory, and “the express image of his person,” illustrating to mankind the infinite holiness of God, as well as his faithfulness and truth. “He was *full of grace and truth.*” So full that neither the romance of Renan nor the rationalism of Strauss have been able to dim the luster of his character, or to blur his spotless purity

In all these methods God has made known his holiness to men—by his own declaration ; by the ascriptions rendered to him by all the angelic hosts of heaven, and saints, and prophets, and apostles, and martyrs ; by his justice, and truth, and faithfulness ; and, last of all, yet brightest

of all, by his only begotten Son, whose character and life have illustrated the great principles and perfections of the Divine nature. God, then, is the only being in the universe who is absolutely holy. Holiness, whenever and wherever it exists in the creature, must be derived from him, and its continued existence must depend upon him; and to whatever degree of holiness any angelic or human being may attain, it will still, in its fullest development, be infinitely below the holiness of God.

And yet this very fact, instead of discouraging our efforts, or dampening our energies, has the effect of inspiring us with more earnest longings to be ever growing in likeness to Him. We can never be *as* holy as God is, and yet we can be like him. And while throughout eternal ages we may be getting near to him, and becoming more like him, every advancement will only show us more clearly the infinite distance there is between us and him, and call forth intense longings to be more like him. This presents before us an endless career of advancement in holiness and blessedness.

“We shall be like Him; for we shall see him as he is.” This open and undimmed vision of the

holiness of God will forever transform and transfigure us more fully after his glorious image. Here is a career worthy of an immortal being, and all-sufficient to call forth his most ardent longings and aspirations.

“Angels are possessed of consummate holiness. The evidence of this truth is so multiform, and so abundant, in the Scriptures, that no particular proof or illustration seems to be necessary. Their joy and praise at the creation, their divine transport at the birth of the Redeemer, and the union of *glory to God in the highest, and good-will toward men*, disclosed by that wonderful event, and their noble and disinterested exultation in the repentance of ruined sinners, are all sublime manifestations of *the unalloyed holiness*, of the *pre-eminent beauty of mind*, possessed by this dignified order of beings. The name *Seraphim*, or *Burning Ones*, is also a most forcible representation of this exalted character. In this name, the mind of an angel is exhibited as enkindled with one intense and eternal flame of divine love, burning with a clear, unceasing, perpetual ardency and splendor. In accordance with this character, the four *Living Ones*, who are exhibited as representatives of the angelic host in the heavens, manifest their exalted love to the great Author of their blessings, by celebrating, with an unceasing voice, his infinite holiness and excellency throughout the never-ending progress of their being.

## CHAPTER III.

## HOLINESS IN UNFALLEN BEINGS.

OF all the intelligences in the universe—at least of all that we know anything about—the different ranks and orders of angels in the heavenly world are the only unfallen ones. That they are holy beings cannot be doubted; the Son of God himself declares this: “When the Son of man shall come in his glory, and all the holy angels with him.” Matt. xxv, 31. They are also so called in Acts x, 22, and in Rev. xiv, 10. They have probably passed through a period of probation, and their character is confirmed, and their state is unchangeably and everlastingly fixed. Very many of their number, who, like themselves, were undergoing a probationary course, for some cause not fully known to us, “kept not their first estate,” and, having fallen under the wrath of their Sovereign Creator, are “reserved in chains, under darkness, unto the judgment of the great day.” Jude vi. They are fallen and have become

fiends. It would seem that they, with their great leader, Satan, although predoomed and predestinated to the abysmal depths of hell, are yet permitted to range through the atmospheric heavens, and to roam over the world—to come into dire and fierce conflict with the good, the true, the pure, and the holy, and to seek whom they may devour and destroy. For their final and endless place of punishment, the great prison-house of the universe, hell, has been prepared, and there, when man's probation on earth is ended, and their doom has been formally announced at the last judgment, they will be confined forever.

But the good angels have maintained their fealty to the throne of God, and are ever employed to do the bidding of their Lord, in whose presence they find their fullness of joy, and whose eternal abode is ever kept ringing with their anthems and their songs of joy. They are, also, "all ministering spirits, sent forth to minister for them who shall be heirs of salvation." Whenever we think of them two ideas are always present in our minds—*their purity and their power*. We never couple with thoughts of them any ideas of impurity



deceit, profanity, corruption, or sin. As they are holy in their character, so they are holy in their conduct. They do the will of God cheerfully, constantly, perfectly, without any defect or any variance. They "serve him day and night in his temple." They sang with the morning stars, they were present in countless numbers on Mount Sinai, and were the mediators through whom the law was given; they pre-announced the birth of the Son of God, and filled heaven and earth with their songs of joy when he became incarnate; and when he ascended up on high they accompanied him with all their pomp, and splendor, and glory, and "shouted him welcome to the skies." In these and other instances in which they are presented before us in the Word of God they appear to us the purest, holiest, and loveliest beings in the universe, whose purity is spotless and whose bliss is unalloyed.

They are also the *Living Ones*. No age ever wrinkles their brow, no sorrow ever dims their eye, no shadow ever falls upon the brightness and glory of their countenance, and neither decay nor death can touch their radiant forms. Mingling continually, by day and by night, with

the children of men—present with them in garret and in cellar, in cot and hut, as well as (and mayhap more frequently than) in mansion and palace—they never are affected by the moral miasmas and contagions which often surround them; their white robes are never sullied by the filth, the pollutions, or the leprosies of sin. No dream of the poet, the painter, or sculptor ever yet fully realized, in verse, on canvas, or in marble—pure, and beautiful, and lovely as are the creations of their genius, especially when that genius is illumined and inspired by our holy Christianity—the purity and beauty of these “sons of God.” We shall never fully know their endowments in these respects until our half-obscurd vision shall see their white wings fluttering over our dying bed, or, more and better still, when, with undimmed, beatific sight, we shall behold their shining ranks bending in lowliest adoration before Him who sitteth upon the throne, and we shall listen forever to their songs of joy. They are spotlessly, faultlessly holy.

At his creation our first parent, Adam, was pure and holy. He came forth from the hands

of his great Creator bearing his image and likeness, which consisted in "righteousness and true holiness," and thus was pronounced to be "*very good*." How long he remained in this condition we know not. He, also, had his probation to pass through. Assaulted by the tempter he yielded and fell, and thus became sinful and depraved. He lost the image of God, which was once his glory and his crown; and now, wherever man, descended from him, exists, it is as a fallen creature with sinful tendencies, which often—too often, alas!—develop themselves in fearful acts of transgression and rebellion. We have not here to deal with the *problem* of moral evil, but only with the *fact*. Moral evil is here; it has been here during all the past ages, and will probably continue in one form or another until the judgment of the great day. But, whatever man is now, he was once pure and holy. "The Lord made man upright." The Lord could not have made him otherwise. An infinitely holy Being cannot create sin or a sinful being. Adam was a perfect man in the midst of a perfect world—unless, perhaps, we should except the fallen angels—and so he might have remained until translated to a

higher sphere at the termination of his probation. He was not only free from all sinful tendencies and actions, from all impurity and corruption, but also from all frailties and weaknesses of body and mind. All his conceptions, imaginations, and ratiocinations—his tastes, passions, and pursuits—were innocent and holy. His bodily powers were unaffected by disease or pain, and unthreatened with death. There was no clog whatever to the free action of his mental or moral powers. Thus constituted, he was enabled to keep perfectly the law of God without the slightest infraction or variation. He labored under no disability whatsoever. His perceptive powers were quick, clear, and unbiassed, as witness his giving correct names, descriptive of their qualities and habits, to all the beasts of the field and the fowls of the air as they were brought before him. “Adam, before his fall, was undoubtedly as pure, as free from sin, as even the holy angels. In like manner his understanding was as clear as theirs and his affections as regular. In virtue of this, as he always judged right, so he was always able to speak and act right.”\*

\* Wesley's Sermons, vol. ii, p. 168.

and perfect, and holy was he when he came from the hand of God. But, alas! "how is the gold changed, and the fine gold become dim!"

"All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on Him [Jesus] the iniquity of us all." We are fallen; but we are also, blessed be God! redeemed.

“Thou shalt *love* the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.”—JESUS.

“LOVE IS THE FULFILLING OF THE LAW.”—PAUL.

“Neither can any man while he is in a corruptible body attain to Adamic perfection. Adam, before his fall, was undoubtedly as pure, as free from sin, as even the holy angels. But since man rebelled against God the case is widely different with him. He is no longer able to avoid falling into innumerable mistakes. Consequently he cannot always avoid wrong affections, neither can he always think, speak, and act right. Therefore man in his present state can no more attain Adamic than angelic perfection.”—WESLEY.

## CHAPTER IV.

## HOLINESS IN REDEEMED FALLEN BEINGS.

UP to this point we have regarded this great question in its relation to God and his unfallen creatures. But we now come to the consideration of a question more vital and of greater interest and importance to us. We are fallen and depraved beings. No argument is needed to prove this. It is not only clearly stated in the Word of God, but it is confirmed by our consciousness, our observation, and all the facts of human history. All the powers of our being have been perverted by sin. We are "carnal, sold under sin." Rom. vii, 14. It is very probable that no human heart fully knows, or could even bear to know, the strength and power of its depraved tendencies. No man, as long as he is under redemptive influences, is ever permitted fully to exhibit his total depravity. That the heart is totally depraved we admit. But all its tendencies are during probation held in check and restrained by the

gracious agencies referred to. Were it not so man would be nothing but a fiend—an incarnate demon—and the world would speedily become one vast pandemonium. Even with all these influences and agencies, how fearful are the exhibitions of depravity which every day and every-where meet our eye! And were they withdrawn, who can conceive what the result would be? There is indeed no such thing as “natural goodness.” All those traits of character in unregenerate persons which we regard as pleasant, or amiable, or lovely, are but the legitimate fruitage of redemption and the sovereign agencies which it has so amply provided, and which are so efficiently employed. They are the results of grace, preventing, restraining, aiding, and encouraging.

The whole glory of all these things belongs to Christ; and these traits of which we have spoken often exist in individuals in connection with the most dangerous and damning elements of character. There may be amiability of disposition, and a heart as cold and dead toward God as a flinty rock. There may be temperance of habits, and the constant utterance of blasphemies. There may be suavity of man-



ners, with all the slavish passions of libertinism. There may be honesty in dealing with our fellow-men, while our hearts, by pride, or unbelief, or indifference, or rebellion, may be robbing God of the honor and glory and service due to him. There may be benevolence toward suffering humanity, and the basest ingratitude toward God. But all these natural virtues, as they are called, although they are more properly gracious, are frequently exalted and exaggerated by the world, while the antagonizing elements in the character and the life are utterly ignored or carefully glozed over.

But we cannot get rid of the fact, if we would, that we are depraved, fallen beings. If this fact existed alone, unrelieved and unprovided for, we might well despair. But right alongside of the fact of the fall stands that of redemption. Right on the brow of the darkling night, shrouded in gloom, quaking with thunder, and scowling with wrath, is set the Star of Bethlehem, and the eternal stars of God's promises and covenants shed their light upon our otherwise dreary pathway. The old dragon, the serpent, has done his work in the ruin of our race: Christ the Redeemer, the

Restorer, has come to "bruise the serpent's head" and proclaim his ability to save. It is only because of redemption that holiness is a possibility for fallen beings. It is indeed exceedingly doubtful whether a race of fallen, unredeemed beings would have been allowed to exist on the earth; but supposing it possible for them to have existed, holiness would no more have been desired by them than it is by fiends. There is a world of unransomed fallen beings, and there is no evidence whatever that they ever have the slightest desire for holiness. On the contrary, it is evident that they exhibit the most intense and determined hatred to God and goodness, and are carrying on, by day and by night, the fiercest opposition to them. *Holiness, then, is only possible through redemption.*

Persons in all ages, seeing in the light of the Spirit, who "convinces the world of sin, and righteousness, and judgment to come," the sinful tendencies of their natures and the corruptions of human society, have endeavored to curb and restrain their passions, to reform themselves and society at large, and to wash out the stains of their sins. But finding the current too strong for them to hold in check,

and the stains of guilt too deep, and dark, and damning for them to wash out, they have, by perverting the influences of the Spirit in their hearts and yielding to the dictates of unrestrained and corrupt imaginations, invented systems of religion and multiplied gods and goddesses; have built costly temples, sustained retinues of priests, supported gorgeous and imposing rituals, and offered up unnumbered sacrifices, in the vain hope of thus obtaining power over sin and peace of conscience. The world has been well-nigh saturated with the blood of victims thus vainly slain, while the smoke of the sacrifices has darkened the heavens, and mountains and valleys have been made redolent with the fumes of offered incense. Philosophers and sages have devised beautiful systems of philosophy and ethics to cure the evil of sin, but they have all signally failed, and long since have been thrown aside as useless. Modern philosophers, theorists, and scientists are now trying their hand at this same work. The announced panacea for the cure of all the evils of man's heart, and the consequent evils of society, is culture, science. If men and women could only know the various

strata of the rocks, the different epochs of the geological record ; if they could be taught about light, and air, and protoplasm, and natural selections, and electricity, etc., then all the corruptions of their nature would be cleansed and all their moral maladies be healed. They would banish the Bible as *effete*, and set up in its place the taper-light of reason for the guidance of men. They would exclude God from the universe which he has created, and give in his place the "*universum*" of Strauss, or the great "dead head" of Spencer and Mill. They would annihilate the mighty cross of Jesus—"all stained with hallowed blood"—and substitute for it the refinements of "philosophy, falsely so called." But if men give up God, and the Bible, and Christ, where are we to go? whom are we to follow? We cannot follow Spencer and Mill, nor Huxley and Darwin, nor Strauss and Tyn-dall ; for "neither so does their witness agree together." Mark xiv, 59.

Leaving, then, these vain systems, only giving them credit for whatever of *real* scientific value they may contain, we come back to the eternal principles of the word of God. Here we learn that not only is holiness required in fallen be-

ings, but, also, that holiness may be possessed by redeemed and fallen men. It becomes, therefore, a question of the deepest interest for us to know, *What is that holiness which may exist in fallen but redeemed men?* In view of the importance of this inquiry, we prefer, first of all, to consider it in its negative form, or what it is not.

1. It is not what we ordinarily understand by *virtue* or *morality*. On this Mr. Wesley speaks with his usual terseness and forcefulness: "How many take holiness and harmlessness to mean one and the same thing! Whereas, were a man as harmless as a post, he might be as far from holiness as heaven from earth. Suppose a man, therefore, to be exactly honest, to pay every one his own, to cheat no man, to wrong no man, to hurt no man, to be just in all his dealings; suppose a woman to be uniformly modest and virtuous in all her words and actions; suppose the one and the other to be steady practicers of morality, that is, of justice, mercy, and truth; yet all this, though it is good as far as it goes, is but a part of Christian holiness; yea, suppose a person of this amiable character to do much good wherever he is, to feed the hungry, to clothe the

naked, relieve the stranger, the sick, the prisoner; yea, and to save many souls from death, it is possible he may still far fall short of that holiness, without which he cannot see the Lord."\*

Again, a recent writer well says: "Under the influence of the domestic affections, such as subsists between husbands and wives, parents and children, brothers and sisters, we may become good members of the family. In like manner, under the influence of patriotism, or love for one's country, we may be valuable members of the State. So also, yielding to the promptings of that sympathy which unites us to all who share our humanity, we may render service to those to whom we are bound neither by family nor by social ties. The natural affections which God has implanted within us have an important use, and most strikingly reveal the wisdom of our Maker. But the action to which they tend cannot rise to the dignity of right and holy action until love reign in the heart."†

More specifically and more emphatically still does Bishop Huntington say: "Holiness is not

\* Sermons, vol. ii, p. 459.

† Rev. John Moore.

to be confounded with virtue. Nor is any disparagement cast upon virtue by affirming this distinction. They are names of two things, not one and the same. They do not express the same quality in character. They rest on different capacities in human nature—virtue on the conscience, holiness on faith. They are fed from different fountains—virtue from moral principle, holiness from communion with God in Christ. They may be guided by different directors; virtue depending more on self-will, as is intimated in the classical origin of the word, where it expressed the special characteristic of the Roman mind, which was a certain honorable, proud high-mindedness, but Pagan and not Christian, and where it was nearly synonymous with valor, or such fidelity as depends on personal courage. Holiness, on the other hand, implies a subjection of self-will, and the presence of those spiritual attributes, like humanity, forgiveness, and religious submission, which are peculiar to Christianity. Holiness *requires* virtue as one of its ingredients; no man can be holy without being virtuous. But virtue, on the contrary, is often found, temporarily and in individuals, dissociated from

holiness. *Holiness is the essential root—virtue is the essential fruit.*”\*

2. *It is not the perfection of our mental powers.* No mental deficiency or defect is supplied by the possession of holiness. It will be readily admitted that it will clarify the intellect, and that the man who is thoroughly under its power will be guided into the truth, and kept from falling into errors and mistakes into which otherwise he would run; but still it is not its design to perfect, in this world, uncultivated or imbecile powers, or to free even the most cultivated and enlightened from the possibility of errors and mistakes. “The wayfaring man, though a fool,” may be holy, and yet he may both do and say many things which are awkward, uncouth, out of taste, and impolite. Holiness will not make a weak memory strong, nor an unsound judgment infallible, nor feeble reasoning powers acute or accurate, nor an ignorant man wise. It will, and it does, *help* all these powers, and it will enable a man to make the very best use of the powers which he possesses, whether weak or strong; but it will not make an angel of him in this world, nor raise him to the condition of

\* Sermons for the People, pp. 89, 90.



unfallen Adam. So long as a man lives in this world he will be liable to errors in judgment, and this will lead to errors in practice. He will have certain peculiarities, or idiosyncracies, which he will carry with him to his grave. Both our mind and body suffer in this world from the involuntary effects of sin. From these we shall be ultimately and completely redeemed, but not until "mortality is swallowed up of life." We shall bear with us the last mental and physical defects, nervous disorders, cerebral affections, diseased lungs—either inherited or superinduced by exposure, or even imprudence, or by former habits of sin—febrile tendencies, and a thousand bodily disorders. The existence of these defects renders even a holy man liable to irregularities and mistakes in his conduct, and no one is more conscious than himself of the existence of these things, for which he is often grieved and humbled. Indeed, it cannot be otherwise. The stand-point which he occupies is so narrow and limited that his conceptions must necessarily be also limited, and he can see and know only a little of the persons and things which come under his notice. If he *knew* better he would often judge and act more wisely,

and accurately, and justly. But he only knows in part. And, if it were required of us to possess and exhibit a holiness free from all these defects, and failures, and frailties, we should be obliged to acknowledge at once that such a thing, in this present state, is *impossible*. It is right here where many dear ministers and Christians in our sister Churches, regarding a condition of holiness as implying and embracing such a freedom, are led to think, and feel, and say, that no such condition can be realized or enjoyed, however desirable it may be. They set the standard so high that none but an unfallen being could ever measure up to it. But as we shall see, a fallen being, in the midst of all these difficulties and disabilities, may be holy—may answer, in Jesus, the divine requirement, and enjoy this high and blood-bought privilege.

3. Nor is it *freedom from temptation, nor from a possibility of sin, nor from even a liability to apostasy*. An idea has been entertained by some persons that no one can be tempted unless there is within him something which will respond to the temptation. This is not, certainly, in accordance with the teachings of the

Word of God. Adam was a pure and holy being, with neither taint of, nor tendency to, sin in him, and yet he was tempted and fell. The Lord Jesus Christ was "holy, harmless, undefiled, and separate from sinners," and yet "he was tempted in all points like as we are, yet without sin." Temptation, in its ordinary signification, is an impulse—a solicitation to commit some evil act. Now, the holiest beings may be tempted to do the worst things which the mind can conceive. The holy Jesus was tempted to bow down and worship the devil. No act could possibly have been more idolatrous or abominable than this. But we do not conceive that the temptation either defiled or injured the Son of God, or found any thing in him to respond to it. It left no stain upon the immaculate purity of his soul. So those who are the most saintly in their character may be solicited to evil in all its various forms. It does no one any harm to be tempted. It is only a part of our discipline on earth to try our virtue and our grace. Nor can we prevent being tempted, so long as we are in this world and dwelling in tabernacles of clay. So long as Satan exists, and an alluring, wicked world is

around us, and we are possessed of human passions, we shall be tempted. At the same time we are to avoid every thing which would act as a temptation upon us, and we are to pray earnestly that we may not be led into temptation. But still, after all our prayers and watchfulness, we shall be conscious of the presence and power of the tempter, and of the need of our utmost endeavors to conquer and overcome him.

And yet the purified soul is placed on a high vantage-ground in its power of resistance and in its strength to overcome. Where the remains of sin still exist in the soul there is plenty of tinder for the devil's fire; and although the justified believer may and does overcome, yet the fight is a fiercer one because of the enemies within. But the wholly sanctified soul has no enemies within—they are all without; and although they may rage and roar, and endeavor by stratagem or by force to take the citadel of the holy soul, yet, while it is trusting in Jesus, they can never succeed.

It is well also to remember that there is a difference between *temptations* and *trials*, in their origin, their source, and their design.

While holy souls are tempted by Satan, they are also *tried* by the Lord. Hence, it is said that "God did tempt [or try] Abraham." Gen. xxii, 1. These "fiery trials" are ordered or permitted by our heavenly Father, to refine, purify, and strengthen his people, not to injure or destroy them. They are all made to "work together for good to them that love God." Hence, his people are often poor, afflicted, persecuted, bereaved, sorrowful, and disconsolate. "We know that one plunged in abject poverty may have hidden heart-grief. A godly tradesman may struggle with bad times, be intensely concerned to maintain his credit and position, suffer deep depression, while supreme love to God reigns in his heart and inspires submission to the Divine will. Who does not feel the cares, trivial annoyances, little worries that troop around him day by day? They are to be met with where we work and recreate, in the agents and agencies of the Church, and even in the bright precincts of home; they spring from the incidents of trade, its fluctuations, competition, losses, success, etc.; they run alongside of religious exercises, creating distraction in prayer, in reading the Bible, and in worship in

the house of God.\* These are only some of the trials and annoyances in life to which all are liable, from which none escape.

And as holy beings may be tempted and tried during their probation, so they may fall into sin, and even into apostasy. The angels fell from heaven ; Adam fell in paradise and lost it. So holy beings may fall while in a state of probation. It would be no probation if they *could not* fall. Doubtless, the probabilities of their falling are greatly less than of those who are weak and feeble in grace—babes in Christ. They are “strong in the Lord, and in the power of his might.” They are veterans in his service. Further, Mr. Wesley conceived that it is possible for the soul to have that full assurance of faith and hope that it never *will* fall ; but even such a state, which he conceives it possible may be reached, will not exempt the one enjoying it from the necessity of constant watchfulness and constant struggle.

4. *Holiness is not maturity.* There may be moral wholeness where there is much that is immature and imperfect. A child may be healthy and perfect as a child, but it is not therefore a

\* Tracts on Scriptural Holiness, pp. 36-38.

man. Maturity is the result of growth, discipline, development. The soul may be cleansed from all sin and wholly sanctified to God, and yet may be very far from that adulthood in grace and holiness which it may attain even in this world. Much confusion has arisen in some minds from confounding these things together. At the same time, while making this distinction, it should never be forgotten that purity is the highest condition of growth—of healthy and symmetrical growth—in this world. Nor does it only furnish the most favorable conditions for a uniform and constant growth, but also for a *rapid* growth of all the graces of the Spirit, as there is nothing remaining in the soul to hinder or obstruct them.

But we now advance to the consideration of *what holiness is*. 1. It is a *separation* from *every thing vile and sinful, unclean, and impure*; in a word, *it is separation from sin*. Sin and holiness are, and must be, not only diametrically opposite, but in eternal antagonism to each other—they cannot peacefully coexist. Even in the regenerated soul where the remains of sin exist and struggle for the mastery against the new, divine life, that new, divine life is

struggling against them. "The flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot," while this state of things exists, "do the things that ye would." Gal. v, 17. But the soul that is made holy unto the Lord is freed, not only from the guilt, and power, and dominion of sin, but also from its very presence. Pride, anger, love of the world, covetousness, envy, jealousy, selfishness, lust, and every form of sin, depart, and leave nothing but purity and holiness. This is a primal and fundamental element of holiness. As long as sin remains in the soul, it is, strictly speaking, unholy. In a general sense, and as compared with its former conditions, and in its relations to God and his Church, it is holy; but in its own sight, and in the sight of a holy God, much that is unholy and impure dwells within it. Holiness, then, is separation. "Wherefore," the Lord says to his people, "come out from among them, *and be ye separate.*" But it is also separation from the world—from its spirit, maxims, pursuits, pleasures, vain amusements, and ambitions. The holy saint, it is true, is not to go out of the world, or to shut



himself up in the tombs, or in a monastic cell. The world has had enough of that kind of holiness. Nor is it in any sense that proud, Phari-saical, pompous piety which sweeps along in its broad phylacteries and says, "Stand by thyself: for I am holier than thou." The world has had enough of this, too. And yet, in a higher and vastly better sense, the saint may and *must* be separate from the world. Jesus said to his disciples, "Ye are not of the world; but I have chosen you *out of* the world." And in his intercessory prayer he says, "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil." John xvii, 15. The world, the wicked and godless world, is an enemy to holiness. Therefore, in dress, in amusements, in recreation, in our associations, so far as we can control them, we are to be separate from the spirit and power of the world. We shall be assailed by it, if we would live *godly* in Christ Jesus, in a thousand forms; we shall meet it at every turn; but we are to be unmoved and unpol-luted by it.

This does not at all imply that we are to be dull, morose, somber, or gloomy in our relations

and dealings with the world. No! The holy Jesus was at the marriage of Cana and mingled pleasantly in its festivities. Nor do we conceive that his presence cast a shadow of gloom upon the joyousness of the occasion. He mingled with all classes and conditions of men, even with the humblest and the vilest. And yet, in reality, he was "separate from sinners." It must be remembered that he mingled with those classes of persons, not to partake of their spirit, not to mix with their ungodly actions or to sympathize with their sinful ways, but to benefit and bless them; to seek and save them; to sympathize with the sinner while hating and denouncing his sins; and to lead them upward, by his words and example, to his Father's house of many mansions. Thus his people are to imitate his example and to follow in his footsteps. O, it is possible to go through this world robed in the white robes of righteousness, and to keep them unspotted and undefiled. So says the word of God. "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself *unspotted from the world.*" James i, 27. And it was said by him

“that hath the seven spirits of God, and the seven stars,” [Rev. iii, 1,] of some in the ancient Church of Sardis, that *they* “*had not defiled their garments.*” Rev. iii, 4. This is the kind of holiness which the world needs. Men and women living in the world, but *not of the world*—mingling with its busy scenes, and yet at the same time walking with God.

2. *Holiness is love.* Under the evangelical economy, “love is the fulfilling of the law.” It is a beautiful and most interesting fact, that the two great conditions which God has laid upon his creatures are not only those which are of the easiest and simplest character, but which we are, in a lower sense, constantly realizing and manifesting—*love and faith.* Hence the great command of the Law is, “Thou shalt *love* the Lord thy God with all thy heart;” and of the Gospel, “Believe on the Lord Jesus, and thou shalt be saved.” The apostle says, “All the law is fulfilled in one word: Thou shalt *love* thy neighbor as thyself.” Gal. v, 14. “God is love; and he that dwelleth in love, dwelleth in God, and God in him.” 1 John iv, 16. Hence, holy beings have the same *kind* of love which God has—not, of course, the same *degree.* This no

created intelligence can ever have. Love is the very fountain of all obedience, as obedience is the test and evidence of love. It is also the source of all true self-denial, self-sacrifice, humility, meekness, and gentleness. That is a holy soul, then, in which nothing exists contrary to love to God and man. Love, then, is perfect. The soul has attained a condition of moral wholeness. Love is the all-controlling, all-absorbing, dominating principle. And although there may be much that is weak, and imperfect, and immature, yet "Holiness to the Lord" is graven upon it by the Eternal Spirit. This love will prompt to all holy endeavor in the cause of God, and for the good and the salvation of humanity. For love is not a quiescent, but an active, principle. If it exists in the soul, and exists in perfection—that is, with nothing contrary to it—it will exhibit itself in love to all Christians of every grade of experience; in love to a ruined world, which will lead to every effort for its redemption; in love for the cause and kingdom of God, which will lead to the sacrifice of ease, self, money, family, friends, every thing, for its advancement. It will long to have the Gospel preached to every creature, because God

made him, and Christ redeemed him, and it is possible for him to be saved.

3. *Holiness is the sum of all the graces existing in the purified soul in simplicity.* Love, joy, peace, long-suffering, meekness, humility, are free from the presence of every thing which is contrary to, or would antagonize them. Faith exists without doubt, or fear, or unbelief. Love is unlimited by selfishness, or hate, or malice, or anything which is contrary thereto. Humility clothes the soul, and is unmarred by pride. Meekness, like the lily of the valley, exhales its fragrance, unsmothered by anger or ill-will, envy or jealousy. Peace holds her gentle sway over the soul, undisturbed by stormy passions, unagitated by inward or outward alarms, and ungnawed by the corroding tooth of care. Thus, there is nothing in the soul contrary to these and kindred graces, and "they exist in measure corresponding to the present capacity of the soul possessing them. Mere finiteness of a faculty, or affection, or grace, may be said to be an imperfection as compared with the infinite, but cannot be said to be a sinful imperfection. A moral differs from a natural defect in this, that

the one is voluntary, the other is constitutional ; the one is sinful, the other is blameless. If a finite soul be, to its utmost capacity, filled with love, it is perfectly holy, though its capacity be capable of infinite expansion.\*

We can only love God with the powers which we are in possession of. God requires nothing more: he could demand nothing less. The terms in which his great first command is couched are exceedingly striking and impressive. It does not merely express the employment of the entire powers of "the heart, soul, and mind," but also those powers are required to exercise this love which each individual possesses. It does not say, Thou shalt love the Lord thy God with the powers of an angel, or with the unimpaired powers of unfallen Adam ; but "with all *thy* heart, and with all *thy* soul, and with all *thy* mind." That heart, soul, and mind may be very feeble, weak, and impaired ; they may not have been expanded by exercise or improved by culture, and at best they are exceedingly limited ; but, so long as the powers which *we have* are fully employed in loving our Father and Saviour, we have fulfilled the divine

\* Bishop Foster, "Christian Purity," p. 76.

requirement ; we are accepted in the Beloved ; we are saved, fully saved. The more fully we become acquainted with this command, the higher will our wonder rise at the consummate wisdom of the words in which it is expressed. Another may have faculties, both natural and acquired, which almost infinitely transcend those which I possess, and, beholding him with his giant intellect and his great heart, I may wish to love God as he *can*, and as he does ; but if I, with my feeble intellect and less-capacious heart, love God with all that intellect and heart, I am as truly accepted of him as is my more talented brother. The holy soul, whatever its powers may be, would yet love God with still greater powers if it could ; often it wishes for an angel's powers, a seraph's burning love for him.

But all the command is, "With all *thy* heart, and soul, and mind, and strength." A Rutherford, a Fletcher, a Payson, a Cookman, an Angel, could do no more.

“Christ also loved the Church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by *the word*, that he might present it to himself a *glorious Church*, not having spot, or wrinkle, or any such thing; *but that it should be holy and without blemish.*”—PAUL.

“For their sakes I sanctify myself, that they also might be sanctified through the truth.”—CHRIST.

“By the which will we are sanctified through the offering of the body of Jesus Christ once for all.”—PAUL.



## CHAPTER V.

HOLINESS THE ORDAINED PURPOSE OF CHRIST'S  
SUFFERINGS AND DEATH.

THAT Jesus Christ came into the world and suffered and died, is just as well established as any other historical fact. But the inquiry arises, "Why did he come into the world and suffer and die?" What object had he in view? What purpose animated, and inspired, and sustained him? What was the *plan* of his wonderful life and of his more wonderful death? The laboring brain of the skeptical world has been tasked for ages in endeavoring to frame a satisfactory and consistent answer to these questions. Without pausing to consider the various and contradictory answers which have been returned, we take the position, fearlessly, that the only consistent answer which is or can be given to these questions is that which is contained in the word of God. Here we learn that the redemption of our fallen humanity was not, so to speak, an after-thought in the

Divine mind, occasioned or suggested by the fall—an expedient to meet an emergency which had unexpectedly arisen in the affairs of the world. No! He who is from eternity—who seeth the end from the beginning—foresaw, that although “He had invested man with all the possibilities of an everlasting integrity, that, tampered with by a superior foreign force, man would fail of his integrity; and he provided for exigencies that must follow.”\* His infinite wisdom and boundless love provided the redemption which his infinite holiness, and justice, and truth demanded. And that redemptorial plan was so arranged and so ordered as to be complete and perfect, providing for the restoration of our fallen and dying humanity upon conditions at once the most simple and the most practicable. And hence, when man had actually fallen—when, guilty and self-condemned, the serpent, the woman, and the man stood before the Lord to hear their doom, or ever a word of sentence was spoken to the guilty pair, and while the condemnatory words were being pronounced upon the serpent—there was held out, even amid the words of this sentence, the

\* Dr. Bannister, “Methodist Quarterly Review,” April, 1873.

primal promise of redemption. "I will *put* enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." Gen. iii, 15. This was the first announcement of mercy to our fallen world. This was the bow of promise which spanned the darkling heavens as they overhung man's dreary pathway. But, while it was the first, it was followed by other prophecies and promises brighter and clearer still, until the whole plan appears in the Gospel

Full-orbed,

In all its round of glorious rays complete.

All we have now to do is to stand, and gaze, and wonder at, and adore, the ordained and revealed purpose of God in redemption. In his letter to the Ephesians the apostle Paul says: "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: according as he hath chosen us in him before the foundation of the world, that we should be *holy* and without blame before him in love." Eph. i, 3, 4. To the Thessalonians he also writes: "But we are bound to give thanks always to God for you, brethren beloved of the Lord,

because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth." 2 Thess. ii, 13. So the Apostle Peter, writing "to the strangers scattered abroad," says, "Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ." 1 Pet. i, 2. In the letter to the Hebrews there occurs the following remarkable passage, illustrating and applying the language of the forty-ninth Psalm, prefaced by the clear and explicit statement to the Jews that "it is not possible that the blood of bulls and of goats should take away sins:"—"Wherefore, when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me: in burnt-offerings and sacrifices for sin thou hast had no pleasure. Then said I, Lo, I come (in the volume of the book it is written of me) to do thy will, O God. . . . *By the which will we are sanctified* through the offering of the body of Jesus Christ once for all." Heb. x, 5-7, 10. This is the language of the eternal Son to his Father—interpreted by the great apostle under the inspiration of the Holy Spirit. No

one in the universe could so clearly and fully know the will of the Father as he. And it is by the accomplishment of his will in assuming a prepared body, and offering himself up once for all in that body, that we are provisionally, and may be actually, saved and sanctified. In harmony with the will and purpose of the Father, he prays, in his inimitable intercessory prayer, "Sanctify them through thy truth: thy word is truth. And for their sakes I sanctify myself, that they also might be sanctified through the truth." John xvii, 17, 19. It was also in full accord with that purpose that the apostle says, "Christ also loved the Church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious Church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." Eph. v, 25-27.

But perhaps some one will say, "This is all clear and plain so far as the ultimate purpose of Christ's sufferings and death is concerned, and it will be fully realized in the eternal world; but this state can never be realized here." And, in a sense, this is true, so far as it regards

the ultimate and complete realization. But that it cannot be attained or enjoyed here is contrary to the teachings of the word of God. Hence, the apostle prays for the Thessalonians, first, that they might be "sanctified wholly;" and, secondly, that they might "be preserved blameless unto the coming of our Lord Jesus Christ." And when Zacharias was under the full inspiration of the Holy Spirit he prayed: "Blessed be the Lord God of Israel; for he hath visited and redeemed his people, and hath raised up a horn of salvation for us in the house of his servant David; as he spake by the mouth of his holy prophets, which have been since the world began: that we should be saved from our enemies, and from the hand of all that hate us; to perform the mercy promised to our fathers, and to remember his holy covenant; the oath which he sware to our father Abraham, that he would grant unto us, that we, being delivered out of the hand of our enemies, might serve him without fear, in holiness and righteousness before him, *all the days of our life.*" Luke i, 68-75. Here are mentioned, not only the promise and the prophecies of God's word, but also the oath of God, and all culminating in the grand

announcement, "that we might serve him without fear, in holiness and righteousness, *all the days of our life.*"

Here, then, we have, in the clearest manner, the revelation of God's purpose toward his Church and people. We need not have, we scarcely *can have*, any doubt as to its meaning. From the unfathomed depths of the eternity that is past, this great design was in the heart of God: the complete restoration, through the sacrificial offering of his only begotten Son, and the almighty agency of the eternal Spirit, of every one who believes on him, not only to his favor, but also to his image. How dear that purpose, then, is to him! And it is not, we think, saying too much, that the universe was planned and created in view of this purpose. "Man was the grand archetypal thought of God in the creation; and all processes, and growths, and developments, and preparations upon this earth, prior to the coming of man upon it, were but growths and preparations for man as the highest, grandest result of God's work in the creation. And the very fact that all things were created by and for the Son of God, and the relation of the Son to the creation is evi-

dence—nay, proof—that the worlds were made for mediatorial purposes.”\* And, further than this, the whole hierarchy of heaven, who know infinitely more of God’s universe than the greatest scientists of earth, regard this purpose as of more interest and of more consequence than all the vast and limitless empire of Materialism. And although their lofty songs are employed in celebrating the *works* of the Lord, and in adoration of the wisdom, and power, and goodness which they display, yet it is the great designs of redemption which most frequently set their harps a-ringing.

This purpose is indeed wonderful. To transform a poor, fallen, guilty, polluted, condemned creature into a justified, renewed, sanctified soul, fitted for the service of the Lord on earth and then to dwell forever in an abode of infinite purity and blessedness, is enough to excite the adoring wonder of the universe to all eternity. Many of the purposes of God we know not. He has not seen fit to reveal them unto us. They lie hidden in the profound depths of the Eternal Mind. But this one is so clearly

\* Dr. Bannister, in “Quarterly Review,” April, 1873. See also, Hugh Miller in “Testimony of the Rocks.”—P. 234, *et seq.*



revealed to us and our children that no doubt can be entertained with reference to it. Our only difficulty is, perhaps, in endeavoring to realize that such a wonderful purpose embraces us, and that it can be realized in our experience. But He who originated the plan of redemption and ordained its accomplishment knew what was in man ; knew the dark and fearful character of his sins ; knew the depth and degradation of his depravity ; knew the temptations of the world, and sin, and Satan, by which he would be assailed ; knew all his weaknesses, disabilities, frailties, and passions ; knew all his tendencies and proclivities ; and yet he purposed that he should be redeemed, and, upon the simple condition of his believing in Jesus, should be restored, purified, hallowed, and glorified for evermore.

And what He has purposed can he not, will he not perform ? Who or what can hinder him ? Who can harm when he delights to save ? If the simple condition of faith is complied with, who can hinder the blood from cleansing the soul from all sin ? Who can prevent the descent of the holy, hallowing Spirit ? If all hell were combined, and all wicked men allied

with them, and all the strength and power of their enmity and depravity aroused to its utmost tension, yet if the soul trusts implicitly in the blood of Christ, in the promise and the oath of God, *he will do this work*. Sooner would the sun grow dim, and the moon lose her luster, and the stars fall from heaven, and ruin drive her plowshare through the universe, than God would suffer his promise to fail. O, if his purpose or his promise *could* fail, even in a single instance, the pillars of his throne would be uprooted, universal chaos would reign, and he would cease to be God. Such a thing is unthinkable. It can never be. And if so, then we may be saved—fully, gloriously saved on earth, and endlessly saved in heaven. Glory be to the Father! Glory be to the Son! Glory be to the Holy Ghost! Amen.

If this purpose has not been, and *cannot be*, accomplished, then the whole design has failed. For Christ is either a perfect Saviour, able to save to the uttermost, or he is no Saviour at all. His blood can either cleanse from all sin or it cannot cleanse from any sin. There is no middle ground here. An imperfect Saviour, or an imperfect salvation, is a solecism. But the

white-robed, countless throngs before the throne demonstrate the completeness of the provisions of infinite love. And there are multitudes now on earth, and their number is constantly increasing, who can joyfully testify to the efficacy of the atoning blood in fully saving them. Thus the ordained purpose of the holy Trinity has been realized, and will continue to be until time is no more.

“Thou dying Lamb! Thy precious blood  
Shall *never* lose its power.  
Till all the ransomed Church of God  
Are saved to sin no more.”

COWPER.

“ The promise stands, forever sure,  
And we shall in thine image shine,  
Partakers of a nature pure,  
Holy, angelical, divine ;  
In spirit joined to thee, the Son,  
As thou art with thy Father one.”

C. WESLEY.

“ This is the *will of God*, even your sanctification.”—PAUL.

“ O God, what off'ring shall I give  
To thee, the Lord of earth and skies?  
My spirit, soul, and flesh receive,  
A holy, living sacrifice :  
Small as it is, 'tis all my store ;  
*More shouldst thou have, if I had more.*”

C. WESLEY.

## CHAPTER VI.

## HOLINESS DEMANDED AND PROMISED.

WE have been looking at the announced purpose of the Lord in redemption, until, as we trust, all our doubts and fears have given way, and we have sunk down in adoring wonder, love, and praise. But at every step we take in the consideration of this question, higher wonders rise and new anthems burst forth from our raptured souls. It is but natural for us to suppose that a holy God would require holiness in his intelligent creatures. More than this, as we have already seen, his own holiness is the basis on which he rests the requirement of holiness in his creatures. "Be ye holy: for *I* am holy." "Be ye therefore perfect, even as your Father which is in heaven is perfect." This command, in one form or another, is constantly presented before us in his Word. It is thundered from Sinai's blazing mount; it is uttered in tenderest tones from

Calvary. No one can doubt that God commands his creatures to be holy. There is no need of any argument here. This is an axiomatic truth in God's revelation. The only questions which have arisen in the mind of man are: "Is it possible to be holy? Can man obey this divine command? Is not the command to be understood with certain limitations and restrictions? Does it not have reference to a future world and a future state? Multitudes have answered these last inquiries affirmatively, and have settled down on the conviction that it was utterly useless to attempt obedience to this command. And they have done so, not because they are infidels, or skeptics, or insincere Christians. No; many an honest and sincere Christian has felt and talked thus. Many, too, who would love to be holy—who are struggling against the corruptions of their nature and sighing for deliverance from them—who are, in this sense, "all their life-time under bondage,"—have yet deliberately concluded that, for them at least, holiness is an impossible attainment. But why so?

The question, indeed, is narrowed down to a very few points, upon which there need be

neither ambiguity nor obscurity. Has God required his creatures to be holy? Does this requirement pertain to the present time and the present life? The first question is readily admitted by all to be affirmatively answered. There is no escaping from such an answer. No language could make God's command plainer. But if he has required *one* of his moral creatures to be holy, he has required *all* to be holy. This is his universal law. He has not one law for one class of his creatures, and another for others. Wherever there is a moral agent in the universe, this command is obligatory upon him. It is the law of the heaven of heavens—of angel and archangel, cherubim and seraphim. It is the law of all worlds, "even as far as the universe spreads its flaming wall"—even to the outer periphery of our firmament. It is the law of all our world, fallen, and sin-cursed, and ruined as it is. It is as much the duty of the vilest and impurest sinner to be holy as it is of the devoutest saint.

Now, the settlement of this point greatly simplifies the whole question of obligation. Every man, every person, should feel and say, "God requires *me* to be holy." This is the

point which needs to be pressed upon the heart and conscience of every believer, and indeed, of every man. It is very natural for us to endeavor to excuse ourselves from this obligation and say, "I am so peculiarly constituted, or my condition and surroundings in life are so different from others, or I am so impulsive or impetuous, or my business relations are so complicated, or my family affairs and relations are so situated, or my temper is so irritable and irascible, or my passions are so strong." All these and a thousand other difficulties men may and do allege to excuse themselves from obedience to this command. But *God* has never excused any one from this obligation. He has never altered, or relaxed, or lowered his command to suit the various circumstances and conditions of humanity. All down the ages, all through the universe, rising above the noise, and bustle, and confusion of men, sounding out amid the music of the spheres, may be heard this divine command: "*Be ye holy, for I the Lord your God am holy.*" The only thing that we can do consistently is to rise up, in the strength of God, *to do* what he requires of us, *to be* what he commands us. We should make



use of all the means he has put in our hands, and avail ourselves of all the provisions which he has made. If there are, as there always will be while we are in this world, failures, weaknesses, follies in us, he has made provision for them. But willful, persistent neglect, or disobedience, must excite his displeasure and enkindle his wrath. If God commands, there is but one thing for us to do, and that is, *to obey*. Our efforts to do this may not be as regular, constant, and faultless as we could desire; but still we must put forth our utmost endeavors, under the aid of his Holy Spirit, to obey; and then, conscious of our lapsed and fallen condition, of our multiplied weaknesses and failures, we must ever have recourse to the blood of atonement, through which only our souls can be accepted in the sight of God. It is in view of this that the most holy saints on earth have need to pray, "Forgive us our trespasses," and to acknowledge,

"Every moment, Lord, I need  
The merit of thy death."

But God is not a being of stern, inflexible justice merely, sitting upon his everlasting throne and commanding his creatures to do

what he knows they cannot do without extending a helping hand to them, or uttering an encouraging word, or making provision for their existing wants and necessities. Very far from this is his character, and very different are his dealings with the children of men. The most loving, cheering, and inspiring words ever poured on a human ear he utters to his children. The vocabulary of earth and all its babbling tongues is found insufficient to express the utterances of his love, the sweetness of his promises, or "the riches of his grace." Hence it is said, simply, "God *so* loved the world;" and, "Beloved, if God *so* loved us;" thus indicating a profundity and an eternity of love which no human ken can ever fathom, and no archangel's plummet can ever sound. When the Apostle Peter attempts a survey of the promises which God has made that we might be partakers of his divine, his holy nature, he is evidently at a loss, even under the inspiration of the Spirit, for words to express his sense of their greatness and their value. Hence he says: "Whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature, having

escaped the corruption that is in the world through lust." 2 Pet. i, 4. Thus we are made to see that there are not only "*promises*" to make us partakers of the divine nature, but "*great promises*;" and they are not only great, but they are "*exceeding great*" promises; and not only so, they are "*exceeding great and precious* promises." And it only needs that we should dwell upon some of them for a season, to understand that this estimate is neither too great nor too high. And we shall further see that "*exceeding broad*" as is His command, the breadth of his promise is commensurate with it. Does He command us to love him "with all our heart, and soul, and mind, and strength?" He promises, "I will circumcise thine heart, and the heart of thy seed, to love the Lord thy God with all thine heart, and with all thy soul, that thou mayest live." Deut. xxx, 6. Does He command us to be pure? He says, "Come now, and let us reason together; though your sins be as scarlet, they shall *be as white as snow*; though they be red like crimson, they shall be as wool." Isa. i, 18. "Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness,

and from all your idols, will I cleanse you." Ezek. xxxvi, 25. Again: "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.* If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John i, 7, 9. Does He command us to be sanctified? By the apostle he has declared: "This is the will of God, even your sanctification." 1 Thess. iv, 3. 'For God hath not called us unto uncleanness, but unto holiness.' 1 Thess. iv, 7. Thus every command has its answering promise. What he requires us to be, to do, or to attain, he clearly and fully promises to help us, or to bestow upon us the gift or the grace. If this great work had to be undertaken in our own strength, or were made to depend upon our own resources, we might well doubt, and even despair. But nothing of this kind is required. The whole ground is covered by provision and promise. All the resources of redemption, and I may say, reverently, all the resources of *God*, are placed at our disposal. His almightiness, his goodness, his justice and truth, are pledged to the perform-

ance of this work for every one who believes. All the merit of the sacrificial sufferings and death of the Son of God, and all the power of his blood, are ever ready, waiting, and, I may say, almost pressing against human hearts, to cleanse and purify them. And all the power of the eternal Spirit is available, by day and by night, for this same purpose. How, then, can we doubt any longer? How can we hesitate for another moment? The universe is ringing with the invitation, "Come: for all things are now ready!"

Hence, if this class of persons—honest doubters of the possibility of the attainment of Christian holiness in this life, though equally earnest desirers of its possession, if attainable—would but look less at their own imperfections, and more at the abundant provision made for their entire deliverance from the indwelling and power of sinful affections, and the strong assurances given in God's word of the ability of the Spirit to thus aid their infirmities, they would soon attain, at least in many instances, to this high state of grace. Then they would be able to add their testimony, that "the blood of Christ cleanseth from all sin."

“ No outward forms can make us clean ;  
The leprosy lies deep within.

Nor bleeding bird, nor bleeding beast,  
Nor hyssop branch, nor sprinkling priest,  
Nor running brook, nor flood, nor sea,  
Can wash the dismal stain away.

Jesus, thy blood, thy blood alone,  
Hath power sufficient to atone :  
Thy blood can make us white as snow ;  
No Jewish types could cleanse us so.”

WATTS.

## CHAPTER VII.

HOLINESS THE PURPOSE OF ALL RELIGIONS, AND  
THE CENTRAL TRUTH OF ALL REVELATION.

THE idea of man's sinfulness, and of his consequent need of expiation and purity, is recognized in all the religions of the world. The oldest forms of heathenism abound with the ideas of sacrifice. Costly temples have been erected; vast retinues of priests maintained; altars constantly kept blazing with the fires, and crimsoned with the gore, of numberless sacrifices. Beasts, birds, and crawling reptiles, and, not infrequently, men, women, and children, were offered up in sacrifice. The universal wail of humanity seems to find utterance in the language of the prophet Micah: "Wherewith shall I come before the Lord, and bow myself before the high God? shall I come before him with burnt offerings, with calves of a year old? Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of

oil? shall I give my firstborn for my transgression, the fruit of my body for the sin of my soul?" Micah vi, 6, 7. To these questions neither reason nor nature has given any adequate reply, and tradition has uttered only confused sounds.

The mythologies of ancient Egypt, Greece and Rome, Assyria and Babylonia, China and Japan, India and Africa, looked toward the elevation and purification of men from their sinful condition. All the sacred books and systems of Zoroaster and of Confucius, the Vedas and the Shasters, the Koran and the sensuous worship of Romanism, have, professedly at least, been designed for this purpose. All their teachings, their sacrifices, their priesthoods, their temples, their worship; all their ablutions, penances, and pilgrimages—are designed to secure the same result. Max Müller, in his lectures on the "Science of Religion," says that "the intention of religion, wherever we meet it, is always holy. However imperfect, however childish, a religion may be, it always places the human soul in the presence of God; and however imperfect or childish the conception of God may be, it always represents the highest ideal



of perfection which the human soul, for the time being, can reach and grasp. It lifts the soul above the level of ordinary goodness, and produces at least a yearning after a higher and better life—a life in the sight of God.”

True, their ideas are confused, their methods are various, their stand-points differ, and all their systems are ineffectual; but yet they all show the strugglings of the mind and heart of men for that which, in a greater or less degree, they are convinced that they need. And there can be no doubt that many a heathen, following all the light which he has had, has been accepted through the merits of a Christ of whom he has never heard, but whom, had he heard of him, he would gladly have embraced. But what complete and acknowledged failures have those systems of philosophy, ethics, and religion been! How powerless to impress or move the masses for good! Occasionally, it is true, men and women have risen above them, and have practiced sublime virtues, and exhibited lives of much purity and devotion; but, aside from these individual and rare instances, these systems have proved their inherent weaknesses and their utter ineffectualness.

And yet the idea of *sacredness* which has been attached to all religions, all sacrifices, priests, nuns, monks, pilgrims, hermits, pillared saints, etc., is ineradicable from the human mind. It is interwoven in the very fiber of the heart of humanity ; it is an integral part of our moral constitution. All the sins and superstitions, the infidelity and skepticism, of the ages have not served to dispossess the world of this idea. The countless throngs of pilgrims who annually wend their way to the sacred Ganges to plunge beneath its waters, do so because they believe that by so doing they will wash away their sins. The Mohammedan goes through his daily ablutions, abstinences, and prayers, and his frequent pilgrimages, with the idea that through these things he will be made holy. And so with other religionists, whose name is Legion. But they have all failed, and must forever fail.

On the other hand, the system of Christianity not only announces its great purpose to make men holy, but proposes an infallible scheme by which this grand result may be realized. It stands pledged before the world to make men holy on certain expressed conditions.

This is its great central idea. If this fails, the whole system will fail with it. It stands or falls with this great truth. Its Genesis opens with Paradise possessed and lost, and its Revelation closes with Paradise regained and eternally enjoyed. Every thing in the interim was made to bend to this great design, and all the events of time and the great facts of history are subsidiary to its accomplishment. Prophecy and promise, the Law and the Gospel, types and antitypes, shadows and substances, symbols and realities, all revolve around this central truth. It is interesting to trace, in the ceremonial law, how that the tabernacle and the priests, the altar and mercy-seat, the vestments of the priests and the offerings of the altar, and every thing pertaining to the service of the Lord, must be "pure," "consecrated," "sanctified," "hallowed," and "without spot or blemish." These words and their cognates are in constant use in the divine directions. But we all know that all these things were only typical—shadows of good things to come.

God is uprearing, in the midst of this world of sin, and suffering, and sorrow, a "spiritual," a "holy temple," and every thing about this

is to be holy. "The temple of God is holy, which temple ye are." 1 Cor. iii, 17. "Therefore, ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone; in whom all the building fitly framed together groweth unto *a holy temple in the Lord*: in whom ye also are builded together for a habitation of God through the Spirit." Eph. ii, 19-22. "Ye also, as lively stones, are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ." 1 Pet. ii, 5. Here we have before us the plan of the great Architect of this living temple. That grand ideal is ever before his mind. And is it to be wondered at that, when he gave his revelation to mankind, this should ever be found in all of his utterances? Can we wonder that it is the burden of his Law, as well as of his Gospel? that it is uttered in tones of authority in his law, breathed out in sweetness and tenderness in his promises, symbolled in sacrifices, written in blood, and graven in precious stones? that it burdens the prayers of

inspired men, finds utterance in their exhortations and appeals, and, more than all, that it was the great purpose of Christ in his sacrificial offering for sin? Why was his name called Jesus? Was it not because he would "*save his people from their sins?*" Why is he called the Lamb of God? Is it not because "*he taketh away the sins of the world?*" Thus we see that every-where in God's moral universe this great truth flashes upon our souls, and its responsive utterances waken the prolonged echoes of eternity?

The truth of God—his Word—thus becomes the great instrument in making his people holy. Its commands convince us of its *necessity*; its wonderful provisions demonstrate the *possibility of its attainment*; and its luminous promises, so free, so abundant, so "exceedingly great and precious," show us the *certainty of it*. What more could we desire on this subject? On the one side of us rises, at times dark and frowning with thunder, and anon ablaze with lightnings, Sinai's rugged and splintered mount; on the other is Calvary, stained with blood and vocal with groans. But the burden of both is, "Holiness unto the Lord." Around us is the

living temple, flashing in the brightness of the Sun of Righteousness; above us is Mount Sion, thronged with the multitudinous hosts of "the spirits of just men made perfect," and ringing forever with the shouts of six-winged seraphim, "Holy, holy, is the Lord of hosts." No more certain is it, then, that the Sun is the great center of our system—not so certain is it that Alcione is the center of all worlds and all systems—than that Holiness is the center of all God's system of mercy and grace toward our world.

And what this wonderful system proposes to accomplish it actually does for sin-defiled men. *It makes them holy.* It lifts them up out of the depths of their guilt and their depravity; transforms their souls; infuses into them a new, divine life; regulates their whole external conduct; and hallows their whole being. Where every form of Paganism has failed, where Mohammedanism has exhibited its utter powerlessness, and where all the various theories of the philosophers of ancient and modern times have been pronounced utterly worthless, this divine system of mercy and grace has, and that not merely in rare or isolated instances,

but in multitudes of cases made men and women holy, and has thus exhibited its power and proclaimed its triumphs. The numberless multitudes of white-robed saints, whose tears are forever wiped away, were once dwellers upon this earth, mingling with its busy scenes, assailed by its temptations, tried by poverty and pain, and bedewing their rough and thorny way with their tears. But, while they were here, they washed their robes and made them white in the blood of the Lamb, and exhibited to a hostile world that saintliness which a divine Christianity only can impart.

“ Take my soul and body’s powers ;  
Take my mem’ry, mind, and will ;  
All my goods, and all my hours ;  
All I know, and all I feel ;  
All I think, or speak, or do ;  
Take my heart, but make it new.”

C. WESLEY.

“ I cannot wash my heart,  
But by believing Thee,  
And waiting for Thy blood t’ impart  
The spotless purity.”

C. WESLEY.



## CHAPTER VIII.

## HOLINESS—HOW OBTAINED.

ALL those systems to which we have referred in the previous chapter, aside from the truth of God as revealed in his word, have signally failed to accomplish what was hoped of them. "They could not make the comers thereunto perfect." No water of the Nile or the Ganges could wash away sin. No rites, ceremonies, sacrifices, blood of bird, or beast, or men, could remove either its burden or its blot. The world is turning away despairingly from them all. It has exhausted its resources; it has failed in all its endeavors.

And while this is true of all systems of heathenism, it is equally true of all systems of ancient or modern philosophy which have aimed to make men pure without Christ or his Gospel. Their pretensions are vain, their efforts fruitless. On the other hand, there are many who are called Christians, and some of

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them earnest and sincere Christians, who doubt, and even deny, that it is possible for any man, even under all the redemptive agencies which Christianity provides, to become holy. Thus they add the system in which they profess so cordially to believe, to the many others which have failed to make men holy. For if Christianity cannot make men holy, *it is a failure*. This, as we have seen, is its purpose, and, of course, if its purpose cannot be effected, it is so far forth a failure. But, as the system proposes to make men holy, it becomes us to regard the means or conditions through which this experience and this state may be realized.

Provisionally, meritoriously, and effectually to accomplish this, there are only two agencies in the universe. The first, is Christ's sacrificial blood; and the second, is the omnipotent energy of the eternal Spirit. It is to be feared that too many, in seeking to enjoy this grace, rely too much upon certain intellectual processes, certain outward means and routine duties. But the word of God knows nothing of any holiness aside from the blood of Christ and "the sanctification of the Spirit." All mortifications, fastings, penances, mental or bodily exercises, as

effective agencies, are, and must ever be, vain and fruitless. That means are to be used we shall see ; but they are to be used only *as means* for the purpose of securing the effective agencies referred to. And never, until the blood is applied, and the sealing, sanctifying Spirit is imparted, can the soul be made holy in the sight of God. It is all-important to guard well this vital point. There is such a tendency in the human heart to "go about to establish a righteousness of its own," that many are unwilling to "submit to the righteousness of God," or God's method, for making men righteous, or holy. If men could only make themselves holy, they would do so, in many instances, by making the greatest sacrifices, or performing the most painful duties. But fallen man can never restore himself to purity or God. It is only "the *blood of Jesus Christ his Son which cleanseth us from all sin.*" It is only the Holy Ghost who can renew, restore, and sanctify the soul. If men imagine themselves to be holy without them, they are either fanatical or fanciful ; they are either hypocrites or self-deceived ; and their character and their lives will, sooner or later, give fearful or painful evidence of the unreal-

ness of their pretensions. It is essential, then, if one would attain holiness of heart and life, that he proceed upon this ground. All other efforts will be vain and futile. This much granted, the following directions will be found to be of very great importance to the seeking soul:—

1. There must be a *deep conviction of the necessity of holiness*. This is inwrought in the soul by the power of the Holy Spirit. He reveals to it the depth of its corruptions; the strength of its depravity; the want of conformity to the law of God, of submission to his will, of simple faith in his promises, and of obedience to his commands. And let it be borne in mind, in this connection, that the nearer the justified soul is living to God, and the more fully he receives and enjoys the gracious influences of the Holy Spirit, the deeper will these convictions be. It is not the cold, formal, backslidden professor who feels his need of holiness deeply and keenly, if, indeed, he feels it at all. If his spiritual condition is made known to him, he will be led, first of all, to see his need of a restoration to the Divine favor, and his reclamation from his wanderings and back-

slidings. But just in proportion as the true child of God walks in his light will be his consciousness of his need of entire holiness. This sense of need is, sometimes, not only deep and painful, but well-nigh overwhelming. Look, for confirmation of this, at the experience of Payson, Edwards, David Brainerd, M'Cheyne, Bramwell, and a host of others in Mr. Wesley's day and since. With such a sense of remaining corruptions, it is not to be wondered at that very many have regarded the language of the seventh chapter of Romans as expressive of the feelings and experience of the justified believer. Many a child of God has been led to cry out, under the clear, steady, shining radiance of the Divine Spirit, "O wretched man that I am! who shall deliver me from the body of this death?" referring thereby, of course, to his remaining corruptions, and not to actual sins and guilt. The conviction of inbred sin is often deeper and stronger than was at first that of actual transgression. It may be all well enough to look at holiness as desirable, or as beautiful; but it is all-important to regard it as *necessary*. No mere sentimentalism will answer here. A holy God and his holy law are

brought right into contact with an unholy soul, and it must shrink, and tremble, and be abased in the dust of the lowest humiliation. So it has always been when a holy God has revealed himself to his creatures. It was so with Job, and Isaiah, and Elijah. And so now, whenever God reveals himself to the soul in his spotless and absolute holiness, there will be a painful sense of its vileness and impurity.

It is hardly probable that any earnest, determined, or well-sustained effort will be made for holiness without such conviction. If efforts are made for it at all they will be only feeble, occasional, and spasmodic, leaving the soul as far from God as ever, or relapsing it into more than its former indifference. It is in view of the importance of this point that we feel that the great want of the Church, at the present time, is a closer walk with God maintained by those who are in a justified state. The first great thing to be secured is a satisfactory evidence of justifying and regenerating grace. Multitudes who profess to be Christians know nothing of this, or, if they have enjoyed this evidence in the past, are now destitute of it. The light which was in them has become darkness, and O

“how great is that darkness!” Many others, by trifling with the Spirit when he has been gently and sweetly drawing them toward entire holiness, have brought a mist upon their minds, and are now wandering on in darkness and in doubt. If such persons are ever delivered from their present unfortunate condition, they must diligently and humbly seek the illumination of the Holy Spirit, and study the pages of divine truth with an earnest desire to understand their true condition, and a willingness to be led wherever the Spirit of the Lord would have them go.

2. Convinced of its necessity, there must be, further, *a persuasion of the possibility of its attainment*. No matter what may be our convictions of the need of holiness, if we have reason to doubt whether it is possible to attain this state in the present life there will be an abandonment of all effort for its attainment. The human mind is so constituted that it will make no effort, unless by routine, for what it regards as an impossible attainment. O how many Christians are praying daily for the Lord to make them holy, who, if interrogated immediately after their prayers by the infidel, the skeptic, the unconverted, or the pharisaical pro-

fessor, as to whether they believed it possible for them to be holy, would answer promptly, No! What strange inconsistency is here! Are not such prayers, in reality, a mockery? If we do not believe it possible for God to make us holy, let us not ask him to do it. If we do not believe it possible for the blood of Christ to cleanse us from all sin, let us not ask that it may thus do. If we do not believe that the Holy Spirit can sanctify us wholly, let us not mock him by asking him to do it. If this state *cannot* be attained, let us cease all prayer and all effort for it. Let us be consistent with ourselves.

But that it *is possible* of attainment we think has been clearly shown in the foregoing pages. If, therefore, after all, you do not believe that it is possible, you must believe that God commands you to be and to do what you can neither be nor do. This conclusion, we think, logically and legitimately follows from your position on this question, and you cannot escape it. Are you prepared to accept this issue? You must either accept this conclusion or change your premises. If you abandon your false position, one great barrier is removed out



of your way, and all your awakened energies should be put forth to obtain this glorious boon. For, if it is your *privilege* to be holy, it is your *duty* to be holy.

3. *Holiness must be sought specifically.* You are not to merge your prayers, your efforts, or your faith into some general and not well-defined phraseology; such as, a "deeper work of grace," "more religion," or even "a deeper baptism of the Holy Spirit." All this is well; all is important in its place. But the object now in view is HOLINESS; this is what you feel that you need; this you believe you may enjoy; and now you *must seek for that alone*. Nothing short of this will meet the longings of your soul. "It is the vocation of your soul. It is the practical handicraft of your inner man. It must be begun, followed, and never ended. We are never to lose sight of the prize which we seek. By day and by night, in the closet, around the family altar, in the house of God, always, every-where, seek until you find. Resolve, deliberation, continuous effort, are its motor powers. All your members are its flexible instruments. The Bible is its text-book. Morning, evening, noon, all the circling hours,

are its periods of exercise. Prayer is its rehearsal. God, answering, is its teacher. Christ is its pattern. Special, express, intentional, must this striving after holiness be, in order to secure it, like every glorious consummation in the world's history, like every solid triumph in individual advancement."\*

4. But not only is holiness to be sought specifically ; it is also to be *believed for definitely and distinctly*. There is, indeed, a low degree of faith when we believe it is possible for us to be made holy. Multitudes have believed this all their lives, and yet have never clearly experienced this grace. Something further than this is necessary. The points, already settled, are, so far, conditions of the exercise of this faith. But they are not its only conditions : two more points are still to be reached ; the one is *entire consecration*, and the other is *unqualified submission*. Many persons who are seeking holiness often speak of the struggle which it costs them to believe. We think that a more careful analysis of their mental states will convince them that the struggle lies, not in the difficulty of believing, but in the unwilling-

\* Bishop Huntington's Sermons, p. 95.

ness to make full consecration and submission. In making our consecration to God we must be thorough. We must keep back no part of the price. We must cover the whole ground ; so far, at least, as we are able to do so. Some persons use the language, "I have consecrated myself to God, so far as I know." Well, no one can go further than this. We cannot go back of our consciousness. But the *spirit* of consecration covers all ; and whatever may be revealed to the soul as being unyielded, after this specific act has been performed, will be readily and cheerfully surrendered.

Some persons entertain strong objections to the phraseology, often employed, "Laying all upon the altar." We would not contend for this. We are not, designedly at least, at any point contending for phrases or terminologies. It is Holiness that we desire. It is Holiness we seek. And, in order to this, we know that consecration on the part of the seeker is essential. We are commanded, not as unregenerate persons, but as Christians, to "present our bodies a living sacrifice, holy and acceptable to God, which is our reasonable service." Rom. xii, 1.

In our efforts to make this consecration,

some points will generally be suggested which we had not formerly thought of. They may be matters of little significance, or of slight importance in themselves, and yet, now that the soul is standing in the clear light of God's truth and Spirit, they make themselves known and *felt*. It may be a habit long indulged, and which we have thought was innocent and harmless ; it may be an article, or a style, of dress particularly pleasing to us ; or our reputation, which we have guarded so sedulously, and which has cost us so much time and effort to look after ; or our property, or money, that our hearts have, almost unconsciously, become so attached to. But something will strike us, or be made to appear to us, as it had never done before. And right at that point, whatever it may be, the soul will linger, hesitate, quibble, be disposed to shrink, or draw back. Here comes in the struggle. Here is experienced the crucifixion, sometimes the very agony, of death. But if we would be perfect, or holy, we must sell, or part with, all we have. It is truly wonderful that we should hesitate so long in doing this. The rightness and the reasonableness of this service cannot be questioned. But

the *doing it*—that is the trouble. Little as is the offering which we have to bring, rich and glorious as are to be the rewards of our efforts, how hard is it, often, to give up—to yield all to God! Here we are called upon to exercise the noblest power of our being—our will. With all our self-determining power, under the gracious influences of the Holy Spirit, we are to resolve, *I will be the Lord's. I will give myself up to him now, wholly and forever.*

Intimately associated, co-existent, and contemporaneous with this is *unqualified submission to God*. This, of course, includes our will—our whole being. And in this is embraced the question as to the *when* and *how* He will do this work, and give us the witness that it is done; and also as to the manner in which he will employ our consecrated and hallowed powers when this work is wrought. In seeking holiness, as in seeking pardon, many have a Naaman-like spirit. They have it pretty well settled in their own minds how the Lord will do this work. They expect to receive this gift as some one of whom they have read or heard, and would scarcely, they think, be satisfied with anything else. But this ground is not tenable.

It must be abandoned. Then, again, some would be very willing to be holy if they could be made greatly useful in the eyes of the world; if they could go forth as flaming fire-brands, scattering the fire in every direction, stirring up the masses of the people everywhere, and exhibiting how wonderfully they were endowed for their work. Others still want to live on the mountain-summits of religious enjoyment, with not a cloud to dim their vision, or a trial to disturb their peace. All such questions must be cheerfully and willingly committed to God. Whether we are to *do* or *suffer* his will—to be active and public in our efforts, or to lie down upon a bed of suffering for weary weeks, or months, or years, seen by but few and known by but few; whether our way in life is to be smooth, pleasant, and easy, or rough, thorny, and difficult; whether we are to be greatly useful or seemingly useless—must be cheerfully left to His decision. We do not say that we are to be “willing to be nothing,” as many say. We know of no requirement of God, either expressed or implied, which calls us to such willingness. The Lord wants us all to be *something* good, pure, holy, like himself in

our character and in our bliss. There are too many who are passively willing to be nothing. And they *are* nothing in their religious experience, or efforts, or benevolence. But the lot which God chooses for us is the best. Isaiah little thought what would be his mission, or his sufferings, when the seraphim touched his lips with fire. But what a mission it was! "Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not. Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert and be healed." Isa. vi, 9, 10. So he went and "stretched out his hands all the day long to a disobedient and gainsaying people," and finally was "sawn asunder" by them. So we cannot tell how the Lord may employ us when the baptism of fire comes upon us. But all this the submissive soul yields up to God. Its language is:

"Come as Thou wilt, I that resign;  
But O, my Jesus, come!"

Now, when these conditions are present, it becomes the easiest and the most natural thing in

the world, under the direction and by the aid of the Divine Spirit, to believe. Do you ask, To believe what? I will not answer, To believe that you *are* holy—to believe that the great work *is* done. No, no; but to believe God's word, wherein he says to you now, "I will receive you;" "I will sprinkle you with clean water; and from all your filthiness, and from all your idols, will I cleanse you;" "The blood of Jesus Christ his Son cleanseth us from all sin;" "He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." Now, let your soul grasp these and kindred promises; appropriate them to yourself; rest in them; doubt not, fear not, stagger not; but hold on to them, crying out from the fullness of your heart, The blood cleanseth *me* now: I am the Lord's. And do this simply resting in the word of God, without any clear testimony, or any testimony whatsoever beside the word. And surely, up to this point, this is enough for your confidence and trust. "*Thus saith the Lord*" is the strongest ground for faith in the universe. You are not to receive the testimony or witness of the Spirit in order to believe; but you are to believe in order to



receive the testimony. When you have the witness, the testimony of the Holy Ghost, that the work *is done*, it is no longer a matter of faith, but an *experience in consciousness, which is knowledge*. This testimony of the Spirit is superadded to the testimony of the word, and to the testimony of our consciousness that all has been given up to God, and is a satisfactory assurance that the work is done. And this will be as clear, if not even clearer, than the witness of our justification before God.

All that has preceded this work and witness of the Spirit has been the work of the creature and of God. All that follows is of God—is the work of the Holy Spirit. The cleansing by the application of the blood, the sanctification, the hallowing, the complete salvation—all—all is divine. It is to be feared that many go straightforward in this work up to a certain point, even where the human may, and does, meet the divine. But there they halt, and rest satisfied. The whole process has been intellectual, creature-work, with the aid of the Divine Spirit, always imparted to man as far as he wills to work on God's line. As a consequence of halting where they do, and not hav-

ing as yet received the cleansing blood or the mighty power of the Eternal Spirit, their future career is irregular and inconsistent, and sometimes their lives are such as to bring reproach upon the cause of holiness. Now, if faith has thus grasped God's promises, as we have noticed, let it hold steadily there; let the soul, which is now in a receptive attitude, wait patiently the coming of the Lord. Let the door of the heart be kept wide open for Him to enter. And "He that cometh, will come, and will not tarry." He will come and abide in the soul. He will come and sup with us, and we shall sup with him. O blissful communion! Even now, dear reader, if you are thus awaiting his coming, he is drawing nigh to you. With all his train of blessings, He is coming in to occupy the temple prepared for him. And when he comes in, you will be made conscious of his presence. "All his garments smell of myrrh, and aloes, and cassia." A heavenly fragrance will be diffused through your soul. A peace he will bring "which passeth all understanding"—a "perfect peace," which, while you abide in Him, will never depart. "And hereby we know that he abideth in us, by the Spirit

which he hath given us." 1 John iii, 24; iv, 13. This accords with the experience of Rev. J. B. Taylor, who says, in writing to a friend: "I said that the 15th of September, 1816, was, and ever will be, an eventful era to me. But there is another day to which I shall ever recur with as much, if not more, interest. It was the 23d of last April. On that day the Lord wrought a deeper work of grace in my soul than at any former period. Yes, blessed be his holy name forever! he condescended to bestow a favor for which I had been longing for years, the *witness* of which I have enjoyed daily ever since. I cannot tell you what I have enjoyed from His fullness; but let it suffice to say that my peace has flowed like a river, and I can testify that I have experienced more of the presence of the Lord than during my whole previous existence. The earnest of the purchased possession has been given to me, and I rejoice in the hope of the glory of God, and of the rest which remaineth for his people."\* That to which this sainted young minister of the Presbyterian Church refers has been the joyful experience of thousands of God's saints.

\* Memoir of Rev. J. B. Taylor, pp. 118, 119.

But if I do live holily, I do not think that I deserve heaven ; it is the Cross of Christ that procures me grace ; it is the Spirit of Christ that gives me grace ; it is the mercy and free gift of Christ that brings me into glory.

BP. TAYLOR.

“ O let them all thy mind express,  
Stand forth thy chosen witnesses ;  
Thy power unto salvation show,  
And perfect holiness below.”

C. WESLEY.

Heaven is epitomized in holiness, and it is the true badge and livery of the heaven-born.

FLAVEL.

## CHAPTER IX.

## HOLINESS IN THE CHARACTER AND LIFE.

IT will be readily admitted that, if so great a work as the one described has been wrought in the human soul, it will entirely transform the character and the life of the one in whom it has been performed. Such a condition cannot exist without demonstrating its presence, not only to the consciousness of its subject, but also to all around. The outward as well as the inward man will be transformed. And yet this statement must be guarded at two points: first, so as not to expect angelic, or Adamic, or absolute holiness; and, secondly, so as not to regard this liberty of soul as license, or as superinducing laxity in the character and life.

When the soul is justified before God and renewed by the power of the Holy Spirit, there will be always, as a result, the transformation of the character and life to a more or less visible

extent. No man in this state will live in sin. His outward character will be brought under the power of his inward life; that new life which has been implanted in his soul. He will keep the commandments of the Lord; he will observe all his ordinances; he will be outwardly blameless. Nor will he be under the dominion or condemnation of sin or of the law: He is, as a justified and regenerated man, delivered from these things. So that when the work of entire holiness is performed and its fruits are enjoyed, the outward change in *these respects* will not be so observant, because that change has been already in existence, in some instances, even for years. In so far as honesty, justice, uprightness, truth, fidelity, and outward correctness of life are concerned, the change will not be marked.

The painful fact is that, in too many instances, the ordinary life of professed Christians is very far below that of the required life of a justified believer, though even a babe in Christ. *The standard and the style of ordinary Christian living is very far too low.* It is this which cramps and cripples the energies of the Church, and which makes infidelity so rampant in Chris-

tendom. It is this, too, more than anything else, which represses earnest longing and groaning after holiness. When those who are called Christians are seen at the opera, the theater, the circus, and the dance, and seldom seen at the prayer-meeting, the conference session, or the class-meeting; when they will pore hours over a novel, and give scarcely moments to the word of God; when they will tamper with the wine-cup and cards, and spend a large part of the Sabbath in conversation about business, markets, stocks, or real estate, it is not to be expected that they should have much desire after holiness. And when such persons are urged to a deeper consecration to Christ, no wonder they often excuse themselves, saying that they "do not make any great pretensions to being religious." Just as if the very fact of their professing to be Christians at all did not lay them under the most serious obligations to "walk in all the commandments and ordinances of the Lord blameless."

But while these things are, alas! too true of many, yet there are those who, walking in the clear light and in the consistent life of the believer, have not only seen their need of holi-

ness, but have actually come to its enjoyment. It is of these we now speak.

1. *Holiness places the soul upon a higher plane of experience and enjoyment.* In its former condition, as we have seen, doubts and fears were mingled with faith ; remains of pride entangled humility ; emotions of anger marred its meekness ; and the love of the world struggled for the mastery over the love of God. And, in fact, every grace of the Spirit was antagonized by some opposing element. So says the apostle : "They that are Christ's have crucified the flesh with the affections and lusts." Gal. v, 24. Yes, they are *crucified* ; but they are not dead. Struggling for life, they trouble, perplex, and annoy the young Christian, and even some who for years have been engaged in the service of Christ, and yet have neither seen nor grasped their privilege in Christ Jesus. But when Christ becomes to the believer sanctification as well as righteousness, or justification, these antagonizing elements are removed from the soul. The mists and clouds, the shadows and fogs, which so often mantled and blurred and obscured the soul, are dispersed, and the clear, steady radiance of the



Sun of righteousness shines ever upon it. All these graces now exist in purity or *simplicity*.

And as the experience is richer and riper, so is the enjoyment of the sanctified soul increased. We do not mean to say that the purified soul will be always in the experience of rapturous enjoyment. Not at all. It will have its seasons of sorrow, of heaviness, and of temptation. Providential darkness, too, will come upon it, occasioned by the failure of cherished plans, the vicissitudes of fortune, bereavements, sicknesses, and the like. Even the holy Son of God was "a man of sorrows, and acquainted with grief." Only once during the course of his ministry is it said that he "rejoiced in spirit," and that only in view of the success of his work, (Luke x, 21;) but more than once it is said that he "wept." John xi, 35; Luke xix, 41. He "groaned in spirit." "He was tempted in all points as we are." "He was exceeding sorrowful, even unto death." But in the midst of all these things there was, doubtless, in the depths of his spotless soul, the consciousness of the Father's approval, the joy of communion with him, and the assurance of his love. He said himself of the Father, "*I do*

*always those things that please him.*" John viii, 29. And again, with a depth of meaning which no mortal can ever fathom, he said, "*The Father loveth the Son.*" John iii, 35. And even when expiring in agony on the cross, although exclaiming, "Why hast thou forsaken me?" yet he could still cry, "*My God, my God!*"

In a subordinate and humbler sense, it is even so with the holy soul. Troubles may arise and assail it; temptations may distress it; afflictions and adversities may fall in storms upon it, and it may have to pass through a seven-times heated furnace; but, in the midst of all, there will be the consciousness of the Divine approval—"the peace of God, which passeth all understanding"—and an unstaggering, Abrahamic faith in the promises of a covenant-keeping God. It is well to have it understood that rapturous joy is not *the* characteristic of this state of entire holiness. Its grand, ever-abiding, ever-present tests are *undoubting trust and undisturbed peace*. Hence the Prophet Isaiah says: "Thou wilt keep him in perfect peace, [literally, peace, peace,] whose mind is stayed on thee: because he trusteth in thee." Isa. xxvi, 3. There will be joy at times—

“joy unspeakable, and full of glory;” “joy in the Holy Ghost.” But this will not always be.

2. When this condition of the soul is attained, there will be manifest an *increasing saintliness in the life*. It cannot be otherwise. For this state is not a transcendental or fanciful one. It is not a something which we can only ascertain the existence of by looking within. It is not Quietism, nor Mysticism; but it is a reality, not only transforming the whole inward being, but also the whole outward life. “Holiness was meant, our New Testament tells us, for every-day use. It is home-made and home-worn. Its exercise hardens the bone and strengthens the muscle in the body of character. Holiness is religion shining. It is the candle lighted, and not hid under a bushel, but lighting the house. It is religious principle put into motion. It is the love of God sent forth into circulation, on the feet and with the hands, of love to man. It is faith gone to work. It is charity coined into actions, and devotion breathing benedictions on human suffering, while it goes up in intercessions to the Father of all pity. Prayers that show no answers in better lives are not true prayers.

Of religion without holiness, or the spurious pretense current under that name, the world has seen enough ; it has more than once made society, with all its reforms, go backward ; it has sharpened the spear of the scorner, and sealed the skeptic's unbelief. It has hidden the Church from the market. It has gone to the conference and the communion-table, as to a sacred wardrobe, where badges are borrowed to cloak the iniquities of trade. It has said to many an outcast and oppressed class, 'Stand by thyself ; the Master's feast is for me, and not for you.' It has thinned the ranks of open disciples, and treacherously offered to objectors the vantage-ground of honesty."\* No words could more fully and correctly express these truths. It is this *holiness in the life* which the world demands, and nothing short of this will meet its demands. No professions, or shams, or appearances, or pretenses, will answer here. The keen eye of the worldling or the skeptic will readily penetrate through them all, and its rough hand will tear off the mask or expose the stolen livery.

And that for which we contend is not an

\* Bishop Huntington's "Sermons for the People," pp. 98, 99.

impracticable or an impossible thing. It has been realized and demonstrated before this wicked world in a multitude of instances. Instances of it now are not rare or unknown. "Among all the men of the ancient heathen world," says an eloquent writer, "there were scarcely one or two to whom we might venture to apply the epithet holy. Probably no one will deny that in Christian countries this higher-toned goodness which we call holiness has existed. Few will maintain that it is exceedingly rare. Perhaps the truth is that there has scarcely been a town in any Christian country since the time of Christ where a century has passed without exhibiting a character of such elevation that his mere presence has shamed the bad and made the good better, and has been felt at times like the presence of God himself."\*

The life is only the index of the existing conditions of the soul. No mere man can penetrate into the depths of our spiritual being and take exact cognizance of its states and experiences. God only searches the hearts and tries the reins of the children of men.

\* "*Ecce Homo*," p. 185.

But the test of all our experiences, of all our conditions, of all our professions, is the life. "By their fruits ye shall know them." "A good tree cannot bring forth corrupt fruit;" "a sweet fountain cannot send forth bitter waters." This test the world around us can see and feel. Hence, our blessed Master has said, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

This blamelessness of life of which we are speaking is not merely negative goodness. It consists not in merely doing no harm. But it is positive and decided, active and pronounced. Light is not merely the opposite of darkness, but it dispels the darkness, and illuminates all the habitations and homes of our humanity; it gives heat to vegetation: it vivifies the world. So with this divine light. It not only scatters darkness, but it illuminates, blesses, conserves, and saves the world. The holy soul not only loves the Lord God with all its powers, but also loves its neighbor as itself. This love prompts to all holy endeavor, to raise the fallen and degraded, to ameliorate the condition of the poor and needy, to cheer the faint and sorrowing,

to bind up the broken and bleeding hearts around us, and to save the lost and perishing sinner. This is the holiness of the Bible as exhibited and exemplified in the every-day life of the saint. And it will be readily seen that if it were universal in the Church of God the world would soon be thoroughly redeemed.

3. Such *saintliness of character and life will awaken the opposition* of the *ungodly world*, and of a *formal or Pharisaical Church*. We are all of us prone to indulge the thought, and to embody it in language, that such a character and such a life would not only utterly disarm all prejudice, but constrain the admiration, the reverence, of every beholder. It doubtless will of some, but not of all. To say this would be to fly in the very face of the best-established facts of history. The peasant in ancient Greece who hated the good Aristides, and was going to vote that he should be put to death because he was tired and sick of hearing him called "The Just," is only the type of a very large class of men in every age and in every place. It is only necessary for us to ask the question, "How has the world treated the holiest and the best men and women who have

ever lived in it?" to dispel the thoughts which many entertain and express. What has been the fate which its holy prophets and apostles have met at its hands? Was not Micaiah cast into prison and fed on bread and water? Was not the evangelical prophet Isaiah sawn asunder? Was not the mournful Jeremiah cast into the filthy dungeon? Was not Daniel thrust into the den of lions? What does the Apostle Paul say of those whose saintly lives were such that "the world was not worthy of them?" Were they not "stoned, sawn asunder, tempted, and slain with the sword?" "Did they not wander about in sheep-skins, and were they not destitute, afflicted, tormented?" "Did they not have trials of cruel mockings and scourgings, of bonds and imprisonments?" And how was it with the Son of God himself? Did they not clamor for his blood, and cry out, "Away with him, away with him, crucify him, crucify him?" And then look at his apostles and disciples. How did they fare at the hands of the Jewish sanhedrim and synagogue, and from the power of the heathen world? Was not Stephen, the man "full of faith and of the Holy Ghost,"



stoned to death? Was not the heroic Peter crucified, and the wise James "slain with the sword," and the beloved John first cast into a caldron of boiling oil and then banished to the dreary isle of Patmos? and did not all the rest seal their testimony with their blood? And then look at the long list of martyrs since the apostolic age. The evidence is perfectly overwhelming.

It is a painful fact for us to notice, too, that a corrupt, and fallen, and formal Church has been as bitter in its spirit and as fierce in its opposition as the godless world. Who crucified the Son of God? Who stoned the saintly Stephen? Who beat the apostles and imprisoned them? Who burned the very bones of Wiclif? Who burned Huss and Jerome? Who kindled the fires of Smithfield? Who reared the Inquisition? Who persecuted the Waldenses, and hunted them amid the dens and caves of their native mountains like beasts of prey? Who planned and fomented the massacre of Saint Bartholomew, and then hailed its hellish horrors with *Te Deums* and illuminations? Who dragooned the old Covenanters? Who ejected the nonconformist ministers? In

all these instances referred to, was it not the Jewish hierarchy on the one hand, or the Romish, or High-Church hierarchy on the other? O, if holiness would constrain universal admiration; if it would call forth the praises of the world; if it would give a power by which any one with whom we come in contact would be subdued; if it would make its possessors to be regarded as angels or demigods, how many would strive after it! How many, at least, would affect to imitate it!

But this is not the case. In fact, the very reverse of this is true. The Son of God forewarned his disciples of the eternal antagonism there is between sin and holiness. "If ye were *of* the world," says the Saviour, "the world would love his own; but because *ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.*" John xv, 19. It is just as true now as it was in the days of the apostle, that "they who *will live godly* in Christ Jesus shall suffer persecution." Not, it is true, is the persecution in every instance one of violence; but sometimes one of vituperation and scorn, and no less difficult to endure. The curling lip, the sneering, sarcastic

remark, the pointed finger, the harsh, unjust criticism, will cut deep into the soul, and produce keen agony and suffering. Let all, then, who would be holy, remember that they must be followers of Him, their cross-bearing and persecuted Lord, who trod the path of sorrow, reproach, and shame before them. "Let us go forth therefore unto him without the camp, bearing his reproach." Heb. xiii, 13.

4. And yet, after all, the *power of God's saints over the world will be proportioned to the amount of resistance which the world makes against them.* This may sound strangely at first, but it will be seen to be true. A religion which lowers itself to the level of man's passions and propensities, and with which, consequently, the world and the powers of darkness are at peace, will never do anything toward the elevation or salvation of mankind. Indeed, it will only serve to sink the world lower, while it strengthens its corruptions and brutalizes its passions. *If the Church is to save the world, it must be lifted by its holiness above the world.* It must stand upon a higher platform; it must be girded with a greater power. The Jewish Church and the Roman Empire antagonized

the early Church with all their powers. But, while they were persecuting its members even unto death, it triumphed so gloriously as to attract the attention and wonder of the world, and even to occasion the dismay of its bitterest enemies. It seemed that no opposition of the world or hell could withstand its power or its progress. It swept on like an avalanche, bearing down all opposition, and putting into the mouths of its heroes and conquerors this triumphant song: "Now thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savor of his knowledge by us in every place." 2 Cor. ii, 14. The very "blood of the martyrs" became "the seed of the Church," from which there was ever upspringing a rich and a glorious harvest.

We are aware that it has been said that *any* cause which is persecuted will flourish. This statement is made as if the whole success of Christianity could be accounted for from the fact that it was persecuted. Now, this is not really true. A bad cause may obtain *notoriety* by opposition; but it will never obtain permanent success by that means; and a good cause will not flourish because it is persecuted, but

it may flourish *despite* the persecution. So the wonderful growth of Christianity is not to be regarded as the result of opposition, but because it had in it the elements of truth, of holiness and purity, and was made powerful through the almighty agency of the Divine Spirit.

The great Head of the Church has designed that it should antagonize every form of evil, impurity, and sin, and that it should come into direct conflict with the world and all the powers of darkness. This, indeed, is the conflict of the ages. It began with the fall, and was pre-announced in the primal promise: "I will *put enmity* between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." Gen. iii, 15. God himself has put this enmity against every form of sin and iniquity in the heart of every regenerated believer, and every one who is in Christ will be conscious, not only of a defensive, but also of a constantly offensive, struggle with "the world, the flesh, and the devil"—a trinity of foes. But there can be, there is, no doubt as to the issue of this struggle. True, it has been long, it is

yet very far from being decided ; but holiness must triumph over sin, truth over error, and God over all his enemies. Holiness is not only purity, and love, and peace, but it is also *power*—power to conquer the world and bring it to the feet of Jesus. The world may hate holiness and persecute its possessors and confessors ; but it cannot frown, or reason, or persecute, or crush it or them out of existence. It is the one great, all-convincing, overpowering, and unanswerable argument for the truth of Christianity. Hell has never yet invented a weapon keen enough, or strong enough, to penetrate this “armor of light.” All its darts have fallen pointless from its shield and breast-plate ; all its lances have been shivered here ; and all its legions have retired from this conflict defeated, crestfallen, and overwhelmed. O it is when the Church is “bright as the sun, and clear as the moon,” that it is terrible to its enemies “as an army with banners.” It is, then, on this chosen battle-field, with a proclaimed hostility, an eternal and uncompromising antagonism against sin, and worldliness, and unbelief, that the Church, arrayed in its beautiful garments of a blood-purchased

holiness, and girded with the might of Omnipotence, is to meet and hurl back all its foes, and not only to come off conqueror, but "more than conqueror, through Him who hath loved us." What a pitiable sight it is to see the Church dallying with its foes and seeking to effect a compromise with them; and, in turn, scorned, and scoffed, and insulted for its cowardliness and pusillanimity: sitting in the dust, with the bandages of captivity upon its neck, and its garments all bedraggled in the filth and mire of worldliness and corruption, when it ought to be hurling disaster and defeat upon its enemies, and bearing its crimson banner in triumph over the world. O that the trumpet-call of God may be heard in all our Churches, saying, "Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city!" Then "the waste places of Jerusalem" will "break forth into joy," and "sing together;" then "the Lord hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God." Isa. lii, 1, 9, 10.

“Come and hear, all ye that fear God, and I will declare what he hath done for my soul.”—PSALM lxvi, 16.

“Also I say unto you, Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God. But he that denieth me before men shall be denied before the angels of God.”—LUKE xii, 8, 9.

“Ye are my witnesses, saith the Lord.”—ISA. xliii, 10.

“Ye shall be witnesses unto me . . . unto the uttermost part of the earth.”—ACTS i, 8.



## CHAPTER X.

## HOLINESS AND TESTIMONY.

WE have, in the heading of this chapter, purposely avoided the use of the word "profession." We have done this, not because of the literal or etymological signification of that word, but because of the ideas associated with it when used in this connection. It has, whether justly or otherwise I leave for others to determine, come to be understood that a profession of holiness implies self-boasting, and savors of egotism and spiritual pride. But not only so. This is not the scriptural word employed to express an avowal of this attainment, or experience, or indeed of any degree of Christian experience. The favorite words of the New Testament writers are, *confession and testimony*. Our Saviour says, "Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven." Matt. x, 32. Paul says, "With the

heart man believeth unto righteousness; and with the mouth confession is made unto salvation." Rom. x, 10. The Apostle John frequently employs the same word in his epistles. The word testimony, or bearing witness, is, however, more frequently used: "Because our testimony among you was believed." 2 Thess. i, 10. "Be not thou therefore ashamed of the testimony of our Lord." 2 Tim. i, 8. John, "who bare record of the word of God, and of the testimony of Jesus Christ." Rev. i, 2. He declares that he was "in the isle that is called Patmos, for the word of God, and for the testimony of Christ." Rev. i, 9. He "saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held." Rev. vi, 9. It is said of these victorious saints that "they overcame him"—the old serpent, called the devil and Satan—"by the blood of the Lamb, and by the word of their testimony." Rev. xii, 11. Again, "The dragon made war with them who have the testimony of Jesus Christ." Rev. xii, 17.

When the Lord Jesus, just before his departure from the world, gave to his disciples the promise of the Holy Ghost as the gift of power, he assured them that the design of its bestow-

ment was to enable them to be "witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." Acts i, 8. Often they declared to the people, when speaking to them of Christ, "We are witnesses of these things." Now this witness, this testimony of Christ, was not only a declaration of what he is in himself, or of what he has done for the world, but it was also a declaration of *what he had done for them*. They were not only "eye-witnesses" of his majesty and glory on the mount, of his agony in the garden, and crucifixion on Calvary; of his resurrection from the grave, and of his triumphant ascension into heaven; they were also witnesses of his power to save, of his blood to cleanse, and of his Holy Spirit to renew and sanctify them. And this witness they bore in every sermon and in every place. In fact, their testimony would have been incomplete without this. The world might have asked them, "How do you know that Jesus can save men from their sins? How do you know that the blood of Jesus Christ his Son cleanseth from all sin?" But to this their ever-ready answer would have been, "What we

have felt and seen, with confidence declare we unto you."

In all the relations of Christian experience in holiness we greatly prefer the word confession, or testimony, to the word profession. In all such declarations it is not designed to state so much what *we are*, as it is what Christ our Lord *has done for us*. It is not a testimony of ourselves, but a testimony to Christ. All the glory of our salvation belongs to him. All the praise, therefore, is due to him. When we speak of ourselves, our language should be expressive of our sense of our own vileness, weakness, frailty, error, ignorance, imperfection, and nothingness. But when we testify of Christ and his salvation, there are no words sufficiently strong to express his glory, or the fullness and extent of his salvation. Are we "justified freely?" It is through "the redemption which is in Christ Jesus." Are we "begotten again unto a lively hope?" It is only "through the resurrection of Jesus Christ from the dead." Do "we love him?" It is "because he first loved us." Are we "cleansed from all sin"—"from all unrighteousness?" It is only by his "blood." Every thing, in fact, connected with

our salvation, in its beginning, continuance, and end, is "through Jesus Christ our Lord." And because it is so, because it is all of grace, "all boasting is excluded." The very idea of self-exaltation, self-glorying, is banished forever. Indeed, in proportion as holiness becomes dominant in the soul, self sinks down until we are abased into utter nothingness, and "Christ is all and in all." Very much harm has come to the cause of holiness from an apparent boastfulness in its profession. This is entirely contrary to its spirit, and always evinces much shallowness of experience. It is the heavily-laden head of wheat that bends lowly in the sunlight, while the light and thin stands upright and uncurved.

2. Some have argued that, because such a profession has been made by some, it is better, therefore, if we experience this grace, *to say nothing about it*. This, we think, is an error in the opposite direction, fully as deceptive and as fatal as the other. If, indeed, this great work has been wrought in us, duty, gratitude, honor, fidelity, all demand that we should testify of it. This heavenly light was not enkindled in us to be put either under a bushel or a bed. No!

It is designed by its great Author to shine—to *so* shine that the godless world around may see it and know whence it comes. For what purpose is the “gift of power” bestowed? Is it not to enable its possessor to testify more clearly and fully of Jesus and his love? And there can be no doubt whatever that if the experience of holiness is attained and enjoyed, unless it is confessed, it will decline and die. And especially will this be the result if we shun the cross, if we dread the opprobrium, or shame, or reproach to which such testimony will subject us. From what we have said in a previous chapter it will be seen what a high estimate we place upon the *testimony of the life*. And if only one of these could be had—the testimony of the lips or the testimony of the life—we would say unhesitatingly, by all means let us have the latter: but both can be sweetly blended together, and by both we may glorify our Father in heaven. It is the order of the work of grace in the human soul that testimony follows faith. David says, “I believed, therefore have I spoken.” Psa. cxvi, 10. And the Apostle Paul, quoting this language, says, “We also believe, and therefore speak.” 2 Cor. iv, 13.

It is "with *the heart* man believeth unto righteousness; and with *the mouth* confession is made unto salvation." Rom. x, 10. St. John says, "That which we have seen and heard declare we unto you." 1 John i, 3.

3. This confession, or testimony, whenever it is made, should be with a *holy boldness, mingled with meekness, humility, and fear*. This is substantially the direction of the apostle: "Be not afraid of their terror, neither be troubled; but sanctify the Lord God in your hearts, and be ready always to give an answer to every man that asketh you a reason of the hope that is in you, *with meekness and fear*." Fearlessness is to be coupled with fear, boldness with meekness, confidence with humility. It should ever be made to appear that, whatever grace we may enjoy, it is not of ourselves, but simply and solely because of "the grace of God that is in us." "Wherefore let him that glorieth, glory in the Lord." Nor do we conceive that it would be profitable in a mixed company, under ordinary circumstances, to testify personally of this grace. There are appropriate times and seasons when it may and should be done, and we should gladly embrace them. Hesitation

at such times would cause us to be shorn of at least a measure of our spiritual strength, and make the light enkindled upon the altar of our hearts to grow dim. And did we persist in this hesitancy or refusal to testify of Christ, we should lose entirely the testimony of the Spirit to this work, and relapse, at least, into our former conditions.

4. But we would say that *where holiness is enjoyed, it will be the easiest and most natural thing for us to confess it.* That which is often so much dreaded by the soul when seeking to enjoy this grace, which seems indeed a barrier which never could be overcome, now readily vanishes, as the murky mists disappear before the rising sun. And, instead of finding it to be a cross too heavy to be borne to speak of this blessed experience, it becomes the highest delight of the believer to declare to others what Christ has done for him. O with the soul-consciousness that "I am all the Lord's;" that "the blood of Jesus Christ his Son cleanseth me from all sin;" that the Holy Ghost has "wholly sanctified me in soul, body, and spirit," how can the believer be still? Will not his



“Tongue break forth in unknown strains,  
And sing surprising grace?”

Many persons, who have thought that if ever they should experience this grace they could not testify of it, now love to tell the wondrous story of redeeming love and grace in their full salvation. They cry out with the Psalmist, “Come and hear, all ye that fear God, and I will declare what he hath done for my soul.” They say with Rev. James Brainerd Taylor, “I am ready to testify to the world that the Lord has blessed my soul beyond my highest expectations.”\* With the saintly and sainted Rutherford they exclaim, “I verily think now that Christ hath led me up to a notch in Christianity that I was never at before; all before was but childhood and children’s play.” And, again, “I can say more of Christ now by experience, though he be infinitely above and beyond all that can be said of him, than when I saw you. I am drowned over head and ears in love. . . . I never believed till now that there was so much to be found in Christ on this side of death and of heaven.”† Or with the lovely, the beautiful Hester Ann Rogers, when her

\* Life of J. B. Taylor, p. 108.      † Rutherford’s Letters.

soul had experienced this grace, "Lord, thou art wisdom, strength, love, holiness; yea, and thou art mine! Love sinks me into nothing; it overflows my soul! O my Jesus, thou art all in all! In thee I behold and feel all the fullness of the Godhead mine! I am now one with God; the intercourse is open: sin, inbred sin, no longer hinders the close communion, and God is all my own!"\*

There can be no doubt that the great and good Edward Payson enjoyed this wondrous grace in his latter days; and he thus testifies of it in a letter which he dictated to his sister: "Were I to adopt the figurative language of Bunyan, I might date this letter from the land of Beulah, *of which I have been for some time such a happy inhabitant.* The celestial city is full in my view. Its glories beam upon me, its breezes fan me, its odors are wafted to me, its sounds strike upon my ears, and its spirit is breathed into my heart. Nothing separates me from it but the river of death, which now appears as an insignificant rill, which can be crossed at a single step whenever God shall give permission. The Sun of Righteousness

\* Memoir of H. A. Rogers, p. 99.

has been gradually drawing nearer and nearer, appearing larger and brighter as he approaches, and now fills the whole hemisphere, pouring forth a flood of glory, in which I seem to float like an insect in the beams of the sun, exulting, yet almost trembling, while I gaze on this excessive brightness, and wondering why God should deign thus to shine upon a sinful worm."\*

These testimonies might be multiplied a thousand-fold ; but they are sufficient.

\* Memoir of Edward Payson, D.D.

“ Not in the tombs we pine to dwell,  
Not in the dark monastic cell,  
By vows and grates confined ;  
Freely to all ourselves we give,  
Constrained by Jesus' love to live  
The servants of mankind.”

C. WESLEY.

“ O! if I might but speak to thee, or your *herd-boys*, of my worthy Master.”—RUTHERFORD.

“ It were my heaven, till I come home, even to spend this life in gathering in some to Christ.”—RUTHERFORD.

“ Whom shall I send, and who will go for us? Then said I, Here am I ; send me.”—ISA. vi, 8.

## CHAPTER XI.

HOLINESS, AS RELATED TO CHRISTIAN WORK.

THE great Head of the Church speaks to his people now, in the voice of his word and by the voice of his providence, as he has scarcely ever spoken before. He calls upon them to "Awake! awake!" and not only to "put on the beautiful garments" of salvation, but also to "put on strength." And for good reasons is this trumpet-call sounding in our ears. The world is perishing all around us. The great highway to hell is worn and beaten by the numberless footsteps of immortal beings going down to its dungeons of despair and damnation. The Church, in many places, is asleep in its worldliness, fashions, and follies. Error is abroad in a thousand forms to deceive and destroy men. Infidelity and skepticism, assuming now a scientific form, and then stealing the very "livery of heaven," are captivating the intelligent as well as deluding the ignorant.

Faith in God's word, in his promise, in prayer, in immortality, in heaven, and in hell, is laughed to scorn as a puerility unworthy of thinking men, or as a relic of an efféte system or of a bygone age. Romanism is assuming the spirit and the tone of the "dark ages ;" and its imbecile head, Pio Nono, is scandalizing all good people by canonizing as saints some of the vilest men and women who have ever lived. Intemperance is raging like a desolating flood over all the land, blighting, and withering, and blasting all human happiness and hopes in its fearful and frightful career. Iniquity abounds, and the love of many waxeth cold. What shall be done ?

To say that the Church is only partially awake to its position, its perils, and its responsibilities and duties, would be to speak mildly. Very many are "at ease in Zion." Very many, effeminated by wealth and luxury, with their piety so emasculated that nothing is left but the shell of a dead and soporific formalism, or the mere shreds of its once beautiful garments, are living in idleness and indifference, even while the gathering frown of Jehovah is settling upon their unsheltered souls, and they are

crying, "Peace, peace." It is not to be wondered at that many have thought that nothing but fierce and terrible judgments will arouse the Church from its slumbers, and purge it from its corruptions and abominations. There is, certainly, only one thing which can save the Church from such a visitation, and that is a universal "baptism of the Holy Ghost and of fire." Shall this be enjoyed?

But, while all we have said as to the condition of the world and the Church is, alas! too true, we cannot overlook the fact that the fields around us are whitening to the harvest. The doors are opening on every hand under the providence of God. Macedonian cries are ringing in our ears as they are borne on every breeze. Never was there the period when there was so much encouragement to labor; never the time when Christian toil has promised so rich a remuneration. And yet, from many of our pulpits Sinai no longer thunders, and Calvary weeps no more. Rose-water essays, in honeyed words, are dealt out to fashionable hearers; and sin is palliated or glazed over to please godless worldlings and quiet their sometimes uneasy consciences. In the midst

of all these things God asks, "Who will rise up for me against the wicked?" And the only answer the Church and the world have ever returned is, "No one, unless he is brought under the power of Divine grace, and more or less under the influence of "the Spirit of holiness." We have no confidence in the permanent success of any reformatory movements, unless they are under the leadership and influence of a living Christianity and a living Church. The Psalmist prayed, "Restore unto me the joy of thy salvation; and uphold me with thy free Spirit. Then will I teach transgressors thy ways; and sinners shall be converted unto thee." It was only after Isaiah's lips had been touched with fire that he could respond to the call, "Whom shall I send, and who will go for us?" "Here am I; send me." It was only when the coronals of fire were on the brow of the early Church that every one of its members became a living witness, testifying of "Jesus and the resurrection."

1. *Holiness furnishes both the disposition and the desire to work for the Lord.* We cannot, in the very nature of the case, be co-workers with God, unless we are one in sympathy, in spirit,



and in purpose with him. And just in proportion as the spirit of holiness sways the soul will be this disposition and this purpose. The very first entrance of the renewing Spirit into the soul of the believer begets this desire and purpose ; and how much more will they control and impel it when he has taken full possession of all its powers ! The believer will be willing to do anything for Jesus when he has consecrated all to him. Paul was willing to be even "accursed from Christ for his brethren, his kinsmen according to the flesh." Anything which will help forward the kingdom of God, which will relieve or ameliorate the condition of humanity, or save or bless immortal spirits, will be cheerfully undertaken. Sacrifices will be regarded as nothing for the sake of Him who sacrificed all for us. Pain is sweet and labor is rest, under the beaming light of his eye, and amid the river-like peace and unutterable joys of His presence and smile. No garget would be too high to be reached and made vocal with words of sympathy, utterances of prayer, and notes of praise. No cellar is so damp, so foul, or loathsome, or forbidding, but its wretched inmates, on pallets of straw and

covered with vermin and rags, would be called upon to arise and see the heavenly light, while their physical wants would be supplied from an exhaustless store. No prison or dungeon is so damp or so dark but its doomed tenants would hear the proclamation of pardon through Jesus, and the clanking of their chains would be hushed by the whispers of his love.

2. The *spirit of holiness also furnishes the help needed for such work.* Nothing but this will bear the soul along for weeks, and months, and years in this work. There are difficulties, discouragements, and, sometimes, fearful obstructions in the way of those who undertake these services. No one, unaided by divine grace, would enter upon such work, and if he did he would speedily abandon it in utter disgust or despair. But the same Spirit who gives the disposition and the desire to work for God, gives also the help to do that work. Every Christian laborer is ready to acknowledge that without Christ he can do nothing; while at the same time he realizes that, "Christ strengthening him, he can do all things." When the apostles stood upon the threshold of their great work of preaching the Gospel to

all the world, they were encouraged in their conscious feebleness and helplessness by the assurance, "*All power* is given unto me in heaven and in earth." That "all power" was pledged to them to aid them in their great and difficult work. Nor were they allowed to go forth upon their mission until they were "endued with power from on high." Hence the apostles and early Church were "strengthened with all might, by the Spirit, in the inner man." Thus they "strove according to His power, which worked in them mightily." "Not that they were sufficient of themselves to think anything of themselves; but their sufficiency was of God." There was a constant reference, in all their labors, to the Power by which they were enabled to perform them, while their own weakness was as distinctly and as frequently acknowledged. The greatest of all the apostles even exclaimed, "Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me. Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong." 2 Cor. xii. 9, 10. This is heroic; it is sublime.

And it is this endowment of power, the power which holiness brings with it to the soul, which the Church, in its ministry and membership, now needs to fit it for its high and holy mission.

3. Not only so, but *holiness furnishes the very best, and the only absolutely necessary, qualifications for this work.* We do not now refer so much to intellectual qualifications; they are to be secured in other ways. But this we may say, that holiness will clarify the intellect, enlarge the heart, and tip and touch the tongue with an unaccountable eloquence, far beyond any natural gifts which the witness for Christ may possess. This is the one indispensable requisite for this work. Learning, whether classical, theological, or scientific, is good—is, indeed, exceedingly desirable; but all may be possessed, while the one who has it is unfitted for the Master's service, and powerless for the salvation of immortal beings. If he have this power, this grace, however rude he may be in speech, or inelegant in manners, or unacquainted with the mighty tomes which contain the facts of science or the lore of the ages, however unheralded he may be by name

or fame, he will work wonders in the name of the Lord. The instances are multiplied where the infidel scientist and the skeptical doubter have been won to Christ, not so much, nor indeed at all, by the arguments of the learned, or the profound dissertations on the evidences of Christianity, which are so numerous and so powerful, but by the simple words, the holy life, and the sympathetic tears of some humble Christian. Neither philosophy nor science, nor *belles-lettres*, will ever, in themselves, save men ; there must be the mighty working of the Holy Ghost through a sanctified human soul. It is only when we are "purged from being vessels unto dishonor, and sanctified and meet for the Master's use, that we are prepared unto every good work." Where the qualifications referred to are possessed and consecrated to Christ, they will be helps to the Christian and the minister ; but if they exist alone, they may be hinderances to anything being done efficiently for God or for souls. It is objected sometimes, and often without foundation in fact, that those who testify to the enjoyment of Christian holiness spend their time in a sort of mental introversion, constantly dwell-

ing upon frames and feelings, and thinking or caring for little besides. Such a thing as this, where it exists, is simply Pietism, or mysticism, and is very far from the holiness for which we plead. Certainly, the more holy any one is, the more closely he will endeavor to imitate his Master and Lord. And "*He went about doing good.*" O, it is not a negative holiness which the world wants, but a positive, earnest, self-sacrificing, all-consuming holiness, which will expend itself in labors for the good of others! It is not the holiness which shuts itself up in a monastic cloister or cell, behind high walls and barred gates, or that hides away in the seclusion of hermitages. The world has had enough of this, and it will not tolerate it any longer. When the disciples saw the self-consuming toil of the blessed Master, his burning, quenchless zeal, they remembered what was written of him. "*The zeal of thine house hath eaten me up.*" It was this same spirit of love and zeal which led the apostle to say of himself and his co-laborers, when those around them thought that they were beside themselves, "The love of Christ constraineth us; because we thus judge, that if One died for all, then were all dead: and that He died for

all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again." 2 Cor. v, 14, 15. This spirit puts all Christian effort, self-sacrifice, and self-denial upon a higher plane. It is not doing this or that merely because *it is duty*, or because it is proper or convenient, but doing it for *Christ's sake*. It is making sacrifices of ease, time, friendships, and money; not because we *must* do so, but because *we love to do it for Jesus' sake*. Thus it becomes doing for Christ's sake, or suffering for Christ's sake, or sacrificing for Christ's sake, and even, if necessary, dying for Christ's sake. Holiness is love; and if we *do* love the Lord God with all our hearts, we will love our neighbor as ourselves. And if this spirit of divine charity, or love, were universal in the Church, how much suffering, and sorrow, and poverty, and wretchedness it would banish from the world! Hospitals would be erected wherever needed for the sick and the suffering. Homes would be founded for the widow, the orphan, and the aged. Asylums for the poor, the blind, the mute, the idiot and insane, would crown all the land. It would wipe the tears from the weep-

ing eyes of sorrow ; it would speak words of sympathy, encouragement, and comfort to the weak, the unfortunate, the sorrowing, and the despairing ; and it would bind up the broken-hearted and relieve the distressed. Here and there, even now, in too isolated and solitary instances, this work is being done, and blessed results are realized. But how few of all the millions in our Churches are doing anything of this kind ! How many, instead of this, are bowing low and reverently at the shrines of Mammon, Fashion, Worldly Pleasure, and Vain Amusements !

Now, if any one should think that he has attained to holiness, or profess to enjoy this grace, and has not this disposition or desire to work for Jesus, it is clearly evident that he is deceived, and all his professions are worse than vain. Blamelessness, innocence, purity, are blessed conditions of Christian character ; but wherever they are found, they will manifest themselves by loving, earnest, self-sacrificing labors for others. In fact, *Holiness never exists in a merely negative form*, or merely in the condition of doing no harm. God, the fountain of all holiness, the infinitely and absolutely holy,



is ceaselessly active for the good of the creatures he has made. Angels are ever on the wing, bearing their messages of love, ministering to the "heirs of salvation," or uttering everlasting ascriptions of praise. So, in proportion as we rise in the scale of holiness, we shall love to be employed in doing, or suffering, the Master's will. It may seem, at first thought, that those who are called upon, in the providence of God, to suffer, to be confined for weary weeks, or months, or years, to beds of sickness, and are thus unable to engage in the activities of the Church, are exceptions to this rule. But, in reality, they are not. How many such a sufferer has done even more for Christ by his or her patient spirit, by heroic endurance, by triumphant utterances, by the clear testimony to the power and preciousness of Jesus to give comfort, and peace, and joy, and by words of counsel, exhortation, and love, to help on the cause of God and the interests and salvation of humanity, than those who have been out on the great highways of the world, in full health, toiling for the Master! O it is true,

"They also serve who stand and wait!"

It is not only the active doers in Christ's kingdom, but also the patient sufferers who are advancing the interests of his kingdom and accomplishing his gracious purposes.

4. The spirit of holiness, dwelling in the human soul, will lead it to work for Christ, *without selfishness, false ambition, struggle for honor, position, or emolument; and without envy or jealousy of the good, or the rights and privileges of others.* As the Church grows in wealth, positions of honor, comparative ease, and yielding large salaries, are proportionally increasing. As a consequence, the temptation to ambition and self-seeking is strong, and, in some instances, may be overpowering. And just in proportion as that is yielded to, there will be realized the loss of spiritual vitality, peace, and power. Work may be done, under such conditions, ostensibly for Jesus, but, at the same time, more for the personal interest and profit of the laborer. The eye of such a one will be on self, and Jesus and his cause will be made secondary and subservient to self. There can be no doubt that the energies of many are weakened or crippled by the fear of displeasing worldly men, of losing their chances

for the positions referred to, or of taking a course, or preaching a truth, or confessing an experience, which would be unpopular in the Church. And some, by listening to these maxims or motives of worldly policy, and to the voice of the tempter, "have had their reward." But, oh! at what a sacrifice of manly independence, Christian integrity, and spiritual peace and comfort, is it enjoyed! The wheels of the machinery of such a life are not only unlubricated, but they drag heavily, and the very axles of life are deeply worn by carking cares and soul-distressing anxieties. There is little time for looking after souls where self is dominant. There is little left for benefactions to the poor, the suffering, the distressed, for the cause of God and of humanity, where the loud and ever-increasing clamors for self-gratification demand all, and often more than all, we may possess. And there is but little satisfaction or comfort in the service of Christ which is so marred, and blurred, and clouded with false ambitions, envies, and jealousies.

But this pure spirit of holiness not only expurgates sin, but also self, with all its train of evils and follies. And where these have

held undisputed sway, *now Jesus reigns alone.* And how easy, how pleasant, to work for Him when his love inspires our breast! What had before seemed so difficult, so almost impossible, now not only becomes easy, but delightful. Even losses and crosses, sufferings and tribulations for Christ's sake, are not only endured, but rejoiced in. If there is one thing more than another which excites our admiration of the early Christians, it is the heroic spirit which they exhibited in the midst of labors, which brought upon them tribulations and persecutions for Christ's sake. When we see them "glorying in tribulation;" when we see them beaten, and yet "rejoicing that they were counted worthy to suffer shame for His dear name;" when we hear the great apostle to the Gentiles triumphantly exclaiming, "*I take pleasure in infirmities,*" reproaches, etc., for Christ's sake, it presents before us the sublimest moral heroism ever displayed in this world. And the same grace which was *sufficient* for them is available and sufficient for us.

Love, supreme love to God, begets in us love for our neighbor, and bears us onward cheerfully, in all toils and sacrifices, to bless and

save him. Where mere sentiment would be speedily exhausted, and even a stern sense of duty would flag and fail, this love not only inspires the soul with the "enthusiasm for humanity" so much applauded, but it is the mainspring of unwearied toil and unexhausted effort. What power cannot accomplish, what wealth cannot buy, love can do. And it is the religion of love which is to conquer this world. Truly did the eloquent Castelar say recently in the Spanish Cortes, "Mighty is the religion of power ; but the religion of love is almighty."

“The bird that soars on highest wing,  
Builds on the ground her lowly nest ;  
And she that doth most sweetly sing,  
Sings in the shade when all things rest.  
In lark and nightingale we see  
What honor hath humility.

“The saint that wears heaven’s brightest crown,  
In lowliest adoration bends ;  
The weight of glory bows him down  
The most when most his soul ascends.  
Nearest the throne itself must be  
The footstool of humility.”

MONTGOMERY.

“There cannot be a more humble soul than a believer. It is no pride in a drowning man to catch hold of a rock.”

RUTHERFORD.

“Naaman was never humble in any degree, until he felt himself *completely healed of his scaly leprosy*; but truly he was humbled and humble then.”—H. BONAR.

## CHAPTER XII.

## HOLINESS AND HUMILITY.

**H**OLINESS and humility are inseparably and forever conjoined. The one cannot exist without the other. And we shall see that this is true in the least saint on earth and in the highest archangel in heaven. It has been often said, "Suppose that such a high attainment as entire holiness may be reached, the person making it would be proud, boastful, narrow, exclusive, and puffed up with a sense of his own superiority." The objection is founded either in ignorance or in a misapprehension of the facts in the case. Those who speak thus evidently do not understand the nature or conditions of this experience. Sin and self-righteousness are the fruitful sources of pride, vain glory, and self-conceit. But in proportion as holiness exists in the soul and controls it, there will be genuine lowliness and humility. Those persons of whom the word of God speaks

as saying, "Stand thou here ; I am holier than thou," did not say this because they *were* holy, but because they vainly *imagined* that they were. It is not holiness, but the want of it, which produces the pride and self-boasting which are so much to be dreaded and condemned. Look at all the saints whose characters are recorded in the word of God for illustrations of this truth. Hear the Patriarch Job, when the Lord had answered him out of the whirlwind. Humbled and subdued, and well-nigh overwhelmed, he exclaims, "I have heard of thee by the hearing of the ear ; but now mine eye seeth thee ; wherefore I abhor myself and repent in dust and ashes." Job xlii, 5, 6. Look at the Prophet Elijah. Great and wonderful things had been wrought by him on Mount Carmel. But now, fleeing from the presence of the fiery and enraged Jezebel, he has come to Mount Horeb. There the Lord has met him, and commanded him to "go forth and stand upon the mount before the Lord." Then "the Lord passed by, and a great and strong wind rent the mountains and brake in pieces the rocks ; then there was an "earthquake," which shook the mountain to its deep foundations ; then



there was a "fire," which blazed, and roared, and crackled amid its trees and shrubs; and, after all this, there was a "still small voice." That was the voice of God. Did these wonderful manifestations of Jehovah's power and glory exalt him, make him proud or vain? Nay, verily. But as soon as he had heard that voice, he wrapped his blushing face in his mantle and went forth, humbled in spirit, and stood in the mouth of his cave. (1 Kings xix, 9-14.) And how was it with Isaiah, when he had enjoyed that wonderful vision of the Lord in his temple?—when he had heard the six-winged seraphim shout until the posts of the door moved, "Holy, holy, holy, is the Lord of hosts?"—did he feel exalted by this wonderful privilege? Hear him, as humbled in the dust he exclaims, "Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts." Isa. vi, 5. Let us look at one more instance. At a comparatively early period in his religious experience the Apostle Paul had been "caught up into the third heavens." What he heard and what he saw there it was

impossible for him to utter. Did this make Paul proud? Did this exalt him above measure? True, there was given him a thorn in his flesh, to remind him that he was only a mortal man. What that was we may not fully know; but, whatever it was, it was a very annoying and troublesome thing. But we know that he says of himself that he was "less than the least of all saints." Eph. iii, 8. And his whole apostolic career gives evidence that his mighty spirit was "clothed with humility." And what is true of these saints is true of every saint of God in all the ages of the world and in every place.

If we pass now, in our contemplations, from earth to heaven, we shall see that this is true of the heavenly world. All the glorified saints of that world prostrate themselves in adoring wonder and in deepest humiliation before the throne of God and of the Lamb. And angel and archangel, seraphim and cherubim, veil their faces with their wings in His presence.

"Thee while the first archangel sings,  
He hides his face behind his wings:  
And ranks of shining thrones around  
Fall worshiping, and spread the ground."

If these things are so, then, certainly, it would furnish one of the saddest evidences of self-deception if a person should profess to enjoy entire holiness and at the same time exhibit a proud, unhumbled, and unsubdued heart. Unfortunately there have been such persons in the history of the Church, and whenever or wherever they have been found, they have always done great injury to the cause of Christ. However paradoxical it may sound, we say it is the unalterable law of the divine economy of grace in the human soul, that the higher it rises in nearness and likeness to God, and in communion with him, the deeper and lower it will sink in humility and self-abasement. For,

1. *Such a soul will realize more clearly what its former condition was.* The depth and strength of its depravity, the foulness and filth of its corruptions, the rebelliousness and perverseness of its will, the multitude and aggravated character of its transgressions, and its consequent once-fearful exposure to the wrath of God, will be seen more clearly than when it was first convinced of sin. It will, it can, never forget "the rock whence it was hewn,

or the hole of the pit whence it was digged." Paul, in the very fullness of his joy, in the raptures of his hopes, and in the height of his triumphs, never forgot that he was once a "persecutor, a blasphemer, and injurious." 1 Tim. i, 13. There can be no doubt that the repentance of a holy soul will be, and is, more genuine, more heartfelt, and more profound than that of the awakened sinner.

2. At the same time, the holy child of God will recognize that whatever may be his attainment or spiritual condition, all is of *free, unmerited grace*. The brief utterance of the Apostle Paul, "By the grace of God I am what I am," is the heartfelt experience of every fully saved believer. This one fact alone, that all is of grace, forever excludes all idea of boasting from the soul. In view of this selfhood, self-righteousness, self-sufficiency, and self-independence sink to rise no more in the boundless, bottomless ocean of redeeming love. Christ henceforth is "All in all." Hence, when he is "made unto us wisdom, righteousness, sanctification, and redemption," if we glory at all, we must "glory in the Lord."

3. *Just in proportion as the soul advances in*

*holiness will be the enlargement of its views as to the extent of the provisions and promises of the word of God, and its consequent sense of the littleness of its present attainments.* The higher the soul rises, the loftier and the sunnier are the heights above it. The deeper it sinks, the deeper are the depths revealed to its wondering gaze. The more widely it traverses the immeasurable breadths of God's love, the more limitlessly will they stretch away into the infinities beyond. All that it enjoys at any one period will seem to be as only a drop as compared to the boundless ocean. All it has now attained will seem only as a crumb of the rich, abundant, and never-ending provisions of infinite love and mercy. Then when it looks at what it *may* be, and, further, at what it *will be*, and then regards what it now is, it is conscious of its present nothingness, and cries out :

“O that, with all Thy saints, I might  
By sweet experience prove  
What is the length, and breadth, and height,  
And depth, of perfect love.”

4. *In the light of entire holiness, the believer will see more clearly his weaknesses, frailties, and imperfections.* Even while “beholding as

in a glass the glory of the Lord, and being changed into the same image from glory to glory by the Spirit of the Lord," he will often be made painfully conscious of his many defects. These will not bring condemnation upon the soul, for their existence is without the slightest concurrence of the will. But they will humble it into the dust, and make it feel the need of a constant application of the blood of Christ. It is very easy to account for the difference between the justified and sanctified soul. The justified soul is troubled because of inbred sin; the sanctified soul is humbled because of conscious infirmities. What had escaped the notice of the justified soul, or was swallowed up in the sense of inbred corruption, now reveals itself to the clearer vision of the purified one. A speck, which would be unfelt and unrecognized on the palm of the hand, would give intensest pain to the apple of the eye. There is all this recognized difference in the conditions of the soul. But this difference is not about sins, but about infirmities. The justified soul hates sin and shuns it. Even its remaining corruptions, which, while they neither reign in nor condemn it, are sources of

humiliation and sorrow. But the holy soul, freed from its corruptions, finds often in bodily disorders, nervous weaknesses, mental defects, constant shortcomings, and in consciously comparative little and low attainments, cause for going down into the lowest depths of self-abasement. In fact, the nearer the soul gets to God, the more fully his light and glory shine upon it, the more deeply will it loathe itself in his presence.

“ I loathe myself when God I see,  
And into nothing fall ;  
Content if thou exalted be,  
And Christ be all in all.”

Any idea, therefore, that holiness will, or can, occasion pride or vain-glory, is utterly baseless. On the other hand, it might be argued that there is no genuine humility where there is not genuine holiness. There may be a feigned or a voluntary humility, but it will not be such as God requires, or as he will be pleased with. The holy soul does not, need not, try to be humble, or affect humility. Humility is the legitimate and unvarying fruit of holiness. The well-filled heads of the bearded grain do not try to bend lowly and gracefully ;

their own weight gives them their graceful and gentle curve as, ripened into golden hues, they flash in the sunlight and invite the reaper's sickle. So the soul, enriched and filled with the fullness of God, bows down, under the very weight of the glory which fills it, in lowliest adoration and humiliation before its God. To be clothed with holiness, then, is to be "*clothed with humility.*"

In becoming like God, the holy soul beholds in him such infinite perfections as cause it to prostrate itself ever before him. Knowledge puffeth up; power may exalt the mind; but love, "the love of God shed abroad in the heart," will humble and subdue. It is well said by Lord Bacon: "The angels, aspiring to be like God in power, transgressed and fell: 'I will ascend, and be like the Most High.' Isa. xiv, 14. And man, aspiring to be like God in knowledge, transgressed and fell: 'Ye shall be as gods, knowing good and evil,' Gen. iii, 5; but in aspiring to be like God in goodness or charity—love—neither man nor angel can or shall transgress."\* God would have us be like himself: not in omnipotence, not in omnis-

\* Bacon's "*Novum Organum*," p. 292.



ciency, but in love. "God is love; and he that dwelleth in love dwelleth in God, and God in him." 1 John iv, 16. So he who loves most is most like God; and the more he is thus like God, the more holy and humble he is. No soul was ever yet humbled *by* sin. It may be humbled *on account* of sin because it has sinned, but never by its presence or power. It is holiness, it is love, that humbles. If we would then be truly humble, let us aim to be truly holy. And if the believer is truly longing after holiness, his earnest cry will be—

"Fully in my life express  
All the *heights* of holiness;  
Sweetly let my spirit prove  
All the *depths* of humble love."

“And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried: they shall call on my name, and I will hear them: I will say, It is my people: and they shall say, The Lord is my God.”—ZECH. xiii, 9.

“O what I owe to the file, to the hammer, to the furnace of my Lord Jesus! Grace tried is better than grace, and it is more than grace; it is glory in its infancy. Who knoweth the truth of grace without a trial? And how soon would faith freeze without a cross! Why should I start at the plow of my Lord, that maketh deep furrows in my soul? I know that he is no idle husbandman; he purposeth a cross.

RUTHERFORD.

“The path of sorrow, and that path alone,  
Leads to the land where sorrow is unknown!  
No traveler e'er reached that blest abode  
Who found not thorns and briers on the road.”

COWPER.

## CHAPTER XIII.

## HOLINESS, HOW PERFECTED.

IT has been stated already that a condition of entire holiness does not, in its first or earlier stages, imply maturity or perfectedness in grace. When all the impurity and defilement of sin are cleansed from the heart, and when nothing contrary to love dwells within it, it is then, in a scriptural sense, holy. And yet that new condition, now grasped and enjoyed by faith, may exist in connection with much of weakness, immaturity, and frailty. Hence the Apostle Paul says, "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, *perfecting holiness* in the fear of God." 2 Cor. vii, 1. Again, the Apostle Peter writes, "But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you." 1 Pet. v, 10.

Then again we read, in the Epistle to the Hebrews, of "the spirits of just men made perfect." Heb. xii, 23. When St. Paul speaks of his own experience, in writing to the Philippians, he says, "Not as though I had already attained, either were already perfect:" (τετελείωμαι,) perfected. (iii, 12.) And then again, in the 15th verse, he says, "Let us therefore, as many as be perfect, (τέλειοι,) be thus minded." There was a sense in which they were perfect then; but there was a higher sense in which they were to be perfected, in the future and fuller development of their experience on earth, and the completion of the work of redemption, in their resurrection and glorification in heaven. There are those who regard holiness, entire holiness, as an ultimate point, beyond which there is no further growth or development. Such persons make a fearful, if not a fatal, mistake, and often run into the wildest vagaries or the most dangerous fanaticism. Instead of its being an ultimate point, it is only a higher plane of experience in which the soul is better prepared to rise still higher into all the life of God.

1. *Entire holiness furnishes the most favorable conditions for growth toward maturity.* As

an illustration of this, we may take the following: "Here is a beautiful garden-plot. The soil is rich; the plants, shrubs, and flowers are all of a rare and costly kind, and have been carefully planted, or placed in good and prepared ground. But soon the seedlings of noxious weeds, which had been concealed in the soil, are seen to be germinating and growing rapidly; their roots become entwined with the roots of the plants; and their subsequent growth overshadows plant and flower, so that they cannot derive the full benefit of soil or sunshine, rain or dew. Yet these plants and flowers may, and do, grow and bloom under all these disabilities. Now suppose that all these weeds are carefully removed, so that no unfavorable influence is exerted on the one hand, and the full benefit of air and sunshine, rain and dew, is realized, what a difference there will be in the rapidity of the growth, and the beauty and maturity of plants and flowers! So with the soul made free from sin, and purified from its defilements and stains."\* It has now its highest earthly conditions of growth. And although still encumbered and embarrassed by

\* "Entire Sanctification."—*Methodist Quar. Review*, 1867.

the presence of frailties and weaknesses, both mental and physical, yet it grows toward maturity with a rapidity hitherto unrealized and unknown.

2. The soul now is *more fully fortified against temptation*, and *more sensitive to the presence of sin and evil of every kind*. All its foes are now without. All its temptations come from without. There is nothing within to respond to temptation. True, there is still a possibility of yielding to temptations, and a liability to fall under the power of the tempter; yet the holy soul is placed upon high vantage ground against every assault of the Evil One. Hitherto its most fearful struggles had been with self and inbred sin, acted upon by the tempter from without. But now there is no foe within the city of Man-Soul, as Bunyan says; all are outside of its walls; and, although they may rage and roar without, there is peace and there is quiet within the soul. Then, too, it is girded with a power of which it had not been conscious before. "Strengthened with *all might*, by the Spirit in the inner man," it is "strong in the Lord and in the power of his might." The purified believer is dwelling, is abiding in Christ Jesus. And what can

separate him from His love? "Tribulation, persecution, distress, famine, nakedness, peril, or sword?" "Nay, in all these things he is more than conqueror, through Him that loved us." Rom. viii, 35, 37. Most probably, the temptation which will now assail the holy saints of God will be more fierce and terrible than any in their former experience. The great Adversary well knows their security and their strength in Christ, and all the terrible enginery of hell will be brought to bear against them. Their faith, their grace, will be tried as by fire.

"Hell thrown wide, will  
Pour all its flames around their head."

But still,

"Like Moses' bush, they'll mount the higher,  
And flourish, unconsumed, in fire."

Now, too, the conscience becomes "quick as the apple of an eye"—sensitive, keenly alive to the presence of sin, shrinking from its very approach, and "shunning the very appearance of evil." And thus victorious and watchful, not overcome by sin or Satan, holy saints will develop rapidly in all the graces of the Spirit; their "fruit is unto holiness, and the end everlasting life."

3. *All holy duties and privileges are now prized and employed as so many means for the growth of the soul in holiness.* A small class of fanatics appeared a few years ago, who professed to be so holy that they no more needed the means of grace. But their professions and pretensions evinced, either that they were greatly deceived, or that they were laboring under mental aberration. This, we think, is the most charitable view which can be taken of such professions. Instead of and directly contrary to this, the holy soul is now more diligent than ever in the use of all the means of grace. And even those duties which were heretofore irksome and distasteful are now attended to with constancy and delight. New light now dawns upon the sacred page, new sweetness is found in the promises, and a new relish is experienced for all its blessed truths. Prayer is loved, and its seasons longed for. Indeed, prayer becomes *the habit of the soul*. Now it knows, at least, something of what is meant by "praying without ceasing, and in every thing giving thanks." The Sabbath is prized and loved as never before. Its dawning light is joyfully welcomed, and its blessed



hours, with all their gracious privileges, yield unspeakable pleasure and profit. To such a one the "Lord's Supper" is a "feast of fat things." He eats the bread, but feeds, meanwhile, on Jesus. He drinks the cup, but faith beholds the precious blood and realizes its cleansing power. And so on with all his duties, public and private, in the family, the house of God, in the closet, in the social meeting, and in all his intercourse with, and efforts for the salvation of, ungodly men. Every thing will be done cheerfully, heartily, as "unto the Lord, and not as unto men."

4. *Faith now realizes the momentary cleansing of the blood of Christ.* We do not mean to say that the holy man is, or can be, every moment *thinking* of this, or by any mental state actually realizing this. This is literally impossible. To illustrate this: there is no act we perform so constantly and continuously as breathing. Yet how seldom we pause to think whether we are breathing or not! And yet at every instant this process is going on, and when our attention is called to it we are immediately conscious of the fact. It is so with faith's exercise on the blood of Christ. For hours

together we may not have our thoughts turned to the fact whether or not the blood of Christ cleanseth us. We may be absorbed in business, or in family cares, or in study, or watching by the bedside of the sick or dying sufferer. But when we look within and interrogate ourselves, "Does the blood now cleanse my soul from all sin?" the joyful answer comes welling up from the depths of our consciousness that it does. Thus this faith, as well as prayer, becomes the state of the soul, its constant habit. While the act of faith is, in most instances, a conscious act, yet there is what may be called *the believing attitude of the soul*, and this may be its constant condition, although we may not always be conscious of its existence, simply because our attention is not called to it. And thus, under these cleansing processes, the soul rises higher in the enjoyment of purity and the bliss which results therefrom.

5. *All the dispensations of Providence are now more fully realized as working together for the good of the saint of God.* Not that even the holiest believer can comprehend the *why* and the *wherefore* of God's dealings with him. This is not necessary to the result referred to.

All we need to *know* is the fact that “all things work together for good to them that love the Lord”—that those “light afflictions which are but for a moment, *are working out for us* a far more exceeding and eternal weight of glory.” Indeed, the revealed and proclaimed design of all our afflictions and trials is our perfection in holiness. The Apostle Paul says, “Furthermore, we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live? For they verily for a few days chastened us after their own pleasure; but he for our profit, *that we might be partakers of his holiness.*” Heb. xii, 9, 10. The fiery furnace is employed to melt off all the dross and defects of our soul, that the pure image of Jesus may be reflected from its transparent depths. The great Head of the Church sits “as a refiner’s fire, and as a purifier of silver,” watching the whole process, not suffering the fire to burn too intensely, and yet completing the great purposes of his love. Suppose that the silver in the fining-pot had the power of feeling and of speech. We might hear it saying, “O, this fire is very hot; I

know not how I can endure it any longer. These elements, which are now dissolving and melting away from me, have been bound up with my very existence so long that I am pained to part with them. What shall I do?" But the Refiner might answer, "I know that the fire is really doing you no injury; that the loss of these particles, instead of injuring you, will only add to your luster, and increase your brightness, and beauty, and value." So the saint of God often says, in the midst of the fiery trials which are permitted to try him, "These afflictions, losses, and crosses are severe; I do not know how I can much longer bear them. The loss of my children, of my property, of my friends, of my health, or the suffering of so much bodily pain, or nervous disorders, seems, at times, more than I can endure. And yet the blessed Master speaks in his word, and says, "That the trial of your faith, being much more precious than of gold that perisheth, *though it be tried with fire*, might be found unto praise and honor and glory at the appearing of Jesus Christ." 1 Pet. i, 7. And again, "Beloved, think it not strange concerning the fiery trial which is to try you, as

though some strange thing happened unto you : but rejoice, inasmuch as ye are partakers of Christ's sufferings ; that, when his glory shall be revealed, ye may be glad also with exceeding joy." 1 Pet. iv, 12, 13. The countless numbers of the white-robed, the palm-bearing, and the crowned, which St. John saw in his vision, went up to the throne "through great tribulation." True, they had "washed their robes and made them white in the blood of the Lamb ;" which blood was, doubtless, the meritorious cause of their salvation ; and yet the tribulation entered as a factor into their experience, and into the process of their preparation for the heavenly world. This wonderful, and often mysterious, process is explained by the apostle when he says, in writing to the Church of Rome, "Tribulation worketh patience ; and patience, experience ; and experience, hope : and hope maketh not ashamed ; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." Rom. v, 3-6. So it is always in the Divine economy toward saints. Afflictions work out glory, tribulations work patience, and sufferings are crowned with "an exceeding and eternal weight

of glory." We would not have it to be gathered from anything that we have said, that sufferings and trials are to be sought, or voluntarily imposed, as doubtless many of the early Christians sought martyrdom; this would lead to the idea of salvation by our own works and sufferings. No: the blood of Christ is *the only meritorious ground of our salvation*; but afflictions, trials, and sorrows are *means, instruments*, which our heavenly Father employs to fit us the more fully for his everlasting kingdom. One old writer has well said that "Afflictions are our Father's jewelers, who are constantly working to add pearls to our crowns." And another has said, "Those jewels which our heavenly Father prizeth most he has oftenest his tools upon." O how wonderful are the processes which our Father is carrying on constantly for the maturing, the perfecting of his saints! But the processes are not more wonderful than the design is glorious. When we shall stand before the eternal throne, and see all the way over which the Lord hath led us, what seem to us now such dark and unsolvable enigmas, such severe afflictions, such almost unendurable trials, such

seven-times-heated fiery furnaces, will then be evolved before our wondering eyes as all bright with the light, and radiant with the glory, and sparkling with the gems of eternity. Thus,

“Sorrow touched by Him grows bright,  
With more than rapture’s ray ;  
As darkness shows us worlds of light  
We never saw by day.”

“I am persuaded that I shall obtain *the highest amount of present happiness*, I shall do more for God’s glory and the good of men, and I shall have the fullest reward in eternity, by maintaining a conscience always washed in Christ’s blood, by being filled with the Spirit at all times, and by attaining the most entire likeness to Christ in mind, will, and heart, that it is possible for a redeemed sinner to attain in this world.”—M’CHEYNE.

“As some rare perfume, in a vase of clay,  
Pervades it with a fragrance not its own,  
So, when Thou dwellest in a mortal soul,  
All heaven’s own sweetness seems around it thrown.”

H. B. STOWE.

“I am every way in your case, as hard-hearted and as dead as any man ; but yet I speak to Christ through my sleep.”—RUTHERFORD.



## CHAPTER XIV.

HOLINESS THE SOURCE OF THE HIGHEST BLISS  
OF WHICH THE SOUL IS CAPABLE.

**I**T is not merely our duty and our privilege to be holy ; it is not only proper and right that we should be holy : but God, the infinitely holy and good, has blended holiness and happiness together, not only in this world, but also in the world which is to come. Unholiness, in all its fearful gradations, is unhappiness ; and when it exists uncontrolled and unrelieved, it is Hell. The utter absence of all holiness, and of all the agencies by which it can be produced, creates the stinged, envenomed, and deathless worm, and kindles the quenchless, everlasting fire-sheet of that world of woe. But holiness, in all its stages, is bliss ; and in its perfection, its highest conditions, it is Heaven. It must be so ; for there is perfect harmony between the holy soul and God. All controversy with Him is at an end. The rebellion of the soul

against its God—his authority, his law, and his character—is subdued. Its raging enmity is destroyed. The anger, the wrath of God is taken away, and now he comforts the soul. A reconciliation has been effected, on conditions which have not compromised the sovereign nor destroyed the sinner. Peace has been proclaimed—“peace with God through our Lord Jesus Christ.” The will, so long unsubdued, so long in opposition to God, now exercises its powers in sweet acquiescence with the will of God. As a consequence, the perturbations which once troubled the soul have been hushed into calm. The anxieties, the dreads, the fears of death, judgment, and eternity, no longer exist. There is no more condemnation, no more guilt, no more wrath. And not only so,

1. *These barriers, these disturbing causes having been removed, the soul is now brought into intimate union and blissful communion with God.* It is of this that the beloved John speaks: “Truly our fellowship is with the Father, and with his Son Jesus Christ.” 1 John i, 3. And again, “If we walk in the light, as He is in the light, *we have fellowship one with*

*another.*" Ver. 7. This Jesus promised to his disciples. "He that hath my commandments and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him." And when Judas, not Iscariot, said, "How is it that Thou wilt manifest thyself unto us, and not unto the world? Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, *and make our abode with him.*" John xiv, 21-23. How wonderful, how perfectly overwhelming, is this thought, that the Eternal God—the Father, the Son, and the Holy Ghost—will come and make *his abode* in the holy soul! And yet the promise is made so clearly, and so frequently repeated in various forms, that no doubt can be entertained of its truthfulness and reality. This, indeed; is "the mystery," hid from the ages and generations, even "Christ in you the hope of glory." "He," says the beloved John, "that dwelleth in love, dwelleth in God, and God dwelleth in him." And if God, the source of all bliss, dwells in the soul, then, certainly, it must

have a bliss unspeakable and unknown to worldly and sensual minds. Christ has now come into the wide-opened door of the soul to sup with it, and O how blissful is the repast! His smile cheers and illumines it. His voice hushes all its fears and alarms, and inspires it with courage and confidence. The joy which it realizes is "*The joy of the Lord.*" The peace, which like a mighty garrison keeps it, is "*the peace of God* which passeth all understanding." No wonder that the Psalmist, in the fullness of his soul, exclaims, "In Thy presence there is fullness of joy; and at thy right hand there are pleasures for evermore!" One hour, yea, *one moment* of such bliss as a holy soul enjoys outweighs all the pleasures of sin and sense, of worldly honor and worldly wealth. But when that moment is multiplied into hours, and the hours into days, and the days into blessed weeks, and months, and years, no tongue can tell, no language describe, its richness and its fullness.

2. *The bliss arising from this source is undisturbed and undestroyed by the agitations, the turmoils, and trials of life.* The religion of the Bible is a religion of paradoxes. And among

many others we find this one, "Sorrowful, yet always rejoicing;" and another similar to it, and yet transcending it in its wonderful utterance, "*Rejoicing in tribulation.*" Then we read also of the early saints, that they "counted it all joy to be worthy to suffer shame for his name;" that they "took joyfully the spoiling of their goods;" and that they did not even "count their lives dear to themselves." Now, if these are not the hallucinations of insane minds, they are the utterances of a divine religion. It is not claimed that holiness will exempt a man from the afflictions and trials of life. Indeed, as we have seen, these things are often most deeply experienced by the good man. It is not this which Christianity claims to do for a man. But what it does claim to do is this: to make him superior to them; to make him joyful and triumphant in the midst of them; and to make them all, however seemingly adverse to him, to work out his highest good and his greatest bliss. Hence, while all around may be turmoil and confusion, while cares may come like a wild deluge, and storms of sorrow may be falling around him, yet down in the depths of his soul there is calm and

peace. The dark wing of the tempest may lash into fury the ocean to the depth of twenty-eight or thirty feet, but below this its force is unknown and unfelt, and there is naught but eternal calm on the bosom of its ever-flowing currents. So no storms can shake nor tempests destroy the unutterable joy of the purified soul. It is just because "there is a river, the streams whereof make glad the city of God," that saints "will not fear, though the earth be removed, though the sea roar, and the mountains shake with the swelling thereof, and be cast into its troubled depths." For "God is in the midst of them; they shall not be moved: God shall help them, and that right early." Psa. xlvi.

The martyr's dungeon has been made vocal with songs; and the crackling flames and hissing flesh of the dying witness for Jesus and his truth at the stake have been hushed by the halleluias bursting from his triumphant soul. The utter failure of all earthly hopes; the blighting and withering of all earthly joys; the thwarting of our best-concerted plans; the howling blast of poverty; the gnawing, wasting power of consumption; the wrenching of rheu-

matism ; the agony of neuralgic pains ; and even the pang of the separation of soul and body, have not been sufficient to destroy the bliss which holiness produces, and which arises from an indissoluble union with God.

3. *This holiness and this bliss will increase forever and ever.* In all the successive and advancing stages of the believer's experience on earth, and through all the cycles of a coming eternity, they will continue to develop and grow, the bliss increasing just in proportion to the increase of holiness and purity. And who can tell what that will be? Who can multiply infinite bliss by infinite bliss? Who can tell how high the soul may rise in the scale of purity and blessedness? God has fixed no limit, that we know of, to the soul's growth and advancement. He himself is the model of holiness ; he himself is the measure of its bliss. And while there may be an everlasting approximation to his holiness without ever attaining to its fullness, so there may be an everlasting increase of bliss without ever fully fathoming the infinite depths from whence it flows. In such blessed contemplations we soon lose our soundings. We feel that we are out

upon a shoreless sea, the depths of which we can never fully sound, and the breadths of which we can never fully explore. Truly, "it doth not yet appear what we shall be." But it is enough for us to know that "we shall be like Him"—like him in our being and our bliss—"for we shall see him as he is." But who can tell how nearly we shall be "like him?" Who can conceive what will be the bliss of seeing "him as he is?" The most of the views which the word of God gives us of the heavenly world are in negative forms, and in contradistinguishment from our present earthly state. For instance, it says, "There is no night there;" "there shall be no more death, neither sorrow, nor sickness, nor pain," etc. These and kindred forms of expression are dear and familiar to the suffering sons and daughters of our humanity. But the positive conditions of that future world are not so frequently dwelt upon; mayhap for the reason that we are not so able to apprehend or understand them, or even to bear to know the weight of their glory. And when, in a few instances, these positive conditions are dwelt upon by the inspired writers, it is in language which is perfectly overwhelm-



ing to the human soul: "AN EXCEEDING AND ETERNAL WEIGHT OF GLORY." Who can comprehend this wonderful utterance? Our spirit-wings in vain endeavor to soar to its illimitable heights, and we must wait—wait in patience—to know hereafter what we cannot know now and here. Well does Bishop Foster say: "Pursue the upward destiny of a soul brightening under the smile of God forever; see its ever-increasing and unfolding beauty; hear the vanishing melody of its triumphant song. The ages flee away; but, mightier than decay, stronger than death, the soul lives on, ascending, widening its circle, becoming more and more like God, and losing itself ever in his ineffable radiance. Such is the destiny of a soul washed in the blood of Jesus."\*

\* "Christian Purity," p. 323.

“Holiness becometh thine house, O Lord, forever.”

PSALM xc, 5.

“Thy people shall be willing in the day of thy power, in the BEAUTIES OF HOLINESS from the womb of the morning: thou hast the dew of thy youth.”—PSALM cx, 3.

“But upon Mount Zion shall be deliverance, and there shall be holiness.—OBADIAH 17.

“By strength of ours we naught can do,  
The strife full soon were ended;  
But for us fights the Champion true,  
By God himself commended.  
And dost thou ask his name?  
'Tis Jesus Christ!—The same  
Whom Lord of hosts we call,  
God blessed over all,—  
He'll hold the field triumphant.”

LUTHER.

## CHAPTER XV.

## HOLINESS THE GREAT WANT OF THE CHURCH.

WE have now every thing else. In a measure, we have this. But we have it not in the degree of fullness and power which is needed to enable us to meet our vast responsibilities and move our ponderous machinery. Individual instances of the experience and the life of entire holiness are not lacking; indeed, they are multiplying. But it must be conceded that the great body of believers, both in the ministry and laity, is not sufficiently baptized into the spirit of entire holiness. And this is what is needed to meet the wants of the great, beating, surging heart of the world. That heart needs something to catch and hold it in its great rebound from idolatry, superstition, ceremonialism, and ritualism. And, we conceive, nothing can do this but holiness. This is to be its great center of attraction. All else will be of no avail. Fine, costly churches, splendid rituals, and gorgeous ceremonials—so

all history assures us—will in the end disgust the masses of mankind. But holiness has in it no element of destruction, or even of decay. It will, it *must* live. No fires can burn it, nor floods overwhelm it, nor persecutions crush it, nor death destroy it. And not only will it live, but it will flourish and exert its power in all the world. It will so triumph as to constrain a godless, a heathen world to acknowledge its superiority and its power.

1. *This is wanted in the ministry.* The priests of Zion, to be efficient, must be “clothed with righteousness as with a garment.” They must be anointed and endowed with the “spirit of holiness.” It was for them, primarily, that the Saviour prayed in his intercessory prayer: “Sanctify them through thy truth; thy word is truth.” The Lord foreannounced by his Prophet, “Behold, I will send my “messenger, and he shall prepare the way before me; and he shall sit as a Refiner and Purifier of silver; and he shall purify the sons of Levi,” or the ministers of his Church, “and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness.” Mal. iii, 1, 3. There is nothing ministers need

so much as holiness. Well does Rev. James Brainerd Taylor write: "Ministers, of all others, should be holy men. Christians everywhere—and *no common Christians*—always setting an example for the flock to imitate. O for perfect love, for complete sanctification for the office which awaits us!"\* On a certain Sabbath, when he had heard with delight a minister whom he thought had drunk deep at the very fountain of holiness, and who lived on angels' food, he says: "I came away with the conviction that *holiness, holiness*, is the grand secret of effectual preaching."† In anticipation of his holy office and work, he says: "O it is more and more magnified in my view! And, as it gathers greatness, I long for the best qualification for it—holiness. More of late than formerly does this subject call forth strong cries and tears. I now feel in my soul, 'Who is sufficient for these things?' Shall I be left to prove a drone among the Church's watchmen? Shall I live as I see *many* ministers live! Forbid it, Lord! They are ciphers when they ought to be thousands. And what lukewarmness, what apathy, what worldly-mind-

\* *Memoirs*, pp. 93, 94.† *Ibid.*, p. 314.

edness, pervade candidates for the ministry!"\* These are only a few specimens of the views which that saintly young minister entertained and expressed. It is to be hoped that there has been some improvement in the ministers of all evangelical Churches since his time, as well as in the candidates for the ministry. But how great is the need, even now, that the entire ministry of the Church should be clad in the shining vestments of holiness! What a spirit of consecration would they then exhibit! What zeal, what self-sacrifice, what sympathy, what tenderness, what power would they possess!

It is true that this might create some opposition from worldly-minded, formal, or backslidden professors of religion; but this would not hinder the progress of the work of God. Such a mighty momentum would be given to the cause of the Redeemer that all barriers would, sooner or later, be swept out of the way, and the Gospel would not only "*run*," but it would also be "*glorified*." And what an impulse would this give to our missionary work! The home-field, kept alive with the "spirit of holi-

\* Memoirs, p. 315.

ness," would readily furnish all needed means for the support of that work, and for its enlargement and extension, until the last district of earth had been visited, and the last heathen had heard the sound of the Gospel. And more than this. Fervent and effectual prayer would be ascending to heaven from millions of purified souls for the success of the missionary in his work, and for the universal spread of the glorious Gospel; while the missionaries, imbued with this same spirit, would toil on successfully until "the wilderness and solitary places of the world would be glad for them, and the deserts would rejoice and blossom as the rose. Yea, they would blossom abundantly, and rejoice even with joy and singing." Isa. xxxv, 1, 2.

2. *This, also, is what is wanted in the Church.* The history of the Church clearly demonstrates the fact that, as spiritual vitality and power have declined, there has been an effort to substitute for them external forms and multiplied machinery. And generally, where there has been the least of these spiritual elements there has been the greatest amount of the material. And just now in the Church the same absurd tendencies

are developing themselves. There is almost a mania for building costly churches, and for the multiplication of machinery in the Sunday-school and in the Church. In fact, we have more men and money and machinery now than we can manage, unless we have more of the motive power of holiness. It is a principle well understood in mechanics, that the more you multiply machinery, unless you increase at the same time the motive-power by which it is propelled, the more you weaken the motion of every wheel and the power of every part. It is just so in the Church of God. But in this instance there is no lack of motive-power in existence, and available; the want is in the establishment of such a connection as will bring it to bear on every interest, and make efficient every means. Faith in God is the bond of connection and union with the sources of power, and in proportion as this is weak or strong will be the efficiency or the weakness of the Church. Excessive ritualism is the legitimate outgrowth of a Church that is dying at the heart; or, perhaps more correctly, it is a fungus indicating the corruption and impurity of its life-blood. The normal, external condi-



tion of the Church is the utmost simplicity of means and machinery, and its normal state is the power of the Holy Ghost moving them with resistless energy and efficiency.

Much is said nowadays about the barrenness of Protestant worship. And, indeed, it is the barrenest thing in the world without the presence and power of the Holy Spirit. And the reason is, simply, because that which is its only beauty and glory—namely, its holiness and its power—is absent, and there is no splendid ceremonial in which to enwrap, as with a sort of gilded drapery, its lifeless and “dry-as-dust” form. Romanism, the Greek Church, and the High Church of England and America, have a something which seems in a measure to compensate them for their loss or lack of spiritual vitality. As they have not “*the beauty of the Lord* upon them,” they have invented a sort of beauty which attracts the eye and ravishes the senses. And, as they have ceased to be spiritual, they have become simply sensuous. But Protestantism has really provided for nothing of this kind. It has professed to renounce and ignore them all. Valuing more the spirituality and power of religion, and the manifest pres-

ence of the Lord Jesus in its assemblies, and seeking the excelling glory which comes under the dispensation of the Spirit, and the rich and wonderful displays of his power, then if it declines from these it loses its real glory and power, and falls back upon the baldest and barest forms of worship. The whole life, and power, and glory, and attractiveness have been eliminated from it; and her weeping Marys might sorrowfully exclaim, "They have taken away my Lord, and I know not where they have laid him." Such, alas! is the condition of many of our Churches. Many are nothing but skeletons without life; while others, worse still, are only "whited sepulchers, full of rottenness and dead men's bones." Without holiness, our Churches are nothing but a shell. But where this is, there "the tabernacle of God is with men." There is "a cloud and smoke by day, and the shining of a flaming fire by night: for upon all the glory shall be a defense." Isa. iv, 5.

And this is all the glory and defense which we need. All else is but shadowy and seeming. There is in them nothing that is real or substantial. Ritualism must, sooner or later, dissolve into dust and ashes. A man might as

well try to warm himself by a painted flame, or to satisfy his hunger with beautifully-painted food and fruits, or to quench his burning thirst with the waters of a painted stream. The great, burdened, thirsting, dying heart of humanity never can, and never will, be satisfied with these things. It was when the Church was clad in its simplest robes, yet empowered by the demonstration and might of the Spirit, that it shook the world, and turned it upside down. We fear that the Church in the present time is making many grave, if not fatal, mistakes. The building of costly churches makes rich men necessary to us, as the founder of Methodism foretold to his people that it would; and some of them have neither a religious, nor even a moral character. Then there is an eager seeking after "star-preachers"—"sensational men"—to fill up their empty pews. And then the introduction of operatic styles of music has driven away what little remained of spirituality in this part of worship. The idea in all these efforts has been to supplement, by them and kindred adventitious circumstances, the deficiency of holiness in the character and in the life. But all these things can only last

for a season. Like any other show or performance, we get tired of hearing or seeing it after a little time. There must be a return to vital godliness, with all its blessed and heavenly influences, speedily, or else there will follow on rapidly decline, decay, and death.

3. *It is Holiness which is wanted to bring in the glories of the millennial era, and which will be universal in that era.* The ministry and the Church thus consecrated, bearing on every forehead and every breast, on every heart and every life, "Holiness unto the Lord," would soon bring in the brightest glories foretold on the glowing pages of Isaiah. This would not only secure the consecration of talent, but also of time, money, and influence, to the cause of Christ. There would be no place-seekers, no drones, no covetous persons, no idlers in the Lord's vineyard. The noblest charities would be amply endowed; and institutions of learning, while gathering in all the facts of science, and classifying and arranging and illustrating every department of God's works, would at the same time be nurseries of piety, from which our young men and women would go forth baptized with the spirit of Jesus. Local Churches

would cease their bickerings and fault-findings, their envies and jealousies, and expend their united energies to build up the cause of God ; while the Church, as a whole, with one heart and one hand, would move forward mightily to assail and carry the very ramparts of the enemy. Missionary organizations would have all the men and the money, all the means and appliances, for the speedy evangelization of the world. "Holiness unto the Lord" would be written on the heart, "and all the heart goes out into, through the brain and the hand ; on the plates of gold our age of enterprise is drawing up from mines and beating into currency ; on bales of merchandise and books of account ; on the tools and bench of every handicraft ; on your weights and measures ; on pen, and plow, and pulpit ; on the door-posts of your houses, and the utensils of your table, and the walls of your chambers ; on cradle, and playthings, and school-books ; on the locomotives of enterprise, and the bells of the horses, and the ships of navigation ; on music-halls and libraries ; on galleries of art and lyceum-desks ; on all of man's inventing and building, all of his using and enjoying · for all these are trusts in a stew-

ardship, for which the Lord of the servants reckoneth."\*

Thus the glad day would be hastened on when "great voices shall be heard in heaven saying, Alleluia: for the Lord God Omnipotent reigneth!" We are praying the Lord to hasten on this glorious era, this gladsome period. But the Lord is commanding us to hasten it on. He has given us every thing essential for this work. He has broken down the barriers. He has opened all the doors of the world to us. He has promised all the aid needed, all the power demanded. Now He awaits, if we may so speak, the action of his Church. Like the Scottish chieftain, who lay wounded and bleeding on the field of battle, when he saw his men waver, and then beginning to retreat in disorder, he raised himself upon his elbow and called out, "I am not dead, my children; I am only watching you to see you do your duty." At these words they rallied and won the fight. So the great Head of the Church is not dead—he is "alive for evermore." And from his throne he is watching to see if his Church will do its duty. O when shall we "awake" at his

\* Bishop Huntington's "Sermons for the People," p. 101.

inspiring call, and "put on strength, and put on our beautiful garments," and go forward grandly to conquer this world for him!

But while holiness will be the means of hastening on this period, it will be the grand, universal characteristic of that millennial era. The Prophet Isaiah, foreannouncing that day, says, "*Thy people, also, shall be all righteous.*" This indeed is the burden of all the prophecies and promises looking toward, or descriptive of, that day. Every thing then will be "Holiness unto the Lord." Even upon "the bells of the horses," emblematical of trade and commerce, there shall be written "Holiness unto the Lord." Every believer who now comes into the experience and enjoyment of holiness has a pre-millennial experience. And that which is now comparatively isolated and single will then be common and universal. O blissful era! O long-prayed-for, long-hoped-for day, dawn speedily on our world! Then peace shall be universal. Wars will cease forever. "Swords and spears," implements of warfare, "shall be beaten into plowshares and pruninghooks," implements of agriculture and horticulture. "The wolf shall dwell with the lamb, and the

leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den. They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea." Isa. xi, 6-9. The earth then will put on its bridal robes. "The New Jerusalem" will come down "from God out of heaven, prepared as a bride adorned for her husband." "A great voice" will then proclaim, "Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God." Then Satan, the old dragon, shall be bound during the thousand glorious years, while Earth will celebrate its jubilee. Holiness then will triumph everywhere. All antagonizing influences will be destroyed, all opposition will cease forever. Its blissful reign will be undisputed and undis-



turbed. And Jesus shall reign for ever and ever—for ever and ever. Amen. Halleluia! Amen.

This is the strain, the eternal strain, the Lord Almighty loves :

Alleluia !

This is the song, the heavenly song, that Christ himself approves :

Alleluia !

Wherefore we sing, both heart and voice awaking :

Alleluia !

And children's voices answer, echo making :

Alleluia !

Now from all men be outpoured,

Alleluia to the Lord ;

With Alleluia evermore,

The Son and Spirit we adore.

Praise be done to the Three in One :

Alleluia ! Alleluia ! Alleluia ! Alleluia !

Amen !

FROM HYMN OF TENTH CENTURY.

THE END.

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